

The Educational

Vol. 40

No. 8

~~Aug~~
Aug. 1984



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The Educational Review

A MONTHLY RECORD FOR INDIA

Vol. XL.]

AUGUST 1984.

[No. 8.

OBSESSION.

By H. E. PROF. NICHOLAS ROBBION,
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"[I STILL cannot believe what you tell me about obsessions. They may be simply a reflection of the sub-conscious mind. For do we not all hear and read and see all kinds of things during our life-time? Then we forget them; but the fissures of our brains somehow retain these facts and, then later, unexpectedly disclose them. Then they seem entirely foreign to us."

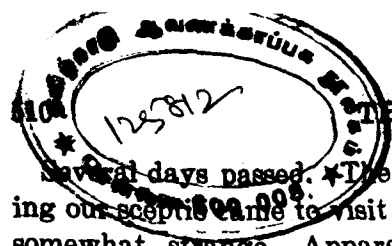
Thus spoke a friend in Urga to me. He, being an official, regards scepticism as the supreme mark of dignity.

One must never insist, nor even try to convince. Often, it is only necessary to draw another's attention to a slight incident, and at this sign of the semaphor, the entire trend of life may change its course. Hence, without insistence, our friend was informed of a few other events, which had obsession as their underlying theme. He was told about the Tibetan "Rollang"—the resurrection of the dead. But of course the sceptic shrugged his shoulders; he disliked to speak of it.

We told him of an incident in the United States, where a person of high intelligence maintained that her deceased bridegroom had taken possession of her and was controlling her entire life, offering advice and giving her orders. In fact, her obsessor demonstrated such distinction from her own consciousness, that he caused her not only spiritual indisposition but even physical pain.

Our sceptic answered that such "obsessed" people could probably be found by the score in our lunatic asylums and that in the practice of the law, such incidents of irresponsible consciousness were well-known. However, this did not convince him in the least. We then told him how, according to the Chinese, the Tao-tai of Khotan had become obsessed by the Titai whom he himself had killed. And how the Chinese now point out that the murderer has adopted certain characteristic habits of the dead man and that even the face of the murderer has changed most characteristically within a short time.

The sceptic again only shrugged his shoulders.



Several days passed. *Then one evening our sceptic came to visit us looking somewhat strange. Apparently something perplexed him and he seemed to search for an opportunity to blurt it out. Finally he exclaimed :

"One listens to your tales—and then all kinds of strange things begin to happen. After the last conversation we had concerning the 'obsessed' people, as you call them, I dropped into the Chinese photographer's. He is married to a very simple Buryat woman, quite illiterate. I have known them for a long time. I noticed that the Chinese was somewhat sad, quite changed ; so I asked him if he was ill.

"'No,' he answered me. 'I am all right—but it's my wife. It's bad. I don't know how to cure her. Recently she began to talk of the strangest things! She says that some one has taken possession of her—not one person but two simultaneously. God knows where she gets the strange words from. It seems that one of them was drowned. The other died from over-drink. I know that things like that happen, because we used to have many cases like that at home in China.'

"I asked him to call his wife. In she came. She always was small and slight, but now she looked far thinner. You know, she is quite a simple Buryat woman, entirely illiterate. When she entered, her husband left the room. I asked her, 'Won't you have tea with me, too?'

"'No,' she answered, 'he forbids me to drink tea with you because you do not believe and you wish me harm.'—'Who forbids you?' I asked her. 'Oh, it's always he—the German.'—'What German? Tell me where he comes from.'

"'Well,' she continued, 'one is Adolph; the other is Felix. They are in me for three weeks already!—'And where are they from?' I asked.

"'Some time ago,' she began, 'a man came to see my husband, to have his picture taken. He was a fat German—may be you have seen him in the street; he has some kind of business. These two were with him. He went away, but the two remained and they became tied up to me. One of them, Adolph, became a coolie after the war in Vladivostok. He was drowned when he went out boating. They had a fight. The other, Felix, is also a German, and he is always drunk and swears terribly.'

"And so she continued to tell me what they made her do, how they compelled her to eat much meat, especially uncooked, because they liked it with blood. They also suggested to her to drink wine because they liked it very much. One of them, the drunkard, continuously whispers to her to hang herself or to cut her throat and that then they could help her to accomplish anything.

"The Buryat woman told me the kind of things the men tell her. They seemed to have travelled a great deal on ship, especially one of them. He must have been a sailor. Why, think of it, she

gave me the names and descriptions of towns of which she could not have had the slightest notion. Then she spoke of ships, and used such technical terms which only a person completely at home on a sailing craft would know. Many of the terms she was unable to explain, when I questioned her further, but she insisted she heard them from the men. I must confess that I left the Chinaman rather puzzled. This is the first time I ever heard such things with my own ears, and it all correlates with the things you have been telling me.

"[I must confess I had an insatiable desire to go and see the people again; so I went to-day for the second time. When I asked the Chinese about his wife, he just waved his hands in despair and said that things had become worse. As I asked him whether I could see his wife again, she herself entered the room.—'I cannot stay here with you,' she said to me. 'They forbid me; they say you want to harm me. They want me to be happy and you can spoil it all. Because you know some people who can drive them away.' Then she left the room and her husband, waving his hands once again, muttered, 'Bad, very bad, indeed. Our home will be destroyed.'

"You see, I am a man of the law and I therefore like everything to be authentic. I confess that I did not believe the tales you told me last time, because nothing like it had ever occurred previously in my life. But, since I have heard and have seen this thing myself, I can no longer doubt it, because I have

known the woman for a long time and she now impresses me quite differently.

"She does not just talk, or talk nonsense as happens in cases of paralysis or pathological cases such as I have often had in my practice. No, in this case I can clearly see something foreign, not her own, with a decided and characteristic psychology. For when she repeats the sentences told to her by the sailor, one can distinctly feel the speech of a seaman, and a seaman of recent, pre-war days. Thus also in the speech of the other man, the drunkard; it is precisely that of one of the derelicts whom the war cast into the far-off lands of Siberia.

"By the way," suddenly the confused sceptic asked, "how does one proceed to drive away such obsessions? Because, when she hinted at people I know, I felt at once that she spoke of you."

I laughingly remarked to the sceptic that it appeared as though we had changed roles, and that he would probably laugh if I told him that in such cases of obsession one puts pieces of bloody raw meat on the table and then pours strong-smelling intoxicants all around the room. Then every one must leave the house and the person obsessed must never return to it again. Of course, other methods may be used.

This reminded me of a curious episode which happened in America, when I had a serious disagreement with the spirits. I was asked to view some paintings which were alleged to have been done by an obsessed woman. Up to that time, the

woman knew nothing about art and had never touched a brush. I saw a series of strange paintings, obviously painted in various technics and by different hands.

On one and the same canvas, one could see the characteristic technic of a French impressionist, and beside it an equally clear Japanese technic. Here also were Egyptian temples with a decidedly German romantic turn. Thereupon, I remarked to the artist that it seemed peculiar to me that such varied styles should be painted together and on one canvas without any co-ordination whatsoever. But the artist stated that the painting had been done thus not accidentally, because the spirits who guided her were indeed of various nationalities. Thereupon I observed that this technical medley did not contribute to a completeness of painting. Upon this the artist reflected for a long time and then said sharply: "They find it very good so!" I continued to persist in my opinion and the spirits in a very brisk and rough manner persisted in their own wish that the painting remained as it was. Thus proceeded a quarrel with the spirits which continued with some vigor....."

"I do not know anything of your American incident," interrupted the sceptic. "But after all I have seen and heard, I now consider it entirely possible. But I would not like to leave the Buryat woman in her present situation. I think that I ought to go there again and try to take some measures."

I attempted to explain to the sceptic that with his complete ignorance of the

subject he would only bring harm to the woman, and that he might easily cause her to commit suicide or take other extreme measures. Finally we exchanged roles completely. I tried to dissuade my friend from all further visit to the Chinese, while he, like a drunkard who smells wine, began ingeniously to invent all kinds of excuses to continue this adventure...It was strange to see how the old lawyer, recently so staid, was trying to find every invention decently possible to justify himself and to show his need of continuing his visits to the Chinese. Naturally, he did not overlook poor science; he had to continue his excursions in the name of science! And again, it was in the name of science that humanity had to be warned. But behind all these important considerations, there was clearly revealed an instinct suddenly aroused to the knowledge of invisible worlds.

The wife of the sceptic, who was also present and who had previously upheld me, now insisted by every measure that I should dissuade her husband from his excursion, for during the last days he had been talking only about the Buryat woman and the Germans. Finally the recent sceptic gave his promise to drop the matter, after I assured him that if he would but look around him, he would see many far more significant things.

On leaving, he suddenly suggested to me that I accompany him just once to a Mongolian witch—"You know, it is the same woman who foretold to ungarn the day of his death and all his immediate

future, which was exactly fulfilled. She lives near here now."

I declined to visit the sorceress, but I wonder whether the sceptic did not go to see her himself!

As always happens, an unusual conversation does not cease at once. Hardly had the sceptic left our house, when two other visitors came. One of them, a local Mongol, was highly educated and had lived abroad. The other, an ex-officer, had served throughout the war. The conversation began with some entirely unrelated matters. The Mongol was telling of the natural wealth of Mongolia, where mineral oil flows in streams through the desert and where the rivers carry inexhaustible gold. Then, describing the gold districts, he added in the same calm narrative tone: "And those murdered Chinamen allowed us no sleep all the time we were staying at the mines."

"But how could the dead disturb your sleep?"

"Those were the dead Chinamen who were killed during the riots, after the war and the revolution."

"But look here, how could people, killed long since, prevent you from sleeping?"

"Exactly by walking around, talking, knocking the ashes out of their pipes and rattling the crockery."

"You are certainly joking."

"No," was the serious reply. "We could not see them; but all through the

night we could hear them. A lot of them had been killed there and, as people say, they were killed unawares. They went to bed quite calmly that night, not suspecting an attack. It is always so; people who are unexpectedly killed cannot give up their daily habits. The Chinese are especially like that. They love their ground and their houses. And when people are attached to their earthly possessions, it is always difficult for them to leave them behind." So spoke the Mongol seriously.

The officer who had thus far been silent, then added: "Yes, with the Chinese this often happens. In Mukden there is an old house in which no one wants to live. A Chinaman was killed there and he gives no one any peace. Each night he screams out as if he was being killed again. We wanted to verify this rumour once, and we went there and stopped overnight. But about one o'clock we noticed a bright blue sphere descending from the top floor along the railing of the staircase. This was enough for us, I admit, and we packed off."

"But now I remember another case that happened during the war near the Prussian border. The whole staff had stopped over-night in a small hut. At midnight we all suddenly awoke together, each one shouting something about horses. One man shouted: 'Who brought the horses in here?' Another roared, 'Look at the horses running away!' I also awoke and in the darkness near me, I saw some horses pass me by in a flash neighing as

though in fright. The guards stationed outside had heard nothing. But in the morning we discovered that our drove of horses had been blown up by a shell."

The Mongol became lively thereupon and confirmed this: "I also have heard about invisible animals. It was in the Yurta of our Shaman-sorcerer. The Shaman invoked the lower elementary powers and we all could hear the galloping and neighing of whole droves of horses; we could hear the flight of

entire flocks of eagles and the hissing of innumerable snakes right inside the Yurta.....you should speak to our Minister of War. He is a fortune-teller and he could tell you numberless unsuspected things."

"But why do you think they are unsuspected?"

"Well, I have become accustomed to think that all foreigners regard our customary occurrences as most strange....."

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A COMPARATIVE STUDY OF THE VOCABULARY OF HINDI READERS.

By MR. JOHN CHARLES KOENIG,
Washington University.

(Continued from page 465.)

HINDI PRIMER VOCABULARIES.

TO determine the characteristics of the vocabularies of Hindi primers all words used in the eight beginning readers numbered I to VIII on page 373 were tabulated. The frequency of each word was checked. The system of tabulation is defined in chapter II. The data resulting from this word count are given in Appendix III.

All tables presented in this chapter are based on these data. The Roman numerals appearing in the left-hand column of the tables indicate the primers in the order in which they have been listed on page 373. Table III is read: Primer I contains a total of 528 running words, of which 228 are different words, which results in a vocabulary burden of 2'31.

TABLE III.

Vocabulary Burden of Hindi Primers.

Primer.	No. of Running Words.	No. of Different Words.	Vocabulary Burden.
I	528	228	2'31
II	258	141	1'83
III	617	209	2'95
IV	1559	525	2'96
V	1689	436	3'57
VI	472	237	1'99
VII	641	259	2'47
VIII	2197	299	4'40

Quantity of Reading Material.

It will be seen from Table III that the total quantity of reading material provided by the Hindi primers varied from 258 to 2197 running words. This indicates a great difference of opinion amongst authors of Hindi primers as to the total quantity of reading material to be provided. The average number of running words introduced by the eight primers is 995.

In his study of twelve recent American primers, Schwieder²² shows that the total quantity of reading material presented ranged from 3277 to 5735 running words. The average for the twelve readers is 4635 running words. This is approximately four and a half times the quantity provided by Hindi primers.

In seeking for an explanation for this striking difference the poverty of the masses of India comes first to mind. Hindi readers must be cheap to find a sale. An obvious method of reducing costs is to limit the contents of readers.

It is, however, a serious matter to limit the reading material provided for pupils. Other things being equal, the larger the quantity of reading material supplied the greater the proficiency in reading that may be expected of pupils. Since the quantity supplied by Hindi primary readers is limited, the reading ability in Indian primary schools may be expected to be low. This is just what educational authorities complain of. To quote a late Director of Public Instruction:²⁴

The census authorities of 1921 suggest that in what is called "effective" literacy there has been no advance in the preceding decade

²² Op. cit., p. 18.
²⁴ Arthur Mayhew, *The Education of India*, Faber and Gwyer, London (1926), pp. 227-228.

The education given in very many of our primary schools ends with the cradle and allows a relapse of 39 per cent. of its beneficiaries into illiteracy within five years.

One suggestion then to improve the reading course in Indian primary schools is to enlarge the quantity of reading material supplied. If the cost of readers must be kept low, the quantity of material may be cheapened rather than limiting the contents. Other suggestions for increasing the quantity of reading material are to use many supplementary readers, to prepare wall charts of reading matter, and to make liberal use of black-boards for reading purposes. The inventive teacher may find additional means to supply his pupils with the reading opportunities necessary for rapid progress in reading.

Vocabulary Burden.

Turning now to the number of different words used by Hindi primers, we find, as shown in Table III, that the vocabulary used ranges from 141 to 499 words. The average for the eight primers is 316 words. In the twelve American primers analysed by Schwieder,²⁵ the vocabulary used by primers ranged from 189 to 356 words giving an average of 251.

The combined vocabulary of eight Hindi primers as presented in Appendix III comprises 1245 different words. In comparison the twelve American primers analysed by Schwieder presented only 819 different words.

Obviously Indian authors disagree more than do American authors as to the number of "new" words to be introduced in a primer. On the average more "new" words are introduced in Hindi than in American primers.

²⁵ Op. cit., p. 15.

When many "new" words are introduced in a brief quantity of reading material, the result is a heavy vocabulary burden. The vocabulary burden is expressed by an index figure representing the relationship between the number of different words and the total number of running words. This index figure is obtained by dividing the total of running words by the total of different words in a given text. Primer I of Table III, for instance, presents 228 different words in 528 running words. Dividing the latter figure by the former, gives a vocabulary burden of 2.31. In other words, approximately every second word in this text is a "new" word.

As shown in Table III, the vocabulary burden for the Hindi primers ranges from 1.83 to 4.40. The average for the eight readers is 2.81. This means that on the average in these primers every third word presented to the pupils is a new one, or a word not previously met.

Schwieder²² found that the vocabulary burden of American primers ranges from 10.7 to 28.1, which gives an average of 19. But eight of the American reading systems provide work books to accompany their primers. These work books supply additional reading material based on a vocabulary similar to that of the primers, thus considerably easing the vocabulary burden of primer and work book combined. In eight of the reading systems analysed by Schwieder, the vocabulary burden ranges from 20.3 to 34.6²⁷ giving an average of 31.6.

The difference between the average vocabulary burden of Hindi primers, which is 2.81, and that of American beginning readers which is 19, is indeed great. Still more

striking in this respect is the difference between Hindi primers and American systems providing work books to accompany primers. The vocabulary burden of the former is 2.81 compared to 31.6 for the latter.

What is the ideal vocabulary burden for pupils of the primary class? Arthur I. Gates²⁸ on the basis of extensive objective experimentation comes to the conclusion that normal pupils progress most satisfactorily with reading material having a vocabulary burden of 35. None of the American primers reach this ideal, though in some of the primer-work-book combinations it is nearly attained. Hindi primers with vocabulary burdens of from 1.83 to 4.40 are very far removed from the ideal proposed by Gates.

It may be taken for granted that a heavy vocabulary burden presents many disadvantages to young pupils. Ease and fluency of reading is impeded. Reading speed is arrested. A short eye span is developed. By concentrating the mind on the recognition of new words, mastery of the meaning of passages is made more difficult. The reading lesson thus becomes uninteresting which, in turn, precludes appreciation. These are the natural consequences of a heavy vocabulary burden.

There are strong indications, then, that the vocabulary burden of Hindi primers should be lightened. The remedy is a larger quantity of interesting reading material based on a vocabulary equal to or smaller than the present Hindi primer uses. Provided that the total vocabulary remains constant, the proposals made on the previous page for increasing the quantity of reading material apply here likewise.

²² Ibid, p. 18.

²⁷ Ibid, p. 32.

²⁸ Op. cit., p. 35.

Repetition of Words.

With a heavy vocabulary burden it is to be expected that in Hindi primers words are infrequently repeated. This is shown in Table IV which classifies all the words used in the primers in certain ranges of frequencies. It is to be read as follows: Primer I used 122 words once only, 84 words from two to five times, 18 words six to nine times, four words 10 to 19 times, and no word 20 or more times.

TABLE IV.
Word Frequencies of Hindi Primers.

Primer.	Once.	2-5.	6-9.	10-19.	20 plus.
I	122	84	18	4	0
II	92	43	5	1	0
III	107	83	14	4	1
IV	356	128	18	16	7
V	224	155	29	20	8
VI	170	53	9	3	0
VII	164	72	18	4	1
VIII	250	175	29	27	18

In the Hindi primers from 92 to 356 or an average of 185 words are used only once. In every primer the majority of all words falls into this class. This characteristic is in striking contrast to the American primers analysed by Schwieder.²⁹ In these primers from nine to 77 words, or on the average twelve words are used only once. In all but one reader the number is negligible.

²⁹ Op. cit., p. 15.

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TABLE V.

Percentage Distribution of Word Frequencies.

Primer.	Once.	2-5.	6-9.	10-19.	20 plus.
I	53.5	36.8	7.9	1.8	0
II	65.3	30.5	3.5	0.7	0
III	51.2	39.7	6.7	1.9	0.5
IV	67.8	24.4	3.4	3.1	1.3
V	51.4	35.6	6.6	4.6	1.8
VI	72.3	22.6	3.8	1.3	0
VII	63.4	27.8	6.9	1.5	0.4
VIII	50.1	35.1	5.8	5.4	3.6

Table V presents the frequencies of words in percentage form. It is to be read: Of all the words appearing in Primer I, 53.5 per cent. is used only once, 36.8 per cent. from two to five times, etc. It will be seen that the percentage of words used only once in Hindi primers ranges from 50.1 to 72.3. For all the Hindi primers the average percentage of words falling in certain ranges of frequencies is as follows:

- 59 per cent. appears once only.
- 32 per cent. has two to five repetitions.
- 6 per cent. has six to nine repetitions.
- 2 per cent. has ten to nineteen repetitions.
- Less than 1 per cent. has twenty or more repetitions.

Only one Hindi primer repeats more than ten per cent. of its vocabulary six times or more.

Here again the American primers present a striking contrast. When classified accord-

ing to number of repetitions given to words, the American primers present on the average the following data: ³⁰

- 4 per cent. of words is used only once.
- 23 per cent. is repeated two to five times.
- 20 per cent. is repeated six to nine times.
- 25 per cent. is repeated ten to nineteen times.
- 26 per cent. is repeated twenty to more times.

Just how many repetitions of a word are necessary to secure fluent and accurate recognition on the part of pupils is, of course, not known. The practice in American primers is to repeat approximately 75 per cent. of all words at least five times. In Hindi primers less than ten per cent. is repeated five or more times. The well-known principle of learning by repetition points to the former practice as preferable. It may be assumed that Hindi primers are open to great improvement by repeating more frequently the words in their vocabulary. The suggestion made previously for enlarging the quantity of reading material with a limited vocabulary will nearly automatically lead to this result.

Similarity of Vocabularies.

In modern schools it is the practice to supplement a basic reader by one or more additional readers to secure more reading, and thereby a higher reading proficiency on the part of pupils. One purpose of this procedure is to supply additional repetitions of the words used in the basic reader. For this purpose it is desirable that the basic and supplementary readers have a large percentage of words in common.

³⁰ Op. cit., p. 19,

TABLE VI.
Number of Words Common to any Two Readers.

Primer.	New Words.	II.	III.	IV.	V.	VI.	VII.	VIII.
I	228	56	70	114	121	87	86	133
II	141	...	54	80	86	64	69	89
III	209	...	...	114	115	85	80	122
IV	525	...	...	...	198	119	133	182
V	436	...	...	...	...	124	131	189
VI	237	...	...	...	...	...	93	151
VII	259	...	...	...	...	...	...	154
VIII	499	...	...	...	...	...	...	...

Table VI shows the number of words common to any two of the Hindi primers. It should be read: Of the 228 words used in Primer I 56 words are found in the vocabulary of Primer II, 70 in the vocabulary of Primer III, etc. The total number of words common to any two of the Hindi primers ranges from 54 to 198.

In Table VII these data are presented in percentage form. It is to be read: Of the vocabulary of Primers I and II combined, 17.8 per cent. is to be found in both readers, etc. There are 28 possible combinations of two Hindi readers.

TABLE VII.
Percentage of Words Common to any Two Readers.

Primer.	New Words.	II.	III.	IV.	V.	VI.	VII.	VIII.
I	228	17.8	19.0	17.7	25.0	23.0	21.4	22.4
II	141	...	18.2	13.6	17.5	20.4	20.8	16.1
III	209	...	...	18.4	21.7	18.4	20.6	20.8
IV	525	...	...	...	25.9	18.3	20.4	22.8
V	436	...	...	...	...	22.5	23.2	25.3
VI	237	...	...	...	...	...	23.1	25.8
VII	259	...	...	...	...	...	...	25.5
VIII	499	...	...	...	...	...	...	...

These present a range of from 13.6 to 25.9 per cent. of agreement of vocabulary in any combination.

The twelve American primers examined by Schwieder, though presenting more limited vocabularies³¹, showed a higher degree of similarity. The number of words common to any two primers ranged from 89 to 187. Expressed in percentage, the range is from 25 to 45 per cent. of the combined vocabularies of any two primers. Although this is not a high degree of similarity, it is considerably higher than that shown by Hindi primers.

Because of the lack of agreement in vocabulary, Hindi primers may then be said to be quite unsuitable for supplementary reading purposes. There is a pronounced lack of agreement amongst authors of Hindi readers as to which words should be used in primers. This disagreement is much more pronounced than that found amongst American authors of primary readers. The studies that have aided American writers of primary reading material to secure a higher degree of similarity in vocabulary will be referred to in the next Section.

Summarizing, then, the results of the investigation described in this Section the following may be pointed out:—

Hindi primers present a very limited quantity of reading material.

The vocabulary burden of Hindi primers compared to American primers is extremely

³¹ See page 515.

high. The average of eight Hindi primers is 2.81, that is, on the average approximately every third word is a "new" word. In comparison the average vocabulary burden of twelve American primers is 19, and in systems that provide work-books in addition to their primers the average is 31.6. The latter figure approaches the ideal of a vocabulary burden of 35 proposed by Gates, while the figure for Hindi readers is far removed from the same.

In Hindi primers the majority of words appears only once. While in American primers over 75 per cent. of all words are repeated at least five times, Hindi primers present less than ten per cent. of their vocabulary a minimum number of five times.

A higher percentage of words is found to be common in American primers when compared to Hindi primers.

There is more disagreement amongst authors of Hindi primers as to the quantity of reading material to be supplied, the number of words to be introduced, and which words to introduce than among American authors.

The study indicates that Hindi primers admit of great improvement by increasing the quantity of reading material provided, limiting the number of words introduced, securing more repetitions for the majority of words, and securing greater similarity between the vocabularies of different primers.

(To be continued.)

A SURVEY OF THE WORK OF THE HEALTH SECTION OF THE LEAGUE OF NATIONS.

BY DR. MADSEN, *President.*

THE Health Committee of the League of Nations held its twenty-seventh session in the second week of June. It is just thirteen years ago that the Health Organisation of the League was established. The present Committee consisted of twenty-four members, a number of whom came from overseas countries (Algeria, Canada, China, Brazil, Japan, the United States).

During this session, which lasted about a week, the Health Committee considered a variety of subjects and came to a decision as to the technical advice which it would give to the Council of the League of Nations concerning the conduct of the Health Organisation's work.

Singapore Bureau. It dealt with the work of the Health Organisation's Eastern Bureau in Singapore, an institution established in 1925 to act as a centre for the collection and dissemination of information concerning epidemic diseases in the Far East. This Bureau receives from all the Far Eastern countries immediate information by cable concerning the prevalence of the important epidemic diseases, and distributes it at once to all countries by wireless and cable. Ten national broadcasting stations in the Far East transmit the Bulletins of the Eastern Bureau regularly every week. These bulletins are picked up by health administrations, by port health officers and by officers on ships at sea. The Bureau is thus an important agent in the campaign against such epidemic diseases since no measures of prevention can be applied properly without a knowledge of where and when disease is occurring.

The budget of the Singapore Bureau is made up of special contributions from a number of the Far Eastern countries which are particularly interested in its activity, plus a larger contribution from the budget of the League itself. There is a similar centre for the collection and distribution of information concerning infectious diseases at Geneva.

Permanent Commissions:—The Health Committee reviewed the work of its permanent commissions on Biological Standards, on Malaria and on Opium.

The *Permanent Standards Commission*, which has been carrying on its work since the very beginning of the Health Organisation, has adopted some sixteen international standards for biological preparations in use in practically every country in the world. These biological preparations include vaccines, sera and such preparations as digitalis, thyroid extract, insulin and salvarsan. The international standards are kept at one or more national laboratories acting as central laboratories on behalf of the Health Organisation; samples of the standards, preserved in these laboratories, are sent out to the different countries on request. These central laboratories also receive samples of the national standards for testing against the international standards. Just as it is important to preserve in some central place a standard unit of length, constructed in such a way as to ensure against deviations in measurement, it is important that international standards for biological preparations should be preserved just as carefully.

The work of the *Malaria Commission* of the League is of interest to every country where the disease prevails. This Commission is in touch with workers in every malarious country; it is concerned with the most important problems relating to the disease, its sources, methods of transmission, treatment and of course the campaign of prevention. One of its most important tasks is to assist in providing opportunities for the training of medical officers who are to be employed in the different countries in the campaign against the disease. Like several other important diseases, Malaria displays different characteristics and behaviour according to the country in which it occurs. Measures of prevention which are useful in one country may not be so in another; it is only from a study of all the different manifestations of Malaria that the underlying principles of prevention can be deduced. For several years the Health Organisation of the League has been assisting in providing training for malariologists; in the past these Malaria courses have been held at Hamburg, Paris, Rome and London. During the present year they were held in Rome and at Singapore—in Rome for malariologists from European Countries, and at Singapore for malariologists from various countries in the Far East. On April 30th, twenty-eight students from nine countries started work on such a course at Singapore. The Health Committee's work in respect of Malaria is many-sided but it is not necessary for me to go into further detail.

The work of the Health Committee's *Opium Commission* is highly technical and for that reason cannot be of great interest to the general public. It is enough to say that the Health Committee from the beginning has been giving its advice to the Governments signatory to the various Opium Conventions

concerning the preparations containing opium and certain other narcotics which should be brought under control. The Health Committee co-operates with the various other international bodies set up by the Conventions or by the League, in limiting the abuse of these potent drugs. It is about to engage in a study of opium-smoking and it has recommended a standard method of determining the morphine content of samples of raw opium without which the application of the latest international anti-opium convention would be difficult.

Advice to Governments:—The League of Nations is an association of Governments—any Government is free to ask the League for assistance or co-operation in any work in which the experience of other countries may be of benefit. A number of Governments have applied to the League for such co-operation in the field of health, and during its present session the Health Committee considered and advised on three such requests.

In 1929 the Government of the Republic of China asked the League for assistance in organising its public health services, its hospitals and its system of training doctors. Since that time, at the request of the Government, a representative of the League's Health Organisation has been stationed at Nanking, a new system of port quarantine has been organised, a central technical health service has been set up, facilities for training health officers, sanitary inspectors, nurses and midwives have been perfected, and an active campaign against cholera conducted. The Government of China has been able to benefit from the advice of foreign experts selected by the League, and this co-operation with the League in health matters has now been ex-

tended to many other fields such as agriculture, education and economics.

When the Government of *Czechoslovakia* decided to improve the sanitary services in two of its less developed provinces—Slovakia and Sub-Carpathian Russia—it too appealed to the Health Organisation. This work has been going on for three years, and the Government has now requested that it should be extended for another period.

There are areas in *Rumania* where maize is the chief food. The people in these areas suffer from pellagra, a serious debilitating disease supposed to be due to a diet which lacks certain necessary elements. That disease is also known in certain parts of the United States and in other countries. The Health Organisation of the League is co-operating with the Government of *Rumania* in a study of the disease and in the trial of a method of prevention. In one of the *Rumanian* villages where the disease is most common, a wheat-bakery has been established and the people are being supplied with whole wheat bread to replace a part of the maize which they ordinarily consume. Should the usual number of cases of pellagra fail to develop, the method may be extended and if generally successful, may point the way to the prevention of the disease not only in *Rumania* but in many other countries.

In *Greece* some twenty-five officers are now being trained in modern public health work at the Athens School of Hygiene. A law was passed this year forbidding the appointment of health officers anywhere in Greece who had not received a degree from that school or from a similar school in other countries. The creation of the Athens School of Hygiene was the direct result of a request from the Greek Government to the League in 1929. The Health Committee, after a pro-

per study of health conditions in Greece, recommended a plan of sanitary re-organisation which was adopted by the Greek Government. That plan is being applied gradually with the co-operation of the League's Health Organisation—the School of Hygiene is only one of its results.

An International Centre for the study of Leprosy was opened on April 21st this year at Rio de Janeiro. The centre has been placed under the auspices of the League by the *Brazilian Government* whose generous offer was accepted by the Council of the League. The Governing Body of that Centre is composed of the members of the League's Health Committee. It is hoped that experts in leprosy from various countries may work in the Centre where many facilities exist. If nothing more is accomplished by the Centre, it will at least favour the exchange of national experience and information, and it is hoped that it may add considerably to our knowledge of the disease and hence to the application of measures needed to combat it.

The Health Committee will study the reports received from nine *institutes of hygiene* in as many different countries, on studies they have been carrying out on behalf of the Health Organisation. These are of special interest to rural districts; they concern the causes and prevention of typhoid fever, the cost of public health work organised according to different methods, the means of preventing fly-breeding, and the public health aspects of milk. The results of these studies should be of assistance to every public health office.

The Health Committee also discussed and adopted a *programme of work* for 1934, 1935 and 1936, the length of its term of

office (a new Health Committee is appointed every three years and the present one was appointed last January).

The need for international collaboration in health matters was felt as early as 1851, when the first International Sanitary Conference was held. Progress was almost nil until 1893 and it was not until 1921, when the League's Health Organisation was established, that international health services of every country have an agency through which

co-operation is made easy, and they are utilising that agency to an ever-increasing degree. In the short time at my disposal I have been able to mention only a few of the subjects which have been taken up by the Health Committee, but I hope, I have said enough to make you realise that in health matters international collaboration has become firmly established to the lasting benefit of the people who inhabit the four quarters of the globe.

ANDHRA UNIVERSITY.

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THE TEACHING OF ENGLISH IN SECONDARY SCHOOLS.

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PART I. GENERAL.

Deterioration of Standard of English.

WE often hear it stated that the standard of English has deteriorated in our schools during the last two decades. Most of us can confirm, from our own experience, that there is much truth in and justification for this unfavourable remark. Closely associated with this deterioration is the lack of a thirst for knowledge and the decline of the reading habit, which is a marked characteristic of the students of the present day. This important change needs some elucidation at our hands.

It is now a century since the study of English literature and Western science was taken up seriously in our country. The first two generations of Indians felt a passionate love for Western literature and it had the same effect on their minds and character as the study of Greek and Latin classics on the scholars in Europe during the Renaissance. It cast a potent spell on their newly awakened minds. The new wine stimulated and affected their brains to such a degree as to make them transform themselves into a set of brown Englishmen in their habits of life and speech and manners. Even we, who belong to the third generation, have felt the glamour and the charm, though to a less extent; but fortunately the national awakening in our country has opened our eyes to the beauty and grandeur of our own language and literature. The present generation, on the other hand, shows an utter indifference, if not a positive disinclination, to the study of literature or the acquisition of knowledge.

There are certain salient factors that have contributed to this state of affairs. English education was then confined to a small number of eager and earnest seekers after knowledge, who belonged mostly to cultured families having an intellectual atmosphere about them. On account of the great spread of education in recent years, the majority of the school-going population are now drawn from the masses of the people, who are brought up amidst environments far different from those of the cultured classes of the past generations. Secondly, a good English education was an easy passport to profitable government jobs and for success in the learned professions. But with rapid increase in the output of our schools and colleges and Universities, those avenues offer but limited scope to our educated youths, and many of them have to face the grim monster of unemployment before them. With the realisation of the diminution of the bread-winning value of English education and the disillusion resulting from it, can we really wonder, if our boys do not exhibit the same zest and earnestness in the study of English as did those belonging to the previous generations? To add to that there are a good many attractions in the shape of sports and games, cinemas and theatres, to distract their attention and engage them in their leisure hours.

The Place of English. Some people have complained that English has occupied a too dominant place in the curriculum of studies to the detriment of the vernaculars. Others

have opined, not without reason, that recently English is being neglected and relegated to the background. It seems to me that the truth lies midway, and English is gradually finding its legitimate place and proper level in our educational system. To regard the one as being dominant and the other as subordinate is, I think, looking at them from the wrong angle of vision. Whether English is assigned the status of the first language, or the vernacular is elevated to that position, every one will admit that for some time to come the study of English should continue to have an important place in our educational scheme. That being so the right and reasonable attitude appears to be not to regard them as rivals, but to look upon English and the vernacular as sisters co-ordinating and co-operating with each other to their mutual advantage. The time will surely come soon, when the mother-tongue will be enthroned in her legitimate place as the queen of the household.

English and the Vernacular. Our children commence the study of English three or four years after they have learnt how to read and write the vernacular in the primary school. While it is true each language has its own peculiar structure, idiom and construction, the fact is there are many common points of similarity also between them. And our aim in the teaching of both the languages being to enable the pupils to gain such mastery over them as to express their thoughts and ideas in a clear and orderly manner, any special attention paid to the vernacular will have its beneficial result on the learning of English. The good language habits acquired in the study of the vernacular in respect of reading, composition, grammar, etc., will react on the pupils' ability to master

similar elements in respect of English. I should like to emphasize the fact that it has been found by investigation that in the majority of cases the pupils who are good in English are also well up in the vernacular, and those who are deficient are weak in both. This establishes a closer connection between the two languages than we generally suppose them to have.

The Aim and Scope of English Teaching.

One of the essentials of the successful teaching of any subject is the necessity to formulate clearly and definitely the aim of teaching that subject and the standard to be attained in it. I am afraid one of the defects in our scheme of teaching English, a foreign tongue to us, is that such clear-cut and objective standards have not been enunciated in our syllabus. Some persons even doubt the possibility of laying down in detail such a definite and concrete standard for each stage of education. I can only state that such a thing has been done in many western countries in the case of the languages taught in their schools.

It is quite necessary for the teachers to know how much their pupils should learn and master in the different branches of English during their four years' course in the middle school, if they are to devote their attention to the attainment of that definite standard. The same remark applies to the teaching of English in the high school also. Only such a scheme definitely laying down the scope and standard to be reached by the pupils, will enable us to compare and test our actual achievement with the objective ideal, and stimulate our efforts to the attainment of that goal.

I shall make a humble attempt to state in general terms the standard of English to be

attained by the pupils during the seven or eight years they study it in the secondary school. Every student, whether he is going to enter on a livelihood or a University course of study, should acquire the ability to speak easily and accurately the ordinary language of daily conversation and to understand English when others speak to him. He should be able to write letters to his friends or relatives and to become familiar with the common forms of correspondence, and also to express clearly in writing his own personal experiences, needs, wishes and other ordinary matters of daily life. At the same time, he should be able to read and understand the text-books on the various subjects taught in English, and also the English of newspapers, magazines and easy books on general subjects in later life. I hope the scope and proficiency in English I have indicated is neither a low nor an ambitious one.

PART II. ENGLISH IN THE MIDDLE SCHOOL.

English in the early years. The foundation of the study of English is laid generally in the middle school. The boy comes to the middle school after having picked up the rudiments of his mother-tongue in the primary school. He is fairly able to express his thoughts in ordinary conversation and writing in the vernacular without paying much conscious attention to grammar and idiom. Our aim in teaching English in the early stage should be to enable the pupil to learn simple words of daily use and frame short sentences to express his ordinary thoughts and feelings. We should bear in mind that the power of expression is a matter of skill rather than of knowledge, and that this power grows by exercise and practice. At first there is a wide

gap between his thought and his power of expressing it in English. Therefore, the chief thing necessary is to enable him to acquire correct speech habits, to give a good start, which by repetition and practice will give him a fair command over the medium.

The Teacher of English. The laying of such a sound foundation being all important, it is quite essential that this work should be entrusted to teachers who are fully qualified and competent for that task. Without in the least disparaging the honest and conscientious work now being done by many able and experienced men among the teachers of English in the middle schools, I humbly submit that those who teach English in the early years should be graduates if the work is to be done efficiently. If I am not mistaken, the majority of the English teachers are those who have passed the S.S.L.C., and some of them in the rural schools, the L. S. examination. Persons with such meagre educational qualifications, however hard working they might be, have neither the adequate knowledge nor the equipment and training necessary to guide the children aright along the first steps in the acquisition of a foreign language. It is often a case of the blind leading the blind. The state of things is not likely to improve till a reform is effected in this direction.

Oral work. One of the fundamental principles of the teaching of English in the first few years is the predominance of oral work. As the child picks up his mother-tongue by speaking it much earlier than reading and writing it, so also should he be taught to use English by speaking it. As a man learns cycling by riding on a bicycle, or swimming by getting into water, so there is no better way of learning to speak and write English

than by speaking and writing it and by forming right habits of speech from the very start.

To begin with, the children should be made acquainted with the names of familiar objects, such as those in the class room or at home, and of actions connected with those objects. They should be given practice in using those words in short sentences. One point of vital importance, often lost sight of, is the fact that from the outset the sentence should be taken as the unit. It is of little use if the boys are made to utter isolated sounds and words; they should always be made to study those words in combination in the form of full statements or sentences. The prevailing defect among our boys is their inability to speak in sentences, even though they are familiar with the individual words. The only remedy to cure this evil is to make them regularly study by heart sample or model sentences, which illustrate some usage or word combination. If they are given regular and systematic drill in the use of such sample sentences, till they thoroughly master them, their progress will be rapid and their power of expression improve. In giving this oral practice, the pupils should do most of the speaking rather than the teacher, who should be able to resist the temptation to speak too often or explain too much. The pupils should also be encouraged to ask questions on the subject of study.

Pronunciation and spelling. One serious drawback in the pupils' English is their faulty pronunciation and wrong spelling. It is the bugbear of many a teacher. The vagaries of English spelling and pronunciation are notorious. Yet we cannot shirk our duty in improving the present woeful state of affairs.

The vocal organs of the children are very tender and plastic. It is easier and more

natural for them to learn right habits at the outset. If they do not acquire the right method, they will surely form the wrong one. Language is learnt chiefly by imitation. It has been well remarked that the class is often a true mirror which reflects the pronunciation of the teacher. Therefore the responsibility of inculcating in them the right habit of correct pronunciation lies mainly upon the teacher in setting a good example before the children. Otherwise, it will be more difficult for them later on to unlearn the faulty words and then learn the correct ones.

The teacher should be on the look-out and nip in the bud every error in pronunciation, whether in speaking or in reading. As the ear is the pathway to the heart, if the boys are given plenty of practice in reading aloud and with proper expression in the vernacular as well as English, there is no reason why they should not be able to read in a correct and expressive manner. The same method applies also to the formation of the habit of correct spelling. Any negligence or indifference in the early stages leads to the development of the bad habit, which becomes incorrigible in after-years.

Grammar and Composition. As regards the teaching of grammar and composition, I shall say only a few words. Every little bit of grammar the pupils learn should be entirely practical and based upon the reading lesson. The method should be inductive, following the golden rule of leading from the known to the unknown, from the concrete to the abstract. Rules and definitions of grammatical terms should be completely eschewed. I for one shall be satisfied if they are able to know the parts of a sentence and distinguish the different parts of speech and their functions, omitting the sub-divisions and details among

them. A boy at this stage need not know any grammar save that of the sentence he himself uses and reads.

I should like to emphasize one important principle in this connection. The pupils are expected to be conversant with some elementary facts about the grammar of their vernacular, before they take up the study of English. That being so, the vernacular and English teachers—all the better if both the languages are in the hands of the same teacher—should work in close co-operation at every stage. No fact or principle should be taught in English Grammar, which has not been thoroughly learnt by the children in respect of their vernacular. And the more clearly the teacher explains a certain point of grammar or idiom by comparing or contrasting the usage in their mother-tongue and in English, the better will that point be impressed on their minds. It is the unnatural divorce between the two languages that is at the bottom of the weakness of our children in English.

Similarly, in writing composition in the vernacular, the children have only to search for ideas, as they have more or less command over the language. Therefore, if we ask them to write easy stories or descriptive essays on familiar subjects in the vernacular, and then make them write on the same subjects afterwards in English, they will find it easier and express themselves better than if they had attempted them for the first time in English. Variety may be given to essay-writing by asking them occasionally to write simple dialogues, or setting a number of questions the answers to which will form a continuous composition, or by disarranging the sentences in a story and requiring the pupils to rearrange them in the proper order.

The Methods of Teaching. In the early stages of English teaching the adoption of right and sound methods of teaching plays an

important part in the progress made by the pupils. It is well-known that, for a long time, we were wedded to the *Translation Method*, making the children learn every English word and sentence through the vernacular. This is a useful plan if not overdone. The translation method gives the children training in exactness of expression, and translation from the vernacular to English is a good test of a pupil's knowledge of English.

Then came, some years ago, the *Direct Method* of teaching English. Throughout the country the adoption of this method became almost a fad. The pendulum began to swing to the opposite extreme. So much emphasis was laid on it that many teachers began to entertain the idea that the use of the vernacular in teaching English was wrong and should be rigorously avoided. Fortunately we are getting over that crazy notion. Let me admit that the Direct Method is good and in some respects valuable, for it enables the children to talk in English in an easy and fluent manner. The more English we get into the English lesson, the better. But let us also realise that everything cannot be done by it, and let us not drive it to extremes. It takes too much time, it is unable to express many actions, abstract thoughts and the shades of meaning of many words. While using the Direct Method, wherever possible, I would suggest that the giving of the vernacular equivalents is the best and quickest way of explaining the meaning of difficult words and sentences, where it is likely to lead to doubt or misunderstanding.

I should like to refer to another method, which has been tested and found highly useful and practical, *vis.*, the *Substitution Method*. I think it can well supplement the Direct Method and strengthen and widen the good results to be derived from it. The basis of the Substitution Method is the model sentence,

which embodies some particular construction or idiom. The children learn this sentence thoroughly, its pronunciation as well as meaning. Then one term in this sentence remaining constant, the other expressions are changed and replaced by similar parts of speech. For example, suppose we intend to teach the use of the verb 'to have' in the sense of 'to be obliged.' We take a model sentence like

'I have to go to school now;'

then we construct a number of sentences formed in a similar way and all illustrating the same construction, the verb 'have' being kept unchanged; *e.g.*,

'He has to take his meal slowly;'

'They have to run to the station quickly.'

[Similarly, if we intend to show them the method of constructing 'Interrogative sentences,' we take a model sentence as framework and fit other words or phrases into this framework, keeping the particular construction or idiom unchanged; *e.g.*,

'Do you see this book?';

'Does he want that slate?';

'Do we carry this box?';

'Does she like that song?' etc.

It is evident that this Substitution Method, used along with the vernacular meanings of the various sentences, will enable the pupils to form correct habits, to learn a number of model sentences thoroughly, and use them correctly. Such repetition and drill will, after a time, give them the power to construct proper sentences automatically and ensure rapid progress.

Let me add that, after all, these methods are mere tools and their success or failure depends mainly upon the personality and enthusiasm displayed by the teacher in his work. I am no faddist, and I would gladly admit that no one method can satisfy all our

needs. Our aim being to enable the pupils to gain a fair knowledge of English in a few years, we should be ready to utilise any sound method or combination of methods to achieve that object in an efficient manner, and without wasting time.

PART III. ENGLISH IN THE HIGH SCHOOL.

The Scope of English. When we consider the scope of the study of English in the high school, a new factor enters into it. While on the one hand the pupils should acquire ability to use English in a practical and business-like way, there is, on the other hand, the claim of English literature and its cultural value. As the high school stage coincides with the dawn of the adolescent age of the pupils, the study of English literature should occupy an important place so as to foster their imagination and emotions and mould their character along right lines. Moreover, as there are many students who will go up for higher studies in the University, it is the function of the high school to lay the foundation of a healthy literary taste and appreciation.

The Teacher of English. I should like to put in a strong plea that the teaching of English in the high school should be entrusted solely to specialists in English. If it is accepted as a sound principle that subjects like mathematics, history and science should be taught by specialists in those subjects, it applies with equal force to the case of English. The idea that any graduate can teach English successfully in the high school classes is one of those curious relics of the nineteenth century. In my opinion the teacher of English should be a life-long student, and possess a wide range of knowledge and a broad out-look on life and its problems. He should take an abiding interest in his subject, study modern literature and be in close touch

with the new developments and experiments that are being tried in teaching that subject. Above all, that burning enthusiasm and emotional appeal, which it is his function to awaken in the hearts of his pupils, is a trait that comes only from a close and intimate study of literature. A graduate in any other subject, however capable in his own way, cannot be expected to evince the same interest, enthusiasm or devotion in the teaching of English as a specialist in that subject will naturally have in his work.

Two Grave Dangers. I often feel that we teachers of the present day do more work in the class than we should, and our boys much less than they ought. If education is, as it has been well defined, a "co-operative enterprise," most of our boys prefer the privileged position of sleeping partners, while leaving to us the share of the working, or at least the talking, partner. They like to take things easy and we encourage them to do so. When we set them a lesson to read and look up at home, e.g., in connection with the supplementary reader, how many of them do really care to come prepared with it? Though we may not yet formally adopt the Dalton Plan in our schools, we should try to utilise the spirit of that plan by getting things done by our pupils in many spheres of work on their own initiative.

Again, in the class room, how often do we not observe the attitude of passive indifference or quiescence on the part of our boys, as though the principle of division of labour agreed upon were, "You do the talking and we shall do the listening." How eagerly and keenly we wish that one intelligent question were asked by a pupil in the course of the lesson! I am afraid the fault lies mostly with ourselves. In our anxiety to cover a certain portion or finish a lesson quickly, we teach or lecture away the whole time, and the pupils

are immensely thankful to us for not worrying them or disturbing their mental equilibrium by means of troublesome questions. Let us realise, and act up to it, that it is only by means of searching and well distributed questions that we can know whether and how far the pupils have followed and understood the lesson, and more than that, we can find out their weak points in thinking and the power of expression, and give a rude shock to their mental inertia and rouse them to intellectual activity.

The Vernacular Medium. Another important question, which has generated much heat in recent years, is how far the use of the vernacular as the medium of instruction in non-language subjects in the high school will affect the standard of English of the pupils. I have always been an advocate of that reform, which is a natural and efficient measure. It is true this change will give the pupils less opportunities and fewer occasions to use the English language than at present. It may also be that they cannot learn directly some of the words and phrases now acquired by studying history and science through the medium of English. That is at best an indirect and doubtful advantage. The advocates of the vernacular medium admit that they can spare some time by teaching the other subjects through the mother-tongue. By utilising the extra periods thus saved for English work, say, ten periods in all per week, we can hope to make up for any possible loss sustained by changing the English medium, so that the standard of English might be kept up and even improved in the new scheme.

The Text-Books. It is well-known that the nature of the text-books selected for study has a considerable influence on the standard of English. There is not much to complain about the English texts that are being prescribed

in recent years. We only wish that the Committee in charge of that work would exercise a little more care, patience and discrimination so that there might be no great variation in the nature or standard of difficulty of the books prescribed from year to year. One regrettable feature is, while many of the poems are of the right sort, some are far above or below the standard. It is highly desirable that a certain amount of uniformity should be maintained in this respect. In the attempt to include poems and prose passages representing the work of modern authors, selections are sometimes included which, as far as my poor sense of appreciation goes, are characterised neither by dignity of thought nor beauty of style. The best way of solving the difficulty would be for the department to publish its own book of selections, rather than be at the mercy of the publishers who may have their own objects or standards or axes to grind.

The Place of Grammar. The place of grammar in teaching English has often been a subject of discussion in our country. To enable the pupils to speak and write a foreign language like English correctly, a certain amount of knowledge regarding the fundamental principles of grammar is absolutely necessary, though we might avoid complicated definitions and obscure technical terms. Grammar should form an integral part of every English lesson, provided it is kept in its position of servant, and not the master, of language. Formal rules and definitions should be taught only when required in the textual lesson and evolved by the pupils themselves. The selection of the portions in grammar to be studied should be based on utility to the pupils for learning correct English. Let a few things be well studied and assimilated so that they will form the criterion whereby to

judge the correctness or otherwise of their speech or writing.

If every pupil is made to understand and enabled to avoid common pitfalls like violation of "the agreement between the subject and predicate," "error of proximity," "wrong sequence of tenses," "wrong use of relative pronouns," "misuse of shall and will," and "the use of appropriate prepositions after certain verbs," etc., there is sure to be a radical improvement in the English of the high school pupils. They should also be made gradually acquainted with the particular usages that make up English idiom; for very often ignorance of idiom is a more common defect in our boys than ignorance of grammar, and is the parent of the so-called "Indianisms."

Composition Work. It was already observed that oral composition should precede and predominate in the middle school stage. Similarly, there should be more of written work in the high school classes to make their knowledge exact, to clarify their thoughts and improve their power of expression. The more frequently and efficiently they are trained in composition work, the better will they be able to express their thoughts, feelings and experiences in language clearly and effectively. Oral and written composition, going hand in hand, will call into play their power to see, to think and to express themselves.

There are a few essential facts to be borne in mind if the composition work should be fruitful in its results. First of all a systematic, graded and well co-ordinated scheme of subjects for composition for each class should be got ready. Whatever the subject selected, oral preparation should always precede written work, and there should be a full and free discussion on the subject in its various aspects in the class. This should be followed by getting up a simple outline indicating the

chief points under main and sub-heads. The writing of short paragraphs on topics selected from the text, writing a story from given hints, narrative and descriptive essays, dialogues, letter-writing, expressing their own observations and experiences on familiar topics; these and such like subjects may be profitably used for composition. After the exercise has been corrected, the teacher should make it a point to draw their attention to the common errors committed by them. More than all we should see that every corrected exercise is rewritten by the pupils, if all the time, energy and ink spent on the correction work should produce any tangible good in improving the language and power of coherent writing of our students.

The Influence of Examinations. Another potent factor shaping the course of our teaching English is the effect of external examinations. While examinations are accepted as a necessary and probably unavoidable evil in other countries, the tyranny of the examination has had a very baneful influence on our educational system. Like the fabled Upas Tree, it has cast its grim shadow over the whole school work. It is an interesting point that even mariners in the days of sailing ships could not adjust their sails to catch the veering winds to the best advantage, as the Indian teachers have adapted their teaching to meet the vagaries of the examination system.

What the majority of students want is not sound knowledge of the subject or the capacity to speak and write tolerably good English, but to get the minimum amount of information to enable them to pass in the examination. When we sometimes try to explain the literary beauty or poetical charm of a stanza or passage, some of the boys adopt an attitude of passive resistance and even gently ask, "Do we want this for the

examination?" The result is much of the time is spent in coaching them to answer certain particular types of questions that might be set at the examination and manufacturing standardised pills to be swallowed by the pupils and duly vomitted in the examination hall.

Again, during the last few years there has been a good deal of discussion regarding the merits and defects of the old examination system, which is a healthy sign of progress. In some places in India experiments have been tried to test the value and efficacy of the new type of examination which has become a permanent feature in some western countries. It has been generally admitted that the new examination has some virtues in its favour, such as giving a wider scope to examine the range of knowledge and the exactness of information of the students, and testing their various powers and faculties. As for English, my opinion is, the new model questions cannot completely supplant the old.

As the aim of an examination in language test is to find out not only the nature and extent of knowledge of the students, but how far they can express their ideas in a connected and coherent manner in the form of proper sentences, paragraphs and essays, the old type of examination in its modified and reformed shape will have to be retained. A calm and dispassionate consideration leads us to the conclusion that a judicious combination of the old and new models will be the most useful and efficient kind of examination to test the real linguistic capacities of the students.

Library Work. I already referred to the poor stock of knowledge and the lack of a

taste for reading, which is a deplorable characteristic of the present-day students. In spite of our high schools being provided with fairly good libraries and all facilities being given to the boys, I am sorry proper and adequate use is not made of them. If they do not resort to the library in spite of our suggestions and advice, what shall we do with these unwilling horses?

It seems to me that one more period a week may be allotted to English, and library reading may be made a part of regular school work. Class or section libraries may be organised containing fifty or sixty books of suitable standard to each class and the English teacher placed in charge of it. During the library period they may be asked, under the guidance of the teacher, to read the books which may be also issued to them for a week for home reading. The books may thus be circulated by rotation among all the boys. Thus we can be sure that the pupils will become familiar with at least a dozen good and wholesome books in the course of the year. They may also be asked to write brief summaries of the books they have read. This method, if worked in the right spirit, will lead to some perceptible improvement in their acquaintance with good literature and enrich their stock of general knowledge.

Debating Societies. Another instrument in widening their knowledge and cultivating their power of expression is the active use of the Literary or Debating Society of the school. These are conducted mostly in a haphazard manner. Their success or failure depends chiefly upon the interest evinced by the teachers, the boys being generally not keen about them. A programme of work should be drawn up for a term in advance, so that the

boys may have ample time to think, consult books and prepare themselves for a full treatment of the subjects. The debates may be conducted in English or sometimes in the vernacular during the last working period. This work is sure to promote their self-expression, enable them to organise their knowledge, to stimulate their reading, to assimilate fresh ideas from new sources, and to foster the desire to excel in the art of public speaking.

Conclusion. The cry throughout the country for some time past has been that the standard of English has fallen and that the capacity of present-day students to speak and write correct English has declined. As educationists it is our duty to devise measures, to arrest this decay and try to improve it so as to maintain a proper standard. The first requisite is to define the scope and standard of teaching English in each stage of secondary education and to draw up a definite and concrete syllabus for it. Secondly, the teaching of English should be entrusted only to graduates in middle schools and only to specialists in high schools. Thirdly, there should be a clearer understanding of the methods of teaching to be pursued in the early stages. Fourthly, the teaching of the vernacular should be made up-to-date and efficient and there should be greater co-ordination between the vernacular and English. Fifthly, the nature of the text-books and the examination should be made more modern and standardised. Lastly, arrangements should be made for a better and more adequate use of the library, Literary Society and other activities of the school. Then I am sure there is bound to be good progress in the improvement of the standard of English in our schools.

art will prefer debonair vice to droning virtue. This, of course, is both a mistake and a misfortune. But it emphasises that art, let alone prophecy, must diffuse the fragrance of spontaneity, inspiration, vividness and grace, in short, diffuse that charm which Nature's God reveals through her in the song of the bird and the ocean's roar. There must be about it something elemental, cosmical, touching, charming, commanding.

PROPHECY IS NOT VERSIFYING.

Nor is the prophet a professional versifier, "the idle dreamer of an idle day," a Troubadour. Translating, adapting, versifying tales, and droning out epics, or laboriously inditing 'Wight Thoughts,' his soul, burning for the salvation of humanity, revolts at. 'Tours de force' in metre, in rhyme, in vocabulary are an abomination to him. He has no time to transcribe pages from the dictionary, or write

poems whose first and last lines alone can be understood. As unconscious of the self as the Delphian Sybil may be, while uttering the sough of the moving waters of his soul, reckless of form, by divine compulsion from within. His words sacrifice the memory, and leave a bleeding cicatrix on the conscience. This is true even of mere poets; of some we remember nothing but a pleasant general impression. But there are creators, veritable messengers from Heaven, whose words Mrs. Browning so well describes:

"How sure it is that if we say a true word
Instantly we feel 'tis God's not ours,
And pass it on as bread at sacrament."

Indeed the great prophets, like Jesus, Gautama, Zoroaster, Socrates, took not the time to write down their words, nor advertised a copyrighted edition of their works, with half-tone frontispiece portraits!

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PROPHECY.

WHAT PROPHECY IS NOT.

BY PROF. DR. KENNETH S. L. GUTHRIE, A.M., PH.D., M.D., D.D.,
North Yonkers.

PROPHECY IS NOT PREDICTION.

GRANTED that prediction is accurate—what then? Has it any abiding value? No. Has it necessarily any moral value? No. Many accurate predictions have been uttered by persons not overwhelmingly saintly, and they have foretold insignificant events; and indeed, many predictions which, in former ages, would have been convincing of supernatural intervention have, in these latter days, received adequate explanation on the grounds of recently formulated Natural Law, or grammatical license (the Hebrew language possessing but a single Indefinite Tense to represent both Past and Future) and some of the most inspired prophets, when they have strayed into the field of prediction, have made notable failures.

No doubt, inspired pre-vision formed part of the prophetic office, yet only a minor, not indispensable portion; for some of the utterances most universally recognised as bearing the stamp of inspired prophecy refer not to the future, but to the ever-present. So the Hebrew youths learnt in the schools of the prophets to rebuke even princes for their sins, to predicate the Fatherhood of God and the Brotherhood of the Messiah Christ.

PROPHECY IS NOT DOGMA.

Prophecy is the free utterance of the divine Afflatus, which never expresses itself the same way twice. Imagine, therefore, how far from prophecy is dogma whose whole effort is so analytically to formulate every chance utterance for profession by the orthodox.

The dogmatist is a man of natural ingenuity, but of education limited either by misfortune or principle—for many Roman ecclesiastics are erudite, but use their mental faculties only in defending the faith, but never in considering it on its merits.

Voluntary or not, the dogmatist's ignorance convinces him that persons who believe otherwise must be of evil life; that the fate of the universe depends on the prevalence of his belief. So Torquemada felt he was doing his victims a favour in saving their souls even in spite of themselves. Hence, no action is too uncharitable, no Jesuitism is too criminal, no lie is too black, no bargain too dishonourable to establish the Faith, as he understands it. The end, unexamined, sanctifies the means. He does not reflect that if the only means to an end is itself unholy, the end is probably a mistaken one. The dogmatist is not an individualist; for him the individual and his conscience exist only as tools for the advancement of doctrine, church and race. The thinker is an anarchist! Even hymns of praise become creeds, as happened to the 'Althasian Creed.' The dogmatist wrote the heretical law, and hid it where King Josiah should find it, and enslave the people thereby.

PROPHECY IS NOT EXEGESIS OR THEOLOGY.

The prophet leaves exegesis to the professional disciple, who both lacks, and refuses to admit, the Light within himself; for he treasures the prophetic word, even when he publicly disagrees with it, as Christians do

with the non-resistance commands of the Sermon on the Mount. If any one points out this *prima facie* contradiction, he explains away the Word, so as to make it mean the exact contrary of its natural dictionary sense, and then claims for the word the honour of having inspired the excellences of that 'civilisation.' The prophet deals in his own living words, in their plain, immediate, convincing sense.

Nor is the prophet a theologian. The dogmatist accepts his principles, their expression, and its summary ready-made; the exegete also accepts ready-made principles and formulations; but scrutinizes their expression in the documents, which is a beginning, however humble, of the use of the mind. The theologian goes one step further in intellection and begins to be dimly conscious of the need of being 'logical' and on his ready-made Bible and principles constructs his house of cards, which, however, falls at the next revelation. The prophet knows nothing of logic or consistency; his only business is to see the truth, and utter it; let others interpret it, or make logical deductions from it.

PROPHECY IS NOT ECCLESIASTICISM.

The prophet is not an ecclesiastic, parochial or hierarchical. Men of this temperament have, at heart, the well-being of some organization, Parish, sacerdotal sodality, or historic church, weighted down with constitutions, by-laws, rules, charters, decrees, pastoral letters, pronunciamentos, bulls or canons. It is the well-being of the established regime that the ecclesiastic seeks; if signing the 39 Articles is part of the formality of college graduation, even an enlightened Dean Stanley will sign them. In fact, Roman Catholicism and Buddhism have, apparently independently,

succeeded in evolving ritual of strikingly detailed similarity. On the contrary, the prophet cares little or nothing for the body politic, his business being with the conscience of individuals as they feel hypocrisy and sincerity.

Were it not for the deliberate obscuring of the issue by the church, there would have hardly been excuse for this paragraph, so lucidly does history and Bible paint the eternal warfare between prophet and priest. Have we not, on the one hand, Gautama starting a life-long protest against Brahmanism, and on the other, Jesus crucified by the Pharisees, maddened as they were by his scathing arraignment of them as hypocrites? Have not Isaiah and Jeremiah plainly brought up the controversy, and thundered against the blood of bulls and goats?

PROPHECY IS NOT SERMONIZING.

The prophet is not a predicator or lecturer. It is not his part to make set orations, to deliver prepared prelections, either on topics of theoretical interest or scientific subjects. He need not, nor should he, conduct theoretical discussions of ethical problems. There is no necessity that his work be distinctively paraenetic. Fatal for him is it to catch the twang and drone of the professional sermonizer. All these varied forms of activity presuppose given materials which are, in some way, to be worked over and turned out to order, by the yard or hour. The prophet's business is to create new material, to reveal new facts in his capacity as seer; any Dry-as-dust can combine and re-combine them.

This requirement made of the prophet is indeed recognised universally. Even literary critics require of the poet that he shall not sermonize. Nay, if a choice be compulsory,

modulation of sounds. This is even the case in speech, for in some eastern countries a word will have totally different meanings according as it is pitched in a high or low tone. Music has had very little chance of developing marked characteristics in China, because the hand of the Government controls everything and progress is slow. In Japan, however, where there is a marked love of melody and of beauty and form, music has developed rapidly.

Each eastern race has its own favourite instruments. The Chinese love "the king"—a kind of rack hung with two rows of sixteen stones which are struck with a wooden mallet. The Burmese have a wonderful drum organ which is composed of twenty-one drums of different sizes arranged in a semi-circle, the player sitting or standing in the centre. The Japanese have a set of bamboo tubes called "the Anklong," which are sounded on the outside. Indian music is more developed than that of most other eastern lands; the Veena is perhaps the most popular, and best expresses the peculiar quality of Indian music.

The "redskin" of North America is very musical though he has not evolved many instruments—only drums, whistles, rattles and flutes of a primitive kind. He expresses himself best in song. The tribes of Central and South America are also very musical and play upon a variety of instruments made of gourds.

The ancient Egyptians reached a high state of musical efficiency in the year 3000 B.C. They used stringed instruments such as the Harp, the Lute, and the Lyre. After that time it declined steadily. The Jewish people probably learnt much about music when they went into captivity among the Egyp-

tians. The Greeks developed music on scientific and artistic lines, and they were the first to write down music. To them we owe the word music. They also passed down to us many charming legends connected with music, such as that of the God Pan and his pipes, and of Orpheus with his lute who played so marvellously that rocks, trees, winds and waves were charmed by the magic of his art. The Arabs were sensitive to fine tones rather than noise; the pipe, tambourine, the harp and lyre were their favourite instruments.

During the dark ages when Europe fell into a semi-barbaric state, it was the Christian Church which kept music alive in the hearts of the people. So also did the folk songs, many of which have remained with us to this day. In addition to these there were the singers and wandering players, the troubadours of the south, the trouveres of the north, the minnesingers of Germany, the bards and minstrels of Britain.

The evolution of musical instruments, especially the development of the modern pianoforte, has brought music into the homes of all the people throughout the world.

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IS MATHEMATICAL ABILITY A SPECIAL ABILITY?

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

A GOOD deal of the present controversy with regard to the S. S. L. C. syllabus centres round the fact that the University requires on the part of those who seek entrance to the University courses of study, a greater amount of mathematics than is at present included in the elementary mathematics of the A Group. This is as it should be. But it should not be understood that the kind of mathematics that is meant—the proposed course in Geometry and Algebra—is the best. Indeed it is not the best. But this is by the way.

What I am now concerned with is the argument often put forward by the anti-mathematics men that mathematical ability is a kind of inherited special ability the possessing or not possessing of which has nothing to do with general intelligence. As an example of loose thinking indulged in by such people, I shall quote the words of a writer in the Educational Supplement of the *Hindu* of the 4th February 1934. He says: "The experience of examiners in elementary mathematics has been that a good number have little aptitude for mathematics." "A large number are otherwise sure to give a good account of themselves." It is notorious that our examinations really test, and are intended only to test, knowledge and not aptitudes. When I do not answer a question or answer it badly, it does not necessarily follow that I cannot learn the answer to the question even though I was supposed to have learnt it before. Modern psychologists have, no doubt, developed a system of aptitude tests. But neither our examinations nor our examiners can or do

test any aptitude except that of memory. Time was when even some psychologists held this view. But on examination, it was found that this view was based on unanalysed superficial observations and it can generally be traced to the easy going of the school-men.

But, no doubt, occasionally we do find that boys who are good at mathematics are not as good in some of the other school subjects like English or history and *vice versa*. The easy going way of disposing of this matter is to treat mathematical ability as something like the sixth finger in the hands of some men which one might or might not possess without any very great inconvenience in either case. It satisfies the self-complacency of the teacher and silences the parent. A critical analysis of the facts concerning each case very often shows that something else than the innate inability of these pupils to learn mathematics, is the real cause. But so long as psychology depended upon mere introspection, i.e., upon the opinion of individuals, nothing could be proved. The modern, experimental and statistical method of study gives great promise of placing psychological knowledge on sure foundations.

MODERN METHODS OF INVESTIGATION.

The method of investigation is something like the following. A large number of pupils is taken at random. Well prepared tests in mathematics as well as in one of the other subjects, say English, are given to them. The pupils are arranged in their order of merit in both the subjects separately. When thus

arranged four things are possible. There may be perfect agreement between the two orders, *i.e.*, the first boy in mathematics is the first boy in English, the second boy in mathematics is the second boy in English and so on. In this case we say that the coefficient of agreement, in the language of mathematics, the correlation coefficient between the ability in English and the ability in mathematics, is plus one. Secondly, there might be perfect correlation the other way about. The first in mathematics may be the last in English, the second in mathematics may be the last but one in English, and so on. In this case the co-efficient of correlation is said to be minus one. Here ability in mathematics means want of ability in English. The third possibility is that there might be no correlation at all, *i.e.*, the ability in one is quite independent of the ability in the other; a boy may have both, either the one or the other or neither. In this case the coefficient of correlation is said to be zero. To show that this is not the case is the main purpose this article. The fourth possibility—and that is the thing that we meet with very often—is what may be called partial or imperfect correlation. Unless this coefficient lies between 0.3 and 1, allowing for possible errors one might as well say the coefficient is zero. How to find out this coefficient is a mathematical problem. The Science of Statistics is sufficiently advanced now to solve this problem fairly accurately. The correlation coefficient is now widely used in the solution of psychological, economic and social problems. That is the main method used by Spearman and others in the investigation of men's abilities.

SPEARMAN'S INVESTIGATIONS.

Spearman finds that the score in any and every one of the different tests tends to be

resolvable into two parts, factors, as he names them. Mathematically speaking, the score is a function of two variables. One part depends upon something which remains always the same in all the abilities of the same individual though it differs for different individuals. The second part depends upon another which even for the same individual differs freely from one kind of ability to another. The factor that remains constant for all the different abilities in one individual but differs for different individuals may be called the particular individual's 'General Intelligence', though Spearman calls it merely 'G'. As the other factor differs for the different abilities in the same individual, it may be called the special ability of the individual in the different subject matter of the tests. Spearman used the letter 'S' to denote this special factor. The 'S' of Spearman does not help the anti-mathematician either. Spearman himself says that this 'S' may not be due to any innate special ability, but it may be due to the result of training which is usually different for different subjects. Secondly, even if the 'S' is due to some kind of special ability, as you get different 'S'es for different abilities, mathematics is in no way peculiar. For example you get an 'S' for language, another for history and so on.

THERE IS NO SUCH THING AS A MATHEMATICAL ABILITY AT ALL.

But the most important thing is when the scores in the several branches of mathematics were compared, it was found that there was not that agreement among them to warrant the conclusion that there is such a thing as a single ability which may be called mathematical ability. The agreement among the several scores was the result solely of the individual's 'G'. Testing mechanical operations in Arithmetic and the ability to solve

problems separately, it was found that the ability to solve problems, considered apart from the ability to do the computations involved, depended mainly upon the amount of the individual's 'G', and not upon any 'S'. Again, when the results of a number of Geometry tests and Arithmetic tests were compared, it was found that there was "no real basis for the common opinion which would take arithmetic and geometry to furnish one single special ability and call it mathematical ability." Thus we find that Spearman's investigations go to show that there is no such thing as mathematical ability at all. Certainly, therefore, nobody can possess, much less, inherit it.

OTHER INVESTIGATIONS.

No doubt there have been other investigators in the field, other theories about the nature and constitution of human abilities. "But in the opinion of most of those who are qualified to judge the complicated issue, Spearman's theory holds the field."

The opposite theory that holds that "the mind is a host of highly particularised and *independent faculties*" (that is to say, there is no 'G', there are only 'S'es) is no longer maintained in its purest form. Experiments and statistical study have disproved it.

"It is now universally recognised that even if the mind does contain a large number of abilities, these are all more or less closely connected or inter-correlated." This is practically admitting Spearman's theory. It is corroborated by my own investigations made in the Model School, Trivandrum. I found the correlation coefficient between the ability in mathematics and the ability in English to be very nearly 0.8. This is a very high coefficient.

Thorndike, perhaps the greatest of the educational psychologists that hold the opposite view, says: "The activities essential to acquiring ability in arithmetic can rely on little in man's instinctive equipment beyond the purely intellectual tendencies of curiosity and the satisfyingness of thought for thought's sake, and the general enjoyment of success rather than failure in an enterprise to which one sets oneself." "Finally it may be noted that ability in Arithmetic, though occasionally found in men otherwise very stupid, is usually associated with superior intelligence in dealing with ideas and symbols of all sorts, and is one of the best early indications thereof." Thus, according to Thorndike, 'ability to deal with ideas and symbols of all sorts', 'intellectual curiosity' and the like are the only things required for the study of mathematics. These certainly are not the qualities that are not required of an educated man.

After an elaborate investigation, Franzen found that "when adequate measures are taken to oblige the pupils to work as hard as they can at all the different branches, the correlations between those increase so greatly as to indicate that none of these depend at bottom upon any specific ability in any degree, but solely upon 'G'."

BIOLOGICAL POINT OF VIEW.

Again, looking at the matter from a biological point of view, we come to the same conclusion. Mathematics is a science wholly man-made. I mean that it is a language like the Esperanto, and an instrument like the thermometer, wholly devised by man for the purpose of studying and interpreting nature. As such, it is an *acquired characteristic* of the human race. There were and even now there are people like the Murray islanders

who had no words for counting beyond six. It is a fair inference that these people could not have inherited any special mathematical talent. But yet these people picked up mathematics as well as any of the civilized races when it was properly taught to them.

Now, most of the biologists hold that acquired characteristics are not inherited. If it is so, mathematical ability cannot be inherited. Thorndike says: "Man's original nature is destitute of all arithmetical ideas. The human germs do not know even that one and one make two."

The study on the inheritance of mental traits made by Galton, Pearson, Cattell and a host of others shows that though "G" is inherited, there is no such thing as an inheritable unitary ability that may be called mathematical ability.

Even if the Neo-Lamarckian theory, that acquired characteristics are under certain

circumstances inherited, is true, it not only shows that inheritance is not the whole thing in the matter, it shows also that mathematical ability can be acquired if it is not inherited.

CONCLUSION.

But the leading fact is that all the different investigations made in different ways agree in the finding that mathematical ability depends not on some peculiarly specific inheritable talent, called mathematical ability, but if it depends upon any inheritable talent at all, the talent is not specific as something applicable to the study of mathematics and mathematics alone but mainly general, Spearman's 'G', Thorndike's intellectual curiosity and the ability in dealing with ideas and symbols of all sorts. And these qualities are essential for all candidates who seek entrance to the University courses of study.

This discussion would not be complete unless some explanation is given as to why boys, at any rate some boys, find mathematics a difficult subject. But this should be discussed in another article.

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ADULT EDUCATION.

A SURVEY AND A PROGRAMME.

BY MR. R. KRISHNAMURTI,
Rapur.

(Continued from page 465.)

BY now the British administration had established itself on surer foundations and new and fresh avenues were opened to English-educated Indians. Government service was the highest ambition of the average Indian; and consequently, the sons of the poor villagers gradually migrated to cities where they could get some decent education which would pave the way to Government service. Simultaneously, the Village Panchayat system gave place to a central administration manned exclusively by the White people. Revenue officers, Police officers and officers of Justice came into existence and began to exercise their functions in all earnestness. Favours were sought and they were granted or haughtily refused. The Policeman was looked upon as a demi-god and if he was not really worshipped, he was greatly feared. Trade conditions rapidly improved and with import and export facilities, an active life was forced in among the whilom inert peasants. Travel was made less difficult and railways were constructed all over India connecting the important premier cities. Factories were built in the midst of beautiful cities and the smoke issuing from them told heavily upon the neighbouring inhabitants. This and other allied appendages to modern civilisation proved dangerous and many hitherto unknown diseases cropped up. And as a consequence doctors who had studied the western system of medicine came into existence. Though the cost of western treatment was prohibitive,

yet it was resorted to owing to its free diet and more because it was British.

The developments just now reviewed also created the necessity for law courts and judiciaries. A system of law was devised and quarrels and disputes were settled by men well-versed in the British legal system. Litigation found a stronghold in Indian society thereafter and much money began to flow that way.

The press also came in at this opportune time and carried on its work in spite of the limitations set upon Editors. Lord Hastings enacted severe laws against them, even to the extent of deportations. But, in 1835, they were amended, and thenceforth Editors could not be deported. Again, Lord Lytton put down the Vernacular Press and in 1890 it was repealed by Lord Ripon. The Press Act again came into force in 1910 and securities were demanded and automatically forfeited without even the farce of a trial; and it was finally repealed in 1922. But in 1930, emergency powers were eagerly sought and a worse Press Act was enacted and several thousands of rupees were forfeited. It was only yesterday that the Free Press Journal was asked to furnish a security of Rs. 20,000. But, in spite of all these attempts at stifling the liberty of the press, it has really come to stay with us and nowadays, the vernacular press especially is educating a vast population in India. And today there is not one mar-

who does not know of Mahatma Gandhi or of Yerrawada. The platform has also been one of the chief factors in the education of the people. They sought every avenue of knowledge and it was ungrudgingly given.

Again, the rushing of events in Europe and other countries had their own lessons for us in India. The Sinn Fein movement in Ireland, the Slave Dispute in America and Bolshevism in Russia have considerably enlarged the outlook of the average Indian. There was progress everywhere and India was in no way behind. The labour problem has, of late, come in for a good deal of attention at the hands of public-spirited men like Mr. V. V. Giri, Mr. Mehta and others. These concerned themselves mainly with the living conditions of labourers while the educational aspect of their lives was taken up by other men. Elementary schools were started, adult schools sprang up and every opportunity was taken to improve the facility for their education. The Co-operative movement came into operation and began to function on up-to-date lines. Science developed and found its application in all modern comforts. Agriculture was made easy by means of machinery. No nation embraced better the opportunities for the improvement of social and cultural conditions than India. It rapidly absorbed and assimilated all useful influences. It lost no time in throwing off the shackles of unmeaning symbols. The caste system was viewed in the light of rationalistic ideas. The Shastras were no longer obeyed blindly and what could not satisfy reason had no place in the people's lives. Politics attracted many. The position of women in social life was more fully recognised than ever. In fact, the whole social and political system came to be overhauled and recast.

New societies and religious institutions sprang up everywhere having the interpreta-

tion of the Shastras on scientific and rationalistic principles as their aim. The earliest institution of this type was the Brahmo Samaj which owed its existence to the untiring efforts of Raja Ram Mohan Roy.

However, we shall not here forget the name of Saripad Banerji, who, having entered Brahmo Samaj in 1865, distinguished himself very soon as a social worker and religious reformer of a very high order. The Devalaya Association was started in Calcutta and it was exclusively devoted to prayers and song-singing. A school was also started at Barnagar in 1886 where working men and women could learn something. A girls' school and a Widows' Home were also added. Lastly a Temperance Association also came into operation. And thus the Brahmo Samaj has achieved many notable successes in the field of reforming Indian life. Therefore, it is meet that we count it as one of the important institutions in India. This Association is a staunch supporter, if not actually the originator, of inter-caste marriages. With the pass of every year, the Brahmo Samaj has extended its sphere of activity and carried on work with the zeal of a missionary. More than fifty branches of the Brahmo Samaj are at work in the various provinces in India apart from the particular institutions like the Dacca Widows' Home, the Mahilla Samithi and Sadhana Ashrama. And where men cannot go and preach, the official publications of the Samaj do the needful.

In Madras also the Brahmo Samaj established a branch and the name of Sridharulu will ever be connected with it.

The Arya Samaj is the next important institution. It was founded in 1867. While clinging to Vedic ideals and advocating the cause of ancient wisdom in the Vedas, it has striven to exclude the rigour and absurdities of our caste system and like institutions. It

Here Sri Ganga Ram's munificent donation of about forty-five lakhs to the cause of the upliftment of the nation, and women in particular deserves mention. Apart from social reform which the Vidhava Vivaha Sabaik Sabha has been advocating with regard to widow marriage and other allied interests, the Society runs a Hindu Students' Career Society which encourages deserving students and that in well-directed lines. The Sri Ganga Ram Business Bureau and Library are also welcome additions to this noble Trust.

In passing, we shall pay a flying visit to one of the greatest of our national Universities established by one of the greatest sons of India. I mean the Shanti Niketan University founded by Dr. Rabindranath Tagore. It has, of late, come to loom large in the educational life of the country; and whatever I may say here may, to a great extent, fall short of even the most modest praise. The Institute is run on a national basis and aims at giving thorough and useful knowledge in all arts and sciences. It is run on co-educational lines and there is a regular harmony in the lives of the students. The purity and innocence of the inmates strike us more than anything else and to the great praise of the poet be it said that he had achieved what many of our Universities have failed to achieve, *vis.*, a national education founded on the nation's need and based on the traditions of the country. And without the least pretence to any foresight, I venture to think that in course of time it will come to occupy one of the foremost ranks in the educational institutions of the country, if it does not entirely uproot them.

It is matter for gratification to note that the Madras Presidency has got one sacred institution exclusively devoted to the cause of

Adult Education. It is the one at Mannargudi in the Tanjore District called the Komara-gurukulam Adult Education Centre. It has a touring library which extends its activity over twelve miles round the taluk, scattering books, music and magic lantern shows, a net-work of free reading rooms in almost every village where people regularly read books and periodicals. It has a large number of Night Schools to its credit where a regular campaign is carried on against illiteracy. Mention may also be made of the facilities for individual villagers to come and visit the Centre and benefit with all the knowledge that it can give. Technical subjects, such as Agriculture, Farming, Health, Sanitation, etc., on the model of our Vocation Course Studies in big Universities are also taught. The annual Conference held in 1931 attracted as many as 200 villagers from all over the taluk. Many progressive ideas are already ahead and a Travelling Library Service is already established. The progress which the Centre has made within the comparatively short period of two years is, to say the least, gratifying and it is really twice blessed for "it blesseth him that gives and him that takes."

The various Societies and religious institutions just awakened in the English-educated Indians a natural desire that the study of English History brings in its wake. They longed to know all about the ruling race and gradually asked themselves the question why they should at all be ruled by an alien nation, and this question solved itself in the desire for responsible Government, of course not seceding from the Empire. But the masses could understand the movement only in so far as it promised to release the hold of the foreigner in due course. But the National Congress, till very recently, has

been engaging itself purely with political reforms striving for the liberation of India. And in spite of the sporadic attempts it made as regards the awakening of the national mind in respect of boycotting foreign goods and abstinence from drink, it cannot be said to be anything but a purely political organisation. The idea of coercing people to open the doors of temples to Panchamas, Malas and Madigas by fasting occurs to me as a great outrage on Hindu Religion itself. I should not be here mistaken to mean that I support the institution of Untouchability. Far from it; what I mean to say is that the way in which Mahatma Gandhi seeks to set it right does not quite appeal to me.

After all that has been said and written about the influence of some national and religious institutions on the cultural and social life of the masses in this country, much remains to be said and that is about the Government's attitude in this vital matter.

When the British transformed themselves from a trading community into a ruling race, they kept on extending a piece of dry bone to attract ambitious young men to serve under them and to enter Government service. Education was at a very low ebb and consequently not many men were forthcoming. And thus they thought about the expediency of educating men chiefly with a view to prepare them for Government service. It was achieved by the establishment of some schools and fewer colleges in important cities under Provincial Governments.

In course of time the scheme had to be expanded according to the expansion of their own "acquired rights"; and English-educated Indians felt the necessity of educating their children at least to give them a decent start in Government service. Thus the necessity of education was keenly felt and today we find a large number of schools and colleges

manufacturing annually a large number of graduates, M. A.s, etc., without regard to the requirements of the nation and to individual needs.

But the education of the masses has been very recent and owes its present position to venerable leaders like G. K. Gokhale, Lala Lajpat Rai, and others.

According to the Montagu-Chelmsford Reforms, education became a Transferred Subject and a Minister has been put in charge of it. The Provincial Administration consists of a Director of Public Instruction who, in his executive capacity, supervises and organises the whole system of education in the Presidency. There again are the Deputy Directors who assist him in the proper exercise of his duties; and then we have a whole army of officials who do anything but aid education. And now that retrenchment is on, the axe has fallen most ruthlessly on education. And what little aid they have, or claiming to have given the nation, is definitely "cut." I expect the same thing to have happened in every province or I am misled.

At any rate it is undoubtedly, and perhaps woefully, clear that the Government has not done anything tangible to promote the social life and welfare of the nation. Still less has it attempted to create an awakening in the mass-mind. And so any hope for aid in the shape of subsidies, grants, etc., at least for some time to come, may very likely prove false and unfounded.

Still attempts are made and annual reports are regularly read!

The Teachers' Colleges at Saidapet and Rajahmundry, and the Government Arts College, Coimbatore, and the Government Training School for Masters at Palghat have been conducting regularly Adult Education classes and recently, the Madras Government

has also sanctioned its extension to the Govt. Training School at Madras and at Nellore.

At the end of the official year 1931 it has been found that the work was conducted in twenty-two centres by non-official agencies with a recurring grant of Rs. 4,315 and a non-recurring grant of Rs. 936 from Provincial funds. Lately, the Government also accorded sanction for the opening of regular classes at six centres under the Malabar Devadhar Reconstruction Trust. And in five of these centres work is already getting on fairly well with 429 pupils on the rolls. It gives added interest to note that of the 169 students in the five classes, 69 are Mappilas, 52 Thiyyas, and 34 Adi-Dravidas. The Thiyyas almost correspond to Panchamas in the Tamil Districts.

In the whole Presidency statistical data at the end of 1930-31 reveal that there were 5,414 part-time and night schools with 1,52,818 students as against 5,749 and 1,57,866 in the previous year and out of that 1,39,150 were about 11 years of age, while 62,940 were above 18 years of age.

The inspecting officers are not quite sanguine about the prospects of the night schools; but, what they found, though really are defects, are not conditions which are so badly discouraging. They point out the lack of organisation, want of lighting, accommodation and such other defects which can be very easily rectified.

Though the need for education of the masses and the adult have been felt for a long time, yet lack of organisation has always stood in the way of real and useful progress. In what follows, an attempt has been made to consolidate and strengthen the forces that are now at work in this direction with some new and useful hints.

(To be continued.)

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UPTON SINCLAIR.

By MR. K. P. PADMANABHAN THAMPY, B.A.,
Trivandram.

(Continued from page 491.)

IV

Springtime and Harvest, Upton Sinclair's first novel, produced as the direct outcome of fierce determination to become an author, unhappily, was not a success. The book was but the production of a young author and had many a short-coming. Sinclair commenced his first novel-writing with scanty equipment. The book was the outcome of a sincere heart overflowing with enthusiasm and dominated by emotion. The prime defect of the novel was that it revealed unmistakably the author's lack of knowledge relating to human life. Sinclair had access only to knowledge derived from books. Being short of money, the book was offered for sale. But lo! it was rejected by several publishers. Sinclair wrote a pot-boiler and earned two hundred dollars. He borrowed another two hundred from his uncle. With this money he went shopping among printers and finally struck a bargain with a printer who agreed to bring out a thousand copies of a cheap and unattractive edition of Sinclair's first book. This maiden attempt at novel-writing was a failure. In 1901, the book was published. The book contained a very bold and daring preface which told about the author and his high hopes. The preface made known to the public that the book was the first volume of a series of books which the author had planned to write "for the purpose of increasing helpful reading among the humble people" of the land. Sinclair, the hopeful author, added: "*Springtime and Harvest* may fail, and subsequent books may fail; but that library is quite certain to come. The writer is a man who gives all his time to art and some day or other, he will have

money; it is by this use of it that he hopes to keep clean his artist's conscience." As the author feared, *Springtime and Harvest* failed. The book sold only two hundred copies. Sinclair addressed letters to rich men famed as philanthropists, for money. Often his letters were unanswered. His experiences were harrowing and made indelible scars upon his young and over-sensitive soul. Those letters which were replied brought no benefit. The replies emphasised that if he were really a man of genuine genius, poverty and struggle would be his best friends and well-wishers and that they would lead him to success. Bread he wanted. He asked for it. That was denied to him. The rich preached sermons to him. No wonder Sinclair began to hate the aristocracy. Sinclair saw himself prisoned in a cage, the bars being made, not of steel, but of inhuman human beings.

Sinclair and his wife were now fast in the "trap" of marriage. He earned his bread by writing pot-boilers, which he hated. He experienced the grim reality which loomed large behind the "mother-in-law jokes" which he manufactured in abundance a few years previously. Sinclair's mother did not like the girl whom she thought had "taken away her darling son, until recently destined to become an admiral, or else a bishop, or else a supreme court judge." The mother of the girl did not like the youth who had "taken her daughter without having money to take proper care of her." In 1901, a child was born to Sinclair. Says he:—"The young wife had her baby, and the young husband sat by and held her hand during the fourteen

hour ordeal." Sinclair soon afterwards converted this experience of his into a work of horrifying prose. Paul Elmer More, "the cold Olympian intelligence" according to Sinclair, gave him, the tempestuous author, the conge. More told that the article could "never be published." The article—the daring and truthful descriptions of a scene—was later incorporated into Sinclair's novel, *Love's Pilgrimage*. The scene is one of the most remarkable in all realistic fiction and reveals the fearless mind and power of the pen of the author.

Springtime and Harvest was republished late in 1901 under the title *King Midas* by a publishing house. The old book in the new form brought Sinclair neither money nor fame. His sufferings increased in quantity and strength. For a few weeks he went on a tour. On his return he found to his great surprise and sorrow that his dear wife and darling child were taken away by the indignant relatives. He was prevented by the angry parents of the girl from seeing his wife and child until he realised his duties and agreed to behave like a proper husband, that is, get a job and live without suffering and after having "come to his senses." Sinclair underwent excruciating mental agony.

In 1902, Sinclair wrote his sensational novel, the *Journal of Arthur Stirling*. Six weeks of intense and concentrated labour created the book which created a great sensation in the literary world. The book gives the pathetic story of the tiresome and disappointed life of a young and ambitious poet, who had, after an ardent but thoroughly unsuccessful struggle to earn a livelihood, committed suicide. Upton Sinclair has, in fact, pictured his own sufferings in this book of which he later on wrote thus:—"No truer

book than the *Journal of Arthur Stirling* has ever been written; it is the book of all my boyhood's hopes and dreams, and it is as dear to me as the memory of a dead child." Richard Le Gallienne wrote of this book as "at once an authoritative document, a heart-searching appeal and a tragic entertainment. I don't remember to have seen the old case of 'the poet *versus* the world' put with more truth, more vehemence, and more charm." *The Journal of Arthur Stirling* is the best but somewhat horrible expression of youthful genius and a sensational plea on its behalf. The book was, in truth, the fast disappearing cry of his boyhood's fondly cherished ideas and ideals. The book dealt directly with his own hardships. The real and burning heart of the poet in Sinclair, one is able to discern in this work which deals with the woes of a neglected poet. One comes across many passages which are perfect examples of poetic prose surcharged with intense emotion, in the *Journal of Arthur Stirling*. The book is full of moods infinitely precious and worthy to be recorded. The egotism, the querulousness, and the hysteria of poetic life find powerful expression in this arresting book. By way of illustration here is one mood well described.

"To get the mastery of your soul, to hold it here, in your hands, at your bidding, to consecrate your life to that, to watch and pray and toil for that, to rouse yourself and goad yourself day and night for that; to thrill with the memory of great consecrations, of heroic sufferings and aspirations; to have in your heart the power of the stars, of nature, of history and the soul of man....."

Here is the farewell testament to the world of the young poet Arthur Stirling just before he embraced death,

"The Poet! He comes with a heart trembling with gladness; he comes with tears of rapture in his eyes. He comes with bosom heaving and throat choking and heart breaking. He comes with tenderness and with trust, with joy in the beauty that he beholds. He comes a minstrel, with a harp in his hand—and you set your dogs upon him, you drive him torn and bleeding from your gates!

"The poet! You make him go out into the market and chaffer for his bread! You subject him to the same law to which you subject your loafers and your louts—that he who will not work cannot eat! Your drones and your drunkards—and your poets! Every man must earn for himself, every man must pay his way! No man must ask favours, no man must be helped, no man shall be different from other men! For shame! For shame!.....

"I am to die now, therefore let me write it: that I was a man of Genius. And that you have trodden me down in the struggle for existence. I saw things that no other man has ever seen. I would have written things that no other man can ever write. And you have trodden me down in the struggle for existence—you have trodden me down because I could not earn my bread!

"This is what I tell you—this is what I cry out to you, that the man of Genius cannot earn his bread; that the work by which he develops his power is something absolutely and utterly different from the work by which he earns his bread; and that every hour which he gives to the one, he lessens his power and his capacity for the other. Every hour that he gives to the earning of his bread, he takes from his soul, he weakens his work, he destroys beauty which never again can he know or dream.

"And this again is what I tell you, the power by which he does his work, and the power by which he earns his bread, are things so entirely distinct that *they may not occur together at all!* The man may have both, but then again he may only have the former. And in that case he will die like a poisoned rat in a hole."

Sinclair's passionate and thundering cries reached the kind and sympathetic ears of a Socialist Editor and Lecturer named George D. Herron. He, an ex-clergyman, took much pity on Sinclair and pacified him during the period of his great and desperate struggle. Sinclair was much influenced by this good-hearted and sympathetic clergyman who induced the over-sensitive author to read Socialist literature. Sinclair has written as follows:—"What brought me to Socialism was more Christianity than anything else. I saw that those who professed Jesus did not practise him nor seem to understand him. I wanted to and the more I came to doubt His divinity, the more important it seemed to me to understand and apply the human side of teaching. I wrote *Arthur Stirling* and *Prince Hagen* which are pretty much Socialist works. I thought I was the only person who knew these things; I had the burden of it all in my soul at twenty; and then when I ran into Leonard Abbott and Wilshire I discovered it was all known before." With a heart full of gratitude and love, Sinclair has openly confessed that he owes his "survival as a writer to George D. Herron." At the critical moment when every other door was closed against him, Herron, the Socialist and Comrade, gave comfortable shelter to Sinclair. For the first time in the tumultuous life of Sinclair he found a real Comrade in Herron, 'the abnormally sensitive man who was a

strange combination of moral sublimity and human frailty,' as Sinclair has pictured him.

Sinclair's second novel, *Prince Hagen*, was written in 1901, but was published only after 1903. The book is an odd fantasy about the world's worship of Mammon. It is a spirited book which is surprisingly amusing and packed with astounding satire. *Prince Hagen* deals with the gripping story of a Nibelung, grandson of the dwarf Alberich, who brings his golden treasures up to Wall Street in America and proves the identity between Christian civilisation and his dark realm. Sinclair's nearness to the Socialist philosophy is evident in *Prince Hagen*, a powerful and amusing didactical satire supersaturated with intense emotion. The book was accepted by a Boston firm after having been rejected by seventeen magazines and twenty-two publishing houses. Two hundred dollars in royalties, the author received for *Prince Hagen*. This sum was spent in building a house. Sinclair worked with the labourers from morn till eve.

Poor and unknown and troubled at heart, Sinclair, the young and aspiring literary genius, moved to the outskirts of Princeton in 1903 and lived there with his wife and son. The family had only thirty dollars a month to live on. Sickness visited the family which was labouring hard under the clutches of poverty. Sinclair's wife suffered from acute sickness which made her disgusted with life. One cold winter night, Sinclair was awakened by the sobs of his wife. He found the lady sitting up in bed with a revolver in hand. Sickness and poverty compelled her to put an end to her life, but she had not the courage to do that ignominious deed. Sinclair found comfort in Socialist philosophy. The Socialist philosophy made Sinclair a changed soul.

His view of life underwent a thorough change. The development into a great realistic novelist was the result of this remarkable change in him. This swift conversion had a tremendous effect upon Sinclair. Upon this epoch-making incident of Sinclair's life, Floyd Dell has offered the following valuable remarks:—"His scientific interests, his acceptance of the Darwinian ideas of evolution, his repudiation of the church and of mysticism, his interest in history and belief in the democratic ideal, his sense of justice and abhorrence of a class society, his Utopian tendencies, his conception of himself as a rebel and revolutionist, had half prepared him for the new philosophy of Socialism; nothing, indeed, had stood in its way except the doctrine, centering about his personal ambitions, of literature as the determining influence in human progress! and once he had given up his poetic ambitions, it would not prove difficult for him to dethrone literature from the supreme place he had assigned it, in favour of humbler material factors, as required by the Marxian theory. It was not, he now perceived, literature that made life, but life that made literature; it was, on the whole, the way men made their living that determined their thought, including their sense of right and wrong..... But, truly more important than all this, so far as his development as a writer is concerned, was that aspect of the Socialist philosophy which gave to one who had always feared and hated the world, some realistic means of discriminating among its values, so that he could more freely and fearlessly enter into an imaginative intimacy with it in all its crude detail. His old ethico-artistic theory of life, which had held him in imagination at as great a distance as possible from raw life, and had

permitted him imaginatively to entertain life's welter only in the highly sublimated form of precept and principle, had thereby played him false both in love and in art, had fooled and cheated him on every hand. This new theory of life, finding order in the very midst of what had been an unintelligent chaos, made him braver and bolder in his imaginative approach to human experience; it enabled him to see beauty where before there had been only ugliness, and it is ultimately to the bracing influences of this new philosophy that we owe his development into a great realistic novelist."

This brilliant and inimitable account of Sinclair's conversion (from Floyd Dell, the distinguished writer and best friend of the struggling author) to Socialistic philosophy serves as the back-ground for any further study of the creative genius in American literature.

Now Sinclair planned to write a trio of novels dealing with the Civil War, which he described as "the greatest Art theme now unpre-empted" and "one of the most tremendous efforts of the human spirit in all history." The projected work was thus described in the *Journal of Arthur Stirling*.

"The world is filled with historical fiction; it is the cant and sham of the hour—Bah!

"—This is what I long to do; to take the agony of that struggle and live it and forge it into an art work; to put upon a canvas the soul of it....."

In 1904, *Manassas: A Novel of the War* saw the light. The book was promptly accepted by Macmillan and \$500 were paid to the author as advance. *Manassas* won critical praise and led the author out of the woods. The struggle over chattel slavery in America was nakedly portrayed by Sinclair

in this arresting book which caused great uneasiness to the big men of the land of stars and Stripes. Floyd Dell speaks of the book as follows:—"It is in fact, his first realistic novel. It is at the same time beautiful. Its many-cadenced and never-negligent prose bends tenderly or humorously over the minutest details of every-day life and rises with a mature significance to the height of the most chaotic battle scenes, never once losing its grip on reality." Written under the sobering and all-embracing influence of Socialist philosophy and with the mad zeal of a new convert, *Manassas* is by no means a decidedly great rhetorical work. The book is a living memorial to the private struggle of the author." Jack London called the book "the best Civil War book I've read." The hero of the novel is a Southern youth who goes to visit relatives in the North. He is deeply interested in the Abolition agitation. Soon he is fully engrossed with it. At the beginning of the war, he enlists himself as a soldier. He takes active part in the defeat of the Northern arms at Manassas. The historical back-ground is sumptuously and marvellously sketched by Sinclair.

The Editor of the *Appeal to Reason* read the book with great enthusiasm and found out the genius of the writer. The Editor, Fred D. Warren, encouraged Sinclair to write a book about Wage Slavery and agreed to advance \$500. October 1904 saw Sinclair at Chicago busy collecting material for a book about Packingtown. Seven weeks he lived with the Wage Slaves of the Beef Trust gathering facts which he actually saw and heard. With his note-book full of facts and his imagination aflame, Sinclair returned in 1905. Immediately he founded the Inter-Collegiate Society which was to become the centre of rebellious thought and the forum for free discussion in the Conservative Colleges of America. On September 12, 1905, the Society was started and Jack London was chosen as the President. The organisation now known as "The League for Industrial Democracy" is well-established. The liberalising influences of the Society have influenced immensely all students with any spark of intellectual curiosity.

(To be continued.)

BY THE STATUE OF SHIVAJI IN POONA.

(FIVE SONNETS.)

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

Indore City.

(1)

Silent, silent, ride ever gracious King ;
The city sleeps under bespangling dreams
Benighted I'm afraid to come and sing
In ghostly solitude—solace it seems.

On twinkling canopy of earth I look
And sinks my feeble heart in darkly night.
I know not why ; my trembling feet it shook
Still more ; yet fails my spirit at august sight.

The homes and temples, turrets, spires, asleep
The vales and dales benignly flow with smile.
O Night ! hide not the comely things so deep
Thou art the ephemeral grave awhile.

There shines a star, unique, effulgent, high,
The star of hope and glory clear in sky.

(2)

Rise, ride, O King ! thou art the herald gay !
Indeed, thou art beholding ages unborn.
We live in present ; it was future morn
To you then. Knew you not such future day ?

A prophecy grand ! Shall you not say to all ?
But gallant steeds have gone in Flanders far,
Maratha guns have stormed the forts in war,
And lancers fought and broke impregnable wall.

O ! image thine shall be a dream to dwell
In matchless maidens' heart. And lead anew
The soldiers, it shall comfort thee to view,
Alert are sons for pride and honours well.

Erect memorial to us remind
Again ; lest we forget or lag behind.

(3)

Ride, ride, O lion, Ah ! none could seize thy
mane.

O ! hear'st thou not childish shouts loudly brave ?
Who lost the lives and nerve for nerve to save
Thy infant empire. Monumental reign.

O ! hear'st thou not clandestine clang in vales
Through fields rich with harvest and trees fruit-
bent ?

And marched light chargers grand through sil-
very dales.
How terror striking hands of *Burgis* went ?

Old greatness of sires keeps a nation great
Heroic mines of past tho' dormant seem ;
If finely dug shall show hereafter trait
Incentive old of new longeval stream.

Oft I perpend in mind the glory far
In heaven high thou art the only star.

(4)

Silent gallop, silent, O ! my brave king,
Methinks a figure brave can I detain
Of girded sword with tiger's claws again ?
A Riding vision ! muse mine, let it bring.

Live once again, O ! Royal riding Knight,
Around the sleepy homes ; and youths inspire ;
To please thy warrior heart more and more,
The city shall hum conch and gong's delight.

Perhaps my slavish whistle cannot sing,
And commune full melodic martial strain ;
Yet I'll charm the rocks of Deccan ; O King ;
To melt anew with hidden meaning plain.

Few can think what they feel that tunes may
bring
And pour forth blessings good of happy reign.

(5)

My thoughts are ever with thee, mighty hand,
A bit bravery sing I once more to keep,
And a bit more braveness in soldiers peep.
Withhold not vigil on unlucky land.

Thy lips are on my flute and they touch till
The inner vantage vibrates vestal sound ;
Recalling glory gone and rapid round
Thus I whistle and weave the golden rill.

Now, I must go for stars are shining pale
Appears to me this place more black than night,
Yet let me sing the pleasing song aright
And I shall bid adieu to worldly sail.

Ride silent : Riding King, I know your woe
Hence chanting through the lonely way I go.

A HOLIDAY AMONGST THE GLACIERS OF KASHMIR.

BY MR. K. C. JAGASIA,

Karachi.

THE general impression in the minds of people in India is that if they wish to see glaciers, they have to go to Switzerland, as, in India, they are very inaccessible and they have to hazard long and tedious journeys to the region of the mighty Himalayas. But such is not the case. Every year during summer months, people from Bombay, Gujarat, Sind, the Punjab and the U. P. go in hundreds to Kashmir, and they have only to trek up the Western Liddar to the mountain of Kolahoi—the Matterhorn of Kashmir, so called because, they say, of its great similarity to the famous Swiss peak of that name—to see this mighty glacier. At one time it was thought that if this mighty Kolahoi Glacier was to burst, it would cause incalculable damage to Sind and the Punjab.

ROAD TO PAHALGAM.

Having arrived at Srinagar—the summer capital of the Kashmir Government and beloved Mecca of every Kashmiri—one has to hire a car or take a seat in a bus to Pahalgam, which is at a distance of about sixty miles. The whole journey is most interesting ; the first thirty miles are a level road, and it follows the direction of the Jhelum River. On this journey, a wonderful view is obtained of the distant snow-capped range of the Pir Panjal. Islamabad, which comes on the way, is considered the second largest town in Kashmir ; it is not only an important industrial place, but is also a very important distributing centre for the hinterland. Here the road turns away from the Jhelum and follows the Liddar River gradually rising and passing

through the most enchanting scenery. Before reaching Pahalgam, the junction of the eastern and western rivers, one passes through Muttan, which is a noted place of pilgrimage for the Hindus.

Pahalgam is 7,000 ft. high and is now a favourite camping place for Indians, just as Gulmarg is for Europeans. Pahalgam, because of its exquisite scenery, moderate rainfall, bracing weather, is just the place for those wishing to have a change to hill stations.

MOUNTAIN PILGRIMAGE.

During the months of August and September, Sadhus and Yogis, from all over India, congregate at Pahalgam for the annual pilgrimage up the Eastern Liddar to Amarnath, the sacred cave of Shiva. One of the healthiest of sports, mountaineering, even has put on a garb of piety. An example of this is the pilgrimage to the caves of Amarnath. They lie perched up at a height of 15,000 ft. at the end of the Sind Valley. A trip to the famous caves leads one through the most gorgeous mountain scenery in the world. The cave of Amarnath, roughly 150 sq. yards, contains three blocks of ice formed by water dripping from the roof. These blocks of ice, during the particular lunar month sacred to the Hindus, become bigger or smaller according to the waxing or the waning of the moon. It is this natural phenomenon that the mystery of religion has made sacrosanct. Allied with this is the fact that a few doves have made this cave their home and the legend has it that the blocks of ice

represent the three Hindu deities of Shiva, Parvati and Ganesh, and those doves are the ancient hermits who were caught eavesdropping when the great God of Destruction, Shiva, was having a *tele-a-tete* with his bride, the Goddess Parvati.

CLIMBING A GLACIER.

At Pahalgam, visitors proceeding to the Kolahoi Glacier, purchase necessary provisions, engage coolies and guides, pack and riding ponies and also hire tents and camp furniture. All these are available at most moderate rates at Pahalgam. The journey to Kolahoi is continued by a mountain path which follows the Western Liddar, at times quite close to the river and at other times hundreds of feet above it, the mountains close in on either side with forests of spruce and pine, horse-chestnut and maple clothing the slopes. As the river bends, Arau, which is the first camping ground, is seen with its wonderful rolling meadows of velvety green. Camp can be pitched under a grove of lovely, shady pine trees with the fast flowing river stretching far off into the mists of the horizon.

The next stage starts fair enough through thick pine woods, and then the track emerges into more open country till the Liddar River is crossed by a flimsy wooden bridge. From here, the path, if one may call it so, traverses a regular sea of boulders which, at first sight, appear quite impracticable for pack ponies. However, somehow or other, the surefooted

mountain ponies get along and about five miles farther on the last camping ground is reached. This is within a couple of miles of the Glacier and is as far as the ponies can go.

VIEW OF THE GLACIER.

The scenery here is quite different, being bare and almost treeless, with rocky mountains rising precipitously all around. A sharp bend in the valley and a first glimpse of the mighty sugar loaf peak of Kolahoi is obtained with the gigantic Glacier stretching down its side and the Liddar River issuing from its icy snout.

A short climb over masses of enormous boulders and rock that have been washed down from the mountain sides, and the foot of the Glacier is reached. This Glacier, it is said, is five miles in length and in places is over 300 ft. in depth. It is so strewn with rocks that it is difficult from a distance to realize that it is all solid ice. Above it rises the mighty peak of Kolahoi about 18,000 ft. high, the summit of which, it is said, has never been reached, though Dr. Hove, the famous explorer and author of *Kashmir Works*, got to within a few hundred feet of it in 1903. A scramble over the ice-field is well worth doing for the sake of the wonderful views to be obtained and for the thrilling experience it affords.

A three weeks' holiday is sufficient to undertake the journey to Kolahoi and back and have a good "*dekho*" of Kashmir.

WORSHIP OF ARYABARTA.

BY MRS. N. B. DE,
Amritsar.

"The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung,
Where grew the arts of war and peace!
Where Delos rose and Phoebus sprung
Eternal summer gilds them yet
But all except their sun is set."

ETERNAL sun-shine gilds the brow of Aryabarta—but her crown of mighty men! Where are they? Men and monarchs, monks and minstrels—where are they? What are they? We belittle those mighty men and mock them. We do not remember that our existence has emanated from theirs. Sanaka, Sanatana, Bhṛigu! Raghu, Ramchandra, Yudhishtir! Veda, Vedanta, Purana! Baranasi, Ayodhya, Indraprastha! Thunder, Gandiva, Panchajanya! Swarga (Heaven), Martya (earth), Patal (nether regions)! Bali, Sibi, Debabrata! What a history! What a glory! Sombre as dawn, dazzling as midday sun, faded as evening! What Aryabarta had—What Aryabarta has lost.

The Arya of Aryabarta is not alone! His life is not a solitary sojourn! He is one of the past! His life is a wave of the ocean of the past! An Arya is the emblem of Aryabarta. He is alive by the blessing of the gods, his humanity is the issue of the humane Rishis, his flesh and bones are the gift of his ancestors. Losing sight of ancestors, forgetting Rishis, disregarding gods, he loses 'Amrita' and surrenders to death. The Arya of to-day is not a piece of stone thrown helter-skelter. He is a rounded pebble worn off a boulder, carried down the sacred stream of antiquity. That stream has flown from ages immemorial. How many leagues, through how many phases

has that pebble been carried can be seen and judged by the transformed institutions of Aryabarta. Does the Arya of to-day recollect the day Prince Bhagirath of the illustrious house of Sagara brought the sacred stream of the Ganges back to earth! The sacred stream was lost to Aryabarta by the curse of a sage. A sage arose in a prince to set the curse aside. The fair youth at prime of life renounced worldly pleasures and began severe penances. Flowers blossomed, birds chirped, he heeded not. Life called, love beckoned, yet he sat in meditation. The young prince with the austerity of a 'Sanyasi' dedicated himself to his ideal. At last the sacred stream was allowed to descend on earth to sanctify the ashes of Bhagirath's ancestors by her holy touch. Down came the rushing, gurgling, sparkling ripples and waves—the Bhagirathi of Bhagirath. Earth could not endure her force, so descended she on the head of the great Yogi Sankara. Sankara wore matted locks, smeared his body with ashes, wore a tiger-skin and garlands of 'Rudraksha.' Lunar splendour shone on his brow, draught of venom had made his throat blue, the cremation ground was his favourite haunt, to his beloved Gauri he had bestowed half his body. Which Yogi could be better fitted for the tremendous task of holding the penance of Bhagirath on his head? So had the Bhagirathi to get tangled in the matted locks of Sankara and released to flow down arid Aryabarta! Thus the Bhagirathi, the fruit of the penance of Prince Bhagirath, the devotion of a youthful Yogi heart, brought laughter to the depressed, joy to the care-worn, life to the lifeless, culture to the land of death!

Man tilled the land in peace, prosperity was the result of his labour. The morning air wafted her laughter to the cow-herd boy, who sang in response songs of joy! Green verdure spread over the fields to add to the delight of the peasant. The Bhagirathi smiled at the land—the land smiled at the Bhagirathi! Man smiled in response to both! The Bhagirathi became the cynosure of Aryabarta! Man in love plucked flowers and worshipped her. Offerings she received from her adorers. Flowers danced on her bosom from ripple to ripple, wave to wave and at last danced out of sight. He plucked flowers next day again to offer them to her. He sprinkled her water on his head, bathed in her, felt purified and came next day again to enjoy pleasures as before. He felt pleasure of body and mind. Pleasure had a charm for him. It erased from his mind thoughts of wrong and disappointment. He attributed the sentiment to her holiness. As long as existence remained on earth, she became his sacred object of worship. He considered himself blessed if he could breathe his last in sight of her. Even if he died far from her, it was a consolation to know that his ashes would reach her bosom and rest there in peace! The Bhagirathi, the adored, beloved,

sacred token of antiquity to Aryabarata, is a holy trust, a relic of the past. She brings sanctity to heart and hearth. In life and death, in love and worship, in offering ablutions to the departed, the Bhagirathi is remembered—her holy water is sprinkled as a token of remembrance. She is ever cherished in the heart of Aryabarta!

Breathes there the man in Aryabarta who has erased the Bhagirathi from his memory—who has forgotten the penance of Bhagirathi—who has forgotten the holiness of the sacred stream—who has forgotten his ancestors, gods and Rishis—whose life is empty and who gazes into vacancy to-day? Breathes there the man in Aryabarata who like the sage has given away his precious belongings to death and has no means to win them back through 'Amrita'? O dweller of Aryabarta! let the midday sun burn overhead, immerse in the water of the Bhagirathi, let there be peace or war around you—with tears in eyes, smile on lips, with thoughts of sires, remembrance of rishis, reverence for gods, offer ablutions with devotion and utter the 'Mantra'—"May the whole Universe from the Creator to the tiniest mite be in peace!"

A Hand-book of the English Language FOR HIGH SCHOOLS

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FIFTH EDITION. PRICE—Rs. 1-4.

(Approved as a text-book by the Director of Public Instruction, Bombay.)

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

THE AIM OF ELEMENTARY EDUCATION AND HOW IT COULD BE ACHIEVED.

BY MR. N. R. SESHACHARI,
Saidapet.

ELEMENTARY education is the education of children between five and eleven years of age, with a view to prepare them for life, and childhood is part of life itself. Elementary education, therefore, aims at the mental, moral and physical development of children. Its purpose is to form and strengthen the character of children as well as to develop their intelligence. It helps them to fit themselves, practically as well as intelligently, for the work of life. With this purpose in view, children are trained in habits of observation and clear reasoning, so that they may gain an intelligent acquaintance with some of the facts and laws of nature. It arouses in them a living interest in the ideals and achievements of mankind and brings them to some familiarity with the literature and history of their own country. It gives them some power over language as an instrument of thought and expression, and, while making them conscious of the limitations of their knowledge, it develops in them such a taste for good reading and thoughtful study as will enable them to increase that knowledge in after-years by their own efforts.

Elementary education further develops the children's natural activities of hand and eye, by suitable forms of practical work and manual instruction, and affords them every opportunity for the healthy development of their bodies, not only by training them in appropriate physical exercises and encouraging them in organized games, but also by instructing them in the working of some of

the simple laws of health. It inculcates habits of industry, self-control and perseverance, implants ideals of purity, truth and honour, and through its corporate life, instils notions of fairplay and loyalty. Further, they become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong. Elementary education aims also at making them good citizens by teaching them and guiding them in the rules and regulations of citizenship even from their young age. It is on account of elementary education that children become more social, humane and courteous. At school, they meet with their school-mates who, but for their meeting in the school, would be as much a new acquaintance to them as any stranger could be. They acquire the habit of making friendships with their classmates during the period of their stay at school which, later on, sometimes develops to such an extent that they become closely attached to each other throughout their life-time. Elementary education aims at bringing about a more social and sympathetic attitude in their behaviour and conduct. They further realize their own responsibilities as individuals, and as the future citizens of the State. They are habituated to adjust themselves to circumstances and to the nature of the environment. This kind of education gives them an insight into the realities of life and teaches them how they can best conduct themselves at home, at school and in society. They are taught and even made to understand and realize for

themselves their duties to God, to others and to themselves. It is by means of elementary education that they can, to some extent, reasonably understand the existence of God and His innumerable blessings. They get an insight into religion and morality. They understand what is good for themselves, for their society and for the nation as a whole and therefore they do only those things that are conducive to the happiness and welfare of all, rather than to the satisfaction of their individual selves. In short, I may say that elementary education is the real eye-opener to the realities of life. They understand what life is and how best they can enjoy it. Elementary education aims at making them more rational beings, accepting only those things which appeal to their reason. They reason out for themselves the truth of the various natural phenomena and accept them or reject them as they appeal to their reason or not. They do not take every statement as true and wholesome, unless it satisfies their growing reasoning faculty which has received its impetus while at school where they are taught to reason out everything for themselves. Elementary education helps them to understand the machinery of the government and what part they themselves play in it. They are also taught to know the elementary rules of hygiene and sanitation and cleanliness. They understand the need for hospitals and post offices and savings banks. They realize the use of railways and how best they can make use of them. They are no longer a nonentity in society but a valuable asset to the society in which they live. They can express their thoughts well and clearly and make others also understand what they mean. While at school, they express their thought to their teacher in the mother-

tongue, and make him understand their own views on the subject and so the habit of self-expression is formed at this early stage in life.

With the aid and guidance of the teacher good habits are formed in children, *viz.*, habits of cleanliness and neatness in dress, of industry, honesty and obedience. As regards their thinking faculty, it may be said that it is of the concrete type, because the children can only think of concrete things and have not realized abstract things as yet. Their judgments are of the practical order based on their own concrete experiences. Inasmuch as the children have not proceeded far on the way towards abstraction, they are not capable of logical reasoning. But elementary education attempts to lay the foundation upon which further developments can be successfully worked out.

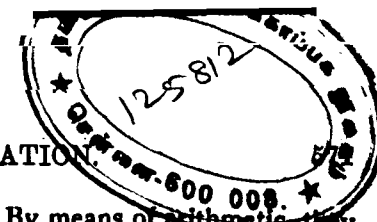
They are also better equipped with the knowledge of number so that they can help themselves in trade if they choose a business life for the future. They are given an elementary knowledge of the arithmetical problems with a view to enable them to do shopping or trade by themselves. Elementary education helps them to equip themselves for the future and to stand on their own legs. They are no longer in need of another's support to maintain life as is obvious from many of the elementary school teachers to-day. Hence, in a word, elementary education gives them a start in life with which they can help themselves through the rest of their life-time. Elementary education is the process of learning in life, by life and for life.

Having dealt with the aim of elementary education, it is our business now to see

how it can be achieved. We have already seen that elementary education helps children to develop their mental, moral and physical aspects of life. We shall now consider how their mental aspect of life can be developed. The children's mental development is achieved by their learning the Three R's. They are able to read and write quite easily in their mother-tongue. They can read a vernacular newspaper quite easily and understand it profitably. When they are in a position to read the newspaper, they gain acquaintance with the news all over the world, especially of their own motherland. At school, they are taught to write documents and letters. They can express their thoughts clearly and also can put them in black and white. They have been practised to do so in their schools where they write compositions and make short speeches in the juvenile meetings. They read the stories of the Ramayana and Mahabharata and other stories which deal with the life of their ancestors and try to appreciate their actions, character and customs. In order that the mental development may be spontaneous, the principle of self-activity is adopted by their teacher and this gives the children their own share in the freedom of speech. They do not accept the teacher's formal statements by word of mouth as true ones, but they observe and note for themselves, ask questions and make suggestions; in fact, they become self-active and self-originating beings. Their knowledge of arithmetic helps them in the daily transactions of life. They can make purchases in the bazaars and verify the charges given by the shop-keeper with their own results. They can understand time and distance because the teacher teaches them all these facts in the course of their

daily lessons. By means of arithmetic, they understand accuracy, correctness and clear grasp of the problems and solve them in their own way. Practice in such things makes them perfect in their own limited sphere of activities. Manual occupations, wherein their creativeness is displayed add much to the mental development of children. Hence we understand that children develop their mental life in these ways.

As regards the moral development of the children, the teacher's personality and the influence of the environment contribute much to the formation of good morality. The children imitate the teacher in every respect. The teacher is the living, concrete ideal for the children. Further, the teacher moves with the children so closely that many of the characteristic features of morality are spontaneously imbibed by the pupils. The teacher being a man of sympathy, insight and power, his influence helps to induce desirable and suitable reactions in children. Great teachers are those who have begotten within the sphere of their influence an unquenchable hunger for goodness, truth and beauty. The school and the class-room reflect the teacher—their freshness, homeliness, comfort and tasteful arrangements indicate what he is. His personality shows itself in manner and bearing, which form the unconscious expression of his self. His daily experiences being broad, inspiring and educative, permeate throughout with a thoughtful regard for the children's future good. As the teacher and his pupils move very closely, they evince respect, admiration and belief in the teacher and these deepen, if the teacher is honestly doing his best. The teacher, by his own conduct in life, teaches the children the need and importance of social service; consequently they learn the value of social service.



In short, the success of the school depends upon the character of the teacher.

Environment helps a great deal in the formation of good character in children. The environment must have happy and harmonious surroundings. The moral atmosphere and the general tone of the school determine the making or the marring of children's character. In the school, peace and harmony, brightness and sympathy, love and unity prevail, and the school is really the temple of industrious peace. At school the children's growth is orderly, continuous and natural as the growth of plants. The children who appreciate the conduct of the teacher, the school and the environment, naturally imbibe them without any strain or mental effort. He exercises a great influence on the morality of children, because they are in contact with him at all times.

From this we understand that the teacher is an all important person; and only worthy and efficient persons should therefore occupy this responsible post of a teacher of young children.

The fairy tales and stories supply material for the imagination of children and many moral lessons are learnt from them. Nature study enables them to appreciate what is beautiful in nature. Nature lessons form an important factor in religious instruction. Nature study is the subject that is very interesting to the children of the elementary school. They are always interested in animal life and plant life and in natural phenomena. These help them in the realization of a pure and holy life. Thus the study of Nature helps them to adjust themselves more clearly in relation to God, to mankind and to Nature herself. Further, Nature study creates the right feeling in the children. From actual contact with animals, birds, trees, and flowers, they learn that reverence for life

which is so often wanting in primal child nature. They learn sympathy with the lowest forms of animal life, so that they shrink from inflicting pain in any form and their natural appreciation of beauty of colour and form is trained and strengthened. Children's powers of observation are also developed by means of these interesting Nature lessons. "Do to others as you would have others do to you" is the golden rule they learn by themselves from the study of Nature. Children become used to the companionship of animals, and like to have pets. No such children can be guilty of an act of wilful cruelty to an inmate of the animal world. Their association with their kittens, dogs, birds, etc., make them realize their oneness with them as nothing else can do, and they feel any injustice or cruelty to these dumb creatures, who are such faithful and true friends to man, as they would feel such an act in their own person. Sympathy with and love for animals are attributed to the keeping of pets by children. Hence we find that Nature study creates a naturally loving and sympathetic nature, resulting in the love of, and reverence for, animal life, implanted and cultivated in children.

And the Nature story plays a great part at school. In the stories, animals are represented to them as thinking and speaking in like manner to themselves. This makes them realize their kinship with these dumb friends, and their obligation to be thoughtful and kind.

School excursions form a feature of Nature study and are attended with discovery, appreciation and delight of pupils. Even the silent pupil of the class-room expresses his thoughts and feelings when his curiosity and delight have been kindled during such excursions. In the early stages, the excursions are useful in combining geographical research with Nature study.

Geography is taught step by step, proceeding from the neighbourhood to the world outside. The exploration of the neighbourhood is the groundwork of everything. The geography of the neighbourhood in an ever-increasing circle forms the starting point—from the school itself, with its entrances, hall and class-rooms, on to the play-ground, thence to the country beyond. The children's class-room is the place from which they start on their tour of geographical discovery. Its length, breadth, height—all measured by themselves or their classmates form the first work in geography. Thus a knowledge of geography helps them to understand not only their surroundings but also the country outside it. Further, they are in a position to understand how rains are caused, and how the sun shines brightly during summer. They are further capable of forming an idea in their mind as to the important features of the different seasons of the year.

The knowledge of history which the elementary school children possess is the knowledge of the stories of kings, and so the lessons in history not only serve the interesting and useful purpose of stories, by captivating the attention of pupils, but also they help them to understand the manners and customs of those people, as a guidance for their future life. The stories of the Ramayana and Mahabharata have not only a literary and cultural value but also a moral importance for children. These form the ideals for their future guidance. By means of local history, they understand the importance of their own native places with which knowledge, they find themselves better filled to understand the history of their country, at large.

Further, their lessons in civics help them to understand the government and its machinery

to a certain extent. Their duties as future citizens are also made clear to them. By means of civics, they understand their relationship with society and with the government. They further gain knowledge about the services rendered by the post office, the hospitals, the police and the village panchayats, if any. They are taught about the taxes and their importance for the government of their country. Their loyalty to the king is a matter of daily experience for the elementary school children because they are taught to recite songs of loyalty to the crown along with their classmates and thereby they become acquainted with the debt of gratitude they owe to the crown and country.

Next we shall consider the importance of school discipline in the formation of children's character. Punctuality and regular attendance at school have a great deal of influence in moulding their character. They are also taught to be always clean and tidy. The teacher insists on keeping the school clean and the children thereby learn that they should also keep their houses clean. They gain some knowledge about the value of fresh air, simple food and clean dress. Many good habits are formed by means of school discipline.

Now, let us turn our attention to the physical development of children. At school, children's physical development is as much cared for as their mind. "A sound mind in a sound body," is the maxim at school and hence their own guiding principle of life. Children are expected to spend their time at school very joyfully. They are given liberty to play games by which they are both mentally and physically benefited. They are further asked to do drill by which they are taught obedience and imita-

tion. In the play-ground, they learn to be kind, social and sympathetic towards their classmates which help them later to behave in like manner even in their society. By means of games and play, they are taught to care for their body even in alter-life.

Manual occupations and drawing have not only a physical but also an intellectual value. They kindle the spirit of creativeness among children. They reveal their inner mental content and also the co-operation of their mind with their body. Whatever they want to do, they try to do with their bodily powers and whatever they do with their physical powers, they appreciate with their mental powers. Hence these give sufficient exercise for their hands and eyes, for the present, and a means of livelihood in later-life. Drawing and occu-

pations train them in the proper use of their fingers, hands and legs. Correctness of observation and accuracy of actions are developed by means of occupations and drawing.

At school, some older pupils are asked to do the work of monitors and they maintain discipline in the absence of their teachers. They are taught to do police work within the school compound, with a view to reform wrong-doers. They are also at liberty to suggest punishments to the defaulters; and thereby the sense of right and wrong is developed. In the juvenile associations, they learn how to move in society by actual experience at school. When they embrace the opportunity of speaking in such juvenile meetings, they become bold and thoughtful in speech.

Books useful for Intermediate and B. A. Degree Examinations.

1	HISTORY OF INDIA, by O. S. Srinivasachariar, M.A., and M. S. Ramaswami Aiyangar, M.A. Part I—HINDU INDIA, with six maps. (Prescribed as a text-book for the Intermediate Examination of the Andhra University)	2	LECTURES IN LOGIC, by Rao Bahadur S. Mangesh Ran, B.A.
2	Part II—MUHAMMADAN INDIA—by the same authors	3	STUDENT'S HAND-BOOK OF PSYCHOLOGY, by the late Dr. S. Satthianadhan, M.A., LL.D. (2nd Edition)
3	INTERMEDIATE GEOMETRY (Theory and Practice), by M. Sathyanarayana, M.A., L.T., and K. S. Patrachariar, M.A., L.T. 4th and Revised Edition	3	QUESTIONS AND ANSWERS ON ELEMENTARY LOGIC, by M. Macmillan, B.A.
4	THE STUDENT'S COMPANION TO GEOMETRY, for the Intermediate Examination of the University of Madras, by K. Deva Rao, B.A., L.T.	4	THE ELEMENTS OF HUMAN PHYSIOLOGY, by G. S. Ramasami Aiyar, B.A.
5	EXAMPLES ON TRIGONOMETRY, containing the F.A. Trigonometry Papers for 15 years, 1888 to 1902, with Solutions of all the Problems, by P. A. Subramania Aiyar, B.A., L.T.	5	B. A. EXAMINATION ENGLISH LANGUAGE, LITERATURE AND COMPOSITION PAPERS of 1881 to 1906 (both inclusive)
6	EXAMPLES ON ALGEBRA, containing F.A. Algebra Papers for 17 years, 1889 to 1906, by the same author	6	F.A. MATHEMATICS—ALGEBRA AND TRIGONOMETRY PAPERS, with Solutions and Notes from 1901—1903, by B. Hanumantha Rao, B.A.
7	INTERMEDIATE CHEMISTRY, by P. Lakshmi Narasu, B.A., Professor of Physical Science, Pachaiyappa's College, Madras.	7	TAMIL COMPOSITION, by G. Damodara Mudaliar, B.A.
8	INTERMEDIATE PHYSICS, by the same author	8	INTERMEDIATE MODERN HISTORY being Out Notes of Lectures, by P. S. Ramakrishna Aiyar, M.A., Professor of History, Maharaja's College, Ernadulam
		9	KINGSHIP THROUGH THE AGES by the same author. A New Publication just published. Will be found of immense help to students of politics for the B.A. Degree Examination

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

AN AMERICAN MODEL SCHOOL.

BY DR. RADHA KUMUD MOOKERJEE, M.A., PH.D.,
Lucknow University.

IN connection with the plea that I had advanced for more scope being given to individual treatment of pupils in their education at schools, may I cite a most up-to-date illustration giving effect to the reform I had proposed before the last session of the All-Bengal Teachers' Conference at Asansol? The readers of the *Teachers' Journal* may kindly refresh their memory by referring to my address printed in its March issue. The illustration I have in view is that furnished by the last of the gifts of the honoured American citizen, Mr. Harkness, which in themselves form a record in educational philanthropy. His gifts to his old school, the Phillips Academy at Exeter, in the State of New Hampshire, are measured in millions of dollars. But his last gift to the school was accompanied by the remarkably idealistic stipulation that there should be one master on the staff for every ten boys of the school. As a leading journal comments on this singular gift, "Clearly Mr. Harkness, like many thoughtful Americans, is apprehensive that in the large numbers flooding into the higher educational institutions of the U. S. A. there was a danger of mass-production and a loss of all that was of the highest value in education. As Wordsworth said: 'numbers swamp humanity.'"

The gift of Mr. Harkness has resulted in an increase of 50% in the staff. Phillips Academy has now a staff of 69. On a superficial view, this proportion of staff and scholars may appear to be somewhat of a luxury. Lest it be so, the authorities of the school have subjected it to a complete overhauling of its methods of work. The size of the classes

has been reduced pretty uniformly to twelve, and all except classes in science meet about a round table.

Now, what is the immediate effect of this thorough-going reform? In the first place, the reduced unit ensures a greater homogeneity in the class. In the second place, it makes for a greater intimacy, for a round table has neither a head nor a bottom. In fact, it implies more a group than a class, the old-fashioned recitation is obviously out of place, and so is the old-fashioned discipline. Both these methods are given up as being too antiquated and obsolete and not fitting into the new frame-work of this reformed school. There is, of course, the imparting of information, together with the correction of mistakes, without which no education can proceed. But even here the method is changed. The criticism is reasoned, while the Socratic method of question and answer has a much fuller play and scope than it can possibly have with a class twice the size. There is again no room for a mere "passenger" or spectator. Each member must do his bit. No one can, in the American phraseology, "sling it" or "get by". Each pupil soon comes to realise that in such discussion groups, he cannot hold his own, except on the basis of sound knowledge previously gained by honest work.

The reform is already justified by its results, by increased efficiency. In 1933, Phillips Academy showed a total percentage of 92.6 examinees securing over 60% of the maximum marks at the public examinations.

But this accession to academic efficiency is not the only, nor the most important, part of the new plan. The Harkness endowment has been able to tap new sources of that efficiency. It has given to the school a widening circle of cultural interests. About 5000 pictures have been added to the school in the past two years. Selections from these pictures are made for purposes of weekly exhibitions to throw light on current class work or on the topics of the day. The Academy can also draw upon the larger national museums which lend choice collections that circulate from school to school. There is also in connection with these pictures a special collection of books on Art and Artists, including a large Art Encyclopædia.

The school runs its own Cinema also every Saturday night. The boys pay for admission,

but attendance is not compulsory. They generally crowd the Gymnasium where they sit in complete silence for three hours, watching films selected by a Committee comprising masters and representative scholars. The aim of this committee is to educate the school to the best, so that they may become intolerant of all but the best.

The school has also a little theatre of its own. Its stage plays English, French and German; sometimes these are merely read. In special cases there is regular acting in costume and memorising.

Will not some educational philanthropist take up this idea and establish one Model School in this progressive Presidency on the lines of the Phillips Academy? *The Teachers' Journal*, June 1934.

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PLACES OF EDUCATIONAL INTEREST.

XXXIV. TAXILA.

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

More than 500 years before Christ, the territory on either side of the Indus comprising the Western Punjab and Sindh formed the ancient district of Gandhara with its capital at Taxila (Takshashila). The modern Taxila is served by a railway station of the same name on the North-Western Railway which lies twenty miles north-west of the modern Rawalpindi. The Railway junction was formerly called Saraikala Junction after the village close to the railway station known by the same name. Taxila is of interest to the tourist, principally on account of the various excavations undertaken in the locality by the Archaeological Department of the Government of India. The discoveries made have helped a good deal to reconstruct the story of India's brilliant past and of the contact with other civilizations, chiefly Persian. The principal finds from the excavations have been housed in the museum of the Archaeological Department situated half a mile away from the railway station. The building is done in very attractive style and the various exhibits are very neatly arranged in glass cases with suitable legends briefly describing each find, the spot at which it was discovered and the period to which it relates. Various statuettes of Buddha in a variety of poses, household implements of iron and copper, stones, precious and otherwise, pottery of all shapes and designs, coins in all the principal metals and struck in exquisite design—these greet the eye of the visitor when he spends an enjoyable hour within the precincts of the museum. Probably the most attractive exhibit is the show case containing the ancient ornaments made in gold and silver in designs startlingly modern and with a thoroughness that has ably

stood the test of time. Hailing as I did from the South of India, I was particularly struck with the similarity between these ornaments worn in Northern India hundreds of years ago and those worn to-day by our sisters in the South.

After seeing the museum, the visitor will do well to go round the various sites, excavations on which have furnished all the vast and wealthy material that he just saw. One of these sites is Sirkap which is about a mile and a half from the museum. Here one gets a panoramic view of the foundations of the ancient city and listens with awed interest to the eloquent story of the old city in its splendour, its royal palaces, ministers' residences and principal thoroughfares related so graphically by the official of the Archaeological Department whose ostensible duty is to check the visitors' tickets. It was here that the ancient University of Taxila was housed. The writer was told that some portions of the ancient buildings were recently unearthed in this very spot.

The intending visitor must not forget to see the Dharamarajika Stupa at Chirtope, Mara Maudan, and Jaulian. At the last place on the top of a hill, can be seen the ruins of a Buddhist monastery held in position by the skill and loving labour of the Archaeological Department. A series of rooms which open into a wide circle which was once a tank attract the attention of the visitor. There are many Stupas from which learned monks of the past discoursed to eager disciples on the highest philosophy.

The sun is hot in Taxila in June and the distances between the various sites appear longer than they are when one's means of locomotion is a tonga. I had to get back to 'Pindi' for the night and had to hurry to the station to catch the last convenient train. As the train steamed into the station, I was suddenly struck with the marked contrast between modern civilization and the glories of the ancient past.

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NEWS AND NOTES.

FOREIGN.

EDUCATION OF THE UNEMPLOYED IN THE UNITED STATES.

Nothing can be more important at the moment than providing suitable education for the large number of young unemployed men who deteriorate if they cannot use their enforced leisure creatively. Hence the great interest of an article in "School and Society" of March 1934, from which we give extracts below.

What has been described as the biggest single volunteer adult education enterprise the world has ever seen, is in process in the United States. In March 1933, Congress authorised the creation of the Civilian Conservation Corps as part of the Emergency Conservation Work programme, in which four Government Departments (War, Labour, Interior and Agriculture) co-operate in setting up and running a system of camps.

It was soon realised that something more in the way of an educational programme than that which the War Department could supply was necessary for the effective rehabilitation of the young unemployed men. Accordingly in December 1933, a plan was approved by the President, the Director of the Emergency Conservation Work, the War Department and the Commissioner of Education, whereby an Educational Director of the Civilian Conservation Corps was given general supervision of the whole educational enterprise. The War Department operates the camps and in each of the nine Army Corps areas there is now an educational supervisor or adviser, appointed by the Office of Education, but responsible to the area commander. This educational adviser functions on the one hand as a member of the commanding general's staff and on the other hand as the supervisor of the educational effort in all the camps within the area.

There are now some 1,468 camps, located in every State except two. Each camp has its camp educational adviser, selected and appointed by the Office of Education and responsible to the camp commander. Assisting this camp educational adviser in each camp is one enrollee known as an assistant camp leader, chosen from the ranks for his fitness to help in the camp programme. In addition to these two men, who give their full time to the camp educational programme, there are usually in each camp three military officers and several members of the forestry and parks staff, all of whom are interested in the educational programme and most of whom are actively helping to carry it on. The camp advisers were selected from a list furnished by a Committee of three Public Education Officials from each State. They are brought together at various centres for intensive training in Conference Sessions, so that they may be better fitted for their tasks, as many of them have never taught adults before.

The men are taught anything they want to learn. Study is wholly voluntary on their part. In one Army Corps area it was reported that for botany 339 men were enrolled; for citizenship, 473; English, 444; forestry, 2,716; first aid, 1,336; personal hygiene, 2,136; surveying, 616; zoology, 168; and that Algebra, Astronomy, Book-keeping, Entomology, Geology, History, Music, Painting, Sociology, Trigonometry, and many more subjects were also taught. Much of the work is informal, for the pupils are of such widely different educational levels, from college graduates to those who have had no schooling.

A little guide-book for the whole enterprise has been prepared by the Office of Education and published by the War Department. In this hand-book the aims of the C. C. C. camp educational programme are stated as follows:—

(1) To develop in each man his powers of self-expression, self-entertainment, and self-culture.

(2) To develop pride and satisfaction in co-operative endeavour.

(3) To develop as far as practicable an understanding of the prevailing social and economic conditions, to the end that each man may co-operate intelligently in improving these conditions.

(4) To preserve and strengthen good habits of health and mental development.

(5) By such vocational training as is feasible, but particularly by vocational counselling and adjustment activities, to assist each man better to meet his employment problems when he leaves camp.

(6) To develop an appreciation of nature and of country life. "The basic thought in providing a programme of instruction and in imparting instruction," states this hand-book, "will be that of returning to the normal work-a-day world, upon completion of the emergency-relief project, citizens better equipped mentally and morally for their duties as such, and with a better knowledge of the Government under which they live, and of all that that Government means."—*International Bureau of Education, Geneva.*

"DECLARATION OF GENEVA."

By the present Declaration of the Rights of the Child, commonly known as the "Declaration of Geneva," men and women of all nations, recognising that Mankind owes to the child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality or creed:—

(1) *The Child* must be given the means requisite for its normal development, both materially and spiritually.

(2) *The Child* that is hungry must be fed; *the child* that is sick must be nursed; *the child* that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succoured.

(3) *The Child* must be the first to receive relief in times of distress.

(4) *The Child* must be put in a position to earn a livelihood and must be protected *against* every form of exploitation.

(5) *The Child* must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men.

INDIAN.

THE XXVI PROVINCIAL EDUCATIONAL CONFERENCE, ANANTAPUR.

17th July, 1934.

The Twenty-sixth Provincial Educational Conference will be held at Anantapur in the last week of December 1934.

Educational Organizations, Teachers' Associations and individuals interested in Education are invited to forward Resolutions for consideration at the Conference and send papers, if any, on subjects to be read at the Conference. Each paper should be accompanied by a short abstract of the matter, which will be printed if approved by the 'Papers' Committee.

An Educational Exhibition will be held to include exhibits on various phases of school and college work.

Please get them ready from now and you will be informed later when and where to send them.

Resolutions and papers should be sent so as to reach this office not later than 15th Sept. 1934.

C. RANGANATHA AIYENGAR,
(London Mission High School, Gooty),
General Secretary.

TEACHERS' ASSOCIATION, BOARD HIGH SCHOOL, ALUR (BELLARY DT.)

The Association was formed with Mr. T. Krishnamoorthy, B.A., B.Ed., Headmaster, who was recently transferred from Hadagalli as President and Mr. S. Ananda Rao as Secretary.

At the suggestion of the President it was unanimously resolved to affiliate the Association to the South India Teachers' Union. The members further resolved to subscribe for some educational journals and papers and to conduct regular meetings.

There was an ordinary meeting on 10th July 1934 to discuss about the Teaching of English in the School when a number of useful suggestions were made by Messrs. S. Ramachandra Rao, B.A., B.Ed. K. Dasasastri and H. Nijagunappa.

REVIEWS AND NOTICES.

AN ENGLISH COURSE FOR FOREIGN CHILDREN, BY I. MORRIS, B.A. BOOKS I AND II. MACMILLAN & CO. LTD., LONDON.

This is an excellent set of readers which has appeared in the Indian market and will do much to take the place of the readers which have been used upto now in Indian schools which, although excellent in their day, are by now old-fashioned and must either be brought up-to-date or give way to readers based on the new method of which the readers under review are among the first.

It should be an axiom in writing books for children, especially on the teaching of English, that they should have been written by experts who have actually taught children of the lower classes and know their difficulties and have had to overcome them. If this were strictly adhered to, we should be spared the waste of money to publishers and the waste of time and energy of both teachers and pupils in having to use books written by men who are no doubt filled with theories but have no practical idea of what they are talking about and such things as third standard pupils having to use books which are too difficult even for the fourth standard would never be allowed. Such things are actually being done even in these enlightened times, and so long as publishers and teachers only care for the names of the writers, irrespective of the fact that they have never had any practical teaching experience with pupils for whom they are intended, curious conditions will always prevail in the English lessons of the lower classes and the time spent on the subject is so much time wasted. It is refreshing therefore to see that the books under review have been written by one who has practical experience and knows the difficulties of the teacher and the pupil in learning this difficult subject.

The cost of the books seems to be prohibitive, 15 annas for Book I and Re. 1-2-6 for book II, and we would appeal to the publishers to lessen the prices. But the books are excellently brought out, the method is sound and the series should prove most useful for the teaching of English in the early stages.

"A BOOK OF VERSE," EDITED BY W. S. LAMBERY, M.A. MACMILLAN & CO., LTD., LONDON.

Any writer who can make poetry understandable and loved by pupils has not lived in vain. For some reason, probably faulty teaching, poetry is a very neglected subject, but teachers in their turn are ready with the excuse that there are few if any good selections of poetry available for use in school. This excuse, however, will not hold good any longer, for the book under review is one which might be used with advantage in the class-room. The teaching of poetry is primarily meant for pleasure, and the poems chosen for this book are eminently calculated to give pleasure; they are "musical and interesting and at the same time edifying." We recommend it for use in schools.

'INDIA READER,' COMPILED BY THE ALL-BENGAL TEACHERS' ASSOCIATION. MACMILLAN & CO., LTD. RE. 1.

It is astounding to see how a learned Association of Teachers could have produced so vague and unsatisfactory a reader. The Preface states that the reader attempts to present suitable pieces for "young boys"—what exactly do they mean by a "young boy?"—What is his age? In what class does one expect to find him? Is he in Standard IV aged about eight years or is he in Form IV aged about sixteen years? Both

are "young boys." If the authors themselves are so vague, they can hardly expect the teaching public to find out for which class the book is intended.

The book certainly consists of a variety of subjects. In fact several of the topics, apart from being very long and tedious, will hardly, we believe, interest the average pupil, nor improve his study of a foreign language, in this case English, which we believe is the first and chief object of an English reader. The lessons are not graded, new words and phrases are not indicated, and although a few—very few—questions on each lesson are found at the end of the book, they are certainly not calculated to find out whether the pupil has grasped the whole lesson. For example a lesson which consists of 7½ pages, has three questions devoted to it, and two questions which might find a place in a University paper, e.g., "What do you learn from this piece about the habits, customs and manners of the Tibetans?"

The authors were evidently determined to give the pupils a knowledge of world history in very nearly as comprehensive a manner as Wells has done in his "Outlines of History." Among other topics are:—The History of Islam, Vasco Da Gama's Voyage to India, The Trial of Jesus, The Story of Noah, Buddha, The Japanese Earthquake of 1923, Marconi, How Zeus became King, The Story of the Third Pyramid, Babar "The Lion."

ROERICH, FRAGMENTS OF A BIOGRAPHY—BY JEAN DUVERNOIS. 1933. PP. 61.—COPYRIGHT BY THE AUTHOR.

Nicholas Roerich, the illustrious painter, has become the symbol of unity and creativity; and sixty-four societies have been founded in his name,

dedicated to culture, art and science; these, as well as the Roerich Museum of New York, the Banner of Peace presented in the Roerich Pact and a number of educational institutions founded by Roerich himself in America, symbolise the name of the artist as a creative focus spreading its healing and saving grace to all corners of the world. Forty-five years of Roerich's artistic and cultural activity were completed; and throughout his entire activity, ranging from Flemish-Gothic themes to Buddhism, from Krishna to Christ and from the stone-age to the frescoes of Catholicism, we perceive his many varied creations. His work has become very close to us in India since his extensive Central Asiatic expedition of 1923 has resulted in the most unusual wanderings and intense artistic creativeness, comprehending more than 500 paintings and series of sketches and an intense knowledge of the wisdom of ancient teachings.

M. Duvernois points out how according to the opinion of the Indian art-connoisseurs, the essence of the Himalayas has never so far been expressed as in the paintings of Roerich; and an eminent Eastern social worker says that he "fulfils his path as a Bodhisattva." When in 1929 he came back to America to strengthen the development of the cultural institutions founded by him, he began the organisation of the Himalayan Research Institute. Roerich is defended from the charge of being a monomach; he represents a synthesis of talents and of materials. His book, 'The Heart of Asia', dealing with his Asiatic expedition, touches the human heart which opens to him all trails. Contemporary apocryphal material has gathered round the name of our hero, surrounding him with the aureole of unusualness and tremendous potentiality. This much should be of interest to India that throughout his entire life the East had always called to him.

PAMPHLETS ON EDUCATION BY T. D. GAJRA.
1. EDUCATION IN ANCIENT INDIA PP. 31.
2. EDUCATIONAL THEORY PP. 19. 3. IDEALS OF EDUCATION PP. 20. 4. PRESENT EDUCATIONAL UNREST PP. 13. — THE HARI SUNDAR SAHITYA MANDIR, SHIKARPUR, SIND.

These four pamphlets on educational literature and ideals by Prof. Tarachand Gajra are a useful contribution to the teacher of youth. The first presents a synopsis of the teachings of ancient Indian sages about the initiation and discipline that the child should undergo and stresses on the primary aim of spiritual advancement which should form the first ideal of the educationist and on the next ideal of Brahmacharya. It also gives a brief account of the educational machinery in vogue then, which aimed at, among other things, the inculcation of practical morals.

The second brochure examines some of the main current metaphysical theories as the basis of education as affecting ideals of life and ideals and methods of education. It urges spiritualism as the true basis of educational theory and as comprehending love and cultivation of will through self-control. The next booklet urges that ideals are more important than facts in education; but the ideals should be guarded against degeneracy into mere sentimentalism and they should take into consideration the especial natural endowment of different children and the development of good moral character. The last booklet is a brief analysis of the present educational unrest in the country and of the causes of and remedies for the situation. These last are stimulating suggestions for improvement.

PSYCHOLOGY FOR BEGINNERS BY CHARLES BANK. MACMILLAN AND CO., LTD. Re. 1.

We welcome this reprint of Part III of the author's publication "Physiology, Public Health and Psychology," intended for beginners. The present work covers in about 100 pages all the main topics of General Psychology in simple language. The author has succeeded in outlining an eminently readable work on a subject where great diversity of opinion exists. The central topics of Psychology are well and carefully handled. The derivations of the various technical terms are rightly given with a view to enable the beginner to grasp their significance.

Many diagrams relating to the brain and nervous system are also included and the illustrations used are very happy. This hand-book not only introduces this difficult but important subject of the workings of the human mind to the beginner but also supplies a foundation for more elaborate study.

SCOTT'S ROB ROY, WITH INTRODUCTION, NOTES, ETC. MACMILLAN AND CO., LTD. Price 3s. 6d.

This is another addition to the series of the volumes of annotated novels of Sir Walter Scott. This is a reprint of the Border Edition, with additional notes for the young student by Marie W. Stuart, M.A. As 'Rob Roy' is one of the best novels of Scott, this edition must be very welcome.

THE PRINCE OF GHIZNI AND OTHER STORIES. MACMILLAN AND CO., LTD. Price 8 as.

This is a collection of three romantic stories chosen from the Muhammadan and the Moghul periods of Indian history. The stories are told suitably and are illustrated. They must make good reading for the high school forms.

The Scholar's Library:

1. "THE TIMES" AN ANTHOLOGY CHOSEN AND EDITED WITH INTRODUCTION AND NOTES BY M.A. PINK, M.A. Price 2s. 6d.
 2. PARADISE LOST, BOOKS I AND II, EDITED BY G. C. IRWIN, WITH AN INTRODUCTION BY GUY BOAS. Price 2s. 6d.
 3. A TALE OF TWO CITIES BY CHARLES DICKENS, WITH AN INTRODUCTION BY G. K. CHESTERTON. Price 2s. 6d.
 4. MODERN ENGLISH PROSE, SELECTED AND EDITED BY GUY BOAS. Price 2s. 6d.
 5. POEMS, OLD AND NEW, SELECTED BY A.S. CAIRNCROSS. Price 2s. 6d.
- MACMILLAN AND CO., LTD.

We must congratulate the publishers on bringing out these beautiful volumes which embody either quite new ideas or present

attracted to an institution of this type and they will know where to send their children. There are hundreds of good schools in India where an Indian can hold his head high and enjoy educational facilities, which will not be a mere third-rate imitation of what English Public Schools are supposed to be. Luckily there are sensible people still left in this country who are not prepared to cut off their children from all the moorings of Indian life and civilisation.

We regret to record the death of Prof.

**The Late
Prof. P. Lakshmi
Narasu Naidu.**
P. Lakshmi Narasu Naidu, formerly of the Madras Christian and Pachaiyappa's Colleges

and a well-known writer on Buddhism. Prof. Lakshmi Narasu was an able and attractive teacher of his subject and enjoyed considerable popularity among his students. He took active interest in social reform and was among the best supporters of the movement in the city of Madras. His *Essence of Buddhism* issued under the auspices of the publishers of this journal is a popular exposition of the religion which has served not a little to rouse interest in the subject in South India. Prof. Lakshmi Narasu was a frank and fearless critic of men and things and we have no doubt his death will be regretted by a large circle of friends and acquaintances in Madras.

It is being increasingly recognised that the spread of the poison of terrorism among the young men of Bengal can be checked only with the co-opera-

tion of the educational authorities. Ordinances and special Regulations cannot go a long way in attacking the root-cause of the trouble. If the measures are to be effective, everything has to be done in schools and colleges to correct the mistaken mentality of students and to direct their energies in healthy channels of activity. One of the surest ways of preventing the minds of young men from morbid inclinations like these is to keep them engaged in good and useful pursuits. An idle brain continues to be the devil's workshop and much can be done by school and college authorities by organising an intense campaign of extra-mural activities, to absorb the overflow of energy on the part of young men. Another potent cause is the poor payment of teachers, especially in the lower grades, who are often discontented and are responsible, if not for the teaching of terrorism, at least for the spread of political disaffection. Owing to want of sound educational qualifications, their teaching has often an unhealthy effect on children and their poor economic condition is responsible for a good deal of bitterness against the Government, as the mass-mind generally blames the Government for all evils in a country. It would also be a wise step on the part of Government to rally those engaged in educational work on their side, by bestowing special marks of recognition on them whenever occasion may arise and by giving them sufficient opportunity for active loyalty to the Government. All the resources of statesmanship must be utilised for using the existing machinery of education

to check such unhealthy activities so fatal to the cause of the country and so injurious to the cause of sound education and character.

The report which has been promptly issued of the work of the Indian Institute of Science, Bangalore. Science, Bangalore, for 1933-34 gives ample proof of valuable scientific work carried on at the Institution and of the vitalising energy of Sir C. V. Raman who has been Director during the entire period, having taken over charge from Dr. Forster on the 1st April 1933. When Sir C. V. Raman was appointed Director, the Indian public entertained high hopes of the future of the Institute under his guidance and they have not been disappointed. A notable event during the year was the opening of a Department of Physics, necessitated not merely by the presence of such an eminent physicist as Sir C. V. Raman as Director, but also because of the fundamental importance of the subject for all scientific research. The report rightly observes:

"The range of physical research to-day includes the whole field of material universe from the structure of the cosmos down to the constitution of the atomic nucleus. Our knowledge of the ultimate structure of matter and its properties has advanced to such a stage that the fundamental or purely theoretical aspects of Engineering and Chemistry are to-day hardly distinguishable from physics. It is recognised to a continually increasing degree that such practical subjects as Engineering, Aviation and Transport, Metallurgy, Agriculture and Medicine depend for some of their most important advances on adopting the view-point of the physicist

and securing his aid. These remarks seem necessary in order to dispel any idea that might exist that the creation of a Department of Physics at the Institute is in the nature of a luxury. If the Institute is to advance its reputation as a centre of either pure or applied research, the development of a strong school of theoretical, experimental and applied physics working in close co-operation with the existing departments of the Institute should be regarded as a *sine qua non*."

Valuable research work was done during the year in various departments. It is being demonstrated, for instance, with reference to the manufacture of sugar, that the total solid constituents in cane juice could be obtained as a white powder by a process of spray drying. Forty-eight organic research chemicals were prepared during the year and the cost was only about half the prices charged by foreign markets. In the Bio-Chemistry department, the digestive ferments present in a variety of plant and animal products have been prepared and their properties studied. It is interesting to note that there were as many as 189 students during the year. Several of them were in the receipt of scholarships from the Institute, while there were also scholars sent by various Provincial Governments and also Indian States.

The report on Public Instruction in Bengal for 1932-33 has just been issued and it shows a useful record of work, though we wish Government reports were issued more promptly, for otherwise they lose much of their interest. Another year has now passed

old ideas dressed in attractive new form. "The Times" is a tribute to the permanent value of journalistic writing which covers so many topics of life. There is a useful review of the growth of the newspaper at the beginning of the volume while the extracts are divided under different headings like 'Animals and Birds,' 'Biographical,' 'In Foreign Lands,' 'Archeology,' and others. The book is full of information offering also a delightful variety. It will make a good textbook and also be a valuable addition to a private library. Among the special features of the edition of *Paradise Lost* are a chapter on the cosmology of *Paradise Lost*, with illustrations, one on 'Prosody' and an excellent map of the Mediterranean countries, all calculated to facilitate the study of the great classic. 'A Tale of Two Cities,' as a historical novel representing a thrilling period, deserves to be included in the present series. The volume has also the advantage of an introduction by Chesterton, besides 'notes' which will be very welcome to foreign readers. The volume of 'Modern English Prose' is divided into three sections, 'History and Biography,' 'Fiction,' and 'Essays and Literary Criticism.' The first section illustrates the modern spirit in biography very well by printing extracts from Belloc, Guedalla, Lytton Strachey and others. The novelists like Mary Webb, Priestley, Walpole and Galsworthy are shown in the second section. In the third section are found Chesterton, Abercrombie, Trevelyan, Clutton-brock, Sir James Jeans and others. The volume of Poems, Old and new, is divided under 'Ballads,' 'Narrative Poems,' 'Lyrics and Descriptive Poems' and 'Wit and Humour.' Modern names like Yeats, Hodgson, Walter de la Mare, Gibson and Sassoon, along with old names, are found in the book.

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THE EDUCATIONAL REVIEW.

We offer our cordial congratulations to Mr. Shyama Prasad Calcutta University. Mukherjee, M.A., Bar-at-Law, on his appointment as Vice-Chancellor of the University of Calcutta in succession to Sir Hassan Subhawardy who has held office for more than one term. Mr. Shyama Prasad Mukherjee is the second son of the late Justice Sir Asutosh Mukherjee whose services to the University of Calcutta can never be forgotten. Entering the University bodies almost as soon as he left college, Mr. Shyama Prasad Mukherjee has played a prominent part for the last more than a decade, in all the affairs concerning the University, championing its interests and working for its advancement with zeal and enthusiasm. He is perfectly familiar with every detail of the University machine and we have no doubt that with his great intellectual abilities and character, he will distinguish himself as Vice-Chancellor. Incidentally it will interest our readers to know that he is only thirty-three years of age and will thus be the youngest Vice-Chancellor of any University in India at present or in the past.

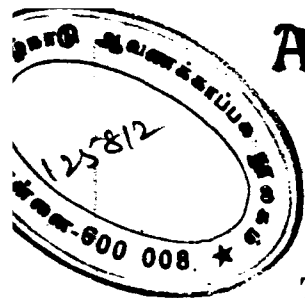
In spite of the sad failure, some years ago in Calcutta, of an attempt at starting a Public School, another effort is being made at inaugurating a similar institution in Dehra Dun. The scheme originated from the late Mr. S. R. Dass of the Viceroy's Council, who was a thoroughly Anglicised Indian with very little sympathy with the life and civilis-

ation of his own country. He made the discovery that what India lacked was a Public School on English lines and collected a fairly large sum of money for the purpose, his official position undoubtedly helping him in his work. His death prevented the materialisation of the scheme during his life-time, but it is now once more before the public and we are told that the school will be opened before this winter in Dehra Dun. We are not sure if this scheme is going to be a success. An expensive Public School is bound to be a failure in India like the Princes Colleges in various parts of the country which have hardly any achievements to their credit. Public Schools might have been useful in England at one time when their boasted aim was the training of hard and adventurous young men to govern the outlying parts of the empire, but there is a large volume of public opinion in England to-day which looks upon these institutions as anachronisms which have outlived their usefulness, especially in an age of democracy. We have been informed that the Principal will be a European and that all the House Masters will also be Europeans! We do not know if this will do any good except to infuse a slavish mentality into the pupils and mesmerise them into the belief that an Indian is necessarily inferior to a Britisher. We are told that Indian languages will be taught if there is a demand for them! The organisers may rest assured that Indian parents are not such nincompoops that they will be

and the public is entitled to have the report for 1933-34 at present rather than the report for 1932-33. The report observes the gratifying fact that the Civil Disobedience movement had exhausted itself before the year and conditions had become normal in the educational world of the province. Attention may be drawn here to one good feature of the report, the steady advance of the education of girls. At the close of the year there were 18,538 institutions for girls and their actual number was 500,307, while in the previous year, the institutions were 17,898 and the number of pupils under instruction was 464,850. Thus the number of schools meant for girls increased by 640 and that of the pupils attending them by 35,457. This by itself is very creditable. It is also interesting to note that of this total 256,087 were Hindus and 335,105 were Mohamedans. Making allowance for the fact that the population of Mohamedans is larger than the population of Hindus in the province, these figures indicate the rapid progress which is being made by the community, especially as they relate to the education of girls. Two more Arts Colleges for women were added during the year, by the opening of the women's section of the Vidyasagar College and by the starting of Intermediate classes at the Victoria Institution, Calcutta. The number of women students in colleges during the year was 508, while it was only 346 during the previous year. The Govern-

ment of Bengal deserves to be congratulated on this expansion of women's education in the province and it is hoped that it will not only be able to keep up this rate of progress, but also increase the speed.

We are glad to find that the question of Arbitration Boards is being taken up in the United Provinces and it is proposed to make a rule that no teacher in a secondary school should be suspended or dismissed or sent away from his appointment without reference to Arbitration Boards which will now be established by the Government. Managers of some institutions have already begun to agitate about the matter, complaining that this is an encroachment on their rights and that this will only lead to insubordination on the part of their staff. The United Provinces have been notorious for some time for the tyranny of their managements of educational institutions and it is time the Department did something in the matter. Government spends enormous sums of money in the shape of grants to these educational institutions and it has therefore every right to satisfy itself that the teachers employed in those institutions enjoy suitable conditions of service and efficiency of work is possible. Arbitration Boards have now been in existence for some time in Bengal and their influence has been entirely in the direction of preventing tyranny on the part of the managements of private institutions.



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