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RECENT LITERATURE IN GERMANY.

BY DR. A. L. SIMHA, *Delhi.*

WHEN speaking in this connection of recent German literature, or of young German literature as it is frequently called in Germany, such a denomination is not to be understood literally; it does not refer to what the youngest generation is writing, the denomination young rather referring to the kind of literary production that breathes the spirit of *young, or new, Germany*. We are therefore not endeavouring to condense synoptically what has been written in Germany during the last few years or decade, but shall merely mention literary works characteristic of the forces and tendencies now prevailing in Germany or such that have influenced the private and political life of the nation. Many works that could in such a brief survey not be included are undoubtedly of artistic value and interesting from the human point of view—but they did not stand the test of time in a period of rapid evolution; these works are no more characteristic of present Germany and we must therefore in surveying German literary production not merely judge by

the standard of knowledge and erudition, but refer the same to a higher order, to the conception of People and State.

One fact, however, must here be emphasized. None of the poets and writers to be mentioned in this connection, have become known following the rise of the national-socialist regime, they all were known in the literary world previously to January 1933. Dr. Goebbels has very correctly pointed out the fact that all revolutions without exception bring both the scum and the cream of the nation to the surface, and this certainly refers to art that changes its tendency in accordance with the political current of the day. Such products vanish as speedily as they come to the surface and only such that last do really matter.

It is always informative to know which works and authors prominent in the literature of a nation have reaped success abroad. When considering that, the two authors who were in England reputed to be the foremost representatives of modern literature, are Lion

Feuchtwanger and Emil Ludwig. This fact is less significant for England than for certain literary cliques in Germany and their great influence. The technical skill, in handling the language, brilliancy of style, excessive intellectualism and clever adaptation to the taste of the educated rendered this success possible, and their cosmopolitanism helped to spread these works throughout the world.

It is not our task here to dwell upon literary productions characteristic of Berlin during the last decades. The value of a work was established from the mercantile rather than from the artistic point of view. A certain tendency in literature the numerous shades of which were to prevent the same from becoming monotonous prevailed and was ever and ever again praised and advertised. The members of this literary clique praised one another to excess whilst the daily papers and magazines refused to print anything written from a different point of view. This explains why wide circles of the educated German middle-class believed any literature that did not breathe liberalism and cosmopolitanism to be of poor artistic value. And thus it can easily be realised that in other countries one came to know but one side of artistic and intellectual activity in Germany. The first who understood this truth and pointed to the manner in which it marked its stamp on German literary activity, was a man now among the leading writers of the present generation. Ernst Guido Kolbenheyer, born in Austria, resident for many years in

Tubingen. He was the first to raise his voice against "the noisy and mercantile spirit of pseudo-intellectualism."

In the collection of essays published under the title "Voices" Kolbenheyer expresses his opinion of art. "Art is a certain kind of powerfully shaping sentiment, organising, relieving, raising and plastic." There are in his estimation two kinds of art. "Art is therefore a vital force, because instinctive life may be purified and relieved by it, and eventually also may the instincts of life by its influence be excited and even led astray." From this point of view Kolbenheyer attacks all that is morbid and untrue in art in stating: "Works dwelling on sexuality, adventures and social class propaganda are in the highest degree—and unfortunately efficiently—in opposition to the master-works of real art." Obviously enough, Kolbenheyer was one of the writers whom the press under the old regime was reluctant to print. He is an author not likely to become really popular inasmuch as the reading of his works requires thought and leisure. His principal novels "Amore Dei," the philosophical work of fiction "Montsalvasch" and "Reps, a personality" are so typically German that they would hardly be suitable for translation into any foreign language. His drama, however, "Chase him—a man!" would undoubtedly be of universal interest. The same treats of the struggle and tragic defeat of an engineer and technical inventor between the two extremes of industrial capitalism and the working class.

To the same generation belongs Rudolf Binding, formerly cavalry officer and gentleman-rider who began to write but in later years. His style is aristocratic and perfect in form and expression. Apart from several novels his book "During the War" is known in England. What he wrote as early as 1915 about "The Religion of the Fighter" would, if it were known abroad, help to explain that a race can very well be a fighting, soldier-like race without being belligerent and longing for war. This same German author and intellectual who formerly belonged to another political persuasion expresses his views of national socialism in his pamphlet against Romain Rolland's attacks: "Support of new Germany."

Paul Ernst, a miner's son, is but now reaping success for which he was never really longing,—a man of solitude to whom it is not easy to find access. "The Fictitious Dialogues" between the preacher and monk, Eckehard, and his young pupils, represents his most remarkable work of fiction.

To another category belongs the great and versatile author Carossa, one of the foremost in modern Germany. This Bavarian physician and fervent Catholic, characteristic of the manifold and rich manifestations of the German mind, calm and contemplative, firm and charitable, has during a restless period of transition supported many of his numerous friends and followers by his autobiography "Guide and Advice." "The Changing Youth" as well as "Doctor

Gion" and his war-book are works faithfully and lucidly characteristic of the South-German mind.

All the above mentioned, be they ever so different in kind, have the one trait in common that the poetical and artistic element prevails in their works as well as the author's individual personality, whilst contemporary events and the subject are of secondary order.

To a certain extent Hans Grimm is forming a transition to another kind, inspired mainly by what he experienced in *South Africa*. His work "People without a Place" has become one with a powerful effect and political inspiration. In this book Grimm depicts in somewhat broad style the various problems of the Germans abroad, dwelling upon the struggle between nationalism, foreign customs and habits and international socialism. In this same connection it is well worth to mention his collection of novels "The Judge in the Karu."

Jointly with Grimm must be mentioned Fr. Blunck who depicted the life of German colonists in Southern Brazil; the same author paved in his "National Change" prophetically the road leading to the nation and he is to-day acting as President of the German Chamber of Literature, influencing actual cultural activities in a decisive manner. The Low-German, Blunck has, in writing his "Tales of the Lower Elbe," especially in the third part of the same, and the "Leap over the Threshold," created an entirely new kind of fiction, represent-

ing the transcendental aspect of the Low-German mind with amazing vigour of expression.

The task of reducing the abovementioned writers to a characteristic common denominator appears hopeless for a German, who always sees the individual peculiarity of the writer's personality. A foreigner finds it easier to arrive at a common conception here. The philosophy of these authors and their view of the world are deep rather than broad; they are not bound by time and less so to the day, as is the case with part of Anglo-Saxon and chiefly American literature; they are pointedly antagonistic to "Modern Matter-of-Factness" and, rising above the level of the subject, their work seems to originate from the most secret sources of 'Germanism.' At a time when German literature was marked by moral despair and mental morbidity, they offered support and faith.

Heinrich Hauser did not write about things merely but lived them as for instance in his "Last Sailing Ships" on which he proceeded to the coast of Chile and the "Black Region" where he worked in coal mines and pits. In his "Country Roads to Chicago" he received impressions of things hidden to the average visitor of the United States.

Hans Fallada's accounts of conditions prevailing during the last year before the national socialists rose to power cre-

ated in Germany the greatest sensation. The moral swamp of the small provincial town is partly with excessive realism depicted in "Peasants, Bombs and Bonzes." The fate of the unemployed in "Smallman-What now?" is a criticism of his time conceived in the tone of merciless realism. Fallada's works would undoubtedly strongly impress the outsider, and would contribute to the understanding of present Germany.

The same may be said about Felix Riemkasten's contemporary novels. The mental prostitution of literary organisations in former Berlin is depicted in "Fetishes." The "Bonze" shows the career of a social-democrate functionary who becomes a high dignitary of the State. Riemkasten, who was formerly a socialist, is free of all animosity and hatred and states the truth.

A few remarks regarding German war-literature. This kind of literature is partly also known abroad. It is inconceivable for some that it was just Remarque's book that had a world-wide success. Sometimes one is almost reluctant to mention his name jointly with that of Ernst Jungers who, himself the prototype of the fighter, depicted events during the years 1914-1918. His works "The War as an Inner Experience," "In Thunderstorms of Steel" and "The Little Forest 202" very probably helped to prepare the rising of the nation.

NICHOLAS ROERICH, THE MESSENGER OF PEACE.

By M. M. MERU.

(Special to the "Educational Review")

THERE are a few treasures which mankind can claim as its own by divine heritage and one of them is the priceless treasure of Culture. If the law of the survival of the fittest is to be considered, then those people who adhere to the precepts of Culture shall verily survive from the chaos, created by human deeds and into which the whole world is thrown at present. Although mankind has lost its direction and wanders aimlessly around the same point, yet the spirit of men is ever ready to hearken to a new call which shall lead the world towards a new consciousness. And mankind only follows as a whole such a call when the same is imbued with the substance of salvation. It is therefore that such leaders of men as Moses, Buddha, Christ, Confucius and Mahomet have, and shall for ever have, an overlasting following of men. Every great cycle is marked by the appearance of a luminary amidst men which guides mankind out of darkness into Light.

Our present cycle is marked with the appearance of a teacher who summons men to gather under a Banner of Peace and Culture, which shall erase the man-made differences and create a new and better understanding amongst the nations. This great Teacher and Master is Nicholas Roerich. His call for Peace sounds like a trumpet call of Salvation throughout the world. It has found its

way into the hearts of men, because it bears glad tidings of a better and sweeter to-morrow, to be built upon a foundation of Beauty and Justice. Already the foundation of this Realm of Light is laid in the four corners of the earth by the Master and his call for Peace and Culture resounds in the very soul of men a new hope for a new dawn.

Roerich's guidance is shining like a flaming torch which illuminates the darkness, as the Master moves swiftly forward upon the path of evolution. The many obstacles along his path cannot stop his victorious march onward. And Roerich uses even the obstacles for the general good of humanity.

Roerich has become a legendary figure, a giant knight fighting the holy cause of Peace and Culture. With gigantic steps, he has traversed Europe, America and Asia, everywhere sowing the seeds of Peace.

Thousands follow his precepts. And there are also Nicodemuses, who seek the Master in the darkness of the night. For each one, Roerich has a gem which does not become dulled or which cannot be stolen. Whosoever follows Roerich follows verily a straightforward road. Faith, hope and love are the milestones along the road and beauty its goal. Whosoever answers the call of the Master with the heart, answers verily the innermost desire of one's soul. The Master's

call to Culture is a call to Salvation, because only Culture can save the world from utter destruction, which hovers over the world like an ominous cloud. Whosoever serves his fellowmen in the name of Peace and raises Roerich's Banner over the imperishable treasures of Culture shall make peace with his own soul. Roerich's Peace Pact shall bind a bond of brotherhood which no human hands can break asunder. The Master opens a new consciousness in men and broadens their vision to new horizons more resplendent and more glorious than those which are at present before the eyes of men.

Humanity is approaching the threshold of a New Era. And it is in such a time as this that humanity is blessed to be guided by a man whose vision and understanding is of a cosmic grandeur. In our very days of gross darkness and misconceptions, such a Leader of men as Roerich shall not only bring a new Light into the darkness which prevails but he will enlighten the spirit of mankind with a new consciousness, which will enable mankind to perceive the grandeur of the Cosmic Law. Nicholas Roerich is a Master Builder. His Temple is the Realm of Light. Upon its foundation stand erect the pillars of Glory, Victory, Justice, Love, Understanding and Wisdom. And the heart of Roerich's Temple is the pillar of Beauty. Infinity crowns this Temple of Spirit, as a crown of endless achievements of man's genius. It is out of this Temple that the Master proclaims his Message of Peace. And it is of this

Temple that his call to Culture resounds its glad tidings the world over.

What Divine Force is directing Nicholas Roerich in his heroic efforts to save humanity? Where is that next Link of the Eternal Chain of Hierarchy from which the Master draws the luminous rays with which he is guiding mankind through its present difficulties? Verily the Sacred Source is inexhaustible, as it never ceases to nourish the spirit of men and to redeem the soul of the world in the last moment of danger!

And blessed is he who draws his strength from this Source of Eternal Light and carries it further for the welfare of his fellow-men. And whosoever drinks but once from the Sacred Source shall perceive the cosmic significance of Roerich's mission. And whose soul is but once nourished by this Sacred Source of Light shall understand the grandeur of Roerich's Message of Peace! Verily humanity is facing unprecedented times! And verily the Forces of Light have forged an unconquerable sword and invincible shield, which were placed in Roerich's hands to protect humanity from utter destruction. The Master creates a movement upon the face of the earth which will counteract the destructive activities of the forces of darkness. This movement which is based upon constructive co-operation and better understanding amongst nations is taking deep roots in the hearts of men. Roerich brings to mankind the realization of a new consciousness, which will help men to face the thunder and lightning of the

Era to come with a smile. The transformation of the world has already begun and the Master leads mankind towards the transfiguration of its soul. Old wine skins no longer can contain the new wine. The old, outlived standards of prejudice are childish before the threatening storm of the Coming Age. It is therefore necessary to look upon the manifestation of Roerich as a God-sent salvation of men. Whosoever kindles the heart of men with the flame of Roerich's Message verily helps to build the Era to come. Let those who work for

Peace spread Roerich's Message and they shall verily reap a rich harvest to come. Let those who dedicate their lives to the benefit of men carry the Fire of Roerich's Spirit into the souls of their fellow-men. Verily theirs shall be the Era to come.

Gather ye, bearers of Light, into a union of kindred souls and proclaim throughout the whole world the Universal Message of the Messenger of Peace! Sow the seeds of Salvation, ye sowers of Good-will, amongst men and rich shall be your harvest of Culture.

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A COMPARATIVE STUDY OF THE VOCABULARY OF HINDI READERS.

BY MR. JOHN CHARLES KOENIG,

Washington University

(Continued from page 519.)

VOCABULARIES OF HINDI FIRST, SECOND AND THIRD READERS.

HAVING studied the characteristics of the vocabularies of Hindi primers, it is of interest to examine the vocabularies of succeeding readers. For this purpose, the first, second and third readers of a series^{**} extensively used in India were selected. For the sake of completeness the data previously obtained in this study concerning the primer of this series^{**} was included. The Hindi books on which this study is based are readers I, IX, X and XI listed on page 373.

All the words appearing in these readers were tabulated and their frequency listed.

^{**} Hindi Readers, *The Department of Public Instruction*, Central Provinces, Oxford University Press, Bombay, 1931.

^{**} See data on Primer I in tables of Chapter IV.

The vocabulary for the four readers combined gave a total of 2,246 different words. These data are presented in Appendix IV. The same plan of tabulation was used as in the previous studies, and is defined in Chapter III. It is to be remembered, however, that this method does not reveal as completely all difficulties of word recognition in Hindi readers as it does of American readers.^{**}

It must be clearly emphasised that this study is based on an examination of one first, second and third readers only. It presents, therefore, finding based on a very limited sample, which is not large enough to admit of generalization as to the status of Hindi readers in general. Because of the volume

^{**} See Chapter III.

of vocabulary involved, it was, however, found impractical in the scope of this study to examine a larger sample.

The primer of the series studied was, however, also included in the study of eight primers in Chapter IV. These eight primers showed a marked similarity of vocabulary traits. If the readers here examined reveal that these vocabulary characteristics are carried over from their primer, it is not unreasonable to suspect that readers following the other seven primers when examined will show like characteristics.

TABLE VIII.
Vocabulary Burden of a Series of Hindi Readers.

Reader.	Total number of running words.	Total number of different words.	Vocabulary burden.
Primer	528	228	2'3
Book One	2,735	591	4'6
Book Two	7,508	1,077	6'9
Book Three	19,840	1,688	11'8

No recent study of American first, second and third readers was found. Complete vocabulary data of the modern American series "The Children's Own Readers"³⁵ were found and used for comparative purposes. These data are represented in Teacher's Manual One³⁶ and Two³⁷ accompanying this series. All tables in this chapter referring to American readers are based on the data provided by the Manuals.

³⁵ Mary E. Pennell and Alice M. Cusack, *The Children's Own Readers*, Ginn and Company (1929), Boston.

³⁶ *Ibid.*, *The Teacher's Manual to Accompany the Children's Own Readers*, First Grade, Ginn and Company (1929), Boston, p. 420.

³⁷ *Ibid.*, Book Two, p. 338.

Vocabulary Burden of Hindi Readers.

Table VIII presents the total number of words, the total number of different words and the resultant vocabulary burden found in the series of Hindi readers. Table IX presents the equivalent data for the American series.

TABLE IX.
Vocabulary Burden of a Series of American Readers.

Reader.	Total number of running words.	Total number of different words.	Vocabulary burden.
Primer	5,013	300	16'7
Book One	10,277	563	18'2
Book Two	20,847	1,081	19'3
Book Three	26,448	1,593	16'6

It will be seen that the total volume of reading material presented in the Hindi readers is considerably less than that of the American series. The Hindi primer contains approximately one-tenth, the first book a fourth, and the second book a third of the reading material presented by its American equivalent. The third book, however, somewhat, approaches in extent the volume of reading material supplied by the American reader.

In the study presented in Chapter IV it was found that on the average the volume of reading material presented in Hindi primers compares to that supplied by American readers as one to four and a half.³⁸ In this study it is shown that the succeeding books of a series of Hindi readers share this characteristic, though the difference tends to disappear as the higher stages of readers are reached.

The total number of different words presented by Hindi primers was previously

³⁸ See page 515.

shown to vary only slightly from the number of words introduced in American primers.³⁹ A comparison of columns three in Tables VIII and IX reveals that this characteristic of Hindi primers is carried over into the succeeding readers.

A comparison of the vocabulary burden of Hindi and American readers as presented in the fourth columns of the tables reveals some interesting facts. For the Hindi series the vocabulary burden is exceedingly heavy in the primer, but as successive readers are examined it becomes lighter. The index figures for the successive books are 2'3, 4'6, 6'9, 11'8. The vocabulary burden of the American series remains fairly constant ranging from 16'6 to 19'3. In comparison, the Hindi vocabulary is approximately eight, four, three, and two times as heavy, progressing from the primer to book three. The striking characteristic of a heavy vocabulary burden previously noted in Hindi primers in general⁴⁰ is seen to remain constant in the higher readers. Though some relieve is given in successively higher stages of reading, the vocabulary burden of a Hindi third reader is still approximately twice that of an American reader.

TABLE X.
Distribution of Word Frequencies in a Series of Hindi Readers.

Reader.	Word Frequencies.				
	Once.	2-5.	6-10.	11-25.	25 plus.
Primer	122	84	18	4	0
Book One	265	201	59	36	30
Book Two	447	379	112	75	64
Book Three	708	585	168	126	93

³⁹ See page 515.

⁴⁰ See page 516.

The disabilities which the heavy vocabulary burden of Hindi primers imposes on pupils have been noted previously.⁴¹ The same holds true for the following readers. It was also pointed out that there are reasons to suppose that this heavy vocabulary burden is an important factor in the failure of many pupils to progress in Indian schools. In this connection it is of interest to point out the relationship between the vocabulary burden of the reading material in the lower grades of Indian schools with the percentage of pupils failing of promotion. Official statistics show that 69 per cent. of pupils fail in promotion from grades one to two, 33 per cent. from grades two to three and 81 per cent. from grades three to four.⁴²

The vocabulary burden of the reading material as shown in Table VIII is four for grade one, seven for grade two, and eleven for grade three. There is considerable correlation. Probably there are many other factors contributing to the failure of many pupils to progress in Indian schools but the heavy vocabulary burden of reading material is apparently a very important one amongst them.

Frequency of Words.

A heavy vocabulary burden implies a high percentage of infrequently used words. Tables X and XI classify respectively all words found in the series of Hindi and American readers under certain ranges of frequency. The number of words used only once in Hindi readers ranges from 122 to 708 and is excessive in comparison to the American series, which uses from zero to 153 words once only.

(To be continued).

⁴¹ See page 516.

⁴² R. Littlehales, Educational Commissioner with the Government of India, *Education in India in 1925-26*, Government of India Central Publication Board, Calcutta (1928), pages 50 and 51.

UNIVERSITIES AND THE SERVICE OF THE STATE.

MADRAS UNIVERSITY CONVOCATION ADDRESS.

BY MR. M. RUTHNASWAMY, C.I.E., M.A., *Bar-at-Law*.

ALLOW me to thank the Chancellor of the University for the great honour he has conferred on me by inviting me to deliver the address, required by the Statutes of the University, to the graduates of this year. My mind goes back this afternoon to a day in March 1907 when I too sat in this hall, after having been admitted to the degree of Bachelor of Arts, to listen to the Convocation Address of the year, delivered by the Rev. Fr. J. D. W. Sewell, S. J. Twenty-seven years after that event it has fallen to my lot to deliver a Convocation Address. Can I do this without some emotion? Never in the day dreams of youth did I look forward to this honour. And in fact, venerable age, academic distinction or high office has been the passport to this position. I cannot speak for others, but, if I am to justify this honour to myself, I can do so only by reason of my love for the University of Madras. She was my first University. I was brought up in her Colleges, fed on her courses of study and textbooks and wrestled with her examinations. It was given to me to teach in two of her Colleges and to serve in most of her administrative Institutions. I have always welcomed ways and means of serving her. And it is because this Convocation gives me the opportunity of speaking to fellow-graduates that I have accepted the honour that has come my way—an honour, which, gains peculiar distinction from the fact that the Chancellor presiding over this Convocation is himself a graduate of the University of Madras.

Fellow-graduates, you have been admitted to Degrees of this University. What is the

significance of the new life to which you have been called? One of the first lessons that a student of history learns is that, if one would understand an existing institution one would do well to refer to its past. If one would learn the meaning of the University of Madras and of its work, we would do well to remind ourselves of its origin. The University of Madras, in common with the older Universities of India, owes its foundation to the Education Dispatch of 1854, issued by the Court of Directors of the East India Company to the Governor-General of India-in-Council. In the opening paragraphs of that Dispatch the rulers of the British India of those days announce to their representatives in India that 'the encouragement of education is calculated not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages and so to supply you with servants to whose probity you may with increased confidence commit offices of trust in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all departments of the State' and later in that great State paper they assert that they had always been of opinion that the spread of education in India would produce a greater efficiency in all branches of administration by 'enabling you to obtain the services of intelligent and trustworthy persons in every department of Government' and they believe that 'the numerous vacancies of different kinds which have constantly to be filled up may afford a great stimulus to edu-

cation.' One sentence indeed of that Dispatch in which the Directors fear that 'it is not so much the want of Government employment as the want of properly qualified persons to be employed by Government which is felt at the present time in many parts of India' shows the long way we have travelled since 1854. But it also reveals the anxiety of the Government of that time to frame schemes of education—among them a University—that would ensure a never-failing supply of competent public servants.

This connection between the University and the public services of the Presidency has ever since been maintained. Its examinations have been recognized as intellectual tests for admission to the different grades of government service. If in recent times a separate examination for admission to clerkships has been ordered by Government, it is because it was felt that a high grade University training and degree are not necessary for the routine and mechanical duties of a clerk. More than one of the distinguished administrators that have been called upon to deliver Convocation Addresses have given expression to their satisfaction that, to quote the words uttered in 1884 of one of them, Surgeon-General Cornish, 'the wider employment of graduates and under-graduates in the public departments of the State has resulted in better work and in a distinctly higher tone of the public service.'

Nor are these governmental origins and connections of the University a thing to be deplored. Neither men nor institutions can choose their origins. In the Middle Ages of Europe an intellectual renaissance gave birth to the University. In Germany of the modern era the political and national motive has prevailed. In British India the better govern-

ment of the country was one of the chief objects of the establishment of the first Universities. And who will say it is a mean motive? Compared to the vanity of fame, the rivalry of linguistic areas, or communal or provincial competition, the training of competent servants of the State is a respectable motive.

Nor again, is it in the narrow sense of Government service that this motive was interpreted. In that very Dispatch of 1854, the Court of Directors hope that 'the material interests of India will not be altogether unaffected by the advance of European knowledge, that this knowledge will teach the natives of India the marvellous results of the employment of labour and capital, rouse them to emulate us in the development of the vast resources of this country, guide them in their efforts and gradually but certainly confer on them all the advantages which accompany the healthy increase of wealth and commerce.' The promotion of national unity is one of the greatest services that any institution can render to a State. Lord Napier, Chancellor of the University, addressing the graduates at the Convocation of 1869 referred to the question of the unity of India, and hoped that the higher European culture introduced by the Universities 'would weave the bond of union for India' and that 'those who have filled a common hall, mixed on the same benches and have crowded to the same fountains of knowledge with the same thirst and who have been fused together by the fire of the same generous ambitions would call each other fellow-countrymen and would do a common work.' Lord Napier went on to prophesy that 'Universities in India are destined to a greater duty than they have exercised elsewhere' and that 'they would

be not only the nursing mothers of learning and virtue and intellectual delights, but the nursing mothers of a new Commonwealth,' and Mr. Justice Innes speaking in 1876 in the Convocation Address of that year pins his hope for the introduction of constitutional measures in India on the spread of University education in the country.

And what Indian Universities have done for the growth and development of nationality and the national ideal, the historian of the national movement in India will acknowledge. The founders of the national movement in every province were, many of them if not all, University men. The Indian National Congress was built up and till about fifteen years ago was dominated by University men. The main stream of nationalism has been fed by the ideas that have their source in the books read and the instruction given in the Colleges of our Universities. Indian historical research conducted at Universities has raised our self-respect and increased our appreciation of India's achievements. Thus by the education of men to fill the various departments of administration, of men and women to be the teachers of youth, by the introduction of the vivifying influences of Western learning and civilization, by the promotion of nationality and nation-forming culture, the older Universities of India in general, and the University of Madras in particular, have served the intentions of their founders.

According to Sallust, the Latin historian, dominion is maintained by the arts by which it was first established. This maxim is applicable to other than political institutions. The University of Madras having been established for the service of the State, it seems to me

appropriate on an occasion like this to ask the question: How far does the University serve this purpose? How far are the graduates that it produces equipped for the realization of this purpose? The service of the State is an easy platform phrase but a difficult ideal to realize. Especially difficult is it in India where the State has been late in coming. In India where the service of one's dharma, caste, class, or community has long prevailed, the service of the State is not easy to follow. For it calls upon individuals and communities always and everywhere to place the interests of the State above their own. It calls upon administrative officials, for instance, that on any question that comes before them for advice or decision they shall prefer the interests of the State, of the country, of the people as a whole to the claims of caste, or community, or self. It demands, to take another instance, that when a legislature or an electorate is faced by a question of men or of affairs to be decided, political leaders shall see that their followers prefer the common good to the prosperity of any interest, however important or however heavily vested. It calls upon the makers of public opinion so necessary for the life of every free State, to stand and fight for the common weal rather than defend this or that smaller claim or demand. What has the University of Madras done to teach its graduates and under-graduates this public spirit and train them in these political obligations? Knowledge it has given them through its courses of study and examinations, and the cleverness and resourcefulness of the Madras clerk or official have been the envy and admiration of central and other provincial secretariats. But what has the University done to train its men and women

in that social character and spirit which the service of the State implies?

This cannot be imparted in lecture halls, though the good lecture in history, or literature, or politics or economics may inculcate a lesson on the need and the art of social solidarity. It is in the life of hostels, and unions, and clubs and games that under-graduates can learn to live the social life and get rid of undue attachment to their own family or neighbourhood or society. It is in such organized social life of College or University that the future citizen can learn to accommodate his thought and will to the thoughts and wills of others, to respect the rights of others, to be mindful of his duty to others, to discipline his selfishness—in a word to live the life of the State. It is in the social life that the University provides or encourages that this training for the life of the State can be secured. The University has no hostel of its own although it insists on Colleges maintaining hostels. When we find that out of about 15,000 under-graduate students only about 4,000 who do not live with their families live in hostels, and we know that whole groups of students like the Law and Medical students in the city are without hostels we cannot say that adequate provision has been made by the University for the social life of its students. Few of the colleges or hostels have Common Rooms where students could meet and learn to know each other and the dining messes in most hostels still continue to be unsocial in their number and diversity. A University Union has been started but on an experimental basis and in conditions hardly ensuring success. Is it because our University is an examining University that the authorities have begun building an Examination Hall

before thinking of building a University Hostel or a permanent and well-appointed habitation for a University Union? Nor is the organization of University athletics and games within sight. There is, however, one bright spot in the recent annals of the University, and that is the increasing encouragement and subsidy given by the University to the University Training Corps. But the Corps has always been under its sanctioned strength, and here and there Colleges have been known to look askance at the enlistment of recruits to the Corps. If only College authorities realized what an excellent instrument of discipline and training ground of social character and leadership the University Training Corps is, the Corps would always be up to its strength, and the prospects of neighbouring Universities getting their own U.T.C.'s would be brighter than they are at present.

The obligations of the University to students and to the State require that it shall provide itself and through its Colleges for that social education which will convert its students into citizens. There may be men in authority in University or College who look with amused scepticism, if not with positive hostility, at the new social life and activities that fill a larger part of the life of the student than in an earlier generation. They detract so much from the time and attention given to the passing of examinations, and the parents of our boys, so runs the complaint of these critics, have entrusted them to the University and its Colleges to pass them through the examination mill. I deny that University examinations are the only test of the usefulness of a University student in later life. They test a few of the qualities necessary for success in life like memory, industry, application, concentra-

tion of mind. But the more useful qualities of leadership, tact, decision, management of men and affairs are learnt in the playing fields, in the hostels, the unions, and clubs that a student joins in his University days.

As for the intellectual side of University education I would earnestly plead that the genuine tutorial system, which consists in a regular Professor or Lecturer being in charge of a small number of students whose reading he guides and with whom he discusses the subject of a weekly essay, may be more widely used, whereas most Colleges seem to be satisfied with the imitation article which consists in the appointment of a low paid corrector and marker of more or less satisfactory answers to more or less probable questions. It is the weekly essay and the discussion with one's tutor, the training in the art of examining and appraising original documents or historical or political data or economic facts that distinguish the Honours courses at English Universities, and which would, till the want is made good in India, make it advisable for our best graduates to proceed to English Universities to get a training which Indian Universities and Colleges do not at present provide. It is in the corporate union of teachers and students that the essential idea of a University is realized. It does not require the teaching of universal knowledge to make a University. People who require all branches of knowledge to be taught in a University had better resort to an Encyclopædia or a literary Pantechnicon. The University was in its origin a *Universitas* or corporation of masters and scholars. It is the corporate life of teachers and students living together, learning from each other, the older generation influencing the younger by example more than by precept that consti-

tute a University, and this we can have in the Colleges and the Hostels of the University whatever may be its constitution—unitary, affiliating or federal.

And with regard to the subjects of study at our University may I ask the authorities when they set themselves to answer the appeal of distinguished personages that Universities should select only a few subjects each for specialized and post-graduate study, to consider the question of organizing such study in a subject which should be specially appropriate to the University of Madras? May I put in a plea for the establishment of a school of public administration under the auspices of the University? The day is long past when administration was said to be an art rather than a science, that it could be learnt only in the actual business of administration. Administration is very much an art, but it is also a science; for, what is a science but organized knowledge on any subject. It is not a teacher in the first flush of administrative experience that advocates this view. It was the conviction of a great man of affairs. The late Lord Haldane was not only a great judge and lawyer but a great administrator. According to Field-Marshal Lord Haig, he was the greatest war minister England has ever had. Giving evidence before the Royal Commission on the Coal Industry in 1919, he spoke of the 'science of administration' and when he was asked 'if it was something which can be taught and not merely picked up' he answered, 'certainly—taught exactly as a University professor teaches his students' and he told the Commission how when as Secretary of State for War he wanted military officers to be trained in administration and found no special school of administration to hand, he sent them to

the London School of Economics and Political Science and made use of its available resources. He went on to point out that for a school of public administration the atmosphere of a University was especially necessary and that it is 'the inspiring contact of the personality of teacher with that of the taught and the suggestion of not merely dry knowledge but of initiative and personality at every turn, which produces that atmosphere. Schools of public administration are to be found not only in London University but in other English and in American Universities. The Institute of Public Administration in England, the English Journal of Public Administration and the French International Review of Administrative Sciences further show that knowledge of public administration is being organized and systematized, in other words, that it is capable of scientific treatment.

Nor need the University strain its resources beyond its strength to found such a school. The work of the University departments of Indian History and Economics and of the Law College and of the College of Commerce, that was and may be again, may be pooled and with the institution of Readerships in General Politics and in Public Administration and with the establishment of a University hostel and Union to give the social atmosphere necessary for real University training, the Madras University may inaugurate the career of a great school of public administration in India. Though limited in general political experience, India has had a varied administrative experience. Administration will always play a dominant part in the public life of the country, as the State in India has to do many things left elsewhere to private and corporate endeavour. The services in India are succeeding to the traditions of a famous civil service. The Madras Presidency has produced great administrators for itself, the Central Government and the Indian States. The District

Boards and Municipalities are looking to a permanent civil service of their own to ensure administrative efficiency. There is also a growing body of men who, bereft of opportunities of University education, like to go through a course in Politics and Economics and other branches of knowledge useful in administration. Such are the new men who, under the constitutional reforms awaiting legislative enactment, may be called upon to undertake the duties of Legislative Councils, District Boards and Municipalities. There are also the members of the Zemindar families who, ever since the abolition of their special school about fifteen years ago, have had to go away from the Presidency for their education or remain without it. It is a good and welcome sign of the times that Zemindars are taking up positions in the public life of the country. They have the leisure and the social position to enable them to become leaders. But modern leadership requires knowledge. The University of Madras seems called upon to supply the growing demand for a well equipped, scientifically trained, and socially educated body of administrators and public men, and I hope it may soon be able to answer that call.

It is this call for service that the University must accept, if it is to continue to play a part worthy of its position in the public life of the province. Time was when University men played the leading part in public affairs. Not only in the professions of Law and Medicine and in the administrative services but in political life University men led and others followed. But for some time past the leadership of India has been fast slipping from the hands of University men. In Local Boards and in Legislative Councils the democratization of the franchise has kept down the proportion of University men in them, and with the further extension of the franchise, especially if single member constituencies

become the order of the day, University men are bound to see their number still further reduced in the representative assemblies of the country. In movements towards social reform and amelioration they do not give the lead they used to give in the past. Ours is in part, a civic University. What has it done to fulfil its civic obligations? Does the Corporation of Madras ever think of calling upon the University for its services or help it to become more serviceable to the city? Besides Government, Madras owes much to the business enterprise of the great commercial houses. What are they to the University and what is the University to them? Have its laboratories nothing to offer them as the results of chemical research? Have they nothing to offer it in the shape of endowments?

If the University and University men are to play an important part in the life of the country they must do something more than what they are doing at present to add to the richness of that life. If the University may not lead, it can serve. If its men may not lead in politics, it can furnish politicians with ideas. There is especially one important intellectual service the University may render the country. India is aiming at national unity. This national unity, if it is to endure, must be based on a common culture. The political confusion that paralyzes us is a consequence of the 'chaos of thought' that prevails. It is in the evolution of a common culture that Universities can perform the intellectual service required of them. At Universities should be forged those ideas that will unite and bind, and that will break the influence of the many ideas and institutions that keep man from man and community from community in India. A theory of Nationality, or of Natural Rights, or of Social Justice, whatever it is to be, this body of ideas must bring together the peoples of India, Hindus, orthodox and reformed, and

Muslims, and Christians and burn their mutual suspicions and hostilities out and fuse their separate aspirations into a common purpose. Nor is this intellectual service to be bounded by the frontiers of India. The greatest need of the world to-day is Peace. Peace cometh only from understanding—understanding among the peoples of the world. The historical cleft between East and West is as wide as ever. The harmonizing of the ideas of the East and of the West—for East and West need each other as they supplement each other—is the task set before intellectual men to-day. Universities in India can do no nobler work than to bring about this intellectual union between East and West.

And now, graduates of the year, let me address a few words to yourselves. Although I have spoken all this time of the University, it is of you that I have been thinking. For it is not bricks and mortar that make a University—though I do hope that the Library and the University lecture halls and hostel and Union will soon be built, but it is students and teachers that make a University. If I have been putting before the University the ideal of the service of the State, it is because I pray you will devote yourselves to that service. All the noble ideals by which Indian youth are inspired at present can be realised in and through the State. If you want your country to be one and united, you must, whatever your calling in life, put the State above class or community. If you want your country to be free, you must flock to the service of those instruments of national freedom, the army and the navy, however difficult that service may be. If you want your country to be self-governing, you must make use of all those opportunities for self-government that Union Panchayats, Local Boards and Municipalities offer. Take a hand in the

formation of sound public opinion in regard to local government as it is almost conspicuous by its absence. If government by the people is to be realised, public opinion must be alert and critical and constant. The lack of public opinion is the greatest defect and danger in the public life of India. Do something to make up the deficiency, wherever you may be and in regard to however small a matter, even if it were only the removal of a village nuisance and if the method were only the writing of a letter to the editor of a newspaper. Do not disdain the lower ranges of public life. By all means devote yourselves to national service. But remember, as a sympathetic English visitor told an Indian student, that your country may be too large to devote yourselves to straightaway and you might begin by working for your immediate neighbourhood or village or town.

Democracy spells responsibility and if democracy is to be a reality and not a mere paper constitution, the sense of responsibility must be highly developed in every individual citizen—responsibility to one's higher self, responsibility to duty, responsibility to the common weal. National self-determination can come only from a nation of self-determining individuals, not from a collection of atoms blown about by every passing wind of doctrine or mode of life.

In every sphere you can practise the social and political virtues that are necessary for the prosperity of our country. The daily events of an ordinary life will furnish you with the opportunities. It was a saying of the great Negro leader Booker T. Washington, 'Not everyone can do extraordinary things, but every one can do ordinary

things in an extraordinary manner.' The Government official who is tempted to prefer individual gain or communal interest to the high standard of conduct that should obtain in any administration worthy of the country, the politician who is called upon to vote for the interests of his party or class rather than for the progress of the country, the rich landlord or merchant who would live a life of ease and self-indulgence would be all true nationalists and lovers of their country if they resisted the temptations of their order and made the call of the state paramount. Thanks to a long drawn out process of political evolution, thanks especially to the widely pervading dominance of British rule, the State has at last emerged in India. But has it emerged in everyone of us? As long as we think and work first and last for our own selves, our own kindred or class or party or group, the State cannot be said to be secure in India. For it is in the thoughts and acts of individuals that the State lives and moves and has its being.

Pray do not misunderstand me. I am not holding a brief for the paramount State, the totalitarian State, as it is the fashion now to call it. If I have here and elsewhere pleaded that due regard and respect be paid to the State, it is because the State in India has not yet won the whole-hearted allegiance of the individual and the claims of other secular institutions are in practice, if not in theory, still treated as superior. But the respect and regard we pay to the State is what is due to it—nothing less—but emphatically nothing more, than what is due to it. God, Conscience and Religion are the highest peaks of human experience. The State also is subject to 'higher powers.' The service of the State is honourable service, it is the service of free-

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men—it is not idol worship. It is to the extent to which the State allows us to be free, self-respecting, conscience-bound, that it is worthy of our love and loyalty. Love of the State not moderated by humanity or morality leads to such evils as political assassination, the tyranny of majorities over minorities and international hatreds. The State is not an end in itself—it is only a means to an end which is the individual. And it is when the individual is strong, self-reliant, independent, able to resist the influence of the crowd or of fashion that the State is secure against the lesser loyalties of group or class. Plato in Book IV of the *Republic* has shown that it is the individual that recognizes in himself the supremacy of the Spirit and of Reason over instincts and impulses that will in political life recognize the sovereignty of the State. The man who subjects his conscience to the State will end by subjecting the State to himself as the history of Dictatorship in all ages has shown. The address of the Jacobean poet to his beloved may well be the motto of every true citizen of the State:

"I could not love thee, dear, so much
Loved I not honour more."

Be not materialists. Materialism is the creed of plutocracy. It does not stand the strain of war, or defeat or depression. Herbert Spencer, Huxley, Haeckel were the fashionable influences of my student days. I have lived to see scientists become spiritualists, and Rationalism displaced by Psycho-analysis. Remember that you are the heirs of a great religious tradition. India, poor in the things of the world, is better off in the things of the other. Our Hindu ancestors were the discoverers of a new world—the world of the Absolute. Islam has brought into India the

flaming belief of the Unity and Personality of the Godhead. And Christians belong to 'the Word that was made Flesh and dwelt amongst us.' If India is to become a great State, the waste places of whole regions have to be levelled, the wounds of a thousand years have to be healed, and the omissions of whole epochs have to be made good. It is giants' work that lies before us. Nothing but Religion can give us the nervous force that will arm us for the struggle. It was not a man of religion but a man of affairs, Lorenzo de Medici, who said, 'Those who do not believe in another world are more dead than alive in this.'

There is a bye-product of materialism that I would like to warn you against. In the latter years of my life among students, I found a strain of cynicism creeping into their attitude towards life. The failure of a formidable political movement, the slow rate of social and political progress, the disillusionment of educated youth facing the consequences of the economic set-back of the last decade turned generous-hearted young men into crabbed cynics. What does it matter? And if it matters, it won't matter long—were the phrases one heard on the lips of young men of those days. I hope the youth of to-day have recaptured the enthusiasms that are appropriate to their nature. By all means be realists, see things as they are, see them steady and see them as a whole. But cherish ideals of what may be. Not only are they blind, says Plato, who have no knowledge of that which really is 'but who have no distinct pattern in their soul, and cannot look like painters to the perfect truth, and contemplate the standard which they have yonder.' Cynicism is the vice of disappointed and disillusioned old age. The predisposing causes

of despondency are not as strong as once they were. The political horizon is brighter than it has been for some years past. A great vista of social service has been opened by the movement to remove untouchability.

One cause of the discontent of youth is still as operative as it was. Unemployment still stares educated young men in the face. I will not deceive you with false hopes. However much one would like Government services to be staffed by University men, one cannot close one's eyes to the fact that the supply is much greater than the demand. Nor have I any sovereign remedy for the *malaise*. I will not ask you to go back to the land. It is cruel advice to give to the University student that is not a Graduate in Agriculture. After having educated you out of love for and attachment to the soil and urbanized your tastes and mode of living and outlook, men have no right to ask you to go back on what you have become. I am not competent to advise the University on the question of the establishment of a school of Technology. But speaking as a member of the general public, I should say that unless work is found in the factories, workshops and railways for the men trained in technology, it would be a woeful waste of highly trained men to produce them. And if they also become unemployed, they would in addition be a danger, for they would know something to do with their hands.

There are two drastic remedies that may stem the tide of unemployment if they will not already dispose of those already unemployed. The first is that parents should realize that their children need not become B.A.s in order to earn the salary of an average B.A. A school-education, supplemented by

shorthand, typewriting or commercial courses, or by secondary technical training, or fortified by proficiency in sports is generally enough to get boys the living which a University degree may or may not obtain. Parents should also look ahead at least ten years for their children and see in what occupations the supply would be somewhere near the demand, and determine their children's education in accordance with an intelligent forecast. And public opinion, mainly through newspapers and the advice of educated men, should inform uninformed parents in the country-side of the true state of affairs. And here in passing may I say that one cause of unemployment might not have operated if every stage of education had been raised to lead to a corresponding stage of employment. If there had been elementary and secondary agricultural and industrial institutions training boys for the different grades of agricultural and industrial employment, and if employers contented themselves with taking the grade of men for the grade of work required instead of succumbing to the vanity of having University-trained men in their employ, simply because they could be got for the low wage they offer, unemployment would not have attained the formidable proportions it has. The second remedy is that colleges should cease to depend for their existence on the fee income collected from students. It is because in most colleges other than Government colleges as many students are admitted as are necessary to keep the college going that more University graduates are produced than the country can absorb. It is on endowments rather than on fee income that University colleges in the West rely. University education in India should not be fostered at the expense of the students and their parents.

Whatever your employment may be, take pride and pleasure in your work. Do your work well, for work well done makes for the dignity and self-respect of man. There is the story of a traveller accosting some workers who were busy building and he asked them what they were doing. One said, 'I am doing this bit of masonry work.' Another said, 'I am earning five shillings a day.' A third man stood up and said, 'I am building a Cathedral.' Whatever your work may be, remember that you are building the cathedral of India's greatness. If you are to be a clerk, write out your notes carefully and neatly. If you are to be a lawyer or a doctor, do the best for your client or patient, whether you are paid ill or well and without losing your souls to touts and practices unworthy of your professions. If you are to be engineers or agricultural officers, remember that the building of India's economic prosperity is placed in your hands. If you are to be teachers, give of your best to your pupils, although there will be much to depress you, the lack of public esteem and even of sympathetic society, especially in the rural parts, the most disheartening cause of the depression being that men in authority will say that yours is the noblest profession, but will find that they can do nothing to make your social position correspond to your high calling, whereas in any well ordered State teachers ought to be ranked in the highest class of public servant. If you are tempted to scamp your work or to do the minimum required to earn your salary, or to fall a victim to worse temptations, realize that thereby you are postponing the day of India's recovery, *Noblesse oblige*. Remember that you are University men and women. 'Even B.A.s do these things,' a complaint we

hear when University men go wrong, is a compliment to the University and a reflection on its graduates. Be true to the solemn obligations you have undertaken this afternoon when you promised before all the world to conduct yourselves 'as becomes members of the University in your daily life and conversation.'

Together with the habit of cynicism to which I referred a little while ago, may I draw your attention to another characteristic feature in the life of the modern graduate, and that is a falling off in the habit of reading. Some reading of course enters into the life of most graduates, reading of the daily newspaper and of P. G. Wodehouse and of Edgar Wallace. I have nothing to say against these means of relaxation. I am thinking rather of the reading of the classics of English Literature which used to be more general among the graduates of the last century. Believe me, after Religion there is no such staff of life as books. From 'the slings and arrows of outrageous fortune' and the 'insolence of office and the spurns that patient merit of the unworthy takes' you may find a refuge in the realms of gold. A shelf of books, bought and not borrowed, ought to be the ornament of every graduate's home. Read in the two classes of books—books of knowledge and books of power. Read books of knowledge, for whatever your department of work, knowledge in the subject of your department will always be useful. For you never can tell when the knowledge may be needed and the need will prove the man and his fortune. It is knowledge added to the character you already possess that will ensure your promotion to the next stage of success in business or administration or in the professions of Law, Medicine, Teaching, Engineering or Agriculture. It is only the

second rate man of affairs that despises books and talks vacuously of experience. For what are books but written experience? And the greatest men of action from Julius Cæsar to Mussolini have been great readers. Read also books of power, for you must not starve your emotions or yours will be the wistful complaint of Charles Darwin, who after years of scientific pre-occupation could no longer enjoy a line of poetry. And if reading, according to the saying of Bacon, is to make you a full man, you must allow your reading to influence your life. What is the use of reading Mill on Liberty, or Morley on Compromise, or Rousseau on Equality if in our daily lives we cherish the dead hand of custom or dare not be in the right with two or three, or refuse to treat untouchables as men, or in the words of Morley 'pretend to accept other people's falsehoods simply because we cannot persuade them to accept our truths.'

There is one respect, however, in which the modern student is superior to the student of an older generation and that is in his social opportunities. He plays games, forms clubs and societies of all kinds and takes an interest in social problems. These habits of social life are all to the good of the individual and of society. Continue in the habits of social life that you have formed in your undergraduate days. Let your social contacts be numerous and ever widening. Make friends in other communities than your own. Friendship restricted to your own caste is not friendship—it is clannishness. Political solidarity in India will come not from franchise systems or unions made by law but from habits of sympathy with other people than your own, from habitual consideration of the claims and rights of others, from a 'union between opposites.' It is thus that the evils of party

rancour or communal divisions can be overcome. No man can be said to be a complete social being who has not friends in every community. Form clubs and associations of all kinds and live their social life. Rabindranath Tagore speaking to the English artist Rothenstein attributed the low standard of social civilization in India to the fact that 'we in India live secluded among a crowd of relatives, and things are done and said within the family circle which would not be tolerated outside.' But social life becomes an enlightened form of selfishness if it does not include service. Especially for the academic man is social service necessary. There comes a moment in the lives of bookish men when books begin to pall and life calls for life. Before that moment of ennui come to you, or rather that it may not come to you, I would ask you to take to some form of social service. Learn a lesson from that interesting chapter in the history of English and American Universities—that which tells the story of the University Settlement. There you will read how well-to-do but generous young men after their life at the University was over, went and settled down in the slums of London and other industrial cities, lived the life of the poor and tried to understand them and their needs. For they felt that understanding must precede service. 'He who will love his neighbour must first know him,' said Canon Barnett to Arnold Toynbee, both of them founders of the University settlement in England. May I plead for the inauguration of some form of University settlement work conducted by graduates of the University of Madras? Slums and cherries are always and everywhere with us. Could not a band of a dozen graduates be found in Madras to go and live in a University settlement house near

to or amid the surroundings of the poor and untouchables, and learn to understand the thoughts and feelings and customs of these people before they attempt to help them? Settlement work may be the contribution of the Indian University to the solution of the problem of untouchability.

Finally, be proud of your University. Harsh things have been said of her in recent years. She is not perfect. In this very Address certain directions of improvement have been pointed out. But given the conditions of her life, her poverty in endowments, and the short time of her existence, she has done great and memorable work. She has produced some of the greatest men of modern India. And here may I be allowed to refer to the loss the University has sustained by the death this year of four men—who were her sons—and who have shed lustre on her name. Sir C. Sankaran Nair was a great judge and statesman. Sir C. V. Kumaraswami Sastri was eminent as lawyer and as judge. Dr. S. Ranga-chari was a great surgeon and a great philanthropist. Mr. M. A. Candeth was a distinguished teacher and educational administrator, a builder of the University Training Corps, and of social life and peace in the University and the city. The traditions of our University have been built by the life and work of men such as these. They are traditions of hard work, service and honour. Treasure these traditions and live to honour them. They are few, because our University has been only 75 years in existence and till a few years ago it offered no teaching of its own, and till the other day it had no social life of its own. But few as these traditions are they must be fostered.

Add to these traditions by your own careers of service. Whatever changes may take place, I pray that the spirit of the University may be always the same. Testing times are before the University as before other institu-

tions, we have taken from the West. Questions will be asked frequently, persistently about the utility of the University to the common man. The man in the street, or rather in India, the man at the plough or at the loom, will ask of what use the University is to him. The only satisfying answer that the University can give is service. The service of the State, of society, of country ought to be the objective of the University. And you men and women of the University of Madras can justify your training and Degrees and the expenditure of the State and the University and parents on University education only by a career of service. The note of modern political and social life is service. A modern French writer has argued that the criterion of modern sovereignty is service. A State is entitled to sovereignty only to the extent to which it serves its people and the world. The University of Madras will earn the regard of men only by the quantity and quality of its service. That you graduates of the University of Madras may be at all times ready to do service is the prayer of one who wants his University to take an honoured place in the life of his country. India wants so much service and of such varied kinds that there is none of us so poor, so maimed or crippled that he cannot bring something of his own to the help of his country. However lowly your position may be, you can and must serve it. The poet Clough speculating on what might have been the last words of Wellington puts words into his mouth which might well serve as your motto in the life of service to which I ask you to dedicate yourselves, and in which on behalf of the University I wish you God-speed.

‘That humble, simple duty of the day
Perform, he bids; ask not if small or great;
Serve in thy post; be faithful and obey;
Who serves her truly, sometimes
saves the State.’

REFORM OF SECONDARY EDUCATION.

By MR. K. LAKSHMINARAYANAN, B.A., L.T.,

Triplicane.

SECONDARY education in our province seems to be organised with neither foresight nor even any fixity of purpose. As the Rt. Hon'ble Mr. Sastri had observed, pressing problems of three decades ago still remain unsolved. Though teaching is said to be the noblest of professions, the lot of the teacher is shamefully neglected. Poor pay, no increment, no leave rules and liability to be removed from service any time—these are the conditions under which he labours, while schools are multiplied and recognised irrespective of their strength, financial stability, or even efficiency. In many schools very aged men are vegetating under pretext of the ‘opportunities’ that are afforded them not only to the detriment of their juniors but in these days of stress and unemployment promising young men are allowed to enter service only as ‘honorary’ assistants. The apology of a Service Conditions Bill that was talked of some time back, now unhappily has little chance of being made into law, thanks to the impending elections and the White Paper Benevolence looming large somewhere in the horizon. The Department has bestirred itself with lightning-like activity in overhauling the school syllabuses within the last five years but it is scrupulously silent on the question of ameliorating the conditions of the teaching staff. No wonder then that in the words of Sister Nityananda, try what we would, our achievement quotient stands at 001 per cent.!

Turning to the courses of study, the process of reform began as early as 1909 when

we bade adieu to the Matric and clung in glee to the S. S. L. C. Five subjects, two of them as optionals in “C” group, were to be studied for purposes of the Public Examination, while Indian History, Geography, Science, and Drawing were to be taught as “B” Group subjects in schools with no Public Examination thereon. After the first flow of infatuation of the new scheme, the process of pruning and chiselling began. First the Moderation System to manipulate marks and then the Eligible List to control and regulate entrance to the University were introduced. Soon the schools began to prepare their pupils for the University, and then the “neglect” of the “B” Group subjects followed. The quack remedy for this “neglect” was the 1929 Scheme of six subjects for the Public Examination, one of them being an optional in the “C” group. The “B” group was thus abolished, and knowledge subjects were brought under the Public Examination. But the syllabuses were top-heavy, and though the minimum for a pass in the knowledge subjects was reduced to the shameful figure of 25%, the percentage of passes at the Public Examination did not improve, and school and presidency averages also fell too low. Then the system of examining also came to be overhauled and ample provision has now been made for testing merit and intelligence. Yet the limping course of an *one* optional subject in “C” Group has been found very inconvenient more especially as in the college the pupils have to take up *three* optional subjects under Part III of the Intermediate. Hence the introduction of the 1934 Scheme of two optional subjects in the “C” Group, the remodelling of the

syllabuses, and the revival and restriction of the "B" Group subjects to the Fourth Form.

Syllabuses under the 1934 Scheme have just been circulated among schools but unfortunately they are not without blemishes. Optional Mathematics is banished from its rightful place in the "C" Group, for what reason we cannot say. Elementary Mathematics has now become a compound of elementary and optional mathematics! How much of the one and how little of the other has to be taught, and with what amount of success, remains to be seen. Failure in Elementary Mathematics has been a common factor all these years, and so one cannot understand how success will be ensured by stiffening the course.

Nor is the Science syllabus scientific or elementary. It is but a conglomeration of confused notions crystallised into a syllabus and presented to the schools to be taught to the Fourth Form pupils in one academic year. Under History the whole of British History in outlines from 55 B. C. to the League of Nations is prescribed while for Indian History the British Period alone is chosen. Why so much of the former and so little of the latter! Further, there is no co-ordination of the syllabuses of the Third and Fourth Forms with regard to Indian History as the same period is to be taught in both the Forms. Again the Geography syllabus does not conform to any standard text-book readily available for pupils in the market. It may here be well remembered that in 1929 it was for this self-same reason that Mr. R. G. Grieve, Director of Public Instruction, turned down the Geography syllabus prepared under the Oceanic Basis.

But our greatest trouble comes from the English syllabus though few seem now to feel or foresee it. Non-detailed text-books are given up, and the principles of formal

grammar not only in themselves but in their application to everyday composition should henceforth be strenuously taught from the Fourth Form upwards. Already our pupils are very poor in English, and how much of the new course they are going to imbibe time alone can say. Again, how many of us are really qualified to teach formal grammar? Five and twenty years ago we banished grammar from schools and began to limp with the Direct Method in the fond hope of imbibing all the beauties, if beauties there be, of the English language. The generation of teachers that we now have are all products of the Direct Method, a system that has stranded us all with little knowledge of either English or even our own mother-tongue. If a graduate in one subject, however competent he might be, is not to be allowed to teach any other subject in school still less value papers thereon at the Public Examination on the simple ground that he has not taken a Degree in that subject, where, then, is the teacher fit to teach formal grammar in schools? Of course, like Beau Tibbs, one can read up and offer to teach the subject with the aid of a text-book, but after all is said and done can he teach the subject with that inward glow that is born of a thorough mastery of the same?

These and other pressing problems of the practical teacher never struck the prosaic mind of the syllabus-makers, when they drew in feverish haste the various syllabuses and thrust them too late in the season on the schools. The success of the new scheme, hence, depends largely on the removal not only of the inherent defects in the courses of study, but more especially in bettering the lot of the teacher and keeping him above want. The teacher is more sinned against than sinning. If at all there is any 'oppressed and depressed class of people' awaiting the fullest sympathy and help of the Government, it is the class of teachers. Will the Department for once bestir itself in the right direction and do its duty by the members of the once so-called noblest of professions but now the most oppressed and depressed of all classes?

THE PROBLEM OF ADOLESCENCE.

BY MR. S. VISVANATHA IYER, B.A., B.T.,

Bangalore.

ADOLESCENCE is the period beginning with puberty and ending with manhood. It is in this period that the child learns to become a man. Underlying this, there is the development of the sex instinct. The happiness of the individual depends upon the understanding and control of the same. Indeed it is the period fraught with many dangers, physical, mental and moral. There is the greatest danger of sexual perversion. The period requires therefore special safeguards and precautions. Apart from the total lack of provision against this danger, the very atmosphere of our schools is calculated to encourage the evil and to diminish the child's chances of escape. We do nothing to encourage the growth of a sense of personal responsibility.

Sex plays a part in the motivation of spiritual life in all its aspects. Sex education means a process of giving the growing child the best of human experience in order to help him to meet the sex situations of his life. It includes, as any other type of education, information, interpretation, inspiration and guidance and its goal is the satisfactory conduct of the individual. Information about sex hygiene alone is not sufficient. Since sex situations and motivations are progressive in the individual, sex education also must be progressive. Whether the child is being given adult experience or not, he is being sex educated through an increasing number and variety of contacts and experiences, either wholesomely or unwholesomely. Hence the question is, when he is given sex education, what sort of education he is to be given. It involves a guidance of a complicated nature of emotional responses.

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It would be worth while to consider here, the signs and characteristics of adolescence. The chief signs of adolescence are increased height and weight. Nature finds it difficult to co-ordinate all the numberless local growths. That is why children are awkward in appearance and suffer from physical and mental disorders. Hence it is supreme to give them clean air, exercise and sound sleep. To the boys this period is of intense sensation. Reason and will are imperfectly developed. It is true that impressions from the outside world are passing in unrestricted. There is no self-control. A boy is susceptible and teachable. It is the period of the beginning of criminal career. It is the surroundings that determine his destiny. He is entirely shaped by external influences. This is the plastic period of his life. The splendid possibilities of citizenship encourage the youth. When the sex instinct begins to dawn in upon him, we free him from the educational discipline. We allow him to sally forth into the world. The boy's main environment is his home, his work, the church, the boy's club and other educational agencies, including the picture palace, the music hall and reading.

The causes of perversion are not far to seek. Our schools themselves have become nurseries of vice, of immorality and disease. This is to be found more in a boarding school than in a day school.

To begin with, the gathering together of a large number of one sex alone is conducive to sexual perversion, no less with adolescents than with adults. This is one of the arguments in co-education.

The whole mode of life in the boarding school tends to encourage immorality due to purely physical causes.

The repression of individuality, the whole system of organisation, both of games and of studies, combine with ignorance to draw children at the most dangerous and impressionable age, into a regular whirlpool of vice. When we step in to interfere, we attempt to cure instead of to prevent and to emphasise an aspect of the case, which the adolescent is incapable of grasping. There is no better safeguard than good common sense religion.

Religion in schools is always associated with hypocrisy. The boy's code of morality is one of his own making and it must be formed by a skilful and capable teacher. In Roman Catholic Schools, there is always a priest to whom a boy may go with the tale of his temptations and his troubles. It would be well if every school possesses some kind of father confessor.

The most potent influence in the working of a boy's life is the picture palace. The boy picks up his every day idea, politics and religion only here. His powers of reason, will and imagination are lulled to sleep. He learns nothing that will fit him for the battle of life.

The influence of the music hall is more debasing than that of the cinema. In the music there is an unwritten language of vulgarity and in the cinema a known written language. These songs, which the boys whistle and sing are replete with indecency. It is no wonder that we see drunkenness, prize fighting, love and sexual irregularities.

Much greater attention is to be paid to the influence of the imagination upon the sexual instinct. Imagination is a very dangerous and yet very useful weapon in the hands of the educationist, but the very boys whose imagination leads them to sexual excess are those who might have been capable of direction into lofty idealism.

The boy's reading consists of "Half-penny Comics" and "Penny-dreadfuls." The evil effects are hardly imaginable. They are written for the boys and no attempt is made to exploit the sex instinct and to ridicule social and current affairs.

It should therefore be the duty of the parents and the teachers to guard against all

these. It would be dangerous if parents encourage the formation of sex habits by the excessive coddling of their children. Sex education is no doubt the job of the home. But many homes are not fitted for the task especially during the adolescent period, when the child is breaking away from his own. Therefore the supplementary help of the school is absolutely essential.

The teacher should not be carelessly chosen. The personality of the teacher is bound to have an immense influence upon the pupil. The teacher should be imbued with a full sense of his responsibility in the matter and should approach the subject with the utmost delicacy. The teacher should be a man of poise, tact, common sense, well informed, high in ideals, irreproachable in conduct, and sympathetic to the life situations. Each should be free to seek advice concerning situations involving boy-girl conduct. Respect for the sex must be inculcated, rather than the idea of shame. Early familiarity with sex problems and truthful answering of questions will orient the young child aright. The adolescent should be given a horror of the double standards of morals. Provision for frank and sane discussion will give him solid information. The objective of a sound programme of the problem of adolescence is conduct, which will be satisfying both to the individual and to the society.

Instruction in Eugenics is one of the most valuable forms. It assists in the provision of ideals. It helps to make the child realise his responsibilities. Instruction of this kind should aim at making the adolescent recognise the sacredness of the reproductive function.

Co-education will to a certain extent become safer for a boy or girl as regards harmonious sexual development. The barrier between them must be broken down and girls and boys should be enlightened and work out their own salvation better than parents. The ultimate purpose of sex-education is to help the young to a right attitude and a happy marriage may be anticipated as a natural sequel. When they grow up they can hold sound views about sex and find a congenial life partner.

THE ESSENCE OF THE BHAGAVAD GITA.

BY MR. P. V. SUBBA RAO, B.A. (NAT.),

Peddavadugur.

THE Bhagavad Gita or the Lord's Song was delivered on the battle-field of Kurukshetra by Sri Krishna to Arjuna when the latter would not consent to fight and kill so many of his own kith and kin who were on the side of the Kauravas, his enemies. Lord Krishna poured out before Arjuna many a precious gem of *Atmavidya*, which, till then, had been clouded by the ravages of time, with finer and more refined touches than before, in order to adorn the consciousness of the age that was to come. The all-comprehensive nature of the Gita gives it such supreme prominence, and it is no exaggeration to say that every system of ethics, religion or philosophy finds supreme consolation in one or other of the multifarious shades of light which the Gita sheds. The world's great and apparently contradictory systems of philosophy find their harmonious blending in the vast ocean of the Bhagavad Gita. In fact, all great rivers of religion of either hemisphere joyously empty their waters in the ocean of the Gita. Even a person who does not acknowledge the divinity of Sri Krishna says that the Bhagavad Gita "is the work of the highest spiritual genius, the most deliberate and careful constructive skill, the most earnest desire of spiritual unity, and a spirit is moving through its speculative depths that could not be found within the limits of any creed—the spirit of universal religion."

The Gita, unlike the Upanishads and the Brahmasutras, is neither too high for even an infant inquirer nor too low for the highest philosopher, and it makes provision for every

stage of human aspiration and development. It has a very remarkable feature, and that is that the more you read it the more you want to read about it. It is infinitely rich in its suggestiveness. It is neither a treatise nor a philosophy, and much less is it a hand-book of theories or dogmas. It is a conversation, perhaps daily and even hourly we may say, between the typical man, *Nara*, and the one Almighty Lord of the Universe, *Narayana*. The traditional belief is that Arjuna and Krishna were *Nara* and *Narayana* respectively and that they were repeatedly born when destructive wars were necessary to destroy the *Asuras* and to re-establish *Dharma*.

A truly spiritual aspirant must feel that he is at every step and at every moment in communion with God, call Him by what name you will, and to such a sincere soul the Gita appeals in every phase of life and in every mood of his mind. The *Sadhaka* who endeavours to put the teachings into practice gets a vast fund of life and light by a mere tap at the Gita-Fountain, for the Bhagavad Gita teachings are intended for the spiritual upliftment of humanity.

HOW TO STUDY THE GITA.

How should we study the Gita? What are the main topics about which we should have a clear notion? Some of the principles formed the subject of Arjuna's questions in the first two verses of Chapter VIII of the Gita. Arjuna wanted to have a clear notion of *Atma*, *Anatma*, *Jeevatma*, *Pratyagatma* and *Karma*.

The world with its various faiths and creeds and hopelessly lifeless local superstitions has

unsettled our minds and clouded our vision so much that we have practically no time to use the official phraseology to think of God and to know the Truth of all truths. And one of the ways of knowing the Truth is by approaching the sacred scriptures, which the seers of old of various faiths have bequeathed to us, with extreme reverence, unflinching faith and with a frank, open mind divested of all prepossessions and prejudices. We find two cardinal principles, Positive and Negative, which ultimately merge into the One, the One without a Second, .. *Ekameva Adviteeyam* which according to Vedanta is known as *Akanda Sat Chit Ananda Para-Brahma*, and such other names to denote the idea of God. These principles are, as it were, the obverse and reverse of the same Divine Coin. They are... *Atma-Sat*—Positive, *Anatma-Asat*—Negative.

What is *Atma*? That which we call God is *Atma*. It is the positive, *Sat*, unborn, undying, unchangeable, eternal, constant and incomprehensible. To know God objectively by means of our senses or mind is to have a glimmering idea of only a portion of His *Vibuti Mahima* or glory, which faintly expresses itself through *Anatma*, the negative aspect, but we cannot see Him or think of Him directly as we see or think of other things in His positive aspect.

What is *Anatma*? *Anatma* is but the manifestation or expression (outer) of God's will or *Sakti*, and it is the negative aspect. This will reveals itself to us in three ways. In its power of willing we understand it as *Icha-Sakti*, while in its knowing aspect we think of it as *Gnana-Sakti* and above all in its power of acting we know His will as *Kriya-Sakti*. It is this will — *Prakṛti* or

nature—that is the material cause of this manifested universe, that is, *Sṛṣṭi*, (creation), *Stiti* (preservation), and *Laya* (dissolution). That which is born must after some interval of preservation have an end. This end is called death. And all the forms of manifestations that come into being and eventually die, fall under the category of *Anatma*, the Negative aspect.

What is *Karma*? The birth of beings by *Eswara-Sakti* results from motion or emanation, and *Karma*, according to the Gita, denotes this motion or emanation. *Chit* is the store house, so to say, of limitless, immeasurable and incomprehensible motion or motionless motion, as it were, and *Chatur-mukha-Brahma*, the creator, appropriates from that store-house of *Chit* a limited and measurable quantity of motion in the exercise of his *Kriya-Sakti* for the creation of the world. This is His *Dharma*. So says the Gita :—

“*Bhuta Bhavodhava Karo Visarga Karma Sangitah.*” This at any rate appears to be the primary idea of *Karma*. *Karma* like a wild creeper is capable of extending and expanding by the continual nourishment it receives from the three *Gunas* in the field of *Vishayas*, and binds down every created being to this world. It yields to *Gnana* alone because *Gnana* has the power to burn the binding creepers and liberate man from the meshes of *Samsara*, for, as Sri Krishna says, “In *Gnana* all *Karma* should find its culmination.”

Karma and *Gunas* which go together belong to the same stock of creative motion, and *Karma* is determined by *Gunas*. That *Karma* is *Satvio* where the motion is rhythmical, regular and methodical and where a state of equilibrium is reached. But when there is a deviation in rhythm, regular-

ity and method and when a state of equilibrium is not reached, *Karma* becomes *Rajasio*. Thirdly, when the motion is caused by external impulse, as the movement of a cart by a horse, *Karma* is *Thamasio*.

Karma in its relation to man is of two kinds — *Pravṛtti Karma* and *Nivṛtti Karma*. In the former the centrifugal energies of man are at work, and man is here in contact with *Vishayas* and experiences pleasure and pain, heat and cold and so on. These activities go on instinctively, swayed and dragged by outer circumstances. *Buddhi* or *Vignana*, the discriminative faculty, remains almost ignored. Man becomes a prey to impulses and plunges himself deeper and deeper into the depths of the ocean of *Avidya*. He then forgets the source of his real being. Such a man is not benefited either by religion or by scriptures. His one gospel is the Gospel of Satan, his lower *Prakṛti*. This state of affairs cannot continue because God (whether we believe in His existence or not) is ever shadowing man, who in essence is a spark of the Divine Flame. The *Vasanas* are thickened by the memory of oft-repeated experiences of pain in *Pravṛtti Marga*, and their transmutation into an attitude of repentance awakens *Buddhi* (*Vignana*), opens the way for *Buddhi* to exercise through the mind its beneficial influence and to check the *Pravṛtti Karma*. Here is the turning point in the long pilgrimage of the *Jiva*. Here is also the opening of *Nivṛtti Marga* for man. The mind which was till now externalising (*parak*) begins to become *Pratyak*, *Anantarmukham* or Godwards. Man can now check *Agami* or future *Karma* and rectify or adjust the *Sanchita* or past *Karma* by the exercise of *Gnana* which begins to illumine him. Man at this stage understands and avails himself of religion and the sacred

scriptures, and by their aid he attains *Gnana*, and *Karma Yoga* is applicable only to him.

What is *Bhakti*? It is an essential adjunct to *Karma*, and like *Karma* it is only a *Sadhana* for *Gnana*. Further, *Bhakti* is devotion to duty towards God, and towards His creation which bears the impress of His *Mahima*. The discharging of *Karma* as *Bhagavat Kainkarya* and dedicating every thing to God is *Karma Yoga*. *Bhakti* is the element which renders culmination of *Karma* into *Gnana* possible. Sri Krishna says: “There are two *Nishtas* for this world, and they are *Gnana* and *Karma*.” In the thirteenth chapter of the Gita the Lord included *Bhakti* as one of the *Gnana Sadhanas*. *Bhakti* connotes the idea of *Triputi*—the worshipper, the worshipped and worship. This is *Karma*, pure and simple, and as such it is a *Sadhana* for *Gnana*, and cannot therefore be classed with *Gnana*. Sri Krishna says that actions such as the study of the Vedas, *Tapas*, *Dhyana* offering sacrificial food are of no avail unless they are wedded to *Ananya Bhakti*.

MAN.

Man is *Jesvatma*. He is a perfectly-made being in creation, and in him is mirrored the created universe, which is but the expression of the Divine Will. Man is the reflection of God in His *Mayavia Upadhi*. Man is *Purusha* and God is *Purshottama*. According to *Mundakopanishad* man is a spark of the Divine and he is of the same nature as the Divine. He is, according to western philosophy, a microcosm (the lesser universe) and God is macrocosm (the highest universe). We find from the Holy Bible that God made man in His own image. *Purusha-janma* is therefore the tower of creation, and Sankara says that this can be obtained by the grace of God,

THE DIFFERENCE BETWEEN GOD AND MAN.

God is the Master of His Will, His Prakṛti and He is therefore Almighty and All-knowing. Man on the other hand is blinded by Avidya, and he is a slave to Maya, which is the dark side of Prakṛti. He gropes in the darkness of ignorance forgetting his native glory, loses sight of his Father in Heaven and wanders abroad as the prodigal son of the Holy Bible. Maya provides man with Upadhis or vehicles, and they are given hereunder.

1. Stuladeha — Physical Body — Pancha Bhatika Rupa.
2. Sukshma Deha — consists of nineteen Tatvas—Shodasa Kala Rupa.
 - 5 Great elements—Pṛthvi, Apah, Teja (Agni), Vayu, and Akasa.
 - 5 Gnanendriyas—Twak, Chakshu, Srotra, Jihwa, and Ghrana,
 - 5 Karmendriyas—Vak, Pani, Pada, Payu, Upastha.
- 1 Manas.
- 1 Buddhi.
- 1 Chitta.
- 1 Ahamkara.
3. Karana Sarira—Avidyavaranam.

Man (with the help of these vehicles) has to carry on his pilgrimage to the Divine Shrine. As declared in the Katopanishad, these vehicles are centred in Sukshmadeha, and are specially designed by the creator to serve as man's instruments in cognising and enjoying the Vishayas, objects of creation, which come under the category of Anatma. But man cannot at this stage see the Antaratma. Man simply fritters away his life-energies by indulging in carnal enjoyments. He identifies himself with his physical body and thinks that he is also liable to birth and death when his body comes and goes. Identifying himself with Sukshmadeha, man thinks that he is enjoying or suffering when his mind feels cold and heat, pleasure and pain, gain and

loss, success and failure and similar other pairs of opposites, which in the Gita are called Dwandwas. It was in this state of Moha that Arjuna was found just before the Gita was delivered. Man's avenues of the knowledge of the physical world are lost the moment his physical body dies. He can no longer cognise or enjoy physical objects, but he lives or rather he continues to live in Sukshma Sarira dreaming of his past earthly experiences. He is bound to the wheel of births and deaths on account of the actions done by him under the influence of Avidya, and he is repeatedly brought back to this earth for satisfying his accumulated desires.

THE GOAL OF MAN'S LIFE ON EARTH.

The Vedanta lays down four aims before man, called *Purushartha* — *Dharma*, *Artha*, *Kama* and *Moksha*. Man by a judicious use of his intellect can follow *Dharma*, which means the law of God, acquire wealth and material prosperity by legitimate and lawful means (*Artha*), enjoy his lawful possessions (*Kama*), and eventually seek emancipation (*Moksha*); and the man who forgets the *Purushartha* does not rise higher than the brute. The individual who sets before him the first three *Purusharthas* has to make religion a matter of his daily life, and then only can he become an *Adhikari* to *Moksha*.

What does religion do for us? Every religion prescribes a code of *Dharma*, rules of conduct and self-discipline framed according to the peculiar needs of its followers. There may be differences with regard to the details, but the main principles are almost identical in all religions. The ultimate purpose of all religions, be they eastern or western, northern or southern, is to help man in training and bringing under control his Upadhis, so that they may obey his orders and turn the outgoing energies (which were hitherto being frittered away amongst the Vishayas) inwards towards the innermost recesses of the heart where the Antaratma could be found revealed in all its glory and reality, by *Vairagya* get rid of old sins, and by *Sadhana* acquire that which is the Highest and the Most Perfect.

(To be continued)

ORGANISING AN EDUCATIONAL EXHIBITION.

By MR. T. KRISHNAMOORTHY, B.A., B.ED.,

Hadagalli.

WE are having now-a-days a number of educational exhibitions which is a move in the right direction for the betterment of the teaching conditions in our country. There is no doubt that every district should do something in this sphere and on proper lines.

What is an educational exhibition? In the first place we have to understand that such an exhibition differs from other kinds such as an agricultural or Swadesi in this way, that the whole plan is intended to display implements and instruments and improved methods in imparting knowledge to children. Collection of various seeds and other curious objects which have a right place in a museum have no place in this one.

What should be displayed in an exhibition of this kind? The various publishing firms should be requested to exhibit all school books, maps and teaching appliances they have so that visitors may have an opportunity to acquire a knowledge of the utility of such objects. The companies which deal in laboratory apparatus, globes, charts, pictures and such other things should open stalls in the exhibition. This has an advantage of giving an idea to the teachers and managers of some of the most up-to-date material in the field.

So much with regard to the commercial firms and publishers; but we have to collect a huge number of exhibits from various teachers and schools which require careful consideration. A teacher once said that he would send a good wax necklace to an educational exhibition, but he was rightly told

not to do it but to send it to an art exhibition. The organisers should never forget that they are all the while organising an educational and not a fine art or any other kind of exhibition. The sure test is how this particular exhibit can aid the teacher in his teaching or how far this object help in the progress of education. A fine elephant or a cow made out of clay may as well be sent to a fine art one but, what place has it in a purely educational one?

We want something in the form of better methods and ways of teaching to be exhibited. It may be even exhibition lessons given by expert teachers and some of the inspecting officers of good reputation and class-room experience. Then again we have to keep in mind that a tremendous progress has been made in this field with the help of experiments the results of which may be shown in the form of charts and graphs. The reading capacity of various classes may be shown. Diagrams showing the average vocabulary in the mother-tongue and in the foreign language may be given, as ascertained by the teachers with the help of experimental study. The list of words based upon utility in the various vernaculars may be exhibited which would so much guide the text-book writer in the preparation of texts. Charts and maps in history and geography suggesting new ways of teaching some really difficult points very effectively may be displayed for adoption and criticism. Statistics of the progress of education and such other information as could be ascertained by going through the annual reports may be collected and with in-

ferences may be placed in the exhibition. Even the types of hand-writing of different kinds may be shown with useful suggestions.

The exhibits require to be graded and arranged according to the stage at which they could be used and according to the subject. For instance there should be a language section dealing with language teaching appliances; there should be a science section and a geography section.

Some one may raise an objection; what attraction has a lay man in such an exhibition? Our answer is that we expect teachers and those interested in education to attend. To attract the crowds, we cannot deviate from our main object. The classification of objects may be based upon the various stages. There is the Kindergarten stage which requires every effort on the part of the teacher to develop

the power of touch, hearing and speaking. It is at this stage we require the various intelligent tests in which we try to measure with an objective standard. There is a huge amount of spade work to be done in India in this direction which, when compared to other progressive countries, has not made adequate progress. Those who are in charge of the exhibition should call for such information as would help the study of child psychology and would throw some more light on the subject and provoke some thought.

A teacher who attends such an exhibition, should come out refreshed with new and effective means of teaching, with some problems solved and with new problems suggested over which he has to bestow some of his precious thought.

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ADULT EDUCATION.

A SURVEY AND A PROGRAMME.

BY MR. R. KRISHNAMURTI,

Rapur.

(Concluded from page 548).

AN attempt has been made in the previous instalments to trace the progress of adult education through the various stages of its development. What it was has led us to what it is. And it will be my aim hereafter to suggest ways and means for the extension of adult education on sound and well-directed lines, regard being had to the economic conditions and general needs of the people. Other questions will be answered as they suggest or treated generally.

Though, usually, no distinction is made between rural education, mass education and adult education, yet they are quite distinct from one another. Rural education is confined strictly to the villages as opposed to towns and may be taken to exclude the great many people who spend hard days in factories and mines. Mass education, again, may mean only the education of the lower strata of society. But the term, adult education, embraces all these and deals with the education of all who are just past their youth and are ripe enough to bear the burdens of life. And thus it will be seen that our field of examination is large enough.

Statistics will show the percentage of illiteracy in India to be about 90 per cent. This is high enough and perhaps higher than in many countries of the world. Therefore it is high time that we make some serious attempt to raise the percentage of literacy in this country. We cannot any more tolerate illiteracy which has been the cause of our poverty and our

bondage. Illiteracy must and will be conquered.

The present economic conditions in India and elsewhere are anything but encouraging. President Roosevelt is urging for payment of debts and would not admit of any postponement. The nations are at bay as to what they should do. The Civil Disobedience Movement in India has not a little to do with the world-wide depression. The regular campaign against foreign goods which was part of the Civil Disobedience Movement gave a death-blow to British trade, and the conditions in Lancashire and Manchester are too well-known to need any elaboration here. Again the anti-drink propaganda carried on by the Congress decreased to a considerable extent the revenue of the Provincial Governments and the latter are constrained to make up for it by other means. Supply exceeded demand and there was what the market calls "Dumping" of almost every food-stuff. The price of gold went high. India is fast being emptied of all her gold, America and France being the chief hoarders. Moreover, it seems to me, there is no near prospect of the conditions growing better at least within the next three or four years to come.

The average income of an Indian is about three annas a day which is hardly sufficient to keep his body and soul together. Thus he cannot spare anything for his education. Nor can he spare long hours to receive a decent education. He goes to the field at 6 or 6-30

A.M. and returns at about the same hour in the evening. Then he enjoys a sparing meal and goes to his well-earned rest. This is, in short, the life of an ordinary peasant in our Indian village. His brother in the town is still worse. He works in the burning furnace or strikes the hammer for eight or more hours in the day and every pie he earns he earns in the real sense of the term. And his income is too little to lead even a hand-to-mouth existence. Therefore any scheme which aims at educating these people must be based on the distinct understanding that the parties cannot give anything for their education and therefore it must be given free.

Neither is there any hope of aid from the State. The Government have, of late, taken a fancy to spend money on Police and Political Conferences rather than on educational plans. Nay, they have even gone one step further. They have actually 'cut' the expenditure under this item. So no help in that direction. At best they may have the pleasure of lending their experts' advice and part-time services.

So now we turn back to ourselves and see if all people who earn more than Rs. 600 a year may not be prevailed upon to levy on themselves a voluntary tax of one per cent. on their income for adult education. Such contribution will amount to a great deal and may go far to help us in our programme. I do not think that our Mirasdars, Rajahs and Princes will hesitate to make some generous donations towards this great national Trust. They may also be induced to place some of their buildings at the disposal of the workers.

These amounts will be invested in any sound Bank which offers a decent interest; and regular accounts will be maintained.

The office for doing the preliminary secretarial work will be temporarily located in the

International Labour Office and thence when the League of Nations comes to have a branch in India it will be taken over by it. A paid officer, if need be, may be appointed to control the finances. Voluntary and free service will always be welcomed and must be encouraged.

Again, when the National Council for the Progress of Adult Education in India, which will hereinafter come into existence and of which I shall enlarge in these pages, it will be its first duty to issue prospectuses to the following Societies and Organisations in India with an offer to unite them into one Central Unit at least as regards this aspect of the work of these respective Societies or Organisations:—

1. The Servants of India Society,
2. The Sri Ganga Ram Trust,
3. The Brahmo Samaj,
4. The Arya Samaj,
5. The Malabar Devadhar Reconstruction Trust,
6. The Prarthana Samaj,
7. The Theosophical Society,
8. The Ramakrishna Mission,
9. The Deva Samaj,
10. The Shri Bharat Dharma Mahamandal,
- and 11. The Komaragurukulam Adult Education Centre, Mannargudi.

They will be advised as to the suitability and feasibility of combining their funds under this head into one general fund, every assurance being given of the goodwill and efficiency of this Central Body. Again, the workers under the various organisations must be counted and affiliated to this Central Organisation.

If according to the legalities of the Trust one or more of these organisations regret

their inability to accede to the former request (it being taken for granted that the latter will not be refused), they may be advised to restrict the area of their activity to one or two Provinces. For instance, the Mannargudi Centre may confine its activities to South India while the Malabar Devadhar Reconstruction Trust may restrict itself to the West Coast and if in a case like the Mannargudi Centre the funds are not large enough to extend its activity to more than one district, it will be competent for the National Council to assist them with men and money. They will always remain united to the Central Body.

Simultaneously the National Council will enlist the sympathy of the All-India Journalists Association and the several Railways in India. The former will be requested to make it a compulsory clause in the rules of their Association that members shall render all available help in the matter of popularising adult education. It is the vernacular papers that can do much in the first instance. They will publish all propaganda literature in the vernacular language of the locality free of cost and circulate it through their agents in the several places. They will also send free copies of their respective papers one for every Reading Room (or one for every village) which will hereafter come into existence.

The Railways in India have much to help the Central Board in its task, especially in the matter of issuing free permits to workers engaged in the cause of adult education. By a careful and prudent arrangement, it can be so managed as to make travelling as short as possible.

For every village there should be not less than one worker who will teach the villagers in groups. He will be as far as possible a native of the village. These villages will

be grouped under a Taluk Body which will in its turn be linked up to the District Body and so on. Thus there will be not much occasion for travel. But without efficient supervision and control any system is bound to fail. The Taluk Body will visit the villages once in a month at least and send Progress Reports to the District Body almost immediately. They must be reviewed and sent back with criticism. The District Body will tour the Taluks once in three months and its work will be supervised personally by the Provincial Body once in six months, or all the District Managers and such of the Taluk Bodies as are deemed fit will assemble at the Presidency head-quarters and deliberate on their achievements.

A list of approved men competent to issue requisitions for 'permits' should always be sent to the Railway Agents who will instruct their subordinates in the matter. The power to issue requisitions should be vested in the Provincial Body. Care should be taken not to misuse these powers. Where Government servants are concerned, the Government will be advised to meet their travelling expenditure.

Also the villagers will be requested to subscribe a handful of paddy or other commodity that they can get every time they attend a class. In Taluks the adults may be asked to subscribe one pie or three pies per head.

Though, individually it may be small, very small, yet collectively it will amount to much. With this, lighting and miscellaneous expenditure may be met. But it should always be borne in mind that this is not to be made a compulsory one, for then it may not attract many. The contribution should be voluntary and optional. So much for financial accoutrements,

I shall now pass on to the constitution of the Central Body. A Central Board should immediately come into existence. It will be called the National Council for the Progress of Adult Education in India. It will not be a whole time functionary. The members will assemble once in every six months, or if that be too often, once in a year. As already said, the Secretarial office will be situated in the International Labour Office. I would prefer this Central Body to hold its periodical meetings at the Presidency head-quarters thus touring all over India. It will also hold Fairs and Educational Exhibitions. I will now call upon Mr. K. G. Sivaswami (Member, Servants of India Society) to stop all his programmes and take up the Directorship of the Association. His first duty will be to undertake a tour all through India, preferably at his own expense or at the expense of the Servants of India Society, and meet important men. He will take notes of the condition of adults in every Province. The Director of Public Instruction in every Province will be able to provide him with reliable figures as regards the present position of adult literacy. Prominent Congressmen or Secretaries of Societies engaged in rural reconstruction will give him figures with respect to the living conditions of the people in their respective localities.

Now he will proceed to issue necessary requisitions to the people and Bodies already mentioned and strive to obtain their sympathy.

The next step will be to decide who and what bodies should become members of this Council. Any scheme which has for its aim the advancement of literacy in the country cannot ignore the many Universities which are growing amongst us every day. There are

altogether eighteen of them and each one will be represented by the Registrar of the respective Universities. They will be induced to give scholarships to aspiring students and adults and induce the teachers under their control to work for the cause, especially during the summer vacation. I have only half a mind to suggest this, for they are the most poorly paid and hourly worked. They will be counted on only as supplemental workers. The Registrars will also circulate (by lending) some useful books to the provincial workers. The next Association that will be called upon to send a representative will be the All-India Teachers' Federation. It will be represented by one member. The All-India Women's Educational Association will also be represented by one and the Young Women's Christian Association by another. The place of these latter Associations should be fully recognised. The place of women in future India needs must be one of honour and glory. It cannot be attained except by giving them a decent education. And these Associations will be able to supply some women workers who will be able to educate their sisters. Some workers may also be found in the Sevasadan, Poona, and its branches. Women workers are and ever will be welcome. And without the least hesitation I say women will be able to teach men better than men themselves. The sympathy of the Government of India should also be enlisted. The Educational Commissioner will represent the Government in this Council and his duty will be to advise the Provincial Directors of Public Instruction in the matter of giving all available help to people engaged in adult education work. The Council of Agricultural Research is an important body which must have an adequate representation in the

National Council. It will from time to time issue literature regarding methods of improvement in agriculture. The Director or Chairman will at once forward his instruction to the provincial organisers as regards the methods of improving agriculture with less cost and more profit. It will be represented preferably by the Chairman. The Motion Picture Association of India should also be represented by its Chairman or Vice-Chairman. He will make arrangements with the aid of his members for the production of educational films and talkies of moral value and worth, such as those illustrating the evils of drinking, gambling, etc. The write-up of these films will be in different vernaculars. The Director of Public Health to the Government should also be a member and he will assist in the matter of making arrangements for the issue of health propaganda leaflets dealing with Hygiene and Sanitation.

I also propose the following particular gentlemen to serve on the Council as co-opted members :—

1. Mr. S. R. Ranganatham, M.A., who is the Librarian of the Madras University and Secretary of the Madras Library Association, will help a great deal in the matter of organising libraries in towns and villages according to our requirements. He takes a keen and genuine interest in the library movement ;

2. Mr. N. S. Subba Rao, M.A., Bar-at-Law, Director of Public Instruction, Mysore, is one of our popular educationists. His ideas regarding rural and vocational education will be of invaluable help to anybody connected with education in our country ;

3. Mr. Authur Mayhew who was till lately connected with Indian Education. Though he is now far away from us, yet he will be only very glad to send us from time to time his experiences, with remedies and improve-

ments for the same, as regards education in this country ; and

4. Prof. P. Seshadri, Ajmer, who happens to be very intimately connected with the League of Nations. As a member of the Educational Experts Committee of the League of Nations, he will have some practical suggestions to offer us in the matter of the extension of literacy in the country.

Thus there will be on the whole forty members on this Central Body :—

Universities	...	18
All-India Teachers' Federation	...	1
All-India Women's Association	...	1
Y. W. C. A.	...	1
Motion-Picture Association of India	...	1
Imperial Council of Agricultural Research	...	1
Educational Commissioner	...	1
Director of Public Health	...	1
Co-opted Members	...	4
Societies and Organisations engaged in Adult Education	...	11
Total	...	40

Every Province needs must have a corresponding body. In this Association the Universities will not be represented as they will have direct representation on the Central Body. The All-India Teachers' Federation will still be represented by the Provincial Member. The All-India Women's Association and the Y. W. C. A. will continue to be represented by two members. The Director of Public Instruction in the Province will take the place of the Educational Commissioner and the Director of Public Health for the Province will still be there. The Motion Pictures Association will be displaced by the Provincial Cinematograph Association, if any, or by one member chosen from the managers of the several Cinema Halls in the metropolis. They will arrange for the exhibition of educational films once or twice

a week free of cost to all adults in the locality. The moffusal theatres will also be requested to do likewise. Thus there will be six members in the Provincial Body. This will slightly vary according to the different Provinces. The branch associations of the various societies enumerated above will receive instructions from their headquarters and hence need not be represented on the Provincial Body.

The recruitment of the workers should be always entrusted to the Provincial Body. It will not be possible for the Central Body to control this.

The District worker should be experienced in the field. The following arrangements may be adopted. The several associations in the Province will be taken into account and as their members will always be experienced men, each one may be allotted one or more districts. He will control the taluk workers and these latter will, in their turn, control the village workers. Thus administration may be made easy. At every step it must be distinctly understood that the whole cause is for the self-improvement of the nation. And that the services are always voluntary and hence very valuable should never be lost sight of. The workers may be found among retired pensioners, students, lawyers, etc.; with little inducement they will be enrolled.

The staff for the work is also well-nigh recruited. Yet the most important question remains to be considered, *i.e.*, what is the need of the people and what must they be taught and how?

The educational needs of any nation depend for the most part on the times. For instance, in the olden times it would have been sufficient for a man if he knew how to read and understand the Vedas and Scriptures. There was no need for him even to learn arithmetic for the people then were absolutely simple

and unsuspecting. They never took undue advantage and cheated one another. In fact, no education would have been thought necessary at all then. But now conditions have changed and that very rapidly too. So anything that is designed for a country must have reference to this.

India, during the last few decades, has rushed through many notable political events. She is yet in the throes of a spiritual conflict.

With the improvements made in the living conditions of man, the cost of living has gone high. It brought competition in its train and men began to elbow one another in the struggle for existence. This necessarily involved the sacrifice of the many sterling virtues of the nation. Everybody cheated every other body and quarrels and disputes cropped up.

The advent of the British marked the efflux of men from the villages and necessarily they were abandoned in preference to factories and workshops. They gave us the boon of a Government. We greedily swallowed it. But when the conditions among our countrymen improved, especially after much liberal education, we found it was after all like the beautiful scarf veiling an Indian beauty. The present chaos owes its continuance to their unsympathetic attitude towards this nation.

We are thus slowly plodding on through difficulties to liberation.

And liberation will not be of any use if we are not fit to keep ourselves free. It is not enough that a minority of us are able to guide the ship of State. Everyone of us should develop his or her political consciousness. Though every one of us may not actively participate in the government of the State, yet it is but meet that every one should at least know what happens about one.

I can almost say that adult education cannot be a success if it does not include in it

education by sight, popularly known as visual education.

The programme of adult education will consist chiefly of the following:—

1. *Night Schools.* In view of the working hours of the ordinary adult, the schools must work between some hours suitable to their vocation. The best time seems to me to be between 6-30 to 8 P.M. The first half hour should be devoted to reading, the next half for writing, and the next half hour for arithmetic. The night schools will work only for four days in the week and on alternate days only. The rest of the three days will be taken up for visual education. On one day magic lantern slides may be shown. If in one week the magic lantern is shown, in the next week the cinema will be exhibited. The second day may be devoted for Gramophone music and Broadcasting, the third day for excursion to a neighbouring village or town or better for a talk on general subjects such as Post Office, Telegraph, Police, etc. I proposed half an hour for reading. This time may also be utilised for reading some newspaper or periodical. There will be at least one night school for every village irrespective of the strength. In towns it will be as many as there are workers and will moreover depend upon the strength of the pupils.

2. *Libraries and Reading Rooms.* It will not be possible in the beginning to have a library or a reading room for every village. What is proposed here is Travelling Libraries. We must have recourse to the country cart only as conveyance. I am afraid we cannot go in for lorries or buses. The Taluk Manager should maintain a good library and about ten to twelve carts. Prominent and public-spirited men will have no objection to spare their carts for some days in the week. These will start on a fixed day in the week and tour

through specified areas distributing books to villagers free of cost, time allowed being one week or ten days. When they go the next week they will collect those books or ask the village worker to collect the books and then give them fresh books. The books collected will be passed on to another area and so on. As regards newspapers, vernacular weeklies may be distributed likewise. I think for some years to come until the value of adult education is brought home to the people, daily papers need not be supplied. Or every village worker may be entrusted with a paper for reading it himself to the students. Better he asks the students themselves to read it loudly. If the above be not practicable, the village workers can be counted as units and a definite number of books may be lodged with them for circulation. If the worker thinks it necessary, he may read them to the students himself in his leisure hours or ask one of them to read loudly and by turns.

Now what are the books that must find a place in the library? The books will be divided into the following groups:—

i. *Sanitation and Hygiene.* In this branch books on elementary principles of healthy living and sanitary habits will be maintained and leaflets with the help of the All-India Journalists Association and the Director of Public Health will be issued periodically.

ii. *Agriculture (for villages), and small scale industries for towns.* Simple books dealing with the above together with clear instructions of how they can be improved.

iii. *Books on Geography, History (English and Indian).* Text-books which will give a comprehensive knowledge of the above subjects written in simple and interesting style. I consider that an initial knowledge of History and Geography is essential to everyone of us,

iv. **General Books.** In this branch I will give the first place to Miss Mayo's "Mother India." I have to make some special observations with regard to this book. It should, in the first place, be purged of all its self-inflicted criticism; and the bare facts that are described there and which are only too true will be translated and placed before the adults. I will also add books on Bolshevism (translated into the vernacular languages). Mr. C. Rajagopalachari's 'Chats behind the bars' will give a simple idea of Bolshevism. The idea of Bolshevism is, I consider, essential for the people of a Greater India. Young's 'Five Year Plan' may also be recommended for a place in the library. But these things should be very carefully and gradually undertaken so as not to confuse the adults, for a little knowledge is always a dangerous thing.

3. **Visual Education.** This will include Dramas, Cinemas and Movies, Magic Lantern Slides, Gramophones and Broadcasting. I have already mentioned the value of lantern slides in the education of the adults. This process, however, I will confine only to sanitation and hygiene. Pictures and photos illustrating the value of abstinence and the evils of gambling and drinking should be exhibited on the walls of the class-room. The Temperance Propaganda Board will supply any amount of these posters. Cinemas, wherever possible, will chiefly confine themselves to stories of educational and moral value. We do not need thrillers and stunts, though occasionally they may not be unwelcome. Once in six months (or once in a year) a drama may be staged such as Harichandra, Savitri-Satyavan, Pathi Bakthi, etc., which have strong moral elements in them. Though I have mentioned Broadcasting in the scheme, I am afraid it will, for

a long time to come, be a costly thing, and cannot be made the instrument of popular education. I am sure, however, it will be one of the future instruments of education. I will but hint at a skeleton programme. An hour a week will be the minimum. And this will be divided into, preferably, three parts of twenty minutes each, the three parts corresponding to three age-groups or sections. The subjects may vary every day or session and for every section or age-group. Loud-speaking equipment will scatter the talk to any number of adults. Select teachers will be requested to talk in simple and popular language on subjects within their scope.

The instruction in simple reading, writing and arithmetic can be completed at the most in three or four years of active and strenuous work.

4. **Manual Training.** The following years may be devoted to Manual Training. This subject will include carpentry, weaving, rattan work and similar things which can be taught in the nature of hobbies. For weaving every one interested in it may be given a charka on the barter system and taught the rudiments of spinning. If all the adults only take to this in their leisure hours, every one can add a considerable amount to his meagre income. He can at least get for himself and his family clothing materials. For carpentry, I am afraid, the tools may cost a little which every one cannot afford to pay. Therefore it is proposed that every adult education worker will be entrusted with one or two sets of tools which can be made accessible to the learners. The cost of the tools may be met from the fund of the Council, or obtained by generous subscriptions. Rattan work is an interesting occupation and also paying. With a small initial capital of

a few rupees, this work can be started and encouraged. But I would suggest this only to those adults who can afford it. The Central Body, I fear, cannot meet with the preliminary demands. However, if it can advance something, the same can be recovered in instalments from them when they are in a position to make decent articles which can sell.

(a) **Tours.** The adults in villages will be taken when time and money permit to neighbouring taluks and districts, in the first instance, in groups and shown all the important aspects of human life in the various places. The functions of the Municipality, the Local Board and such other public bodies will be explained to them. They will be shown incidents and places of historic interest. Now that travel has been made easy, it has become a pleasure and an important phase in modern educational life. The life and manners of different people in different places will greatly serve to enlarge the outlook of the people.

(b) **Vocational Courses.** The village adults may, during the summer, when they have no work in the fields, be induced to go to the taluk centres where short term courses in Agriculture, Farming, Geography and small scale industries like coir-mat making, etc., will be given. This term should not preferably exceed two or three months at the most. They will also be induced to give one or two *kalam*s of paddy for boarding, while they can be lodged free in the taluk centre if it can accommodate them. But it being summer, our villagers will not and need not worry themselves as regards lodging.

I have till now confined myself exclusively to the male population. The same plan with slight modifications may be adopted for women also. Though I will not vary the

preliminary education (till the third stage), I would like to suggest some alterations as regards the fourth part. I do not recommend any manual training for them, though I would advise them to learn the use of the charka. Needle-work will take the place of carpentry, and embroidery the place of rattan work. A few annas worth of coloured thread, etc., will serve the purpose very well. With little persuasion they will take to the work with the eagerness and gladness that it so richly deserves.

The short-term classes will be in Domestic Economy, Cooking, Maternity and Child Welfare work. As regards Maternity and Child Welfare, I am quite sure the various Missions which have hospitals in all important places will render adequate help.

The problem of finding workers need not worry much as the Sevasadan, Poona, and its branches will supply a good number of them.

CONCLUSION.

I have attempted honestly in the foregoing pages to evolve a plan for the education of the adults in this country. I have hinted also at the various difficulties which have stood in the way of any organised effort to educate the masses, with some remedies for their rectification. I have borne in mind, throughout this essay, the peculiar economic conditions and difficulties we are labouring under, and have relied to a large extent on the sympathy and help of public-spirited and large-hearted Indians.

The position in India is analogous to that of Russia and China. The villages are large and densely populated. Three-fourths of the population depend upon agriculture, and the percentage of illiteracy is high. The U.S.S.R. is trying all possible means to rid the country of illiteracy. In China, great

national leaders are straining every nerve to raise the percentage of literacy. Therefore, it is high time we realised our position and planned a definite course of policy to educate our adults.

A knowledge of the Three R's is absolutely essential, and education really begins with that. Then according to the aptitude of the adults the various specialized and vocational courses may be adopted. I am quite confident that, if the plan described above be adopted and put into action without reasonable delay, by the time the next Census Statistics are taken, we will have achieved a tremendous success.

Of course, I quite realise that, as regards some minor matters, difficulties may arise, but I hope they will not discourage a really enthusiastic programme which is bent upon achieving the liberation of the country from the clutches of illiteracy. For instance, some difficulties may arise as regards teaching pupils of different mental calibre. They can be separated into a number of classes according to their efficiency and powers of comprehension. Again, there may be some difficulty in enlisting the sympathy of the Bodies and Associations mentioned above. But the Associations and Bodies are chosen really after careful consideration, and for aught I know they will be quite ready to identify themselves with the noble aspiration.

I have in the course of my essay had in view the value of Social Service in a programme like this. Social Service must be made a profession in life. We cannot afford to pay for workers especially as this Council aims at the welfare of the whole country. Again, I have stressed on the importance of agriculture and small scale industries which

are so essential and yet so neglected. I also remember to have hinted at some possibilities of making the scheme popular and clearing the adults of any misapprehension they may have as regards the sincerity and earnestness of the workers, *vis.*, visiting them as often as possible in their homes and enquiring after their welfare, visiting patients, rendering personal help, etc. This is most important, for this is one of the many steps that will lead to the desired end. Why, they will even undertake to maintain the teacher or worker by general subscription. It is by these and such like ways that the task before us must be accomplished.

I have consciously omitted to say anything about the Physical Education of adults. I am quite aware of the importance of Physical Culture in the education of our boys and girls. But, as this essay is confined chiefly to adults, most of whom are labourers and manual workers, they get even more than what is wanted in their routine work. What they want is rest, relaxation and recreation. So that I have dropped it out of the scope of this essay.

I quite remember a symposium which appeared in the 'Spectator' wherein the writer recommended the destruction of three-fourths of the motor cars and half the noise for a 'Better World.' Though he is right in his own way, I still observe that there is a surer way for a Better World, *vis.*, by educating three-fourths of the population of the world who now do not boast of even an elementary school education. And Sir Donald McLean, President of the Board of Education, Britain, was not far from right when he said that the future of mankind was to be one on the play-grounds of the Elementary Schools and Secondary Schools—and, may I humbly add, Adult Education Classes.

THE LATE DR. H. W. B. MORENO.

BY A SOUTH INDIAN JOURNALIST.

ONE of the most remarkable men of the older generation has been gathered to his ancestors in the veritable fulness of his honours. We are extremely sorry to record the demise of Dr. H. W. B. Moreno, M.A., Ph.D., D.Litt., M.L.C., which sad event occurred at Calcutta last month. His death has removed from our midst a great scholar, an able writer, a man of wide culture, a learned interpreter of Oriental culture and civilisation, a successful teacher, a veteran educationist, an ardent social worker and a charming personality. We have lost in him a personal friend, a pillar of strength and a distinguished contributor to our journal.

The late Dr. Moreno, though consigned to the obscurity of the teacher's calling, yet earned international reputation by his passionate and liberal-minded devotion to learning, his high character, vast yet accurate knowledge of even the knottiest problems relating to literature, philosophy and religion, sweet reasonableness of view and the polished perfection of his discourses and manners of a finished gentleman. For nearly a quarter of a century, Dr. Moreno was the Principal of the Armenian College, and he was a distinguished Professor of the University of Calcutta for a few years. His students speak of him as an ideal teacher, a venerable *guru* and a finished product of eastern and western culture and education. A man of singularly impressive presence and transparent sincerity of speech, it is no wonder he earned the boundless admiration and gratitude of all who passed through his hands. He reached the zenith of his eminence as a gifted Professor early in his official career;

but unlike the majority in his profession did not rest on his laurels. Out of the classroom, Dr. Moreno found the highest delight in the splendid companionship of his books or in the meditation of his muse. His passion for knowledge carried him beyond the boundaries of his own language, English, to cultivate the acquaintance of and gain mastery over almost all the important modern languages. His working linguistic knowledge enormously enabled him in his work of interpretation of the Great Faiths of the World in which line he won his spurs. His profound erudition and the high public esteem he was honoured with notwithstanding, he always remained humble.

Dr. Moreno—master, minister and servant of learning—has passed away. Although evening shadows were gathering round him, yet no one suspected that the end was so near or would be so sudden. By his death the country has lost an enthusiastic and gifted votary of culture in its widest sense and an admirable but not prejudiced exponent of Indian culture in particular. His single-minded devotion to learning, his generosity and kindness of heart, above all his universality and serenity endeared him to the Orient and the Occident alike. He enjoyed a vogue which was decidedly great and unique in many respects. His influence as a teacher would have been limited to the range of the living voice; but he extended it to the four corners of the earth by his numerous contributions to the popular and progressive journals of the world. A man of uncommon culture and genuine literary tastes, he was a distinguished but not fastidious, an eagerly

sought for but never discourteous, contributor to the periodical literature of the day. He wielded a very facile pen which could add to the interest and humour of the "My Magazine" with a spirited and laughter-evoking short story or short poem or book decent space in the "Modern Review" for an enlightening article or intelligent poem. He was thoroughly cosmopolitan in his tastes and interests and in the wide amplitude of his sympathies he imbibed what was best in all the religions of man, with the tolerance of the real man of culture. "Each of us dreams his life in his own way, my dream of life has been dreamt in my library." This quotation from Anatole France is hundred per cent, applicable to Dr. Moreno's life which was rich, full, varied and versatile.

The more we came to know him, the more we learned to respect him. He was a spirited Nationalist at heart and though an Anglo-Indian, he was in full sympathy with Indian aspirations. He was patriotic to the core and a true son of India. He was pre-eminently noted for his extra-mural activities. Though a devout Christian, he was singularly free from any taint of communal bias and his contributions to standard journals on Hinduism, Buddhism, Muhammadanism and Zoroastrianism won chorus of praise from the intelligentsia of the world. Dr. Moreno was highly esteemed in the intellectual circles of India and abroad for his daring originality, independence of spirit and fair-mindedness. His amiable disposition and unfailing courtesy contributed enormously to his success as a popular and eminent leader of his community. Dr. Moreno was one of the lode-stars of the Anglo-Indian League and a prominent member of the Calcutta Corporation.

Dr. Moreno was a poet of genuine inspiration and he deserves an honoured place

in the galaxy of our Indo-English poets who have added to the beauty of English literature. For high thought, sweet flow, graceful fancy, marked inspiration, deep oriental feeling, Dr. Moreno's poems are certainly praiseworthy.*

The strenuous exertion of teaching, research and pamphleteering for over three decades shattered the Professor's robust health and he succumbed to a fell disease after a protracted illness of several months. The business of life finished, the storm and stress over, this noble son of India and devoted friend of the Indian student now sleeps the dreamless sleep to wake up in a new world of infinite calm, unfading beauty and supreme enlightenment that passeth all understanding. But the word that went forth from his lips is still alive and is bound to produce its glorious fruit.

The loss of such a veteran educationist, ripe scholar, and great thinker, when new trends of life and culture are beginning, is indeed an event much to be deplored by us all. *Equiescat in peace.*

* One of his Poems—the last he wrote from bed—appeared in the July 1934 issue of the "Educational Review." The Poem—*Be still my Soul*—is full of inner meaning and suggests to the reader that the author to a large extent anticipated the Heaven's call.

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NEWS AND NOTES.

FOREIGN.

COLOMBIA.

MINISTRY OF NATIONAL EDUCATION.

Decree No. 1990 (1933) on the Faculty of Educational Sciences, signed by the President of the Republic, Mr. Enrique Olaya Herrera and by the Minister of National Education, Mr. Pedro M. Carreno.

Article 1. The Faculty of Educational Sciences is a part of the National University, in accordance with Decree No. 1353 of 1931. It confers degrees having the same value as the other degrees conferred by the University.

2. The objects of the Faculty of Educational Sciences are : (1) Preparing directors of Normal schools ; (2) preparing teachers of special branches in secondary schools, particularly in Normal Schools ; (3) preparing school inspectors and teachers of model schools ; (4) the study and discussion of educational subjects with a view to elucidating problems likely to affect the historical fate of the Colombian people.

3. The Faculty of Educational Sciences includes the following sections : (1) Education, (2) Social Science, (3) Physics and Chemistry, (4) Biology, (5) Philosophy and Arts, (6) Mathematics, (7) Languages.

Each of the above-mentioned specialised sections prepares teachers in its own speciality ; the Education Section also prepares directors of Normal schools.

4. Candidates to the Information Course open to persons preparing for the functions of school inspector, or director, of a model elementary school, are required to be masters already holding the diploma of State Normal Schools, or the school leaving certificate (of secondary schools), duly recognised by the Ministry of National Education ; they follow courses corres-

ponding to those of the first year of educational specialisation, with such modifications as may be introduced with the regulations of the Faculty.

5. Candidates to any other section of the Faculty must hold the diploma of State Normal Schools, or the school leaving certificate (of secondary schools), duly recognised by the Ministry of National Education ; in addition to which they must sit for the prescribed entrance examination.

6. The studies in each of the specialised sections mentioned under Art. 3 have a duration of three years, at the end of which, if the student has followed all the prescribed courses, he will receive the degree of Bachelor of Educational Sciences, in the special branch chosen by him. The National University grants the degree of Doctor of Educational Sciences to Bachelors who, after having taught for two years in a Normal School or a Secondary School, subject to the inspection of the Faculty, ask to sit for the higher degree and submit a satisfactorily completed and serious piece of personal work (a thesis).

7. Normal Schools, as well as secondary schools subsidised by the National Treasury, are bound to accept as teachers Bachelors of the Faculty of Educational Sciences, provided that the post desired is in line with the applicant's specialisation.

8. Annexed to the Faculty there are the following teaching establishments intended for the carrying out of experimental research work and for the selection of the future members of the staff of the Faculty ; (a) a Kindergarten (two years), (b) a model elementary school and a model continuation school, both working according to the prescribed curriculum of such schools, (c) a

Sept. 1934.]

NEWS AND NOTES.

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secondary school preparing for the teaching profession.

9. As a part of the Faculty, under the leadership and care of the Professor of Experimental Psychology, there shall be opened a Vocational Guidance Laboratory which shall serve not only for the technical work of the Faculty, but also for consultations to parents and to directors of other teaching establishments.

10. The Faculty of Educational Sciences shall continue to issue regularly the review "Education" in its present form.

11. On account of the impossibility due to financial difficulties of inaugurating simultaneously all the sections and annexes figuring in the complete plan of organisation of the Faculty of Educational Sciences, the working of the Faculty, from 1934 onwards, will begin by the following organisations : (a) Education Section ; (b) Social Science Section ; (c) Information Course for school inspectors and masters of model schools.

12. The National Government will grant the following number of scholarships in each of the sections mentioned above ; in (a) 38 ; in (b) 20 ; in (c) 42. These scholarships shall be distributed at the same *pro rata* in each of the provinces of the Republic ; they shall be granted on the basis of a competitive examination, under a special decree.

13. In addition to the scholarship students, Bachelors of Educational Sciences and teachers holding a diploma may enter any of the sections of the Faculty, on condition that they submit to its regulations.

14. The Higher Normal Schools of Tunja and Medellin will continue to prepare teachers of special branches for the secondary schools in such specialities as have not yet been organised in the Faculty ; this preparation shall be subjected to the present decree in all matters per-

taining to the duration of the studies, the degrees granted and the conditions of admission. The creation of fresh specialisations in the Faculty of Educational Sciences shall take place without losing sight of the specialities already existing in these schools.

15. The Rector of the Faculty shall elaborate and present to the Ministry of National Education the regulations for governing the studies and the curriculum of the sections beginning to function next year.

16. The governing body of the Faculty shall, in due course, present to the Government the names of three nominees for each of the new professorships to be created in 1934.—*League of Nations Bulletin.*

NEW YORK.

WHAT IS THE NEW HISTORY SOCIETY ?

Foundation and Statement of Purpose. The New History Society was founded on April 5th, 1929, at its present Headquarters, 132, East 65th Street, New York, N. Y., by Mr. and Mrs. Lewis Stuyvesant Chanler and Mirza Ahmad Sohrab. On that occasion, twenty-eight men and women signed their names in the Book of Membership, so forming the initial group of this Society. They adopted a set of principles under the title of "The Ideals of the New History Society," the keynote of which is "A United States of the World and a Universal Religion." Membership in the United States is about 3,000 ; meanwhile, groups have been formed in France, Belgium, Austria, England, several countries of South America, and in the West Indies. Members and friends of the Society are found in increasing numbers in many parts of the world.

The New History Society is an interdenominational, international, inter-racial movement. In it one meets the followers of all religions, of many races and many countries, banded together to serve the cause of mankind and to establish the Kingdom of Peace in the hearts of people.

The New History Society is principled on the universal and constructive ideals of Baha-ul-lah and Abdul Baha, two great spiritual Teachers of the East who appeared in the last century, announcing a new era in which peace, happiness and prosperity shall be shared by every man, woman and child on the face of the earth. It is a *free and independent* effort, ever ready to work and to co-operate with all progressive causes that have the betterment of humanity as their guiding purpose.

Public Meetings. During the last five years, the New History Society, desiring to help in the solution of various international problems, has given series of lectures on international peace and justice and on the religions of the world. Such personalities as Rabindranath Tagore, Albert Einstein, Professor John Dewey, Rabbi Stephen S. Wise, John Haynes Holmes, Sir E. Denison Ross, Dr. P. C. Chang, Claude Bragdon, Grand Duke Alexander of Russia, Helen Keller, Margaret Sanger, Halide of Turkey, Madame Malaterre-Sellier, Monsieur Henry-Pate, Vice-President of the Chamber of Deputies of France, Professor W. E. Rappard, of the University of Geneva, Fenner Brockway, Oswald Garrison Villard, Devere Allen, Syud Hossain, Pandit J. C. Chatterjee, Hon. V. J. Patel, and other leaders of progressive movements, have spoken from its platform.

Three International Competitions. In the years 1932-33-34, the Society has conducted competitions among the students of the Universities, respectively of the United States, Europe and Latin America, awarding in each case prizes of \$300, \$200 and \$100, for the three best essays submitted. The subjects were:—

1. "HOW CAN COLLEGES PROMOTE WORLD PEACE?" Students from forty-four of the forty-eight States in the United States took part.

2. "HOW CAN THE YOUTH OF THE UNIVERSITIES AND SCHOOLS CONTRIBUTE TO THE REALIZATION OF A UNITED STATES OF THE WORLD?" Students from twenty-six European countries took part.

3. "HOW CAN THE YOUTH OF THE UNIVERSITIES AND PROFESSIONAL SCHOOLS CONTRIBUTE TO THE RECONSTRUCTION OF THE HUMAN COMMONWEALTH?" Students from nineteen countries of Latin America took part.

At the close of each Competition, the First, Second and Third Prize Essays were published in the monthly magazine, "New History."

Fourth International Competition. Having sought and learned the ideals and ideas of the Youth of the West, and presented them to the statesmen of the nations for action, the New History Society, in order to gain enlightenment concerning the convictions of the Youth of the East, is now offering similar prizes to the entire youth of Asia and the Islands surrounding that continent—(up to the age of thirty, and without educational qualifications)—for the three best essays, of approximately two thousand words each, on the subject:

"HOW CAN YOUTH CONTRIBUTE TO THE REALIZATION OF A UNIVERSAL RELIGION?"

The Competition opens on August 1st, 1934, and closes February 1st, 1935. Conditions will be mailed on request. The three winning papers will be published in "New History."

The Caravan. (Youth Section of the New History Society). The Caravan entertains weekly, giving presentations of the art and culture of East and West. Having chartered the boat, "Fancy," it travels in imagination around the world, offering such programs as "A Night in China," "A Night in India," "A Night in Italy," "A Night in Ireland," etc., which consist of talks, moving pictures, music and dances related to the respective countries. Social dancing follows these entertainments. The Caravan conducts hiking excursions in the

vicinity of New York, boat rides, and sight-seeing trips, during the summer months. Its official song, "The Song of the Caravan," with musical setting procured through an International Competition, is available at Head-quarters.

"New History" Magazine, subscribed to by all members, records the activities of the Society. It also contains writings and talks of liberal thinkers and workers of the day. Published monthly in New York. Annual subscription, \$1.00.

Green International is a War-Resistance Movement conducted by the New History Society, and sponsored by the leading Peace Organizations in New York. It has a number of Chapters functioning in various Universities of the United States, as well as abroad. Its members wear the "Green Shirt," symbol of this green earth created without frontiers. Its slogan is "If war should come, I'd refuse!"

GREAT BRITAIN.

SCHOOL BROADCASTING.

Many problems arise out of school broadcasting, and the Central Council of the British Broadcasting Corporation has made a real attempt to elucidate them. The interim report* issued some time ago is therefore well worth studying. We give below an extract showing what the Council expects of teachers and of Education Authorities.

An attempt has been made to give, in the form of an interim report, some information regarding the policy and methods of the Council, and the present position of broadcasting in the schools.

For further development the Council relies on establishing a closer liaison with the Training Colleges, with the teachers who are using broadcast lessons, and with the Local Education Authorities.

* "Some Problems of School Broadcasting reviewed by the Central Council for School Broadcasting after three years' experience." British Broadcasting Corporation, Price three pence.

It is necessary that the Training Colleges should recognize the possibilities of the broadcast lesson as a teaching instrument, and that they should help in determining and making known its sphere and its limitations.

At the same time, it is necessary that a sufficiently large body of teachers should give broadcast lessons a trial in a spirit of fair-minded but critical experiment. Reception must be good, and the requisite number of pamphlets available, but the teacher must also take steps to inform himself of the aim and scope of the course he follows, and of the part he himself must necessarily play in making the lessons of permanent value to his class.

Responsibility for seeing that large-scale experiment is carried out under proper conditions rests with the Education Authorities. Enough evidence of the value of school broadcasting has accumulated during the past three years to justify the Central Council in requesting this help, in all seriousness, from those who control the schools of the country.

In February 1929, the Central Council accepted responsibility for extending the service of broadcast talks or lessons and developing it on lines adapted to the curriculum of different types of schools.

In accepting this responsibility the Council were well aware that for some time the courses they provided must be of an experimental character. At the outset, therefore, they sought the help of practising teachers and of experts in the various elements of the broadcast courses, to aid in framing the programmes and in assessing their value to the schools.

Subject Committees were formed, on each of which the majority of the members are teachers using the broadcast courses in their schools. Also included are specialists in the subjects concerned and representatives of the Executive of the Central Council, while the committees have the help of officials assigned by the B. B. C.

For every broadcast course there is thus provided an interplay of the ideas of five or six persons, each possessing some special qualifications of scholarship, broadcasting technique, or practical knowledge of the schools....

Each Subject Committee decides upon the aspect of the subject to be treated and suggests the names of possible speakers; from these a final selection is made after the usual tests by the B. B. C. officials. The general syllabus of the course and the material for an accompanying pamphlet are approved in detail by the committee, but the form and content of the talks are left to the discretion of the speaker. A broadcaster to schools is not required by the B. B. C. to speak from an approved type-script, but the notes each week are submitted by the broadcaster to an official who is responsible for seeing that the talks are given in a form appropriate to the medium of broadcasting, and that the general recommendations of the responsible committee

are put into effect. Reports are received on almost every talk from teacher members of the committees, or from members of the Schools Department of the B. B. C., who visit schools to observe the effect produced by the broadcaster at the listening end. The substance of these reports is conveyed to the speaker week by week.

This procedure has worked well on the whole. The reports, presented by the Subject Committees to the Executive and the Council, provide a mass of information and include many recommendations for development. Their conclusions may be summarized in the form of replies to the four main questions which confront the Central Council.

These questions are: (1) What shall be broadcast to schools? (2) Who is to broadcast to schools? (3) How should broadcast lessons be used in schools? (4) Why are not more schools taking broadcast lessons?—*League of Nations, News Bulletin.*

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COOPER, Publishers, BOMBAY.

INDIAN.

THE BOMBAY TEACHERS' UNION.

(Report for the year 1933-1934)

The Union held meetings as under during the year under report:—

July 13, 1933.	Annual General Meeting.
August 12	Condolence Meeting.
September 14	Syllabus Reform Problem in our Presidency—Retrospect and Prospect, Principal Speaker: Mr. S. V. Phadnis.
October 12	Discussion on The Syllabus Reform Problem in our Presidency—Retrospect and Prospect.
November 27	What Physical Education stands for. Principal Speaker: Mr. S. K. Mukerjee.

March 19, 1934. Social.

At the Condolence meeting which was presided over by Mr. Framji B. Master, a number of members spoke eulogizing the services of Mr. K. B. Marzban, to the secondary teachers of the Presidency in general and to the Union in particular.

At the meeting held on September 14, 1933 Mr. S. V. Phadnis spoke on the "Syllabus Reform Problem" and pointed out the necessity of revising the present syllabus as it did not appear to have been framed with any definite aim or on any educationally sound principles, and especially in view of the changed outlook of not only the teachers and the taught but of the general public too.

From the trend of the discussion it was clear that all were agreed on one point, viz., that the Schedule D of 1914 was too old to be continued and that an attempt should be made to frame a syllabus with two distinct examinations in view—Matriculation and School Leaving.

In the course of his lecture on "What Physical Education stands for" Mr. S. K. Mukerjee stressed the importance of Physical Education as it was co-existent with life. He said, the

first thing in connection with Physical Education was to ascertain if there were any removable diseases, to investigate into the question of faulty postures of children which produced physical deformities and to study the hygienic conditions of children at home and school. Physical Education was the basis of the psychological, physiological, mental and social life of a man. Drill, according to the lecturer, did not cater for the interests of the children and building up mere muscles was a deformity. At the adolescent stage, the aim of physical exercise ought to be the development of strength and skill in all kinds of physical actions.

The Chairman of the meeting in his concluding remarks referred to the election of Mr. V. R. Nerurkar to the Senate of the University of Bombay by the heads of schools in the Konkan Group and offered him hearty congratulations on his own behalf as well as on behalf of the Union.

At the social meeting of the Union—the first of its kind since the birth of the Union—Mr. H. V. Hampton, the President of the Union, spoke for about half an hour and in the course of his speech pointed out that in these days of competition every profession was trying to organise itself and that the teachers in most of the advanced countries of the world were very well organised and hence were professionally strong and consequently more useful to their respective duties. He compared the low status of the Indian teacher in society with that of the teacher in other countries and showed that the poor position occupied by them in India was due to want of organisation and solidarity among the members of the profession, which really did not exist as such, and exhorted the audience to give serious thought to the matter and to take necessary steps to see that in the near future the Bombay teachers created a strong well organised society of teachers who would be proud of

their profession and would be in a position even to dictate terms both to the University and the Department.

Besides the meetings mentioned above, the Executive Committee had organised two series of lectures—one of six lectures on "The World Classics" by the Rev. J. Dhur of the St. Xavier's College and the other of three lectures on Scientific subjects by Professor G. R. Paranjpe of the Royal Institute of Science.

One more activity of the Union that should be mentioned is the questionnaire on syllabus revision issued by the sub-committee appointed by the Executive Committee of the Union. The sub-committee met ten times in all during the period between the 3rd October 1933 and the 2nd March 1934 and had sent copies of its questionnaire to the members of the Union, all the schools recognized by the University, and to those teachers who asked for the copies; in all about 500 copies were sent. The sub-committee is expected to submit a report in the course of this year.

The number of members on the roll at the beginning of the year was 140 including two "members for life." The number of members on 31st May 1934 was 172.

The balance in hand on 31st May 1933 was Rs. 396-6-6. The income and expenditure during the year have been Rs. 446-3-0 and Rs. 169-8-9 respectively. The balance in hand therefore on 31st May 1934 was Rs. 673-0-9.

The following persons have been elected to the Executive Committee of the Union for the year 1934-35:—

President:— Principal H. V. Hampton.

Hon. Joint Secretaries:—1. Mr. C. A. Christie, (Robert Money School, Bombay)
2. Miss M. D. Shroff.

Treasurer:— Mr. B. M. Kapadia.

Ordinary Members:—1. Prof. R. P. Kar, 2. Prof. A. M. Mody, 3. Mr. M. R. Ingle, 4. Mr. G. B. Deo, 5. Miss P. F. Vajifdar, 6. Mr. B. Abreo.
(Two more to be co-opted).

—*Progress of Education*, Poona.

BENGAL.

PRESCRIBING TEXT-BOOKS ON DISTRICT BASIS.

We understand a proposal is lying before the Government to prescribe text-books for secondary schools on district basis. That is, every book approved by the Text-Book Committee will be ear-marked for any one of the districts of the province and that book will be the sole text for a particular class in all the schools of that district. The teachers will thus be denied the privilege of selecting books from a wider list. They will be compelled to accept the single book prescribed by the Department for each class of the district, whether the book be good, bad or indifferent.

We raise our voice of protest against this proposal with all the strength we can muster. This will be subversive of education, will encourage nepotism and corruption, and discourage competition. For, the sole object of the authors and publishers, under the proposed arrangement, will be to satisfy the members of the Text-Book Committee. They will not have to depend on public opinion—an excellent corrective—for the success of their books. Under the present system teachers can compare one book with another of the same standard out of a list of thirty or more books and the best works are appreciated. Survival of the fittest is the Law of Nature and any artificial arrangement to over-ride that law will produce disastrous results.

Members of the Text-Book Committee cannot contend that all the books approved by them for a particular class are of equal merit. Books are written from different angles of vision in spite

of the hide-bound rules and directions of the syllabus. So books are approved although they may not be of similar merit and quality. Why should the schools of a district be debarred from the right of choosing the books of their own choice from the approved list? In all advanced countries of Europe, and America, and in Japan there is no such thing as a Text-Book Committee. The reason is simple. They do not like to hamper the choice of the best books from whatever quarter they may come. But by following the system of prescribing a number of books for each standard and allowing the teachers the option of choice the evil was, to a large extent, minimised by the Department during the past years.

The return to the system of sole texts for each district is the negation of all sound educational principles. A reputed author will not care to devote his time and energy for a text-book which cannot probably have a sale of more than two thousand copies. In this way mediocres and middlings will occupy the field. It will be a woeful day for education in Bengal.

We understand attempts are being made not to place the matter before the meeting of the Text-Book Committee for an expression of opinion. That would be treating that body very unfairly. In the present session some eminent educationists of the province have been co-opted as members of the different sub-committees of the Text-Book Committee. We earnestly request the Director of Public Instruction to consult these members before he comes to any final conclusion. We would further remind him that there is a knotty problem in the allotment of books on district basis. There are districts like Calcutta, Mymensingh, Tipperah or Midnapur as well as Maldah, Jalpaiguri, Dinajpur or Darjeeling. So prescription of books on the

basis of present administrative district units would be impossible; for it would mean palpable injustice to some and undue patronage of others. Any special division on the basis of numerical strength of schools and pupils is a hopeless, unpractical business. Besides, there is the question of unaided schools. If any division is made incorporating the unaided schools that will be unwarrantable. For, these schools have nothing to do with the Department. Their unreasonable and irrational orders will be, on principle, resisted by these schools. All that the inspectors, according to rules, can do is to report to the University against the introduction of undesirable books by unaided schools. But if a school belonging to the district of Howrah prescribes a book approved for Hooghly, nobody can call it an undesirable book. What is good for the boys of Hooghly must equally be useful for the boys of the neighbouring district of Howrah. We do not know how the University can penalise the schools in such cases. We are sure such challenges from unaided schools are bound to come.

It is apparent the agitation has been engineered by some interested parties—unsuccessful and envious authors or publishers—who are afraid of open competition. Is it too much to expect that our Hon'ble Minister of Education and the Director of Public Instruction will refuse to listen to these unworthy suggestions and deny their consent to such a retrograde policy of limitation of circulation which will lay the axe at the root of sound education in the country? Posterity will curse those who for narrow personal ends are going to sacrifice the greater interests of the Mother country.—*The Teacher's Journal*, Calcutta.

MADRAS.

THE XXVI PROVINCIAL EDUCATIONAL
CONFERENCE, ANANTAPUR.

The following six persons have been nominated, by a majority of Teachers' Associations, the Presidentship of the XXVI Provincial Educational Conference to be held at Anantapur the last week of December 1934 :—

1. Dr. Sir S. Radhakrishnan, M.A., L.T., I.D., Vice-Chancellor, Andhra University, Waltair.
2. Dr. Sir C. V. Raman, M.A., D.Sc., rector, Indian Institute of Science, Bangalore.
3. Rao Bahadur K. V. Rangaswami Ayyangar, M.A., Retired Director of Public Instruction, Trivandrum.
4. Rao Bahadur S. E. Ranganathan, M.A., I., Vice-Chancellor, Annamalai University, Idambaram.
5. The Rt. Hon'ble V. S. Srinivasa Sastry, A., L.T., Servants of India Society.
6. Dr. James H. Cousins, D.LITT., Principal,osophical College, Madanapalle.

TEACHERS' ASSOCIATION,
KARAIKUDI HIGH SCHOOL, VRIDDHACHALAM.
The Inaugural Address of the above Association was delivered on 18th August 1934 by Rev. H. Lange of the local Danish Mission. R.Ry. T. B. Krishnaswami Mudaliar Ayl., A., B.L., District Educational Officer, presided. The lecturer speaking on "The Folk-schools of Denmark" said that every progressive movement succeeded in Denmark, on account of spirit of brotherhood engendered in pupils at school, and that so long as such a spirit was cultivated and fostered in our schools, there was no remedy for the several ills found in our country. In Western countries there were found always men who were not merely idealistic as we are but extremely practical and fully prepared

to suffer for the sake of a cause. He said that the failure of the Co-operative Movement in India was due to the absence of the right type of men—men whose ideal should be "to swim together or sink together." And in producing this class of people divested of selfishness and imbued with nationalism, the Indian schools should seriously engage themselves.

The President in bringing the proceedings to a close observed that he agreed with the views of the lecturer except where he spoke of the research aspect in schools, which was particularly stressed in Denmark and neglected by Indian schools. This aspect, in the President's opinion, should not be contemplated at school as the pupils' minds were young, but it should be taken out to the University stage when the mind would be in a fitter and maturer condition for independent work and judgment. He also said that the aim of education in Indian schools should be changed from the present one of fitting boys for lawyers or clerks to that of fitting them for life as in Western schools.

After a hearty vote of thanks proposed by Mr. S. Krishnamachariar, B.A., L.T., the Secretary of the Association, to the distinguished President and the Lecturer, the meeting came to a close.

RAMNAD DISTRICT TEACHERS' GUILD.

The Annual Conference, for the year 1933-34, of the Ramnad District Teachers' Guild was held on Saturday, the 18th of August 1934, in the S. M. S. Vidyasala, Karaikudi, with the President, Mr. N. S. Venkatarama Ayyar, M.A., L.T., in the chair. About sixty members attended the Conference, who represented eleven affiliated Associations.

The Conference, which met at 2 P.M., was welcomed by Mr. A. Ramanuja Ayyangar, B.A.,

L.T., President of the Karaikudi High School Teachers' Association in a short speech, in which he stressed the need for the teachers putting forth more zeal and energy into the work of the Guild.

The President of the Guild, in his introductory speech, reviewed the work of the Guild in the year that had passed, and suggested the lines of work the Guild might pursue in the current year. The opening of schools by the Guild, on a *fellowship* basis, in suitable centres, was one of the suggestions that won the warm approval of the entire house. He observed that the attention of the Department should be drawn to specific cases of several masters in this District sent away from schools on no grounds, with a request that the concerned managements should be penalized by the withdrawal by Government of grants for two or three years.

After this speech, the Annual Report and Statement of Accounts were presented by the Secretaries and adopted after some discussion. The budget for the year 1934-35, prepared by the Executive Committee, was next approved. The work of the election of the office-bearers for the year was rendered brief by a unanimous resolution that Mr. N. S. Venkatarama Ayyar, M.A., L.T. (Karaikudi), should continue to be the President, and that Mr. V. Aravamudan Ayyangar, B.A., L.T. (Karaikudi), and Mr. S. Dandapani Ayyar, B.A., L.T. (Abiram), should continue to be the Secretaries. The rule regarding the representation of Affiliated Associations on the Executive Committee was altered by making the President of an Association, if it has one, or its Secretary, if the Association has no President, as its representative.

Resolutions.

The following resolutions, being discussed, were all unanimously adopted :—

1. The Guild is of opinion that it should explore the possibilities of opening, under its

control and guidance, high, middle, or elementary schools in suitable centres, and conduct each of them on a *fellowship* basis.

2. In the opinion of this Guild, persons actually in touch with secondary education are under-represented on the S. S. L. C. Board, and with a view to remove this inadequacy, the Government should be requested to add at least three more of their number to the existing Board, the S. I. T. U. being authorised to nominate them.

3. Resolved that restrictions proposed to be placed on fee-concessions to pupils belonging to backward and other communities be removed altogether, for good.

4. Resolved that Rule VII of the Guild be supplemented with two notes as hereunder :—

NOTE (i) The representative of each Affiliated Association shall be its President, if, according to its constitution, it has a President; or its Secretary, when it has no President.

(ii) When the representative is unable to attend a meeting of the Executive Committee, he shall have power to authorise, *in writing*, any member of the Association to sit at that meeting of the Committee.

5. Resolved that, in cases of transfer of teachers from one place to another, in the *middle* of a term, necessitating a transfer of his ward from one school to another, credit be given in the second school for school-fee payments made in the first.

The Conference terminated with a vote of thanks to the President and to the Teachers' Association of the S. M. S. Vidyasala, Karaikudi, who were responsible for the excellent arrangements connected with the Conference. Besides arranging a trip for the delegates to the famous shrine at Kunnakudi (five miles off), the Association played the host throughout the day.

REVIEWS AND NOTICES.

AN ENGLISH BIBLIOGRAPHY OF EXAMINATIONS. BY MRS. CHAMPNEYS. (MACMILLAN & CO., LTD.) *Price 6s. net.*

Thanks to a generous grant from the Carnegie Trust an enquiry is now being held into the subject of examinations, with the co-operation of a number of educational institutes. Sir Michael Sadler and Sir Philip Hartog who are prominently connected with this enquiry in England are responsible for the publication of this bibliography which contains references to all books, magazines, reports, etc., published in England since 1900 on the subject. Examinations have yet to be studied in this country in any scientific manner, but this guide-book will be found useful by all students of the subject, though some of the books and reports referred to may not be found easily in India.

PROGRESS OF EDUCATION IN INDIA, 1927-1932. BY Sir George Anderson. (GOVERNMENT OF INDIA. 2 VOLS.)

Sir George Anderson's Quinquennial report is extremely well-written and besides giving the usual statistics and tables has an interesting discussion of many educational problems which are now claiming the attention of people all over India. Sir George draws special attention to the problem of educational waste in India, the dropping of pupils in all stages of instruction without benefitting by the efforts made to educate them. Every member of the teaching profession should take keen interest in reports of this nature and be in possession of the information and statistics relating to the progress of education in his own country in all its branches.

ENGLISH COMPOSITION FOR JUNIOR CLASSES. BY KATE AND E. J. S. LAY. BOOK IV. MACMILLAN & CO., LTD. *Price 9d.*

This is a useful book for improving the language of children. The book contains useful exercises in filling up blanks, construction of sentences, letter writing, choosing correct words, telling stories, and silent reading and answering questions. Revision Exercises are provided by way of tests at the end of each subject. The exercises are well graded. A good amount of reading matter is provided for setting exercises in silent reading. Short poems are also included in these exercises for composition. The book is also illustrated. Exercise 64 (words with similar meanings) will be found very useful for children.

THE RADIANT WAY—(FIRST STEP). BY JANE BROWN AND ELIZABETH L. SINTON. W. AND R. CHAMBERS, LTD. *Price 10d.*

This is a very attractive nice book for children. It contains numerous coloured illustrations and is printed in very bold type. The book is a useful addition to the Phonic System of teaching. But at the same time we have to point out that in these days when the Direct Method, the Combined Method, and the Conversation Method are followed in most schools, the book stands little chance of being adopted as a class book.

This is, however, very useful as a picture book and a library book for free reading in the lower classes learning English. The get-up of the book is excellent.

MONTESORI EXAMINED. BY W. H. KILPATRICK. OXFORD UNIVERSITY PRESS. *Price Re. 1.*

This is a valuable contribution to the existing educational literature. Students and teachers

of Education and particularly of Child Education will greatly profit by the book under review. The close adherents and followers of the Montessori Method here and elsewhere can read the book with an open mind. The chapters on Adequacy of self-expression in the Montessori System, auto-education, and sense training by means of Didactic Apparatus contain some suggestions for improving upon the Method. The author's own observation of the Montessori school and the reflections on the subject here and there enhance the value of the book. In the chapter on the Doctrine of Liberty the writer has done a great service by comparing the Montessori Method with the Kindergarten. We cannot but quote some significant remarks of the Examiner here. "Doubtless if Madame Montessori had herself known more of better educational practice elsewhere, she would have incorporated some, perhaps all, of the features, the absence of which we here regret.

"The Montessori Curriculum affords very inadequate expression to a large portion of Child Nature."

One can seriously ponder over these remarks. At the same time the Examiner has paid a glowing tribute to Madame Montessori for her great contribution to the practice of Child Education in the following remarks: "Whatever opinion be held as to the success of the effort, no one can fail to approve Madame Montessori's thorough-going attempt to found a complete school procedure upon her highest scientific conception."

We heartily recommend the book for students of education in training schools and colleges.

THE OXFORD ENGLISH COURSE. BY LAWRENCE FAUCETT, M. A. (OXON.), PH. D. READING BOOK I, PARTS I AND II. AS. 4 AND AS. 5 RESPECTIVELY.

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LANGUAGE BOOK I, PARTS I AND II. AS. 4 AND AS. 5 RESPECTIVELY.

TEACHERS' HANDBOOK. PART I FOR BOOKS I AND II. RE. 1-8-0.

OXFORD UNIVERSITY PRESS.

We heartily welcome this series of English Reading books. The series combines both long experience and experiment in the teaching of English as a foreign language to children by the Direct Method. The author has bestowed very careful thought on the difficulties that beset the teacher in the planning and preparation of his lessons. This is evidenced by the set of Reading Cards and the Picture Dictionary. In addition to these, each reading book has a "Language Book" intended to serve as a guide to the teachers in giving suitable language drill to children. Since a foreign language has to be learnt by constant repetition, it is a commendable idea to provide a Language Book of this kind. The Teachers' Handbook also furnishes enough help to the teacher in teaching the lesson in the Reading Books. The teacher is advised to make a thorough study of all these books before attempting to teach a lesson.

Reading Books. One would be struck by the shortness of each of the lessons in Parts I and II of Book I. If each boy or girl is to read the lesson before the teacher in the class, we believe that the lessons will be just sufficient for a day. Longer lessons appear only at the end of Part II. The subject matter of each lesson is quite different from other books inasmuch as these books are intended to teach the language more than any subject matter. The lessons, as they are, are quite suitable for young children.

Ample opportunity is given in the book for the child's nature of "learning by doing." The teachers using the series will find their work very much lightened as each lesson contains

suggestions, under various sections, such as Reading matter, commands, questions, listening and writing. These books advocate script writing.

First Lessons. Instead of the usual "What is this?" the author resorts to the form "This is a book. Is it not?" The first few lessons are solely conversational. Reading is begun only from lesson three. *Revision Lessons* are a characteristic feature of the series, and these are intended to test the children's power of understanding the language.

Work out of Class. There is a tendency in children to finish off a piece of home work in as short a time as possible. It may be left to the discretion of the teacher to set home work or not.

Translation. The author is of opinion that it is unnecessary for translation to be used in the first two books. We are of opinion that there are occasions when a straightforward and direct translation of a difficult word would not be out of place in the class.

We could confidently say that the author has spared no pains in giving in detail the procedure to be adopted in teaching the books.

The books serve as very useful guide books to teachers teaching English in the lower classes and we commend the series to all teachers handling English in the lower classes and to all Heads of Training Institutions.

READING BOOK II. 9 As.; LANGUAGE BOOK II. 4 As.

This seems to be a sudden jump from Book I. The sentences are pretty long even from lesson three: e.g., "After men learned to make trains and ships, they were able to travel quickly from one part of their country to another, and to other countries." Generally the teaching of English is begun in the third or fourth class of

an Indian Elementary School. Considering this, Book II will be too much for a boy reading English in the second year at school. The topics chosen, moreover, are more suited to English children than to Indian children: e.g.,

Spring, Summer, Autumn and Winter.

The Coming of Santa Claus.

Banking and Business.

Topics relating to the child's surroundings can better be studied first than things remote. It will be useful to have an Intermediate Reading book between Part II of Book I and Book II. The book under review will be quite suited to European schools.

THE OXFORD ENGLISH COURSE: SUPPLEMENTARY ENGLISH READERS (STAGE A) BY THE SAME AUTHOR.

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|-------------------------|---------------------------------|
| 1. NINE FABLES. | } 32 pages and
3 annas each. |
| 2. ROBIN HOOD. | |
| 3. THE GOOD LITTLE HEN. | |
| 4. CINDERELLA. | |

OXFORD UNIVERSITY PRESS.

Most of the stories in these supplementary Readers are in dialogue form. These will be very useful for enabling children to talk freely in a foreign language. These books are intended to be used by the children along with Reader II. Questions and Tests on the stories are set at the end of each book. The tests are of the nature of "Fill up the blanks." The books will be very useful for class libraries and supplementary reading.

ECONOMIC HISTORY OF ENGLAND. BY MILTON BRIGGS AND PERCY JORDAN. UNIVERSITY TUTORIAL PRESS. THIRD EDITION, 1934. CROWN 8vo. Pp. xii + 212 + 521 + viii. Price 9s. 6d.

This is a very nice and sumptuous publication which forms an ideal text-book for those who aim at a detailed and well-balanced know-

ledge of the salient facts and developments in the economic history of England. It is in two parts, the first coming down to 1760, and the second from 1760 to the present day. The six chapters of Part I deal with the early times, the Gilds, the Black Death and its consequences, the economic developments in Tudor England, the progress of agriculture, industry and commerce in 1600—1760, and the economic conditions of Ireland and Scotland before the Industrial Revolution. A bibliography of representative works closes the first part which covers 210 pages. There are 17 chapters in the second part consisting of 524 pages. The Industrial Revolution is introduced in a preliminary survey. Then follow the changes in the coal and iron industries, the textile and other industries, communications, the agricultural revolution, the war with France and its effects. The history of the working classes, the Poor Laws and State schemes of Insurance and Education, Trade Unionism, currency and banking, prices and wages, labour legislation, free and foreign trade, taxation, and the War of 1914—19 are dwelt upon in a highly interesting and informing manner. The bibliography and index are very useful, and the illustrations an excellent feature. The book is eminently suitable as a text-book for college students.

ST. ANDREW OF SCOTLAND. BY PROF. R. K. HANNAY. THE MORAY PRESS, EDINBURGH AND LONDON. CROWN 8vo. Pp. 73. Price 2s. 6d. NET.

This little book of 73 pages, printed in excellent form, is the adaptation, in book form, of a set of eight broadcast lessons given to Scottish schools by the author. The lessons deal with the significance of the Cross of St. Andrew, the career of the apostle, his relics, and the part played by the St. Andrew cult in the early history of Scotland. There are seven excellent illustrations, the last of which is the

seals of the barons on the letter to the Pope in 1320. The book is of special value as indicating a similar scope for Indian educational authorities and institutions. Broadcasting as an educational instrument is practically unknown in India.

ENGLISH ECONOMIC HISTORY. BY G. W. SOUTHGATE. DENT AND SONS, LONDON. 1934. CROWN 8vo. Pp. xvi + 376. Price 3s. 6d.

In the course of 32 chapters, Mr. Southgate gives a highly readable account of the fascinating evolution of English economic greatness. The author draws attention to some necessary facts in the study and interpretation of economic progress and to the economic factor in English History, in two introductory notes. The Manorial system is taken up in the first chapter and the next eleven chapters carry events down to the Agrarian and Industrial Revolutions. The subsequent chapters on industries, communications, agriculture, factory Acts, railways, national finance, trade unionism, shipping, co-operation, pauperism, public health, banking, and the *laissez faire* doctrine combine the advantages of a judicious outline survey and a fairly detailed inductive treatment. The book is highly useful to students appearing for high-grade examinations and to laymen desirous of a broad and intelligent knowledge of English Economic History.

THE ECONOMICS OF BUSINESS LIFE. BY SIR HENRY PENSON. CAMBRIDGE UNIVERSITY PRESS. 1933. Pp. vii and 237. Price 3s. 6d.

This book is regarded by its author as being, to some extent, complementary to his earlier work, *The Economics of Everyday Life*, which was an enquiry into the fundamental causes of economic activity and the working of economic forces generally, whereas the present book is more concerned with the actualities of economic life and with the methods and institutions that secure its smooth and efficient working. The first chapter details the ordinary business of life,

including the business of the business world in which is ever operating the principle of the inter-dependence of the various sections of the economic society. The machinery of economic life is next detailed with particular reference to the motive power, auxiliary service and control represented respectively by human wants, money and credit and competition. It also points out the wide gulf between the individualistic and socialistic solutions of the economic problem. Next, the author summarises the different stages of economic life from early times to the present day. He then explains the different senses in which the term capital is used and the implications of the terms, capitalism, capitalistic production and capitalist; and he shows how both capital and labour have suffered and their mutual suffering serves to intensify the general economic depression.

The second part of the book is devoted to an account of business life and institutions like the

joint stock company, its development and organisation, the methods of keeping accounts, presenting them, reading the balance sheet, and arriving at its final form. Then it takes up the development of the banking system, the actual working of a bank and the bankers' clearing house; and also it gives a more detailed description of the working of the Bank of England and of the connected questions of the gold basis of currency and price levels. In the succeeding chapter we read of the financial crisis of 1931 and of the difference that the going off the gold standard has made to Great Britain. Lastly, Sir Henry Penson deals with finance and international trade, and examines the mercantile system and the present machinery of the adjustment of international payments. He also notices the Royal Exchange both in its development and in its working, and the Stock Exchange. The book is so clear a treatment of economic problems and phenomena that it is essential for every student of elementary economics.

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

A 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)	RS. A.	LECTURES IN LOGIC, by Rao Bahadur S. Mangesh Rao, B.A.	RS. A.
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		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	2 0

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The Publishers request that Subscribers to the EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to their notice immediately.

THE EDUCATIONAL REVIEW.

In connection with the proposed celebrations of His Majesty's Silver Jubilee during May next year, may we suggest that the celebrations in India should be on the anniversary of the Delhi Durbar on the 12th December and not in May? The climate is very disagreeable almost over the whole of India during the month of May and the celebrations can be made neither adequate nor comfortable for the people concerned, if they are held during the month. Except in the Province of the Punjab, educational institutions will be closed during the month all over India and it will not be possible for school children to participate in the function and it is particularly necessary that they should be made to feel the importance of the occasion. As the Coronation ceremony of His Majesty, as far as India is concerned, was on the 12th December at Delhi, there should also be special appropriateness in holding the anniversary celebrations on the 12th December. We hope that this will draw the notice of the authorities concerned.

While appreciating the desire of the Burmese to cultivate the Burmese language and give it its due place in the educational system of the province, we must protest against the attempt which is now being made to make Burmese a subject of compulsory study for every pupil appearing at the High School Examination in the Province. Owing to peculiar historical reasons, into which it is not necessary for us to enter here, the population of Burma, particularly in Rangoon and other urban areas, consists of various people from India, speaking different languages, besides the indigenous Burmese. Engaged in trade or business or in some of the professions, they have a stake in the country and their children would be denied the benefits of higher education, if it was insisted upon that every student should pass a compulsory test in Burmese before entering the University of Rangoon. We are not sure if the motive underlying it is not a narrow provincialism which wants to hurt the Indian settler. This pernicious spirit

threatens to be one of the most serious evils in the coming days in India and it will perhaps be aggravated by the grant of provincial autonomy, which is now imminent.

The layman's jealousy of the educationist has been a standing menace in India to the cause of true education. The publicist who professes to take interest in education so that he may advance in public life and come into prominence is a contemptible being who deserves no sympathy. He is like a nightmare to the unfortunate teacher in schools or colleges, subject to his control. Sycophancy to the powers that be unworthy of a true educationist who has to be a model of self-respect and dignity to his pupils is the general result and efficiency also suffers by constant interference on the part of the management. One of the wiseacres on the Legislative Council of the United Provinces, Rai Bahadur Vikramajit Singh, connected with the management of a private college at Cawnpore, has made the discovery that too much influence is now exercised in the affairs of the Agra University by teachers in colleges and the Agra University Act should therefore be amended so as to reduce their number in various University bodies! As a matter of fact, teachers have no more influence in the deliberations of the Agra University than in other Universities in India and it is obviously undesirable that the management of such an academic body as a University should

be handed over to laymen whose only interest in its affairs is due to anxiety to acquire additional public importance or some patronage into their own hands for rewarding henchmen and followers. It is a long way from South India to Cawnpore, but may we bring to the notice of the sponsor of this piece of legislation, a proverb current among the Tamils of this Presidency: "What has a dog to do at the blacksmith's anvil?"

It is perhaps no use allowing our mouths to water at the advanced and comprehensive programmes of education which political parties in Britain have kept before themselves and are able to execute because of the more enlightened public and the superior economic resources of the country. But as an ideal to work up to on a future occasion, it may be desirable to study programmes of educational development in such advanced countries. The Labour Party has just announced a programme of educational policy which is worth the attention of educationists in India. They are anxious to raise the school-leaving age to fifteen and place increased facilities at the disposal of secondary schools. Some of the fundamental points of the programme are enunciated in the following statement:—

As long as fees are charged in secondary schools, secondary education will continue to be regarded as a privilege reserved for a minority of children. The policy of the Labour Party is that all children should receive one type or another of secondary education as a matter of right. If that policy is to be carried out, fees at

grant-aided secondary schools must be abolished. The next Labour Government, therefore, must amend the regulations for secondary schools, by making it one of the conditions of grant that all such schools shall be free, and must provide out of public funds the money now obtained from fees.

The aim of Labour's educational policy is the free development of the personality of each individual child, in an atmosphere of comradeship and equality, and in an environment which offers abundant opportunities for constructive and open-air activity. If that aim is to be realised, drastic changes are necessary. In particular, as explained above, the next Labour Government must ensure that

(a) Antiquated and unsuitable school buildings are remodelled or replaced;

(b) Classes are reduced in size to the figures already stated;

(c) All posts in the public educational service are filled by trained and certified teachers;

(d) Schools are liberally supplied with books and equipment, and possess ample facilities for practical work and play;

(e) Wage-earning employment out of school hours is prohibited by law up to the school-leaving age;

(f) Special schools and open-air recovery schools are established in sufficient numbers to meet the needs of all defective and ailing children.

We are very glad that on the occasion of his recent visit to England, Pandit Amaranatha Jha, the Head of the English Department at the University of Allahabad, spoke on the profound influence exercised by Shakespeare on India and the country's indebtedness to his genius and accomplishment. In spite of what an ignorant Indian writer tried

to make out recently, that India's outlook was so different from that of England, that Shakespeare has made no impression on this country, it is a well-known fact that his plays have exercised their great charm on thousands of educated Indians who have risen to a broader and more humane consideration of life and its problems as the result. It will be remembered Carlyle said that if it was a matter of choice between Shakespeare and the British Empire, Englishmen would rather give up the British Empire than the immortal memory of Shakespeare. Pandit Amaranatha Jha contended that India was held for the British, not by British bayonets, but by Shakespeare, a sentiment which will certainly be echoed in many enlightened quarters.

Beginning with the United States of America, many advanced countries of the West have started promulgating de-

clarations of the rights and privileges of children and at the last All-India Educational Conference held at Karachi, it was resolved to lay down one for India also. The Indian Bureau of the League of Nations has given wide publicity in this country to the Declaration of Geneva dealing with the same subject:—

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:

Shakespeare
in India.

The Rights of
Children.

(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.

India should see a new era of progress and development, if only there was a widespread and intensive recognition of these rights and privileges.

It was a very striking address, reproduced elsewhere, that was delivered by Mr. M. Ratnasawmi at the recent Convocation of the University of Madras. He started with a strong plea for the development of the social side of students' activities in the University and pointed out how while examinations tested a few of the qualities necessary for success in life like memory, industry, application and concentration of mind, the more useful qualities of leadership, tact, decision, management of men and affairs are learnt in the playing fields, in the hostels, the unions and clubs that a student joins in his University days. He was also anxious that there should be greater provision for the tutorial system in our colleges. "It is the weekly

essay and the discussion with one's tutor, the training in the art of examining and appraising original documents, or historical or political data, or economic facts that distinguish the Honours courses at English Universities and which would, till the want is made good in India, make it advisable for our best graduates to proceed to English Universities to get a training which Indian Universities and colleges do not at present provide. It is in the corporate union of teachers and students that the essential idea of a University is realized. It does not require the teaching of universal knowledge to make a University.It is the corporate life of teachers and students living together, learning from each other, the older generation influencing the younger by example more than by precept that constitute a University and this we can have in the colleges and the hostels of the University, whatever may be its constitution—unitary, affiliating or federal." Mr. Rathnasawmi suggested the opening of a School of Administration at the University. He exhorted his hearers to do their best in the positions in life in which they may find themselves and there can be no better advice to young men at the threshold of their lives:—

Whatever your work may be, remember that you are building the cathedral of India's greatness. If you are to be a clerk, write out your notes carefully and neatly. If you are to be a lawyer or a doctor, do the best for your client or patient, whether you are paid ill or well and without losing your souls to touts and practices unworthy of your professions. If you are to be engineers

or agricultural officers, remember that the building of India's economic prosperity is placed in your hands. If you are to be teachers, give of your best to your pupils, although there will be much to depress you, the lack of public esteem and even of sympathetic society, especially in the rural parts, the most disheartening cause of the depression being that men in authority will say that yours is the noblest profession, but will find that they can do nothing to make your social position correspond to your high calling, whereas in any well ordered State, teachers ought to be ranked in the highest class of public servants. If you are tempted to scamp your work or to do the minimum required to earn your salary, or to fall a victim to worse temptations, realize that thereby you are postponing the day of India's recovery. *Noblesse oblige*. Remember that you are University men and women. 'Even B.A.s do these things,' a complaint we hear when University men go wrong, is a compliment to the University and a reflection on its graduates. Be true to the solemn obligations you have undertaken this afternoon when you promised before all the world to conduct yourselves 'as becomes members of the University in your daily life and conversation.'

We are glad to find that a deputation of ladies waited recently on the Minister of Education in Madras inviting attention to some of the urgent needs in the Presidency regarding the education of girls. It was a legitimate complaint that only three per cent. of the women in the Presidency were literate and only twelve per cent. of the school-going population attended school. They also complained against the recent withdrawals of concessions in the matter of fees as parents in India still grudged expenditure on the education of girls. They were also anxious to obtain more

support from the Government for Indian orphanages, grants to which were not liberal, with the consequence that the children tended to drift away to crime and prostitution. We hope the representation will receive the best consideration of the educational authorities.

The authorities of the Mysore Government have begun to move in the matter of Vocational Education.

It was announced on the occasion of the recent Education Week in Bangalore that the Government had decided to establish a Board in the State for Vocational Education, though in the present state of financial depression, large funds will not be forthcoming and it is also realised that the imparting of Vocational Education is not necessarily a solution for unemployment. The establishment of Vocational Schools is the obvious method of going about the business in this matter, though there is a reluctance on the part of pupils who have received even a smattering of education to enter such institutions. The opening of vocational training in ordinary institutions is also open to the objection that the provision for general education is being interfered with and every effort must be made to provide a minimum amount of general education. There is also the suggestion that while actual vocational training may not be possible in our educational institutions a bent may be given in that direction by the more widespread introduction of subjects like manual training. The experiment

in Mysore will be watched with considerable interest elsewhere in India.

It will perhaps be considered a pity that the Government of Pusa or Delhi? India have decided to shift the Pusa Agricultural Institute to the neighbourhood of Delhi. It is argued that Delhi is more central than Pusa which is said to be somewhat inaccessible and as the recent earthquake has damaged the buildings in Pusa and additional expenditure has to be incurred in any case, it can as well be on a new site. It is not surprising that the proposal has excited considerable opposition and a number of representations have already been made protesting against the removal. Without entering into the merits of the controversy we can perhaps be allowed to regret that there should be any idea of depriving the province of Bihar and Orissa of a useful institution which it has had for several decades in its midst. It is a pre-eminently agricultural province and the existence of the Institute within its boundaries is calculated to confer lasting benefits on its people. Whatever may be the arguments put forward in favour of the transfer, those who have visited Pusa and can recall the exquisite beauty of the estate and its neighbourhood cannot reconcile themselves easily to the proposal.

It is interesting to note that educational reforms of a far-reaching nature are being contemplated in the United Provinces, mostly on the lines recommended by the recent Punjab University Enquiry Committee. A questionnaire has been issued enquiring whether these ideas would be acceptable to the people in the Provinces. It is proposed to reduce the High School course by one year, having a High School Examination at a lower stage than the present for those who do not intend to proceed for higher education and increase the Intermediate course by one year, diversifying it providing different courses for those who wish to enter upon University courses or go into Agriculture, Business or Industry. The scheme has the advantage of basing our educational system on the needs of the country and eliminating perhaps the problem of a large number going for University instruction without really being fit for the purpose. After the receipt of replies, it is proposed to appoint a Committee for a fuller consideration of the matter and we will not be surprised if these proposals are accepted ultimately. It is a pity that such an able and strong administrator as Sir Malcolm Hailey who is now at the head of the administration of the Provinces will soon be handing over the reins of administration into other hands, but it may be expected that something may be done even before his departure at least to get things going.

Educational Reform
in the United
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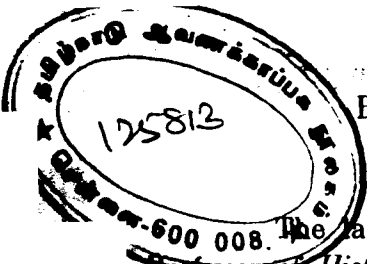
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