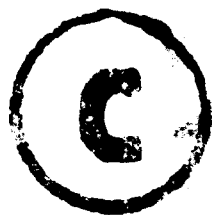


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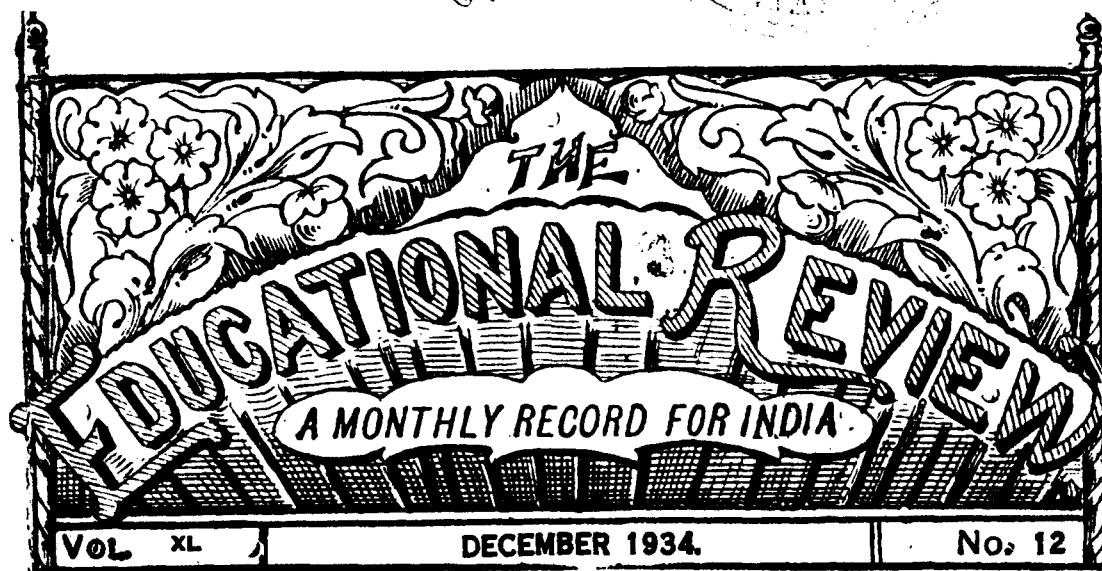
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modulation of sounds. This is even the case in speech, for in some eastern countries a word will have totally different meanings according as it is pitched in a high or low tone. Music has had very little chance of developing marked characteristics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

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

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

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

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

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

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

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

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

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

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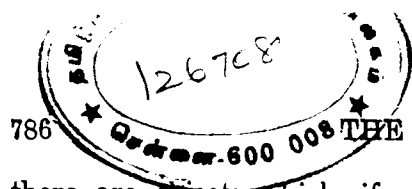
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It was on the 14th May 1929 that the sections of the Annamalai University Act, 1928, came into force. On the 12th November 1929, you became the Chancellor of this University. Since then you have nursed it, and guided its infant footsteps. For all the help and advice you have ungrudgingly given to this University in the midst of your arduous administrative duties, it is very grateful to you. Along with the people of this Presidency and along with the many institutions with which you have been connected during your term of office here, this University regrets that you are

shortly to leave us; and it most sincerely wishes you long life and happiness and further opportunities of service to the Empire. Your Excellency has set a high example of fairplay, impartiality, determination and courage which we in this University will always endeavour to follow.

A prince among philanthropists, with a hereditary reputation for charity, resolved to spend an enormous sum of money for, among other objects of benevolence, the spread of higher education and culture among his countrymen. The Sri Meenakshi College, Chidambaram, was started by him in 1920; and in 1928, he came forward with a donation of twenty lakhs of rupees for raising it to the status of a University. An appreciative Government accepted the donation, added its own generous contribution to it and legislated for this University. Since then, he has made considerable additions to his gift. There are many luxurious uses to which in these days of advanced civilization, money can be put, and even in regard to objects of charity,



there are objects which, if not so far-reaching and permanent as a University, yield quicker returns, and more ostentatious expressions of appreciation and gratitude. The munificence of Raja Sir Annamalai's gift and the discriminating object of his munificence have rightly entitled him to be regarded as one of the greatest benefactors of South India in modern times.

When this University was started, there was, if not actual opposition to its formation, a good deal of well-meant criticism of the waste involved in the luxury of an additional University for this province. This criticism was voiced by more than one member of the Madras Legislative Council at the different stages of the Annamalai University Bill.

One of the members said :

'The education that does not enable a man to earn a square meal a day, is not worth having.'

Another member said :

'There is no use of producing merely literary men who cannot earn their livelihood and become self-respecting citizens.'

Other members spoke in a similar strain.

The controversy regarding the aim and purpose of education and especially higher education—whether it should be liberal and cultural or whether it should be useful and practical—is as old as education itself. Aristotle wrote in his *Politics* :

'No one knows on what principle we should proceed. Should the useful in life, or should virtue, or should the higher knowledge, be the

aim of our training—all three opinions have been entertained.'

In this country, the author of the *Sukranithi* stated that a study of grammar, logic, *Purva Mimamsa* and *Vedanta* could well be dispensed with and asked :

'Are these sciences of any avail to persons following their ordinary affairs or avocations in supplying them with skill and intelligence ?'

In England, Locke, in his work on *Education* stated :

'Reason, if consulted with, would advise that ...children's time should be spent in acquiring what might be useful to them when they came to be men, rather than that their heads should be stuffed with a deal of trash, great part whereof they usually never do think on again, as long as they live ; and so much of it as does stick to them, they are only the worse for.'

Cardinal Newman, in his discourses on the idea of a University, combated the utilitarian theory of education with great vigour. He said that knowledge was 'a blessing' and 'a treasure' 'first to the owner and through him to the world' and that just as 'health is a good in itself though nothing came of it', so 'culture of the intellect is a good in itself and its own end.' He however added :

'As a man in health can do what an unhealthy man cannot do, and as of this health, the properties are strength, energy, agility, graceful carriage and action, manual dexterity and endurance of fatigue, so in like manner general culture of mind is the best aid to professional and scientific study, and educated men can do what illiterate cannot ; and the man who has learned to think and to reason and to compare and to discriminate, and to analyse, who has refined his taste and formed his judgment

and sharpened his mental vision, will not indeed at once be a lawyer or a pleader or an actor or a statesman or a physician or a good landlord or a man of business or a soldier or an engineer or a chemist or a geologist or an antiquarian, but he will be placed in that state of intellect in which he can take up any one of the sciences or callings I have referred to, or any other for which he has a taste or special talent, with an ease, a grace, a versatility and a success to which another is a stranger.'

In this sense, mental culture was, even according to him, emphatically useful.

In India, the highest ideal of education was knowledge for its own sake. At the time of his very birth into this world, a twice-born Hindu was supposed to have brought with him the burden of a three-fold debt of which the first was the *Rshi Rna*, i.e., the debt to the propounders of the sacred books, which could be discharged only by a study of the same. The highest knowledge was *Brahma Vidyā* which excluded the idea of any material or temporal gain and consisted of the realisation of *Brahma* or *Self*. The ultimate aim of education may therefore be said to have been to penetrate behind the veil of worldly activities and ambitions, to distinguish the eternal from the ephemeral, and to attain the ineffable bliss of a life lived in *Godhead*. The votaries of learning practically withdrew themselves from this world of competition, and were content with imparting their knowledge to such as sought it from them and with such reward as a grateful society was willing to make to them. Respect for learning has always been a characteristic of India, and these men were

generally kept above want and were held in great esteem and respect by the highest in the land. The Brahmins (for they were the repositories of learning) were enjoined by their *Dharma* not to sell their learning, not to engage themselves in lucrative occupations or to accumulate wealth. If they monopolised learning, it was because other communities probably preferred to monopolise the more lucrative professions and occupations. Ancient Hindu society was built on the principle of co-operation and service, each individual carrying on his pre-determined *Dharma* for a common purpose without envy or hatred against any other.

That the highest learning was pursued for its own sake did not mean that occupational and professional skill was undeveloped or that the utilitarian and practical sciences were neglected. If anything is clear from a study of ancient Indian history and literature it is the fact of an all-round development of its inhabitants in all branches of knowledge and in all the arts of peace and war. Enough material exists to show that the ancient Universities such as those of *Taksha Sila*, *Valabhi* *Nalanda* and *Vikrama Sila* were giving instruction not only in the *Vedas*, *Sastras* and grammar, but in such subjects as archery, architecture and engineering, law, medicine, music and the fine arts. There are people who believe that the ancients were in fact so advanced in science that many of their achievements on the physical plane appear to us to be myths. A dark age ensued when the knowledge they possessed became lost.

At the time of the introduction of English education in this country, there were famous centres of oriental learning such as Nuddea and Benares, while scattered throughout the country, there were schools in which education was imparted in the Three R's. Vocations were mostly hereditary and vocational training was generally given in the family.

But India remained shut out from a knowledge of the modern sciences and arts, and she was adhering to her traditional methods of learning.

The introduction of English education produced a profound change. It opened to her in the words of Macaulay

'The vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations.'

Not only did it secure to the Indian, access to the vast storehouse of English literature, but it provided him with the light of western science and western methods of enquiry and criticism to test his ancient lore. It raised his intellectual and moral standard. It generated in him a feeling of pride in his country's past; and by providing a common medium of communication, it strengthened the sentiment of nationality in the country. Having become instructed in European knowledge, the Indian naturally came to demand European institutions. Macaulay contemplated the coming of such a day and he said:

'Whenever it comes, it will be the proudest day in English history.'

To the great band of far-seeing Englishmen who brought about all this

result such as Hare, Metcalfe, Macaulay, Bentinck, Munro and Trevelyan, our thanks are eternally due.

The introduction of English education was however accompanied by a distinct emphasis on its utilitarian character, which, though *bonafide* made to afford a stimulus to education, has, to no little extent, affected the subsequent history of higher education in this country. The express object with which English education was introduced was to train men for administrative posts under the Government. In a letter dated 5th September, 1827, the Court of Directors wrote:

'In conclusion, it is proper to remark to you though we have no doubt that the same reflection has already occurred to you, that, adverting to the daily increasing demand for the employment of natives in the business of the country and in important departments of government, the first object of improved education should be to prepare a body of individuals for discharging public duties.'

Nor was this a mere pious hope and resolve. On the 10th October, 1844, Lord Hardinge's government passed a resolution in which the Governor-General,

'having taken into consideration the existing state of education in Bengal and being of opinion that it is highly desirable to afford it every reasonable encouragement by holding out to those who have taken advantage of the opportunities afforded to them, a fair prospect of employment in the public services,'

declared that

'In every possible case, preference shall be given in the selection of candidates for public employment to those who have been educated in the institutions thus established and especially

to those who have distinguished themselves therein by more than ordinary degree of merit and attainment.'

It is unnecessary to refer to subsequent pronouncements.

In their desire to improve their material position and to obtain those opportunities of service, which, employment under a progressive government anxious to bring about the prosperity and contentment of its subjects, afforded, Indians began to evaluate English education in terms of government service.

The English-educated community in India fast became, in the words of Rabindranath Tagore, "not a cultured community but a community of qualified candidates." Thousands and thousands obtained University education for the purpose of entering government service. Luckily, the departments and activities of Government were rapidly expanding and were able to absorb most of them. But no Government could employ an unlimited number of subordinates, and the supply of graduates far outstripped the requirements of Government service.

In 1835, English replaced Persian as the language of the courts and many English educated men turned to the profession of Law, but that profession also soon became overcrowded.

It will come as a surprise to many that even in 1865, Sir Henry Maine referred to the feeling in the minds of many Englishmen that the crowds of natives flocking to the Law were a morbid and unhealthy symptom. He said:

'It is not a model society in which there is permanently a superfluity of lawyers.'

As long ago as 19th January, 1889, no less a person than the Viceroy of India, Lord Lansdowne, in his Convocation Address to the Calcutta University, sounded the following note of warning:

'We must not disguise from ourselves that if our schools and colleges continue to educate the youth of India at the present rate, we are likely to hear, even more than we do at present, of the complaint that we are turning out every year an increasing number of young men whom we have provided with an intellectual equipment admirable in itself but practically useless to them, on account of the small number of openings which the professions afford for gentlemen who have received this kind of education.'

What anxieties and forebodings the state of educated unemployment must have caused in those days is clear from the following words of His Excellency:

'There is, I fancy, an impression in some quarters that Government is so much alarmed at the state of things that it has made up its mind to stint higher education of the means which it requires. I do not think that there is the least likelihood that any such reactionary policy will be pursued.'

After the lapse of decades, the Universities are still engaged in turning out more and more office-seekers for places which are not in existence for them to fill or lawyers for a profession in which thousands are unable to make both ends meet.

The number of graduates who are going out to other professions or are chalking out independent careers for themselves has not been altogether negligible, but the percentage of such persons

saturated with English knowledge and tastes to carry the torch of knowledge to the darkened homes of the illiterate poor. The English educated young men practically became a separate caste and were out of sympathy with their ignorant and superstitious countrymen.

The Education Despatch of 1854 already regretted the tendency which it feared had been created to neglect the study of the vernacular languages and laid down:

'In any general system of education, the English language should be taught where there is a demand for it; but such instruction should always be combined with a careful attention to the study of the vernacular language of the district and with such general instruction as can be conveyed through that language.'

The neglect of the vernaculars inevitably led to the neglect of mass education with the result that the poverty of our people is equalled only by their ignorance. Nearly 84 per cent. of the male population and 97 per cent. of the female population of the Presidency are still uneducated and do not know even to read and write. Most of them still believe that the sun goes round the earth once daily, that eclipses are caused by two serpents devouring the sun and the moon respectively, that it is pollution to touch or go near certain classes of people, and that illness and epidemics are caused by angry gods and goddesses.

Thus, of the two parts of the scheme of education introduced in 1835, viz., (1) education of a few in English, and (2) education in the vernaculars of the masses through them, the latter has been sadly neglected.

Long ago, Adam Smith wrote:

'The education of the common people is a matter which deeply concerns the commonwealth. Just as the magistrate ought to interfere for the purpose of preventing leprosy from spreading among the people, he ought to interfere for the purpose of stopping the progress of the moral distempers which are inseparable from ignorance.'

Mass education will bring in its wake a greater moral and material efficiency, a reduction in crime, better sanitation and public health, comparative freedom of the peasant from the rapacity of the usurer, a solution of the problem of the illiterate voter and many other advantages. It will make government easier. An illiterate nation has no politics. It cannot feel the glow of patriotism. As the Indian Franchise Committee has stated,

'It would be unwise to ignore the impediment which illiteracy creates to the working of democratic institutions,'

and

'in a largely illiterate country every encouragement should be given to education.'

Such encouragement is needed both in regard to education for the child and in regard to education for the adult.

As regards education for the child, it is now almost universally recognised that it is a function of Government and that it should be compulsory and free. It was made compulsory in England in 1870 and free in 1891. The compulsory age now stands in England at 14 and there is a strong agitation to raise it at least to 15. In India attempts have been made, at least since Mr. Gokhale's Elementary Education Bill of 1911 in the Imperial Legislative Council to introduce

the principle of compulsion in primary education. In this Presidency a modified form of compulsion already prevails. But in spite of this, the extent of juvenile illiteracy that exists in the Presidency is appalling. In the year 1931 out of a total to 7,817,768 boys and of 7,793,138 girls between 5 and 20 years of age only 1,003,084 and 366,262 respectively were literate. The Unemployment Committee of Madras pointed out that

'The responsibility for the removal of this illiteracy rests mainly on local boards and municipalities,'

and added:

'Considering the prime importance of elementary education in the work of nation-building and the value of a rise in the general level of intelligence as an essential condition of progress of all kinds, the neglect of duty on the part of public bodies in this respect casts a serious reflection on their patriotism and their disinterested zeal for the people's welfare.'

If the responsibility for compulsory juvenile education rests on local bodies, that for adult education rests on the educated community. The work of adult education may seem difficult—well-nigh impossible. But the difficulty of carrying out the work regard being had to its vital importance, ought to be only a ground for making special efforts and not for neglecting the work.

Those who are frightened at the magnitude of the task involved, as well as those who require practical guidance in planning and carrying out a scheme of mass education, can do nothing better than study the details of the cultural campaign in Soviet Russia which has within the course of fifteen years resulted in a more or less complete liquidation

of illiteracy in that vast area. Dr. Dillon in his book *Russia To-day and Yesterday*, points out how the Soviets, as soon as ever they were able to size up the internal situation, organized a campaign against illiteracy. Neither money nor exertions were spared. Peripatetic pedagogues journeyed about the country sowing the seeds of culture among adults who at first could not be made to comprehend why at their time of life they should go to schools or learn. An academy of narrations was founded in Moscow whose function was to tell in simple language the history of an event, or the gist of a poem or literary work. Its emissaries visited the provinces and unburdened themselves of their message before eager listeners throughout the land. Kindergartens, day nurseries, elementary schools and high schools were started by the thousand. Children's books were remodelled, purged of old fairy tales, and made informing. Peasant homes, clubs and reading rooms with every kind of equipment which included a library, a radio, an expert agricultural office, and a lawyer's consultation room, were scattered throughout the land. Theatres, films, radios, gramophones were all forced to service in the education of the proletariat. Films were made educational. Geographical and ethnological films devoted to the depiction of the life and customs of the various peoples constituting the republic; industrial films devoted to commercial and technical topics; medical films giving instruction on such subjects as hygiene, abortion, the mechanism of normal birth, fatigue and methods of fighting it; literary films depicting scenes from Russian novels

their secondary education either to occupations or to separate vocational institutions,'

and in fact up to the present day, there have continuously been important pronouncements on the part of commissions, committees, public men and even of Government, stressing on the need for an orientation of education in the industrial direction.

The persons responsible for the constitution of this University could not resist the pressure of public opinion and blind themselves to the needs and requirements of the hour. It is therefore stated in section 3 of the Annamalai University Act, 1928, that the purposes of the University include *inter alia* the "provision of instruction in such branches of learning as the University may think fit including professional studies and technology." The University has thus definitely ranged itself among the modern progressive type of Universities and is resolved, so far as conditions and funds permit, to keep abreast of the times and satisfy their demand.

But it will be admitted that the establishment of a college or institute of Technology is not an experiment which an infant University may hastily plunge into. The establishment of such a college or institute requires money, buildings, trained and competent teachers, an industrial neighbourhood and atmosphere. None of these advantages exist for this University. With a view to conserve its resources for possible future developments, it has cut short current expenditure on all items, inclusive of pay of

staff, to the barest minimum consistent with efficiency. Having taken stock of its resources, the University has carefully considered the directions in which it could make its most effective contribution towards the enrichment of Indian scholarship and the betterment of the country and it has come to the conclusion that in the present state of its finances, it cannot undertake technological courses or give any kind of industrial or technical education.

If it were open to me to reconstitute the Annamalai University and as an incident of such reconstitution to deal with the Madras University also, I would model this University partly as a teaching and research University and partly as an affiliating University for the whole of the Tamil Nadu on the type of the Andhra University. I would convert the Madras University into a unitary one confining it to the limits of the City of Madras. I would constitute an additional University for the Kerala country. It would then be possible for this University to extend its activities throughout the Tamil districts and to carry out more effectively than it is now able to do, the object for which it was created, *viz.*, the "encouragement of higher education and research in the Tamil districts of the Presidency of Madras" as stated in the preamble of the Annamalai University Act, 1928. A University at Waltair for the Andhradesa, a Kerala University for the west coast districts, and a University at this place for the development of the peculiar culture and genius

of the Tamils operating throughout the Tamil Nadu, with a University at Madras confined to the City of Madras supplementing the work of all the three Universities, would be an ideal distribution of University areas and functions, and would give each of the Universities the necessary numbers, finances and dignity, demanded by the prestige of a University, and consonant with the expectations formed of it. The Madras University, situated in the political capital of the Presidency, in the midst of its multifarious political, social and intellectual activities, would not lose any of its importance or usefulness. To the successful professional colleges which already exist in the City, it could add well-equipped technological institutes which, situated in the midst of factories, mills and workshops, would not suffer from that lack of facilities for practical training or that absence of the necessary industrial atmosphere which acts as an obstacle to the starting of such institutes in this moffussil, non-industrial, though intellectual, centre. The existing arrangements lead to duplication of work between this University and the Madras University, as a striking example of which may be mentioned the introduction of Honours courses in Tamil in the Madras University and the facilities given or proposed to be given in some of its colleges for instruction in such courses. Any proposal at this stage to extend the area of operations of this University or to limit that of the Madras University is sure to be opposed not only by the Madras University but also by the privately managed constituent colleges in the City which depend almost entirely

on the supply of students from the districts. In the interests of higher education and of the development of those departments of studies relating to applied science which are of vital importance to the nation, the question ought to be examined in a dispassionate and altruistic spirit, and if that be done, a working arrangement can be arrived at by which all the Universities in South India can work in co-operation with one another for their common benefit.

Several people who recommend the opening of schools or colleges for giving technical or industrial instruction, as a panacea for non-employment, forget that no amount of technical or professional instruction can itself provide employment. It can only fit a person who receives it for the employment or profession for which it trains him. By itself it cannot create industries or business. The utmost it can do is to instil into persons possessing capital and intending to invest it in industries or business, sufficient confidence to come forward with their capital, instead of keeping it back, for fear that, for want of expert or technical assistance, such industries or business would fail. In spite of the facilities for vocational and professional education which exist in the United States of America and the countries of Europe, unemployment is as serious and distressing in those countries as in India. Nobody will say that Japan has neglected technical or industrial education, but this has not prevented educated unemployment in that country. H. G. Moulton in his book on Japan (*An Economic and Financial Appraisal*) says:

'An investigation recently conducted by the city of Tokio shows that the number of college graduates who procure positions is steadily decreasing. In 1923, as many as 97.8 p. c. of college graduates obtained positions: in 1925, their percentage was reduced to 66.6: in 1927 to 64.7: and in 1929 to 50. Moreover, the character of the jobs obtained has been growing steadily less satisfactory, increasing numbers of college graduates being forced to accept positions of the most menial character.' (Page 369).

The fact is that the problem of unemployment is not a pure problem of education. It is a combined political, social and economical problem. It is not our system of education that is solely responsible for the present state of unemployment either among the University graduates or among the still larger body of educated men who have not obtained University degrees. The real cause of such unemployment is *the absence of avenues of employment*. The utmost that education can do is to draw out the prehensile mind, to produce the necessary industrial or other aptitude in the persons coming under its influence, and to create confidence in industrial undertakings. The provision of employment is not within its scope.

The subject of unemployment and of the best methods of relieving it—whether it is found among the educated or the uneducated classes—is irrelevant to my present theme which is confined entirely to the explanation of the aims and ideals of this University and nothing more.

This University is an infant University. There is no reason to fear that any appreciable percentage of the few hundred graduates which it has turned out is

suffering from want of employment. Its activities, conducted in the Oriental Section, in the Music College and in the College for the Training of Pandits, are definitely calculated to fit a large number of the young men educated within its walls, directly for a profession. So far as this University is concerned, the question of unemployment has not become a pressing problem.

Supposing however that many of its *alumni* are unable to get employment and settle down in life, this University would still consider it to be its duty to broadcast its culture. The Tamil Poet Tiruvalluvar states:

'To become cultured is one thing; to become wealthy is another.'

திரு வேறு, தென்னை மரத்தின் வேறு.

The *Naladiyar* has it:—

'Where the goddess of learning resides, generally the goddess of wealth, out of jealousy, does not go near.'

தொல்லைப்பின்

காவின் இழந்தி புறந்தலற் சென்றே
பூவின் இழந்தி புலந்த.

Higher education, even if it is imparted to men who cannot get on otherwise and who have to depend on it for their livelihood, is not in itself bad. The mere increase in the number of graduates who depend on their education for their livelihood is not proof of the statement which is not unoccasionally made, that many of those who go to the University are '*unfitted*' to benefit by University education.' If by this statement is meant that the only persons who are fit for University education are those whom fortune has favoured, it is not always correct. On the other hand, many a man

has been enabled by his University education 'to break his birth's invidious bar,' 'breast the blows of circumstance,' 'make by force his merit known' and 'live to clutch the golden keys.' The trouble today is not that unfit graduates are turned out by the Universities, but that well-qualified and deserving graduates are unable to earn their bread and make use of their education to the best advantage. In an age of less competition, these very persons would have been hailed as the finest flowers of our Universities. In spite of unemployment, it may be said that there cannot be too much of the commodity called higher education. To quote some phrases of Newman, if it does nothing else, it 'raises the intellectual tone of society,' 'cultivates the public mind,' 'purifies the national taste,' and 'supplies true principles to popular enthusiasm' and 'true aims to popular aspiration.' What is necessary is the realisation that University education hitherto valued as a passport to office is a bare requisite of responsible citizenship.

On account of the inadequacy of accommodation in our professional colleges, and their inability to meet the demands for admission made on them, scores of competent graduates and undergraduates are annually refused admission into them on grounds other than their unfitness. Some of the graduates of this University have shared this fate. Such refusal of admission necessarily involves the refusal of opportunities of qualifying for independent professions without depending on Government jobs. It also deprives the community of the services of competent men in the professions from

which they are thus excluded. What a loss it would be to the country if a future Dr. Rangachari were refused admission to the Medical College or a future Sir M. Visweswarayya to the Engineering College? It is believed that the existing professional colleges can, with their present equipment or with slightly-increased equipment, easily be made to take in more students, and if this is brought to the notice of the authorities, it may have satisfactory results. On purely academical grounds, it is desirable that the impediments, in the way of competent young men, to the acquisition of professional qualifications should be removed.

When Macaulay and others gave us the boon of English education nearly a hundred years ago, they hoped that the education imparted in English to a few would "filter" down to the masses through them and fertilise their minds. In the report of the Committee of Public Instruction in Bengal for the year 1835, it was stated:

'We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed. The study of English is the *first* stage in the process by which India is to be enlightened. The natives must learn before they can teach. The best educated among them must be placed in possession of our knowledge before they can transfer it into their own language.'

In practice, however, the life-giving ambrosia of education did not filter down. 'The lamp of education only burned upward.' Neither 'pecuniary inducements, nor the instigation of ambition, nor the desire to do good' produced any considerable class of persons

and literature; scientific films on such subjects as engine structure, human brain, were produced in large quantities. Newspapers and books were increased many times, so much so that a recent writer has estimated the production of books in Soviet Russia within the last fifteen years at five billions. The number of printers and printing presses was enormously increased. Says Dr. Dillon:

'These and countless organizations and enterprises grip the open-minded foreigner's attention, and help him to realise what is being deliberately undertaken and persistently carried out in Sovietdom for the furtherance of race culture, of general enlightenment, of craft proficiency, and of artistic mastership. It is a stupendous maze of ant-like activities, never ending, ever expanding, entered upon as a duty in the service of—Man?'

and again:

'It connotes a root reaching change, the like of which for vastness and intensity, mankind has probably never yet experienced and the effects of which bid fair to impart a wholly new direction to the course of human history.'

How one wishes that a future historian of India will be able to speak of a cultural campaign in India in similar language!

With hundreds of educated men on one side starving or unhappy for want of employment and a whole mass of the population on the other, not knowing even to read and write, it is surprising that we do nothing to utilize the former for the education and uplift of the latter. With granaries full of corn, we look with unconcern and callousness on our starving countrymen!

The great thing in this world is not so much where we are, as whether we are

moving and if so in what direction. Drifting or lying at anchor will never enable us to reach our port of heaven.

The days when mountains could be removed by prayer are gone. The only way in which the mountain of illiteracy and the unswept heap of antique custom, which are making it impossible for the mass of our countrymen to see the light of knowledge or to receive the pure air of health and comfort, could be removed, is by patient and persistent effort.

A committee of educational captains assisted by a small body of public men and philanthropists should be formed at once, either for the whole Presidency or a group of districts or for each district, for the collection of funds and for organising a widespread scheme of mass education. About 2,000 teachers should be recruited for the Tamil districts alone, for two years in the first instance, on a salary of about Rs. 30 or Rs. 35 per mensem each, and they should if practicable be given a brief training and then distributed among the districts according to the requirements thereof. If it is impossible to give any training, it may be dispensed with. The money required is not much and can come partly from Government and partly from the public. Some years ago, the Government spent four lakhs of rupees on a temperance propaganda, but the extension of primary education is no less important and will probably yield better results. No additional buildings need be constructed; existing school buildings, temples, choultries, chavadies and the pials of private houses can be used. The committee above referred to can draw up a few lessons on such subjects as the structure and func-

tions of Government and its departments, the functions and uses of Local Self-Government, the part played by the Police in a well-ordered State, why taxes are paid and how they are spent, the purposes of elections and the necessity for their purity, personal hygiene and rural sanitation, drink and its evils, religious toleration. The teachers appointed will give set lessons in these subjects and will also teach the Three R's to all men and women below 45 or even 50. Their work will be checked and inspected by non-official agency. By this means all our educated and deserving young men who are now unemployed, can be harnessed to a work of the utmost national importance with profit to themselves and with stupendous possibilities for the country.

It will be easy to pick holes in this scheme. But this is not the time for criticising, weighing and hesitating. A universal jail delivery of the minds of the illiterate masses is an immediate and urgent necessity. It is an overdue debt which every educated Indian now owes to his illiterate brethren. The bestowal of English education on India about a century ago was burdened with a condition that its benefits should be imparted by its recipients to the masses and so long as this condition remains unfulfilled every English educated man in this country is selfishly enjoying what should have been shared by him with others.

In 1912, our beloved King-Emperor expressed it as his wish

'that there may be spread over the land a network of schools and colleges from which will

go forth loyal and manly and useful citizens able to hold their own in industries and agriculture and all the vocations in life. And it is my wish too that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled and the cause of education in India will be very close to my heart.'

Next year we are going to celebrate the happy event of the Silver Jubilee of his accession. Shall we not on that occasion gladden him by a message that we have done our best to fulfil the wish which was close to his heart?

The volunteers in the army of the nation recruited for this great war against ignorance can also do social work in various other fields. Alas! in these fields, the harvest generally is great, but the labourers are few! In every sphere of social activity, be it directed towards the relief of starvation and misery, the weaning of the drunkard, the reformation of the criminal, the salvage of *les misérables*, the protection of young girls and fallen women, or the improvement of slum conditions, there is felt not only a shortage of money but a scarcity of earnest workers. Of late, in this country, a reaction has set in, in favour of several unjust and inhuman customs which the conscience of an earlier generation of English-educated people had unreservedly condemned. Sometimes, intellectual dishonesty finds justification for customs which its observers have no moral courage to abrogate. Such reaction and intellectual dishonesty have to be

combated as much as ignorance and illiteracy. For all these purposes, our band of national volunteers will be of great use, provided that they undertake their work not for the sake of money but in a truly religious and apostolic spirit.

One of the objects of this University, as defined in section 3 of its constitution, is to provide for "the dissemination of knowledge." As a University, it is now carrying out this purpose by means of public and extension lectures, conferences, University journal, publication of books and tracts, and similar methods. In course of time, as literacy and a thirst for knowledge increase in the land, it may have not only to extend its activities in these directions but start fresh kinds of activity such as night schools, summer schools, part-time classes; but for the purpose of creating such literacy and thirst for knowledge, it expects its *alumni* to devote their time and attention to this most important part of its functions.

It is already considering whether for better fitting its graduates for the teacher's profession, it should not immediately set up a training college for teachers. Here also, it is handicapped in its efforts by the necessity of having to cut its coat according to its cloth.

One of the main causes why English-educated men have not been able so far to undertake the education and social uplift of the masses has been their neglect of the vernaculars and of speaking and writing in their mother-tongue. It is a tragic fact that most of our English-educated men in the Tamil districts can-

not speak three sentences together in public in their own vernacular. How far the imparting of education through the medium of a foreign language is responsible for the neglect of our vernaculars and what share of the responsibility for such neglect falls on the shoulders of our Universities, it is unnecessary to assess now, but the fact is there. This University, by devoting special attention to the intensive and extensive development of Tamil language and literature, is intending to raise up a class of men who in the words of the late Reverend G. U. Pope, will 'feel in Tamil, think in Tamil and speak in Tamil' and thereby make themselves 'intelligible and useful among the Tamil people.'

The language and culture of the Tamils date back to a remote antiquity. The mythological account of the origin of the Tamil language is that, equally with Sanskrit, it was derived from God Siva Himself.

"இருமொழிக்குக் கன்னு தலார் முதற்காவர்"
"ஆகியிற்றமிழ்தால் அகத்தியம் குணத்திய மாதொரு பாகம்"

Murugan, God Subramanya, the son of Siva, taught it to Sage Agasthya who gave it to the world. The tradition of the first Tamil Sangam associates the names of Siva, Muruga and Agasthya with 546 others as members of that Sangam. According to Mr. P. T. Srinivas Ayyangar and several other scholars, the Tamils were autochthones in India, and their culture was indigenous. Even before the advent of the Aryans into the land, they had developed a characteristic civilization of their own,

and had consolidated themselves into powerful kingdoms. References to the Tamil kings are found in the Mahabharata, in Asoka's inscriptions, and in the writings of Magasthanes and Strabo. Long before the Christian era, the Tamils are proved to have had considerable commercial intercourse with foreign countries such as Rome, Greece, Egypt, Somaliland, Syria, Babylon, Ceylon, Java, China and Japan. The Sumarian civilization was allied to that of the Tamils, and Tamil words are said to be found in the Hebrew and other languages. Rhys Davids says that the Dravidians were the original founders of the alphabet in India. Further archaeological researches and the cultivation of the Sumarian, Hittite, and Malay languages may result in a different conception from what now prevails, of the very origin, development and spread of culture.

Apart from its antiquity, the Tamil language contains a continuous and rich literature; and a critical study of it besides being valuable in itself, as pure intellectual pabulum, as much as the study of any of the classical languages, is necessary for lighting up many of the dark places in South Indian history.

This University has set up a high standard in Tamil for the Intermediate and the B. A. examinations, has started an Honours course in Tamil, has an Oriental section for giving instruction in Tamil and has also got a College for training Pandits in Tamil. Recently, a department of Tamil Research has been set up, and in course of time it will make important contributions to philology, to the study of ancient Tamil works, to epigraphical knowledge, and to the study

of the origin and history of the Tamil language and alphabet. Tamil scholars of the highest eminence are on the teaching staff of this University and their very presence in our midst is a liberal education to our students and an inspiration for the study and development of Tamil. Profound scholars trained on traditional lines are here collaborating with equally profound scholars who are trained in western scientific methods of study and criticism.

This University will not only familiarise its scholars with ancient Tamil literature, but is intending to undertake the publication of new books in Tamil on subjects of modern science, history and philosophy. It has already broken the ice by the publication of a book on modern Logic by Mr. Appalachariar and has advertised a prize for a treatise on Chemistry.

In this country at present the profession of letters is not as attractive as it ought to be so far as the Tamil language is concerned. Widespread ignorance of the masses is not a soil on which the plant of literary productivity can flourish. The only books in the Tamil language which have found a ready sale in the market have been Readers and Text-books which have been recognised by the Text-Book Committee as suitable for introduction in schools or have been prescribed for the Public Examinations. In the absence of a reading public, no books of a serious kind are published and the only vernacular books which are found in an ordinary book-stall selling Tamil books, are some ill-printed and ill-bound volumes of amatory songs, detective tales or of discourses on religion or astrology. The few good books which are occasion-

ally published by scholars like Mahamahopadyaya Dr. Swaminatha Iyer have, for want of a reading public, to be priced so high that it is not within the means the ordinary middle class man to buy. And either for this reason or for some other reason, they remain mostly unsold.

A conscious endeavour must be made to increase the output of useful books written in the Tamil language and it may be expected that the teachers attached to this University and the scholars going out of it, will ere long enrich the Tamil literature with their contributions to the stock of useful books in the language. There is here a wide field in which the more capable of our University graduates can find profitable employment in the future. Some of them can also get absorbed in the profession of Tamil journalism for which, with increased literacy in the land, there will be increased scope.

An essential feature of Tamil literature is its sense of cosmopolitanism. Murugan, the Founder of the Tamil language, is perhaps the most popular deity in South India. He is generally represented with a wife on either side, one, bestowed on him by her father Indra, the king of the gods, and the other, a hunter girl of humble origin, whom he himself wooed and wedded—a lesson in social equality, the significance of which is clear to him who runs. Tamil literature does not anywhere stress those social superiorities which undermine the solidarity of the nation. The list of Sangam poets whose names have come down to us includes the names of persons belonging to all castes and conditions of life. The great Saivite and Vaishnavite saints who were

responsible for the renaissance of Tamil language and culture in the second half of the last millennium and whose soul-melting songs are heard even today in every temple, every home and every street corner in South India, came from all castes and their names are held in great veneration by members of all castes. The contribution of the Jains to Tamil literature has been enormous. Thiruthakka Thevar, the author of the Jivakachinthamani, at once the Odyssey and the Iliad of the Tamil language was a Jain, and the authors of the Naladiyar were Jains. Mussalman and Christian poets have sung in the Tamil language and their names such as those of Masthan Sahib, Constantius Beschi and Vedanayagam are honoured names in Tamil literature. The study and development of such a literature are sure to create a common bond of mutual love and regard among the divided peoples of the Tamil land.

People speak of a national education, sometimes without being clear as to what is meant by the term. If it means that education should first concern itself with the nation's own history, with its contributions to knowledge and culture, with its literature, and with its philosophy, it may well be claimed that this University is imparting such education in the truest sense and is helping to a rejuvenescence of the South Indian people and a return of the South Indian soul to its best traditions.

At the last reading of the Annamalai University Bill, the Hon. Sir Thomas Moir held up the generosity of the noble Founder of this University as an example for others to follow and said :

'Great as his generosity has been, there is no one in this House who supposes for a moment that the flow of benevolence may now cease and that there are no further demands on behalf of the University to which such generosity might not very well be applied.'

The working of the University during the last five years has fully demonstrated the necessity for more funds to enable the University effectively to carry on its avowed objects. For the setting up of a College of Technology, for the starting of a training college, for the organization, on a permanent footing, of the department of Tamil research, for the salvage and publication of ancient Indian works, for the encouragement of books of modern knowledge in Tamil, and for various other purposes, the University is in need of funds without which it is unable to be of maximum benefit to the public at large. Many of the greatest works in Tamil literature owe their origin to the generosity and encouragement of kings, local chiefs or wealthy patrons of learning whose names have been immortalised by the recipients of such generosity and encouragement in their works. What a loss it would have been to the literature of the world if Sadayappa Mudaliyar had not enabled that Poet of Poets, Kamban, to sing his immortal epic, the Ramayana, or if Chandiran Suvarki had not helped Pugalendi, the author of the Nalavenba, to write that elegant poem! In India, the names of kings and emperors have been forgotten but the names of these men and the names of other great patrons of learning such as Pekan, Pari, Kari, Adikan, Nannan, Thittan are remembered. Who can doubt the assertion that their names will live so long as the Tamil language

and literature are not forgotten? Few kinds of patriotic service to the Tamil land can be conceived which are of greater value than liberal financial assistance given at this juncture to this University. Many wealthy members of the charitable community to which the Founder of this University belongs are running Tamil or Sanskrit Patasalas in various places. It would be a worthy object of charity for them to found scholarships and hostels, for the advanced education in this University, of the boys taught in their Patasalas, and to emulate the example of the Founder in making this University a success. The famous mutts in South India have always been centres of great classical and religious learning and have materially aided in disseminating knowledge and religion. The ascetics who have presided over these mutts have often been men of extraordinary piety and learning, and as noted for their charitable disposition as for their piety and learning. Several of them have themselves been poets. Isana Desikar *alias* Swaminatha Desikar of the Thiruvavaduthurai Mutt was the author of Ilakkana Kothu; Kumaraguruparaswamigal of the Dharmapuram Mutt was the author of Nithinerivilakkam, Mathurai Kalambakam, Kasi Kalambakam and other works; and Sivapragasa Swamigal of the Thirumangalam Veera Saiva Mutt was the author of well-known works like Nanneri and Prabulinga Leelai. This University now represents the soul of Tamil literature and culture. May we not hope that our matathipathis will send their disciples for study to the Oriental section of this University and that they will enrich

this University as well as immortalise themselves by founding a few chairs for the encouragement of Tamil research and of the study of the South Indian systems of philosophy?

Graduates of the year,

I congratulate you most heartily on the degrees and diplomas you have received. I congratulate such of you as have received medals or prizes on the distinctions obtained by you. I know you have all passed a very arduous test both from the point of view of the number of subjects studied and the severity of the examinations undergone by you. The very fewness of your numbers has tended to raise the standard of your test.

Do not treat the degrees and distinctions obtained by you as the termination of your studentship, but treat them as the beginning thereof. Though the life of a Hindu of old was divided into four stages of which the first was that of a student and the second that of a house-holder, it did not mean that his studies ended when he became a house-holder; it only meant that his studies under a teacher ended and that thereafter he was to study by himself. The preceptor in the Taittiriya Upanishad exhorts his disciple at the end of his discipleship, to continue his self-studies even afterwards. 'Suādyūyān māpramadaha.' During your college days your curiosity was cramped by the dread of examinations. Now that you are free from it, you are no longer restricted in your choice, and are at liberty to develop your own tastes and interests. The more you learn, the more you will discover you have yet to learn, and the greater will be your desire to learn. The deeper you dig

the sand spring, the more profuse is the water that flows out.

‘தொட்டனைத் தூறும் மணற்கேணி.’

By all means, earn money and become rich, but at the same time also collect the treasure which no thief approacheth, neither moth corrupteth. Lord Derby, the grand-father of our worthy Chancellor, was for more than a quarter of a century in the busy turmoil of politics, and was thrice Prime Minister of England. But, throughout his life, he cultivated the classical studies of his youth, and in his old age he gave to the world an admirable translation of the Iliad. Follow examples such as his. Always keep in touch with your books; and you will find that there is no more elevating, no more ennobling feeling, than that produced by a life in those elevated regions in which it is permitted to the living to hold high converse with the mighty dead, through the medium of books.

Tamil poets constantly warn us that learning by itself is sterile unless combined with a power of lucid exposition. The author of Neethineri Vilakkam asks, what is the use of learning without the power of expression?

‘உய்த்துணர்ந்தும் சொல்வன்மை பின்றெனின் என்னும்?’

The sacred Kural says that a learned man who cannot expound to others what he has learnt himself is no better than a man who has not learned at all.

‘உளரெனினும் இல்லாரொடப்பர் களனஞ்சிக்
கற்ற செவச் சொல்லாதார்.’

It compares a man possessed of learning without the power of exposition to a beautiful flower without fragrance: “நாராமலாளை” and his knowledge to a burnished sword in the hands of a

eunuch in the midst of war: “பகையகத்துப் பேடிக்கைபொள்வான்.” In the chapter on the power of speech, while dealing with the duties of king's ministers, it sets forth the characteristics and advantages of true eloquence, which it describes as speech which confirms friends in their friendship and fascinates enemies, inducing them to desire friendship.

‘சேட்டார்ப் பிணிக்கும் தகையடய்க் கேளாகும்
வேட்ப மொழிவதாம் சொல்.’

When speaking, a man should look to the nature of the audience: “நிறைந்த சொல்லுத,” “அகையறிந்த ஆராய்த சொல்லுத,” should not use arguments unless he has verified them to be irrefutable:

‘சொல்லுத சொல்லைப் பித்தோசொல், அச்சொல்லை
வெல்லுஞ்சொல் இன்மையந்த.’

and should be brief in his language and clear in his expression: “மன்ற மாசற்ற செல் சொல்லல்.” Who has got the power of speech, is not confused or afraid; no man can defeat him:

‘சொல்லவல்லன், சொல்லின் அஞ்சான், அவனை
இகல்வெல்லல் யாக்கும் அரிது.’

Whether parliamentary government is suitable to this country or not, we have it already and are soon going to have more of it. Now parliamentary government is both in reality and as its name implies, government by talking. It will give advantage to those who can speak well. Apart from parliamentary honours, every one of you, in whatever department of life your lot may be cast, will find that your education shines better and is more useful to your neighbours, if it is combined with a power of persuasive or clear expression. No man can be persuasive or clear unless he possesses a knowledge of facts and is accurate in his statements of them. Mere verbal glory

devoid of sincerity of purpose is also not likely to convince a business-like audience of the modern day. Therefore, cultivate the art of truthful and elegant expression.

It is your duty, sooner or later, to find a job suited to your education and rank in life. I wish you complete success in your attempt at finding the kind of employment you desire and particularly a high post in Government service, if you are after it. You have been educated in a purely residential University, and I do believe that there will be many an employer of graduates who will take the following view of Cardinal Newman:

‘If I had to choose between a so-called University which dispensed with residence and tutorial superintendence and gave its degrees to any person who passed an examination in a wide range of subjects and a University which had no professors or examinations at all, but merely brought a number of young men together for three or four years and then sent them away as the University of Oxford is said to have done some sixty years since,—if I were asked which sent out men the more fitted for their secular duties, which produced better public men, men of the world.....I have no hesitation in giving the preference to the University which did nothing.”

You need not therefore despair of finding suitable employment. Should you unfortunately not find such employment, do not be afraid of taking up *any* honest work that is available. Have confidence in yourself, but do not over-rate your importance. There is no honest work which is too low or too undignified for a graduate, who values self-help more than being a burden on others—even his parents, to accept. ‘All work,’ wrote Carlyle, ‘is sacred.....In all true work, were it but hand labour, there is some-

thing of divineness.' Honour and shame from no condition rise. Act well your part, there all the honour lies.

'The rank is but the guinea stamp,
The man is the gowd for a' that.'

In searching for a job, never think only of its *security*. A person who calculates and always thinks of security and of a distant future is most often not likely to succeed at all. All fair and good things in this world are for the brave, the persons who dare and do, not for the cold calculating cowards. The disappearance of what the Hartog Committee called the 'lure of Government service' need not make you unhappy. The people who want safe official positions brand themselves as 'lacking in a spirit of adventure.' They are afraid of perilous seas and feel no longing for fairie lands forlorn. In the spacious days to come, there will be much wider chances of great achievement outside the ranks of Government service than within. Therefore be of good cheer, go forth, quit ye like men, be strong.

In all your actions and doings, never attempt anything which is mean. Always play the game. Let the law of square deal be your constant motto in life. A tree is judged by its fruit; this University is an infant tree. Even if one of its fruits should turn out to be rotten or bitter, it would reflect badly on the good name and future usefulness of the University. Always remember your promise made to-day that in your daily life and conversation, you will conduct yourselves as becomes members of this University. This University expects you to be ever truthful in word and deed, to reverence your elders, to be kind to all beings.

'Some will hate thee, some will love thee,
Some will flatter, some will slight,
Cease from man and look above thee,
Trust in God and do the Right.'

Although you should not neglect your prosaic and inevitable duty of earning your livelihood, do not forget that after all livelihood is not 'life.' "Is not the life more than meat, and the body than raiment?" There are greater things in heaven and earth than are dreamt of in a purely epigastric philosophy. As Browning says:

'To man propose this test
Thy body at its best
How far can that project thy soul on
its lone way.'

In India, an old age is passing away and a new one is coming into being which is full of uncertainty. The very foundations of society seem to be crumbling before our eyes. What social and economic changes are hidden in the womb of the future we know not; but no one can fail to see that everywhere there is restlessness, a new hope, a new promise of life. If there was ever a time when it was necessary to remember that service and co-operation are the life of the universe and that selfishness and competition are its death, it is now. Let us not lose sight of this fundamental Law. God is love; as Tirumoolar says, it is the ignorant that think that love and God are different.

'அன்புக்குவமு மின்னென்பாநிலரார்.'

The world is based on love and there is more of affection than dislike between man and man, community and community and race and race. But in this world, dislike is more active and manifest than affection. It is your duty to reverse this order, to kill mutual suspicion and to

bring about peace and good-will among men. Then and then only shall we be able to reach the inevitable goal of a determined, understanding and harmonious nation.

One common reproach against the system of education given in the schools and colleges in India is that there is absence of any religious background for it. Though the members of this University are not taught religion as such, most of them cannot fail to be affected by the spiritual atmosphere and the religious traditions attached to this holy town. Chidambaram, according to South Indian mythology, is the Moolasthanam, the exact centre of the universe. Here, Patanjali, the very incarnation of the all-knowing Adishesha, and the Founder of the Yoga system, yearned for that beatific vision of God without which all knowledge and all austerity are naught.

'That mind and soul according well,
May make one music as before,
But vaster.'

To him and to Vyagrapathar, another Rishi, the All-Pervading Lord of the Universe, who has "fixed us amidst this dance of plastic circumstance" manifested Himself here as the dancing Nataraja exhibiting in his dance the majesty, the beauty and the harmony of all life, of the whole field of cosmic activity. Here the great Tamil saint Manikkavasagar (the author of the Tiruvagasam) gave gift of speech to the dumb daughter of the Chola king, defeated the Buddhists in disquisition and established Hinduism, and gave out many of his immortal hymns. Here, Nambi Andar Nambi rescued the Thevaram songs from dust and white ants, arranged them into sections and preserved them for a grateful posterity. Here, Sekkilar, the author of the Periapuranam, was inspired by the Lord of the Sabha Himself, with the opening words of that great poem,—

'உலகெலா முன்றோதந் கரியவன்'

compiled it, sang it in the presence of admiring crowds headed by the king

Anabhaya Chola himself and obtained the title of "தென்டளிசீப் பரவுவார்" (the describer of the greatness of saints). Here again, the great saint Umapathi Sivachariyar, one of the four Santana Kuravars of Saivism, the author of Sivapragasam (a commentary on the Sivagnana Botham) and other works, lived, moved and had his being. Last but not the least, it was here that the Adi-Dravida, Nandanar, was, on account of his piety and devotion, transformed into a Brahmin and received his canonisation as a true Saivite saint. To the Tamil scholar and to the Saivite Hindu, no other place is more fragrant with sacred memories, no other place is holier, no other place is more capable of purifying and elevating than this. To the perplexed soul tossed hither and thither in the sea of confusion, this Thillai Sthalam waves its inviting hand promising eternal peace and happiness:

'அதுவோ இதுவோவென் றலைந்தும் பேயனைத்
கதிரடுவெனென்று வகைபுரியாததும் இதுதானே
தில்லைத் தலம்.'

Nor is this place sacred to the Saivite Hindu alone. As if to prove that all sects are one, there is situated within the precincts of the Siva temple here, a famous shrine dedicated to Vishnu commemorated in their hymns by Thirumangai Alwar and Kulasekara Alwar, in which worship was set up by no less a person than Vedanta Desikar himself. Educated in such an atmosphere and amidst such surroundings, by a body of able and self-sacrificing teachers actuated by the highest enthusiasm, under the guidance of a learned Vice-Chancellor who is the very embodiment of those qualities of dignity, courtesy and competency which a good University is intended to foster, you are sure to acquit yourselves creditably in the battle of life and unto this behalf, you have the best wishes of the University and all who are connected with it. May truth, honour and success follow your foot-steps!

the Secondary Schools. From time to time, it has recommended to the Managers of Schools the adoption of certain definite schemes of pay, Provident Fund, Pension and Death Relief Fund for the teachers working in their schools, as also free education to the teachers' dependents.

From the very beginning modern Indian education has been exclusively literary and a stepping stone to the Public Services and people have come to regard it only as a gateway to the learned professions. With us education is, therefore, preparation for the intellectual occupations and nothing else. So much so that we cannot, in any case, conceive of education as fitting our young men to the practical and useful vocations of life. This state of affairs has lent a false sense of superiority and dignity to the learned professions. It has also engendered in our young men an aversion to manual labour and physical exertion of any sort. Occupations requiring these have come to be thoroughly looked down upon by the public, the parents and also the pupils.

A remedy, which is frequently suggested to cure this evil, is to give an industrial or agricultural bias to our school curriculum or to start separate technical schools. However, so long as the attitude of the people at large is not changed, no practical results are ever likely to be achieved. Even though the learned professions are so very crowded and there is so much competition due to unemployment, parents are unwilling to send their children to such vocational institutions. To quote only a local instance, the East Khandesh District Local Board sanctioned, some time ago, a scheme for founding a technical school at Jalgaon; but the scheme could not be given effect to for no other

reason than that there were not enough students to take advantage of the institution! It would seem, therefore, that even low-paid clerical posts are still preferred to well remunerated manual work. What is necessary, therefore, is a widespread propaganda to educate the parents and bring about a change in their attitude towards the useful and practical arts, unless of course one is prepared to wait till one reaches the giddy limits of unemployment, which, it would seem, has not still been done, and which would perhaps bring in the required change in the attitude of the people! In a land where the names of examinations and diplomas are hallowed, the institution of such examinations and diplomas in the several technical courses may prove to be useful. Making compulsory at the School Leaving Examination some subjects requiring manual labour may also help, to some extent, to remove among the pupils this prejudice against physical exertion and make them realise the true dignity of labour.

Two things, at the present day, dominate our Secondary Schools. These are the Matriculation Examination and the teaching of English. Every boy who enters the Secondary School has but one objective in view and that is to pass the Matriculation Examination. Every pupil in our High School standards, irrespective of his natural aptitude, is driven towards this examination which is of little importance to him, unless he wants to enter the University. It is said that only one out of every four students in our High Schools ultimately joins college. Our Secondary Education, therefore, fails to cater for the needs of the other three. The large number of failures at the Matriculation Examination would indicate that there is

something very radically wrong either with the quality of our teaching, the standard of promotions in our lower classes or the kind of pupils we get. But more than these, it is the rigidity of the Matriculation syllabus, failing as it does to provide enough opportunities to a large number of students who have no literary bent of mind, that is responsible for these unfortunate failures. The real problem, in my opinion, is the problem of these unsuccessful candidates, who have nothing to attract in the present syllabus. Year after year, they appear at the Matriculation Examination without prospect of success. There is no suitable outlet for these "Failed Matriculates." It is necessary, therefore, to establish a separate School Leaving Examination, which will have all the prestige of the present Matriculation but which will mark the end of secondary education, a complete unit in itself—a mistress in its own domain, rather than a hand-maid to the University.

Another thing that dominates our secondary schools at the present day is the teaching of English. Even in official Reports secondary schools are referred to as 'schools in which English is taught.' That, indeed, is a true statement of facts. The Divisional Inspector, at his annual visit to the school, inspects mostly the teaching of English and during the time that he completes this, his Deputy Assistant goes through about half a dozen "minor" subjects. Since the Department attaches so much value to the teaching of English, the heads of schools supervise the teaching of this subject alone and allot to it a major portion of the time-table. This attitude towards English is again dutifully accepted, from the Inspector and the headmaster, by the assistant teachers who think that if they can satisfy them with their work

in English, they need not bother themselves much about the teaching of the other subjects! Even when one realizes fully the pre-eminently great position of English as the world language of commerce, as the store-house of the world's best knowledge and literature and as the language of the rulers, one cannot help feeling that the value of English in our secondary schools has been greatly over-emphasised. The result of this has been that our secondary schools seem to exist for the teaching of English alone, to the utter neglect of the other subjects which, in a sense, have a greater educational value than the mere study of a language, however important. And even then, what is the standard of English attained by our pupils at the end of this seven years' teaching of English in our schools? One has only to refer to the Reports of the Examiners in English at the Matriculation, who are never tired of complaining against the inability of most of the candidates to express themselves in correct English. *This* is the standard of efficiency attained by our pupils in the *one* subject which we take special care to teach well! This, to my mind, is another great failure of our secondary school system.

The next thing that strikes us about secondary education in our Presidency is the great paucity of trained teachers among us. Even though we have taken some rapid strides in recent years and are likely to do so even more in the near future (due to the increase in the admissions at the S. T. College, Bombay, to 100 and the provision of 75 more at the newly started Training College at Kolhapur), the proportion of trained teachers in our Presidency is, and is likely to remain, for some time to come, far from being adequate. Only 20% of our

teachers in 1927 were trained, which compares favourably only with Bengal which has almost the same proportion of trained teachers. However, we compare most miserably with provinces like Madras and the Punjab, where the proportion of trained teachers is so high as 78% and 69% respectively. It will be many years before we reach their level, unless it becomes possible to have a Secondary Training College in each of the Divisions of the Presidency.

Graduate teachers, however, form only a small proportion of the teachers in secondary schools. A large bulk of them are non-graduates. Hence no good results can possibly be achieved in our schools till provision is made for the training of these teachers too. The holding of the S. T. C. Examination by the Department is certainly not enough. We should have a training centre for non-graduate teachers in each of the Districts. These can conveniently be attached to the Government Schools and to some of the more efficient private schools, where there is a good number of trained graduate teachers available. The University would also do well to begin to hold, at an early date, the examination for the newly instituted Diploma in Teaching.

This provision for the training of teachers will certainly raise our efficiency and, to some extent, raise our status. But as Mr. Lory once said, "Social status is largely a matter of a man's financial position, or, to put it more baldly, of his pay." Adequate provision should, therefore, be made for the security of their tenure, fixed and decent scales of salaries, Provident Fund and Pension.

But more than the above, it rests with us teachers to raise our own status. Let us realize the dignity, the importance and the great responsibility of the noble calling that we have chosen as our own. Let us respect ourselves before others may do the same. Let us also unite and organise. Let each of us be a member of at least one Teachers' organisation in the country. Our demands would then have a greater sanction behind them. The National Union of Teachers of England and Wales has some 1,20,000 members. Having a sound organisation, they can arrange their own curriculum and even run their own candidates at the Parliamentary elections. The day when instead of a few hundreds only out of the total of 5,000 secondary teachers in the Presidency, a larger number of teachers attends this Conference as accredited delegates from the different constituencies, our claims will have a much greater force and the Government, the University and the managers of schools will learn to pay greater attention to our Resolutions than they do at present.

I have referred to only a few of the many problems of secondary education. I leave the other important problems to the worthy President of this Conference who, I am sure, will do enough justice to them.

Before I conclude, I offer you once more a hearty welcome and hope that you will kindly put up with the small inconveniences which you may feel and the little comforts that you are likely to miss during your stay at this rather out-of-the-way moffussil town.

PRESIDENTIAL ADDRESS.

By PROF. K. R. KANITKAR, M.A., B.Sc.

Poona.

I HAVE to thank you for the honour you have done me in calling me to the Presidential chair of the Conference. But I have to point out that in choosing me you have chosen one who is not directly connected with secondary education for a number of years. I was a teacher in the New English School, Poona, for a couple of years round about the end of the last century and the beginning of the present one, and had spent a few months, before accepting the teachership in the New English School, in the Dapoli Boarding School as a science teacher. I am mentioning this fact as an apology for what may be taken as a possible misunderstanding of the details of secondary education on my part. If, therefore, there be found any discrepancies in my remarks, I am open to correction.

All education is a process which, if properly gone through, enables or ought to enable the recipient to face every problem of life squarely; and this process depends for its success upon the pupils' and teachers' attitude towards it. There may be a few rare instances where an individual can educate himself without the help of a teacher; but, in general, the co-operation of the teacher and the taught is necessary to accomplish the desired end. Every one of you knows that the end and aim of secondary education is to so train a pupil as to enable him to be self-reliant, or rather less and less reliant on the teacher as he moves from standard to standard or form to form, and to propel him out of the secondary education stage as a self-reliant individual, able to carve out his way in whatever further education he wishes to go through or in the walk of life he wishes to take to.

It is from this point of view that I have been looking at secondary education for a number of years, and I must confess that it is not given to the present younger generation to have the good fortune to receive an education of the type which makes for self-reliance.

Another point of view which troubles me most is the question as to whether an average young boy of 17 or 18, when he comes out of the secondary stage, is able to stand comparison with his compeers in other lands, such as England, Germany, France, etc. Everybody knows that an Indian young boy of 17 or 18 does not rise to the height of his equals in other lands. It is this that impelled me, at the encouragement of several friends, to go to Europe for a short period of seven months, to see and examine at close quarters the methods of secondary education in the schools there. I do not claim that I have understood the process of education there fully, but you will permit me to place before you what impressions I have formed about the sort of secondary education which obtains there.

There are two main agencies for imparting secondary education in England. One is the Public Schools and the other is the schools conducted by the County Councils. The secondary schools conducted by the latter agency are, in general, day schools, and their ambition seems to be to imitate the methods of Public Schools and be called as such. It will not be necessary for me, therefore, to deal with these separately; but it will suffice to mention the salient points about the Public Schools. It is to be noted, first, that all Public Schools are private. Secondly, a large majority of them are residential schools,

They are managed each by a Governing Body which is responsible for funds and which makes the appointment of the headmaster. Having chosen him they leave him alone, and give him every sort of help in conducting the school. The appointments of other teachers are made on his advice. He is the supreme authority in the school, and the good name of the school is solely in his making.

Dr. Ziauddin Ahmed, C. I. E., while describing the main features of Public Schools, says in his book called 'Systems of Education':—

"The main feature of the Public Schools in England is not class teaching, which is perhaps inferior to that in the corresponding schools recently established by Local Educational Authorities in England, and decidedly inferior to the class teaching in the corresponding schools in France and Germany. Its main feature is the training imparted in the hostels which are very different from those in Indian schools and colleges where a student pays for his room, makes his own arrangements for meals and provides for his own recreation. On account of these and other causes the Indian students do not develop any love for their rooms, their houses and even their schools. Indian boarding houses, in fact, are hotels rather than hostels.

"*The House-System.* In Public Schools, students are divided into houses under the charge of resident house-masters. The houses are not of equal size, and accommodate from 50 to 100 boys. The resident master of each house makes his own arrangements for meals, games and recreations for the students residing in his house. The school has its own sporting and social clubs in which selected

students from different houses take part. The general organisation of the schools is similar to the organisation of the Cambridge and Oxford Universities, with centralised teaching. Students pay a compounded fee to the house-master who credits the tuition fees and other sundry charges to the account of the school and keeps the rest to himself. He runs the house as his own private concern, and is responsible for its finances.

"The fundamental principle of training in Public Schools is that the boys are left to do everything for themselves. The teachers, while organising the students, keep themselves in the back-ground, and this makes the students feel that they are personally responsible for the good management, for the good name, and the good tone of the house. There exists an invisible force stronger than any formal rules and regulations, whose nature, like sea-sickness, cannot be understood by any one who has not actually felt it. This invisible force, which goes by the name of tradition, is the essence of Public School training. A student takes pleasure in breaking the rule and is inwardly satisfied that he has defied authority; but he never has the courage to break a tradition. The teachers, being themselves brought up in Public Schools, realise the force of traditions, and utilise them for developing the character of the students and maintaining the reputation of the school.

"The Public Schools have lately been severely criticised; their curriculum, their neglect of modern sciences, the insistence on the teaching of religion, and domination of athletics and the exclusive distinction that grows out of it, are all common themes for public criticism. But if the Public Schools are the butt of sharp criticism, that does not

mean that they are losing their old popularity. All places are filled in every Public School, and there is a long waiting list.

"The Public School spirit is gradually filtering into secondary schools conducted by the County Councils and by other agencies and is producing very good results. It is combating very largely the sense of class division and includes '*esprit de corps*' and genuine respect for schools. If England allowed her Public Schools to lose their historic traditions and their distinctive features under the pretence of democratising them, she would lose the most glorious part of her educational system of which she can be justly proud."

To quote Dr. Ziauddin again:—"The English Public School is the fulcrum of the English School System. The power of the Public School is not due to its large numbers or its record for intellectual attainments, but to its reputation for *building character*. From these Public Schools has come the main supply of men who have administered the affairs of England. Their record is an open book, in whose pages may be read the account of the British diplomatic relations, and the services of embassies and consulates. The high honour that is known to exist among the English judiciary may be credited, in no small degree, to the character training given in the Public Schools. These schools have long and uninterrupted traditions, and the most important of them are more than four centuries old"

You will allow me to point out that the whole of the Indian Administration is manned by the English Public School "Boys," and their influence is felt everywhere. Further, I am led to believe that, for a long time to come the Public School training will remain a

guiding element, and if, as Indianisation proceeds, this element is unfortunately lost sight of, it will prove a great loss to our motherland.

In Germany, every education is a Government concern. It is better planned and systematised, but is lacking in the building of character. It has produced, highly trained brains, but the average educated gentleman has not got an aptitude to face emergencies without orders from above. The absence of general training and development of character have been discovered to be serious drawbacks in education by the Germans themselves. Specialisation, without all-round capacity for initiative under emergencies, is the characteristic of German education.

The only criticism of the English Public Schools which I learnt from a headmaster of an important Public School in Berlin, was that it was expensive, and that they, the Germans, are anxious to find a cheap substitute. The headmaster had not only studied the Public School System in England himself, but had taken some of his pupils to England in order to establish a contact between his pupils and those of the particular Public School where he and his pupils spent some time.

About the secondary education in France, I had not had the good fortune of studying it first hand. But in regard to it, Dr. Ziauddin says:—

"Secondary Schools are divided into two classes, *viz.*, *Lycees* and *Colleges*. They differ in origin and administration, but both teach the same syllabus, prepare the candidates for the same examinations, and are staffed with professors of the same qualifications. The Lycees are maintained entirely by the State and charge a high fee. They correspond to

the Public Schools of England, but differ from them in some important respects. The English Public School, besides being well-endowed, is supported by high fees; it is independent in its administration; the head-master makes his own curriculum and practically controls the appointment of the whole staff. The French *Lyceé* has little in the way of endowed funds and is wholly dependent upon the central Government for financial support; the *Proviseur* (head-master) has little freedom for initiative, being almost reduced to the position of a State functionary; the curriculum is standardised for all schools, and little time is given to athletics. The English Public School prides itself on its development of character, the French *Lycee*, on its culture and knowledge.

"The Colleges are maintained either by the Municipalities or by private bodies. They receive Government grants and charge a low fee. They correspond to the new secondary schools established recently by Local Educational Authorities in England. The system of administering the *Lycees*, which are maintained by the State, is very different from that followed either in England or in Germany. Each school has a Committee of Management presided over by the Rector of the University or a person appointed by him. The Prefect (or the District Officer), the Mayor of the town and the judges are *ex-officio* members of the Committee of Management, which also includes representatives of teachers and tutors and two representatives of the parents nominated by the Minister. The State does not undertake an indefinite financial responsibility. The fees paid by the students are credited to the account of the schools, and they also receive a fixed grant which is revised every five years. The

Managing Committee draws up its own budget and is authorised to spend the savings on capital expenditure, or to carry them forward to the next year's budget. The Committee can also spend its savings on the addition of new departments of study.

"Unlike England, the teaching work is separated from disciplinary work in the French Schools. A special officer, called *Surveillant Général* or *Censor*, is appointed to assist the Principal in his supervision work. Teachers are not employed as house-masters either for supervision or for preparation classes. Special officers are engaged for the purpose of supervision; they are either old teachers, or young graduates who are continuing their studies in Universities or other advanced institutions. From what I have seen I do not think the arrangement satisfactory. The supervising staff of a French *Lycee* does not wield the same influence and cannot mould and shape the character of boys in the same manner as the teacher or the house-master of an English Public School."

The main feature of the Public School System is to leave the teacher and the taught together for a period much longer than that required for mere instruction in different subjects. If they can be left together for the whole of the day, so much the better; but where this is not possible, it is worth while trying to see if the pupils can be brought to the school at about 8.30 or 9 in the morning, and dismissed for home at about 6 or 6.30 in the evening. If this is secured, the actual lessons can be given at sufficient intervals, and the sort of enforced spoon-feeding which is inevitable under ordinary circumstances can be avoided. Other advantages of this system are, that the preparation of the lessons can be done under the eye of the teacher and in

surroundings more congenial for intellectual activities. Games, which ought to form an integral part of education, can be pursued with proper spirit under the direct supervision of the teacher. The libraries for boys can be much better used; the pupils are sure to derive much benefit from this, and their angle of vision will be widened. All these and other benefits of education are possible only if the pupils can spend a longer period in the school. Every school boy is interested in games of one kind or another. In the absence of school organisation he tries to satisfy his hunger for games with the co-operation of some of his class-mates. He starts a club or becomes a member of one already started. Such private clubs carry on for some time, but usually, after short existence, they end in quarrels. The attitude of *give and take* is usually absent and the spirit of team-work, which games ought to inculcate, does not get created. It is here that the formation of character ought to get a chance for development. If the teacher begins to take interest in the games of boys and helps them to get over their quarrels, and shows them the way out by making suggestions, and keeps himself in the back-ground, he will have contributed largely towards the formation of their character.

To many of us, it is not clear how games and play-grounds help in the formation of character. Suffice it to say that when on the play-ground the boy shows himself in his true colours. Very few boys will allow you to have any peep into their character when they are assembled in the class room. Before you know them from this point of view, you cannot help them properly, just as a physician cannot prescribe properly unless he has had a chance of examining and diagnos-

ing the patient. I do not mean to suggest that you cannot understand the boy at all in the class room, but it has got to be admitted that in the class room he is not as free as on the play-ground. I am aware that even in the case of ordinary studies it is not easy to supply guidance to the pupils; in spite of the fact that you meet them daily for a number of hours in the class room where you teach them, and examine them, you are not sure that you can suggest proper remedies in the case of pupils backward in studies. Much more difficult must it be with the development of character when one does not get a chance to know them at close quarters.

In the matter of giving guidance in studies, you will permit me to quote my recent experience. I am teaching Physics to a class of about 60 students (Inter. Science). My demonstrators and myself tried our best to know them while giving them instruction and examining them from time to time. But at about the end of the last term when we sat down to analyse their intellectual capacity, and assess the possibility of their going through successfully at the next University Examination, we found that the task was not an easy one. We tried to assess their value under seven or eight headings such as (1) Intelligence, (2) Power of expression, (3) Industry, (4) Carefulness, (5) Handwriting, (6) Spelling, (7) Progress and (8) Being ahead with or behind the class.

Having analysed each and every student from the point of examination, I informed them that the total capacity of each of them was assessed, but that I was not prepared to announce the results in the class publicly, my reason being that my main intention in taking the trouble was to be helpful to them in their future studies, and not to belittle or to

flatter any one of them. It was announced, further, that each of them should see me privately, and have a look at his analysis with a view to correct the estimate where, in his opinion, the assessment, under any particular heading, was wrong. Only two students demurred at the remarks, each under one head. The first contended that he had not had the first class intelligence which I had attributed to him, and that he did not claim anything higher than the second. The other resented his being placed in the third class in intelligence. In the first case I was not prepared to make any change, but in the second I put down 2 with a query after it. After having made my ground sure, I suggested certain remedies, which, I am led to believe, at least some, if not all, are practising. All this I have narrated to indicate that I am conscious of the difficult nature of the problem of giving guidance, even in regard to studies. How much more difficult it will be in the case of training for character, I need not attempt to describe. Further, I am aware that in my class, I was dealing with pupils who were old enough to understand their interest and who were, in a way, "formed." In the case of younger pupils, who are yet in a plastic condition, the task would require even greater caution.

Anyhow, I hope, it is clear that before you can think of helping young minds in forming character, you must have greater opportunities to watch them, which means that you and they must be thrown together every day for a period much longer than that required for instruction. Further, there are a number of difficulties ahead. As soon as the idea of having longer hours in the school is mentioned, parents who are new to it are not likely to sympathise with you. Of course, I

am taking for granted that you are prepared to try any expedient which will secure for you the chance of moulding the character of your pupils. Provision for the supply of the mid-day meals is likely to frighten many. In some cases, at least, you can induce the managers to provide a dining hall; in some cases you yourselves are the managers and to that extent this part of the difficulty can be bridged over. The existence of the caste system is a tremendous difficulty, but with skilful handling, you can get over it. In short, a large amount of propaganda on your part is necessary if you are convinced that our motherland is in want of men of character. Residential schools of a moderate size can do a lot in this direction.

The difficulties mentioned above need not deter us. Times are changing fast and the innumerable small features that militate against the development of '*esprit de corps*' are fast disappearing. I have been living in Poona for the last forty years and I can tell you how the student world there is fast changing, in many respects for the better. Take the case of mess clubs in the colleges. There was a time when a Brahmin would not sit and dine with a Non-Brahmin and insisted on wearing a special cloth at the time of meals. Go to the club to-day and you find a vast change. You can hardly find any distinction among the members. Look at the head-dress of a modern college-going student and compare it with the wheel-like turban worn by the students of the old days of the Deccan College. It was replaced by the *Rumal*, which, in turn, was displaced by the cap, and now you find heads without any head-dress. In the place of the head-dress you find cropped hair. There was a time when the head was coiffured so as to hold

the caste system in the fore-front. A Brahmin lad wore a long pig-tail on the crown of the head. This was surrounded by a border of cropped hair as a protection, called *sanjab*. This latter was shewn to advantage by the weekly clean shave of the remaining area. Such a head indicated a Brahmin. Other castes also had special cuts with or without the central pig-tail. All this is now gone. Look at the change in the under-wear or the covering for the lower part of the body. A Deccani Brahmin would make a start from the left in his wearing of the dhoti, while a Gujrathi would do the reverse. The one was the virtual, erect and laterally-inverted image of the other in a looking glass. A Maratha by caste would tuck up a corner of his cloth at the back, while a Brahmin would have a well-folded plait in its place. All this is replaced now by loose 'payajamas' coming from Sind.

I have troubled you with the citation of these examples which are an indication, in my opinion, that we are trying to evolve a common dress, which, in the end, may help to build up a common ideal of life. They will help you in engendering comradeship and the spirit of team-work in the younger generation.

The U. T. C. has also played a creditable part in this matter. It has infused a sense of tidiness and smartness; it has inculcated a sense of discipline; it has obliterated the caste system to a certain extent. In politics, communalism has played a havoc to the detriment of the all-round progress in the development of the true national spirit. But, in the colleges, communalism is on the wane. The future recruits to the teachers' cadre in secondary schools will be drawn from these young men who despise the distinctions of caste and creed, who are fired with the spirit of service

of the motherland, and who therefore will be largely useful in introducing a new atmosphere into the secondary schools.

Another circumstance which bespeaks of encouragement is that many parents have discovered that mass education of the present type is not of much use. Big schools, with the invisible and unapproachable head shut up somewhere in a small room pouring over piles of correspondence and meticulously checking bills, is not a place for education, which requires personal contact. They are prepared to pay higher fees if they are convinced that their wards receive personal attention. To such parents, the new type of school will be an agreeable welcome. Further there are guardians and parents who, on account of the nature of their work, cannot stick to one place for a long period. These gentlemen are naturally on the look-out for residential schools where they can fix up their wards at a cost not beyond their means. There are a few residential schools of this type in existence already, but they are found to be rather costly. I have visited till now a large number of schools, and I can confidently say that many of them can be turned into residential schools under the guidance of a wise head. The times are ripe for a change—for opening new residential schools and for changing the existing ones into what may be called semi-residential schools.

The country wants young men of character.

The parents and guardians want better education which will infuse initiative in the pupils.

The Educational Department, it may be said confidently, will hail with delight a new type of school. It is now left for you to take advantage of the circumstances, and make an attempt and conduct schools on modern lines.

I am conscious that some of you are likely to say that my reading of the situation is not correct, to say the least. What parents want most is Industrial and Technical Education, and education for character is never demanded by them. This is not the place to indicate what place Industrial and Technical Education occupies in the general structure of education, and what relation it bears to general education. You will permit me to mention that I have been connected with the question of this sort of education from 1921, and I may tell you that education for character is also necessary for one who spends one's time in acquiring technical knowledge.

There are likely to be other objections, but I need not anticipate them. I would, therefore, earnestly urge the consideration of this question on you and leave it at that, since I am confident that you will try your best to do the needful.

A perusal of the proceedings of some of your Conferences shows that you are an influential body, and that the resolutions made by you had had very good effect on the people concerned. For instance, your criticism of the first draft of the Matriculation syllabus as drawn by the Academic Council produced changes, which were advocated by this Conference. The Presidential Address of the last session of the Conference has practically ventilated all the grievances in the matter of Secondary Education. As I said at the start, being not directly connected with Secondary Education for a long time, I do not feel confident in dealing with them. However, a few of them deserve to be mentioned once more. The provision of the training of teachers and keeping them in touch, from time to time, with the up-to-date developments in the methods of education is a dire necessity. By the opening of one more Training College at Kolhapur the need has been partly met; but I do not know what provision there is to con-

duct refresher courses in different subjects, from year to year. These courses have to be arranged at at least five or six different centres, so as to make it possible for teachers to take advantage of them. Attendance at these courses, at least once in every three years, may be made compulsory. It is but necessary to mention in this connection that the Bombay University has recently made provision for a Diploma in Education which can be taken by under-graduate teachers. The existing colleges are free to make suitable provision for the teaching of the prescribed course, and it will not be out of place, if you urge on these colleges the necessity of making such provision as soon as the prescribed syllabus sees the light of day.

The next in importance, from the point of view of improvement in education, is the establishment of educational museums. This impersonal, silent teacher goes a long way in imparting education alike to the pupils, the teachers and the public at large. This improves the tone of instruction without creating inter-school jealousies. Establishment of such museums at important centres is a matter already overdue.

Before I conclude, I would place before you a matter in regard to which your help is likely to be appreciated by the University authorities. You are interested in the results of the Matriculation Examination from year to year, not merely from the point of view of local interest, but from the point of view of the interest of the rising generation. The proper and correct assessment of the Matriculation papers is a matter in which you are vitally interested. I do not suggest that the University authorities are not trying their best to remove obstacles in the way, but I am sure that they will be glad to receive suggestions in regard to the improvement of the present machinery so as to make it a model.

Ladies and gentlemen, I have finished, and before I resume my seat, I have once again to give expression to my thanks to you for your kindness in allowing me to draw upon your patient hearing.

ALL-COORG TEACHERS' CONFERENCE.

PRESIDENTIAL ADDRESS

By PROF. C. R. NARAYAN RAO, M.A.

Bangalore.

I LIKE all those ladies and gentlemen who praise me. I am prepared to discuss my professional problems with any one who can understand them, and I shall be grateful for constructive suggestions. But I always resist destructive criticisms. I should like to select two of these criticisms, which are repeatedly made, for a dispassionate examination, and I want your assistance in doing so. They refer to (1) the fall in the standards of education and (2) our inability to develop the character of pupils. We are blamed for these two failures. I shall come to them presently.

It seems to me that the principal reason why education is more readily chosen for public criticism than, say, a mathematical problem, is not so much due to the recognition of the greater importance of the former to the society than the latter, but because people are generally afraid of symbols, formulae and equations. The only way to obtain some measure of relief from public attention and secure peace and leisure for attending to our work is to clothe the educational problems also with understandable symbols, define them in mathematical formulae, and then proceed to talk to the public in terms of irrational numbers. The teachers themselves make no effort to defend the studies which they direct. Instead of the teachers giving guidance to public opinion, they have permitted themselves to be led by lawyers and politicians. The teachers are willing to grant anything that is demanded of them, and are ready to abolish any subject that may appear distasteful to the educational

critics, and if they follow their present policy of complying with the demands of the public, they will only succeed in producing illiterate citizens. The public are opposed at present to every form of culture upon the simple ground that it will be of no use to the boys at school in their future career. It seems to me that he, who has an eye on his future career, has no place in the schools, which cannot abandon their chief function, *vis.*, to provide the foundation of true education, which is synonymous with discipline and the training of the faculties. I believe that a perfectly well balanced mind can be turned upon any human enterprise with success; but the education which aims, from the beginning, to train only one of the faculties, is not likely to survive a single failure. A perfect and liberal education aims at something higher than "career." It attempts to produce happiness and intelligence.

I know that there are still very many insanitary schools, and there are many ill-nourished and defective children; but we must remember that the standard we apply to these matters is different from that which the previous generation employed. With the co-operation of the medical profession and of the authorities, the average health of the children is steadily increasing, and more suitable buildings are provided. There are still blemishes; but let us not look at them through magnifying glasses; they need not, however, prevent us from advancing all the time. The impatient critics forget that the education that we practise at present is the newest of the arts and sciences. Education

as understood in India half a century ago, was concerned with a few people naturally gifted to pursue learning; but the task of transforming a heterogeneous population into a homogeneous enlightened nation, each member of which is to be trained for co-operation and common action, by education in common ideals and purposes, is a comparatively new idea of the functions of the teachers. Such a task may be possible in America or Japan, on account of the peculiar situation of these countries, and what the special circumstances justify, need not necessarily be an ideal to be followed everywhere and always. This brings us to the first criticism levelled against us.

Take any class in the high school or middle school. There are about 40 to 50 pupils with a wide variation in their age. They come from homes which differ still more widely as regards their atmosphere and conditions of life. We are told that the country has awakened, and is now anxious to profit by education. Really what the country has awakened for, is to get more appointments in Government service; and as Government has prescribed certain educational qualifications for employment, the people are flocking to the schools. The moment Government withdraws these qualifications, we may be certain that we shall speedily lose our appointments. Apart from this, we are dealing with two hard facts. One of these relates to the gradual addition of subjects to the curriculum, with an increasing tendency to stiffen the courses. The second is that a larger number of children who do not possess the necessary predisposition for learning are seeking admission in great numbers. We have to deal with a room-ful of pupils possessing widely different capacities to

profit from our instruction, and to a large majority of them learning must be both foreign and distasteful. We know that boys and girls inherit family traditions and take easily to the occupations of the parents. Children coming from homes which have a continuous record of learning may be expected to possess the equipment in a reasonable measure to profit from school instruction. It is obvious that others, who do not have similar advantages, cannot be expected to keep pace with those more favourably endowed. We are in a dilemma. It is true that we are never blessed with an ideal class where children are uniformly of the same high level of intelligence and application. But we were never prepared to face a group of boys and girls whose intellect is more uneven than the physical features of our country. Do we realise what we are asked to do? We are called upon, within the space of six or eight years in which the boys remain in the schools, to elevate their low-lying intellects to the heights to which others possess the power of attaining. Our attempts to do so will be successful, provided the low-lying lands have an innate tendency to rise. In the absence of such inborn capacity for elevation, our efforts are bound to fail. There is another way of levelling the country. If we do not foster the growth of the elevated ground to attain the heights to which it can rise, then a uniform plane surface is produced. In our struggles in this manifestly impossible task, we quarrel with our tools, *vis.*, the curriculum of studies. We change it, add and subtract, all the while forgetting that it is dead and it can derive power only from the human mind. We know that the faculties of the children who sit on the forms in our schools, differ in number and in their power to profit from instruction. But we do not have different tools

to deal with them, and, through ages, we have relied on the efficacy of a single uniform instrument for chiselling and fashioning the minds of children. We are in a difficult quandary.

Thirty years ago, we never heard of the criticisms about education with which we are confronted to-day. The classes were restricted in numbers, and the children who attended possessed a fairly uniform type of mind. The results of education were fairly satisfactory and nobody bothered about it. This picture is now altered. A large percentage of boys who attend the present day schools cannot profit from the old type of instruction and the introduction of new elements in our class rooms has only served to break the educational link with the past, and we have had no time to prepare a programme of work for the unforeseen contingency. The awakening of the masses to grasp the political power and to elevate in the social scale through education, as speedily as possible, has produced a welter of confusion for the teacher. He has not been able to analyse the different factors in the situation which he is suddenly called upon to deal with. The public is more impatient than sympathetic. The leaders of thought, who are also our critics, expect quick results, and in their anxiety to gain them, they suggest all manner of educational reforms which we quietly accept. In Conferences such as we have convened, we ought to discuss such vital problems and prepare a memorandum of our considered views for the benefit of those who talk about education. We ought to be able to tell those who expect us to produce startling results, that we are neither builders nor architects, but only gardeners. We cannot make minds. We cannot create faculties where none exist.

These are the gifts of parents and homes. Education and teachers can only nurture and provide a favourable environment for the growth of such faculties as exist already. All the teachers in the world and all the education in the books of the world's library cannot create new minds, nor reverse the laws of Nature. Give us promising minds, with latent faculties; we will polish the former, and assist the latter to attain the heights of self-expression which they are capable of reaching. If the gardener is not given carefully selected seed, can we expect him to grow grapes on thistles, or to raise oaks from the mustard seed? Education is not a transmuting agent. At best it can provide rich manure, good exposure, more room by careful weeding, but the growth of the plant must come from the power inherent in the seed itself. Our curriculum is the fertiliser; the apparatus we use is the exposure to sun-shine; our own training and knowledge is the weeding agent. But if the capacity for profiting is absent, the combined efforts of all these forces must be in vain.

The gardening operations which we conduct in the class rooms are periodically tested; we all know what happens if our results are not up to expectations. If they are unsatisfactory, as they are bound to be in the nature of things, then public opinion is stirred. Committees are appointed. Reports are written. Recommendations are made to cut down subjects, or to prescribe easier portions of such as are to be retained. The examiners are accused of setting up high standards. Easier question papers are recommended to be set. Marks are more liberally to be awarded. If we translate these recommendations into the language of the gardener, we are asked to apply less manure, to restrict the ex-

posure to sun-shine, to give sterilised water, and not to prune the weeds at all. The result will surely be not to encourage the growth of the weak plants, but to stifle that of the healthy ones also. This is the sort of education that is going on in India at present. There is no remedy for this. The unsettled state of affairs is inevitable in periods of transition. The society is undergoing a great change. Education is only an aspect of social life. It is caught up in this critical phase. To me it seems that it will take nearly three generations before a settled order can be reached. Till then criticisms from unsympathetic observers are bound to come, but they should not dishearten us.

I now come to the second criticism, *viz.*, that modern education does not aim at producing "character." Few critics pause to reflect what exactly is meant by this term. To my mind it is a sum-total of these qualities—"truthfulness, honesty, sincerity, vitality, courage, heroism, sympathy, love, generosity, intelligence, industry, fairness, justice, discipline, moderation, excellence of moral conduct, charity, manners, politeness, obedience and respectfulness"—and the list can be multiplied. I am not quite sure whether those who disparage the results of modern education are aware that the list is really so tall; but it is certain that they refer to one or two of the more prominent items. In discussing this function of education, *viz.*, the inculcation of a worthy character, two things have to be borne in mind. Firstly, that in the composition of the body and mind of even the Archbishop of Canterbury there is a strong tincture of the animal. Ages of education and religious training have not enabled us to get the better of it. When things are going on smoothly and comfortably with us, our

"character" is safe; but when they go wrongly, our worst passions are aroused. The second thing we have to remember is that the pupils remain only for a few hours under the watchful care of the teacher and for the remainder of the day, they are under the influence of the street and the home, each of which must affect them. Character building is the result of a continuous co-operative effort; the school and the home have to fortify where the street destroys. Knowledge is a great stabilising agent; in one particular aspect of character building, especially in regard to morals, about which the critic is apt to be most severe, the provision made in the schools for its formation is defective. I refer by "character" to the conventional type of morality. As for every other quality, the training imparted in the schools may reasonably be supposed to foster and emphasise it. Because a strictly intellectual training has not, according to the critics, succeeded in strengthening the moral sense of the children, they suggest the introduction of moral and religious instruction. If, in the judgment of these advocates of moral instruction, the purely academic subjects have succeeded in making all the children intellectually great, then there is surely ground for them to suppose that moral and religious instruction will also make all the children uniformly sound in morality and religion. If it were so, our society must now be ideal. I shall confine my attention only to the moral conduct, for it touches our curriculum of studies immediately, and, as, for most people, religion is both illusive and difficult to grasp, I shall not allude to it.

If we analyse the causes of the human unhappiness, they will resolve themselves under three heads, *viz.*, ill-health, poverty

and unsatisfactory sex-life. It seems to me that through a well articulated scheme of education, all of these could be made to become rare. Good health would become universal and even old age could be postponed. If instruction in general physiology and personal hygiene in our studies should be more widely adopted, it would surely produce enough municipal sense in our future generation to secure health and longevity. The Industrial Revolution is the main cause of poverty whose incidence could be diminished by a satisfactory adjustment of labour and capital. This is possible of accomplishment by a more rational system of teaching economics, commerce and exchange. Sympathy would lead us to remove poverty; intelligence would show us the way; and courage would lead us to adopt it. The sex-life of most people is, at present, unsatisfactory, partly due to want of intelligence and partly due to persecution by the ecclesiastical authorities. A generation of boys and girls taught without irrational sex-fears would soon end this state of affairs. Have we made provision for the latter? If we have not, how can we accept the responsibility for training moral character?

No one can approach the problem of sex without considerable shivering. This is due to our old women of both sexes. It is also partly due to the teachings of the church and partly to society which regards that any reference to this topic is vulgar. In theory you admit—everybody admits—that the child should grow up to be free and fearless; but yet, where the knowledge of the subject of sex is concerned, you and everybody else would gladly impose restraints. If the principles of education are devised for the preparation of children for life, then obviously it is senseless to exclude sex knowledge from them, for sex forms the greater part of the programme of life. Religion is not the appro-

priate method of approach, for it has surrounded it with superstition, convention, fear, mystery and abhorrence. An elementary knowledge of biology is indispensable for a correct appreciation of the functions of sex. The criticism that a premature knowledge might lead to experimentation is senseless, for such a criticism is equally applicable to every form of knowledge. Ignorance is the cause of all the present-day evil. I want to propose to you two questions. Is there or is there not sexual curiosity among the boys and girls attending our schools? Is it or is it not desirable and safe to satisfy this curiosity? I know that it is difficult to give straight answers to these questions, surrounded as we are by semi-enlightened societies, still governed by sentiments and illogicalities. We want a clean and wholesome sex-life. And we can have it only through sane instruction. Remember that if we parents and teachers fight shy of the subject, our children will learn all about it from the streets and the servants. To me it seems that the subject can be treated even in a mixed class of pupils whose average age may be 18 or 19, just as we would treat a problem in mathematics. The first requisite for handling it easily and without shame is a competent scientific knowledge of the subject on the part of the teacher. The second requisite is to make the subject impersonal and strictly scientific. If in the Chemistry class, we permit the pupils to ask questions, there is no reason for preventing them from putting questions when a lesson on sex is progressing. They may arise out of a genuine desire to understand clearly any point which we may not have explained satisfactorily. Let us remember that *curiosity* is the basis of scientific instruction. By stifling it, we run it underground. It is apt to breed mischief there. I am aware that in the course of instructing the subject, pupils may be disposed to ask endless questions,

every one of which, so far as I am aware, can be answered rationally and to the fullest satisfaction of the children. My own impression is that if anything is hidden, the tendency of the young people is to come by it stealthily. Stealth is associated with fear. Fear is the parent of falsehood. Falsehood ruins all our educational efforts. How can we build on such shifting sands? How can we be accused of not shaping the character of boys and girls, when the very means of stabilising it is out of our reach? We have accepted a handicap. But when we do not reach the goal in time, we and our umpires forget the handicap. Education cannot progress under restraints and handicaps. The teachers cannot fulfil their duties under limitations and stupid conventions. They must have absolute freedom. They must be at liberty to frame their own curriculum.

If you, as teachers of schools in Coorg, were given the option to draw up your own programme of studies for your pupils, would you copy the syllabus of urban schools? I would not. Your country is peculiarly situated and offers the greatest scope for developing the rural sciences, so essential for the main industry of the people, *viz.*, agriculture. Nature study in the elementary schools, general principles of biology in the middle school stage and a higher course in zoology, botany and geology in the secondary schools should find a conspicuous place in the scheme of scientific instruction for our boys and girls. We suffer from a dull monotony. Education is not related to the realities of life. A large bulk of your pupils will drop at the elementary, middle and high school stages. Does the education imparted to them help them in after-life? Education that is not regional and is not actually connected with the occupations

of the people must be unreal, and the public money that is expended in the promotion of such education is a waste.

We need not go far afield in search of material for our nature study lessons. The country is a splendid museum. Let us begin with what we get in the school compound. Let us start our study with pond life. Let the pupils in the first instance, make a list of animals found in the rain pools and the plants that grow near the water margin. Then let them proceed to search the bush; make a catalogue of animals; next look for specimens hiding under stones, in burrows, and underground. Then they ought to note the appearance of fresh animals in their premises during the rainy season, and also observe their disappearance during the hot weather. A few animals make the class rooms their home. Let the pupils make a catalogue. If all this is successfully done, we have material for important lessons for a full four-year course. Any animal in which the pupils may be interested may be selected for studying its life history. Pupils may be encouraged to make sketches of all the animals they have observed, to write notes on their mode of occurrence, their colour and form, their adaptation to special modes of existence, their enemies, their feeding and breeding habits and their larval life. From the beginning, the pupils ought to be encouraged to maintain a diary of their observations. Opportunities for extending their observations of animals and plants in the neighbourhood of their own residences should be fully utilised. School excursions and observations in the field ought to form a definite course of the middle school stage. Greater accuracy of expression and exactness of observations and notes-taking should be insisted upon. The pupils will be introduced to differentiate

animals as useful or harmful in their relation to the health and the occupational activities of man. They ought to be introduced to the system of classifying animals and plants firstly on an empirical basis and gradually they should be taken to the more scientific way of classifying them. The extent and significance of modifications of animals and their behaviour in their natural haunts and in the class room aquarium and terrarium should form part of their systematic course. In the high schools a definite biological course of studies with application of such knowledge to agriculture, forestry, medicine, and secondary occupations such as sericulture and apiculture should receive a fuller and more detailed treatment, so that when the pupils leave the secondary schools, their scientific studies may be of some use to them in their later occupations. There is hardly any subject which will delight and instruct the pupils more than biology; I cannot conceive of a study which can ennoble our minds, discipline our faculties, widen our outlook and can be pursued throughout our life more than the observational sciences; and in a place like Coorg its importance for enriching the wealth of the country can hardly be over-estimated. Your schools ought to acquire a distinct regional character. Your education should have a definite practical end in view. It must be intimately related to the leading occupations of the people and to the resources of the country.

At a Conference such as we have convened, in addition to the usual routine programme we are going to discuss, it appears to me necessary, that some time may be usefully devoted to the consideration of certain professional problems. For instance, the Government imagines that once a person is appointed a teacher, he must remain a teacher

till he retires. But, on the other hand, in other departments of service, an officer is fit enough for scientific, technological, judicial, executive, revenue, excise, and secretariat work. He has the opportunity of moving from one department to another and this change has an important effect on his efficiency and outlook. Monotony is killing. Even a change to the inspectorate means something. Suppose we have a single civil service in which the teachers are also required to obtain departmental qualifications, then by a system of mutual transfers, the revenue officers who criticise us, will have an opportunity of doing things better in our place. The chief reason why so many people criticise educational process is that they know full well that at no time they will be called upon to take charge of it. Fix the responsibility on those who now talk and only write reports. We will hear less from them. We will have an opportunity of benefiting from change. When we come back to our old duties, we will have a fresh mind and a wide outlook.

I am afraid I have been very unconventional and tedious. I now proceed to declare that this Conference of Coorg Teachers is formally open. I wish you all success.

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A PEEP INTO THE DEPTHS OF SPACE.

BY MR. C. V. SUBBA RAMA IYER, M.A.

Trivandrum.

THERE are certain truths before which human thought feels itself humiliated and perplexed and a contemplation of which distinctly serves to moderate human pride and self-importance and also to fill the mind with a sense of the sublime majesty of God. The bewildering immensity of the starry universe is precisely one such, a slight glimpse of which is given by Sir James Jeans in the opening paragraph of his book *The Mysterious Universe*. 'A few stars are known,' says Jeans, 'which are hardly bigger than the Earth but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths; and the total number of such stars is something like the total number of grains of sand on all the sea-shores of the world. Such is the littleness of our home in space when measured up against the total substance of the universe.'

This vast multitude of stars of varying size and brilliancy are all wandering in space, a few moving in groups, but the large majority in splendid isolation. And they travel through a universe so spacious that it is an event of almost unimaginable rarity for any star to come anywhere near another, the average star being well over a million miles from its nearest neighbour. And if we endeavour to discover the nature and purpose of this marvellous universe, which surrounds our home, our first impression is necessarily one akin to terror. We find this universe terrifying, in the first place,

because of its vast meaningless distances which extend far beyond the range of human imagination; secondly, because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye; and above all, because of the utter insignificance of our home in space—perhaps less than a millionth part of a grain of sand out of all the sea-sand of the world.

'How far is this stern reality removed from human pretensions,' exclaims Flammarion, 'which imagine that our puny world represents the Infinite and that God stops the Sun to illuminate one of Joshua's battles, a miracle renewed according to history for Charlemagne and Charles V?' One cannot resist, in this connection, the temptation to quote the following piquant lines of the poet:—

'Thou proud man, look upon yon starry vault,
Survey the countless gems that richly stud
The Night's Imperial Chariot. Telescopes
Will show thee myriads more, innumerable
As the sea sand.....
Now, proud man, where is thy greatness fled?
Less, less than nothing.'

Rightly has astronomy been recognised as the greatest teacher of philosophy and of all the sciences, this science fully deserves our veneration and gratitude, if for no other reason than for having widely enlarged our conceptions of space and time, for having correctly taught us the relative value of things terrestrial in the bosom of the Absolute and more than all for having made us free and independent citizens of the Infinite. Had it not been for the illuminating aid of this

science, it is not improbable that we should still be considering this universe of limitless immensity, as in the mediaeval ages, a sort of crystal screen studded with golden nails enclosing the Earth just in its centre. Those who have read Homer might easily recollect, in this connection, his picturesque description of the Earth as a flat circular disc, the sky a solid vault over it, and the glorious Sun further as the chariot of the Sun-god driving across the Heavens once a day. These primitive and antiquated pictures no doubt appear to us, in modern days, as no more than amusing fancies.

But our amusement might at once be tempered with a bit of sympathy, if only we remember that modern astronomy, having already reduced our Earth to such utter insignificance in the Cosmos that it is nothing larger than a tiny pebble in the vast celestial beach, promises to open up to our knowledge a cosmos even more vast than the enormous celestial system known to us at the present day. For Sir James Jeans firmly believes that instead of the two million universes already known to exist, we shall learn at least eight times as many; in other words sixteen million galaxies, each a complete stellar organisation in itself, exactly similar to the galactic system of which our tiny globe forms a minute speck.

Some glimpses of this colossal size of the marvellous universe could be readily obtained if only we undertake an imaginary voyage in space with the Earth as the starting point and survey the sizes and distances of the innumerable celestial orbs we come across as we penetrate through its immense abysses. The nearest of all our celestial neighbours is admittedly the soft and resplendent Moon or rather the Queen of Night in the melodious words of the poet and yet even she is at a

distance of 240,000 miles from us, a great deal indeed, when compared with our ordinary distances on Earth. Travelling with the speed of light which is 186,000 miles a second, this sphinx of the sky is perhaps reached in a second and a third; but a train running steadily at the rate of fifty miles per hour, never slackening its speed, not pausing day or night, would take not less than seven full months to complete the trip from the Earth to this satellite of ours.

We shall now turn our attention from our nearest neighbour to the fair and lovely planet Venus. Of all the planets of the solar system, Venus without dispute takes the foremost place in point of brightness and beauty. It may be also added that she, in several respects, might be looked upon as the Earth's twin-sister. For, in size she almost matches our Earth and further both the sisters circle round the radiant Sun in their respective orbits. As regards her distance from us, she is about two-thirds as far from the Sun as the Earth is and if counted in millions of miles, their distances from the Sun may be stated as sixty-seven and ninety-three millions respectively.

Leaving the fairy Venus behind us, we shall take a leap forward to the planet Mars. This ruddy world named after the God of War is at a distance of thirty-seven million miles from us. But while Venus's orbit lies inside that of the Earth, that of Mars lies clearly outside. With the velocity of light, Mars would be reached in about 200 seconds; but still, if seen from that station, our Earth would no longer show a sensible disc though it might possibly be the brightest star in the entire heavens. The inhabitants of Mars, in case there are any, would certainly be admiring our globe as their most brilliant

star showing aspects quite similar to those which the fair Hesperus shows to us. We would, in all probability, be their morning and evening star and their mythology might have erected altars to us. Further the orbit of Mars is considerably longer than that of the Earth and his pace of journey proportionately slower and the consequent result is that the Martian year is about twice as long as the terrestrial year. In other words, when we count about thirty-seven years in our station, the citizens of Mars would count only twenty and a man seventy years on Earth would, in fact, be only forty Martian years old.

Starting from Mars, we shall now journey onwards to the giant world of our system, *viz.*, Jupiter. This giant lies nearly five times as far off from the central Sun as the Earth does. Of course, other worlds lie farther still. Jupiter's twin-giant, Saturn, for instance, is about twice as far from the Sun as the former. Further up, Uranus, the third outer planet, follows his lonely path twice as far from the central Sun as that of Saturn; while, still farther ahead Neptune lags along his dim and dreary way as far from Uranus as the latter is from Saturn. Huge planets all these certainly are; but Jupiter is by far the brightest of them, Venus alone outshining him in the entire heavens.

Continuing our aerial voyage, we shall next arrive at the annular world of Saturn. The gap separating the orbit of this belted giant from that of the Earth is well over 796 million miles and a ray of light traverses this enormously huge gap in about seventy minutes. This giant planet surrounded by no less than ten satellites has a diameter over nine and a half times that of our Earth, a surface ninety times that of our globe, and a bulk 745 times that of our floating home. It is surrounded by gigantic rings measuring 178,000 miles across. Girt by this multiple ring, this

huge planet presides over a retinue of ten satellites revolving around it in a system having a radius of eight million miles, a system which in itself constitutes a universe much larger than any known to the ancients. As seen from this Saturnian system, our globe is barely visible, once in six months only, like a small luminous dot quite close to the Sun shining for a few minutes in the evening after the sun-set or a few minutes in the morning before sun-rise.

Flying further ahead we observe that in the depths of space, at a distance from the Sun more than thirty times our own, under a glow of light and heat nine hundred times feebler than that enjoyed by us, there roams the titanic world of Neptune. This distant world on which every year almost equals 165 of ours and where a period of ten years would easily represent the entire historical interval separating us from the ancient Romans is eminently fitted to enlarge our small and limited conceptions of time measurement. For a Neptunian adolescent of twenty would really have lived nearly 3,300 terrestrial years, and that too without the slightest thought that such a period is considered 'very long' by the earthly inhabitants whom such a life would clearly carry back to the epoch of Homer and ancient Greece. When we contemplate the solar system from this gigantic planet which is at present considered to be the farthest limit of the system, we at once recognise the utter smallness of our home as compared with the immense vastness of space in which it moves and we feel that our ordinary terrestrial estimates have so long been based on extremely narrow and limited sentiments.

Proceeding onwards in our celestial voyage much far beyond the outermost regions of the solar system and flinging ourselves into the infinite heavens, we just arrive at an entirely different celestial system on penetrating

into the cosmic domain of a star. Every star is now distinctly known to be a self-luminous sun; in fact, a vast blasting furnace of heat and light; and the dimension and mass of each is very much of the same order as that of our brilliant Sun. A large number of them are, in fact, much more voluminous and their masses far more considerable. And it is purely because of the immense abyss which separates us from a star, that the latter appears to our naked eye as an utterly small luminous point on the sky. For even our nearest stellar neighbour in space, namely, Alpha Centauri, shines in fact at an enormous distance of twenty-five billion miles from us, in other words, at 276,000 times the distance that separates us from the Sun.

Travelling with the speed of an express train flung into space at forty miles an hour towards this star without any stoppage or slowing down, we cannot arrive at our destination until after an uninterrupted flight of seventy-five million years. If this star were to burst with a terrific explosion and if the noise of that catastrophe could be transmitted to us at the ordinary speed of sound in air, we could not hear that explosion until three million years had fully elapsed after its occurrence.

Remembering that light travels through space with a speed of 186,000 miles per second, a ray of light from this star would have to travel with this constant velocity for more than four years for reaching us and so the star in question could be observed to shine steadily in the heavens for a full interval of four years after the above mentioned catastrophe which had destroyed it.

Seen from that enormous distance, our radiant Sun is at once reduced to the rank of a simple star, and the planets of the solar family are crowded up against it by the sheer perspective of the distance and are invisibly

lost in the brilliance of its rays. To add further, if our Sun were removed to the distance of the star in question, every living creature on our Earth would immediately die. Our oceans would literally become solid masses of ice and there would prevail everywhere nothing but a ceaseless winter-night of appalling cold and darkness.

But these observations in connection with our nearest star deserve to be utterly forgotten when we think of the vast multitude of its sisters observed and recorded by modern astronomy. In this connection it may not be out of place to mention that astronomy has till now recorded nineteen stars of the first magnitude in the heavens, sixty of the second, 182 of the third, 530 of the fourth, 1,600 of the fifth, and 4,800 of the sixth, thus giving a total of about 7,000 stars that are just visible to the naked eye gifted with acute vision. In addition to this, the stars of the seventh magnitude come to over 13,000, those of the eighth to 40,000, and the number mounts progressively higher as we continue to ascend more and beyond natural vision. And it has now been observed that the sum-total of all the stars of the first ten magnitudes amounts to 560,000, that of the first twelve to four millions, and if we reckon up the first twenty magnitudes we reach a total of more than one hundred millions.

Without losing ourselves, however, in the profundity of infinite perspectives, we shall, for the present, concentrate our thought on a seventh magnitude star belonging to the constellation of the Great Bear, a constellation which may be observed almost any night in the year. This pale star shines at 200 billion miles from us—a distance which an express train rushing along at seventy-five miles an hour would take no less than 325 million years to traverse. Transported to such a distance, our glorious Sun which illumi-

nates us would lose all its splendour and all its glory. Not only would it be invisible to the naked eye but even fall considerably below a star of the seventh magnitude and could be discovered only by the most careful telescopic search. The above star which appears to us only as a small brilliant point in the starry heavens is in reality an immense sun of giant size, greatly in excess of that on which our globe depends for its light. The latter is in itself 333 000 times heavier than the Earth and 1,300,000 times more bulky. Hence in claiming for the star under our observation a weight more than a million times that of our globe and a volume equaling that of several millions of Earths, we should quite well be within the region of possibility.

Another singularly noteworthy fact concerning stars in general is that far from their being fixed in space, as they appear to be on account of their immense distances, they are really travelling through space with tremendously great speeds. The star in question, for example, hurls itself across the immensity of space with a speed of twenty million miles a day. In a little over four and a half days it would cover a distance of 93 million miles, *i.e.*, the distance separating us from the Sun. And again in the space of a year the distance traversed would be 7,300 million miles and yet in ten years, in fifty years, why, even in a whole century, this star would barely appear to be displaced in the sky.

Continuing further our aerial flight we shall now penetrate into the starry depths of the Southern Cross. This multi-coloured constellation shines at a distance of 60,000 billion miles from us, a distance which light would clearly take more than ten years to cover. Considered from this station, not only the Earth, but even the Sun would have become invisible long ago. In fact, the entire region of space where our floating is-

land gravitates would have disappeared as an insignificant point in the depths of space. To add further, Sirius which is truly the most brilliant star of our sky, if transported to that distance would be 3,500 times farther away than it is in reality, and would send us only twelve million times less light. It would actually dwindle into a telescopic star of the eighteenth magnitude.

Crossing again new abysses and fresher gaps far beyond enumeration, we finally reach the confines of our Sidereal Universe. Now the suns and systems become somewhat sparser and we find ourselves engulfed in a perfectly black and desert void whence we could but dimly perceive the outer form of our stellar universe. This form resembles one of the many star clusters which are observable in every telescopic field and this cluster gets smaller and smaller in size as we fly on into the outer darkness. On the other hand we do gradually approach another universe which just appears in space as a pale and distant nebula and we duly come to realise that there are additional universes besides the enormous one of which our own Sun forms a star.

On approaching this second universe, we observe that it becomes larger and larger in size and resembles an archipelago of stars. As we traverse it from end to end we see that it is composed of several million suns separated from one another by thousands of millions of miles. Beyond it again we come across another dark abyss resembling the one which we had crossed in reaching the second universe. Continuing our flight, we see a third and we cross it. Then a fourth approaches, then again another and again another. And as we cross these bewilderingly vast deserts which separate them, in whatever direction our gaze endeavours to pierce the void, it discovers newer universes in the distance; so much so, even supposing we travel

with any speed for any number of centuries whatsoever and that in any direction of space, we shall yet never come to any end. In other words, we come to truly realise that space is so unique and mysterious that its centre is everywhere and the circumference nowhere; nay, eternity itself does fail to vanquish infinity.

We thus understand that the vast multitudes of stars observed in the sky, the millions of luminous points constituting the milky way and the innumerable celestial bodies of every magnitude and size succeeding one after another in the void around us do not, in reality, represent in the infinite space more than an archipelago of celestial islands and not more than a city of greater or lesser importance in the grand total of population. In this city of a limitless empire our glorious solar system just represents a single point, rather a poor hovel among millions of other habitations and our own Earth a contemptible little room in this hovel.

We shall next attempt to reduce this grand organism of the universe in imagination to a smaller scale, thus bringing its proportions more within the compass of our comprehension. Let us accordingly take one inch to represent the entire distance between the Sun and the Earth or 93 million miles. According to this scale our sun will be a tiny ball one-hundredth of an inch through and this little Sun and a minute Earth—a mere speck—will be placed just one inch apart.

Following out the same idea, Mercury will be a third of an inch from the Sun, Venus two-thirds of an inch and Mars about an inch and a quarter off, just outside the orbit of the Earth. Jupiter will be five inches away, Saturn ten inches, Uranus nineteen inches and Neptune thirty inches off. And the whole

solar system could thus easily be enclosed in a small circle less than two yards across.

The next question is—what would be the distances of the nearest stars on this scale? If our Earth is one inch from the Sun, and if Neptune is less than one yard away, then counting that every inch still means 93 million miles—the star which lies closest of all. Alpha Centauri would be four miles distant. And between this star and the little solar system just two yards across nothing at all is to be seen in the shape of a star. Perhaps an occasional comet may lag along in the darkness. But of bodies radiant with heat and light, not one could be found in that wide area, four miles in every direction.

Just think of the distances implied. First, our grand solar system itself reduced within a circle less than two yards in diameter. Then on every side and above and below, an encompassing void of four miles, every inch in those miles standing for ninety-three million miles. And then, in one direction, a single star. The next star in the vicinity of the Sun after Alpha Centauri is sixty-one Cygni which is more than seven miles off in our reduced scale and the brilliant Sirius again is still farther off.

And be it noted that only about twenty stars are till now known to be nearer than one million times the distance of our Sun from us—which would here mean one million inches or nearly sixteen miles. Others in turn would have to be placed at distances of twenty miles, thirty, fifty, one hundred, one or more thousand miles in our reduced scale. And it is not easy to conjecture at all where one would really have to stop.

This bewildering immensity of the stellar universe coupled with the comparative in-

significance of our Earth urges us to exclaim with the ancient patriarch who cried out in despair: "How can we suppose that the Creator of all things, the Maker of such a Universe as this, can pay any attention at all to our tiny world, a mere speck in creation? How can we dream that the Eternal will stoop to care for us individually, will hear and answer our prayers, when He has tens of millions of glorious suns to claim His thoughts."

But herein we are ignorantly ascribing to the Supreme Creator petty human ideas of importance and worth; for, in fact what are size, weight, and position to the Great Architect of the Universe?—to Him who holds the entire creation in the hollow of His Hand? Can we ever imagine that with Him size is anything or distance anything? He is verily everywhere and in everything. And if with Him one thousand years are as one day, may we

not equally believe that with Him a billion miles may be but as one mile? We may therefore be absolutely certain that wherever we are, "we can never drift beyond His love and care."

This brief and rapid survey of the starry universe leads us irresistibly to one clear conclusion; and that is, to quote the sublime words of the gifted author: "The heavens declare the glory of God, and the firmament showeth His handiwork." Let me therefore conclude this article by repeating the lofty sentiments of the eminent astronomer who prayerfully uttered: "Thou beautiful starry sky, who hast taught us so much already, wilt thou not soon solve for us the riddle of the great mystery? Thou art our hope; thou alone canst teach us; thou alone canst open before our eyes the panoramas of infinity and eternity."

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FEAR.

BY MR. H. R. BHATIA, M.A.

Pilani.

OF late the subject of fear has been closely studied from the points of view of psychology and biology, and although there is no unanimity of opinion regarding its original causes and responses and the characteristics of the mental state, fear, knowledge about this emotion is much more definite than in regard to any other. Quite an interesting discussion centres round the question whether the child is instinctively afraid of darkness, loud sounds, animals or does he learn to be afraid of them. If it is ingrained in his original nature to be afraid of certain things, what are such things?

In the first place fear may be aroused by the suddenness or intensity of an impression and its unfamiliarity. A loud noise for which we are not prepared startles us with momentary alarm. The reverberating peals of thunder cannot help frightening most of us though we know it to be quite harmless; a mere clapping frightens the infant and the first response of many a child to the sudden appearance of the old man from the toy-box is that of fear. But it is not only the suddenness or intensity of an impression which causes fear. Mere unfamiliarity or strangeness may suffice to cause fear even in a violent form. Objects and situations may be unfamiliar or strange because they are novel or because they are in direct conflict with ordinary experience or with experience already acquired. Sometimes they are so discordant as to thwart all effective adjustment. Apparitions and ghosts are known to destroy all presence of mind and paralyse every line of action.

Another cause of fear is a sudden removal from the infant of all means of support. It is

the fear of falling. The child catches its breath, clutches randomly with hands, tightly closes his eyes, puckers his lips and cries. Older children run away and hide themselves. Sometimes an infant is frightened by a sudden push or a slight shake, when he is just falling asleep or is about to wake up.

Children are also afraid of darkness, but they have only learned to do so. For example, a child is awakened by a loud sound and by his violent muscular reaction his pillow falls off. He is frightened. If he is in the dark, fear is at once transferred to darkness itself. If there is light and he is alone, the transfer may be to the feeling of solitude. If he is neither alone nor in the dark, fear may be transferred to the bed and he will cry when laid down next. His fear of most other objects like dogs, soldiers, pain, death is due to his having learned to do so, due to bad training.

Such training in most of the homes is arrantly contradictory. Parents exhort their children to follow the example of courage and self-reliance set by heroes of history when it suits their immediate purpose, when, for example, they want the child to fetch a book from the dark room; immediately afterwards they frighten him with a bugbear who is said to be sitting in the dark, because they do not wish the child to get sweets from the same dark place. Such mixed motives in training have a very unhealthy effect on a children's character and conduct, and they learn to fear many things which they should not be afraid of.

The feeling of fear is also related to the unknown. It is not noise in general that frightens children but an unexpected noise

coming from an unknown source. They are afraid of thunder also because they cannot locate its source and continue to do so so long as its cause remains a mystery. Possibly the fear of darkness is due to the fear of the unknown. Even while moving in the dark, the child's fear is that some unknown animal may fall upon him from an unknown corner. Such fears are not rarely suggested and stimulated by stories of ghosts and robbers.

Then there is the "fear of fear" as it is commonly called, in which a person, because of fear, refuses to face the reality of fear. Such a state is far more dangerous than that of fear itself and its repression causes a great emotional strain which upsets the mind and paralyses all action. It often occurs when soldiers proceed to the field of action.

Imaginative children suffer most from fear, for in their fancy they conjure up all sorts of dangerous situations and specially young children, with whom there is no distinction between the real and the fictitious. But there may be others who call up bright fancies only. Once in a while one comes across a child who does not know any fear, and cannot understand and sympathise with children who suffer from fear. The general health of children has much to do with these machinations of fancy. A healthy child will have a fund of energy to go about swimming, exploring, running and will be too busy to have any time to be afraid of things while the weak and sulky children will sit in a corner imagining and fearing ghosts, goblins and what not.

Morbid fears play such an important part in the modern civilised human life that most of us are prone to regard all manifestations of fear as useless or even harmful. Under the stress and strain of life, it is considered sheer waste of time or lack of nerves to betray fear, for it is a great inhibitor of activity and paralyses all effort to contend with adverse cir-

cumstances. Tragedies like suicides are cited to show how disastrous consequences follow from intensive fears. But fear has its brighter side too. It is a great preservative and certainly has served a very useful function in protecting the primitive man from various dangers. The harbinger of evil, it is the mother of foresight. Only those who foresee what to fear and avoid, and how to do it, survive. Secondly, in the throes of intensive fear, people are aroused to great potency of muscular strength and show capacity for extraordinary exertion to avoid danger. Thirdly, fear, in a way, is the origin of all science. It was the sense of the dangerous that first prompted man to survey his environment and strive to bring it under control. Perhaps the greatest human inventions owed their origin to our tendency to control the threatening.

Such being the place of fear in human life, it is neither possible nor desirable to eliminate it. The problem for education is to control it and avoid its being permanently attached to lower levels of child's development. Finally, it should be sublimated into nobler social forms. Fear, which hinders a child's growth and development, should be removed and replaced by a positive attitude of courage. The first appearance of fear is egoistic. The savage as well as the child fears pain to his body, and personal loss, and just as even in the savage society such selfish fear is replaced by that of violating custom or of displeasing ancestors who are supposed to be watching from above, in the civilised life we find the tendency to prefer personal discomfort, loss, and even death to social disgrace, scandal, "talk of the town," the nudge and whisper of society, loss of prestige, or being out of fashion. Many a financier is known to have committed suicide rather than face the public. Here we find the development of fear into social forms and the possibilities are to

develop it into a fear of the "conscience" or God. Instances of martyrs are not lacking who have willingly embraced death rather than play false to their conscience or belief. Thus there is a clear possibility for education to make a constructive use of fear, to subliminate it into nobler social forms and to cultivate a healthy attitude of courage.

Fear is a very real experience in child life and when it does show itself, there are three important methods of dealing with it. The first is the example of others. The force of example is tremendous in inhibiting fear tendencies. As soon as a child hesitates in the doubtful situation of a new experience, the adult should jump at the opportunity and show that he (adult) does not feel any fear. The second is to associate with the fear-inspiring situation, something which will afford greater satisfaction and thereby will lessen and gradually dispel fear. Many a thoughtful parent make their children get rid of the fear of darkness by telling them to get a sweet *ladoo* from the farther window of the dark room. What generally happens is that the child fixes his attention on the goal and has no time to think of the terrors of darkness. Great care should be taken that no suggestion is made about the darkness or fear

when the child is asked to get the sweet *ladoo*. The third is to appeal to the child's reason and knowledge and show him that what he fears is mere nothing. The method cannot be made use of till the child is a little grown-up and can understand the difference between fact and fancy.

In this connection it would be useful to note that very great harm is done by laughing at the child's fears, as most of us do. Ridicule does not help to explain his fear. On the contrary it may cause the child to hide his fear which is still worse.

Fear is commonly used to enforce discipline among children both at home and in the school. Parents as well as teachers invoke the fear of punishment and use it as a means of making children do what they tell them. Such a practice should be discarded. Discipline based on fear is external and short-lived. It has no permanent effect on the child's character except that it cramps his growth and makes him long for an opportunity to overthrow it. Or the child may develop into a rebel. He may seek every opportunity to act just in the opposite way. Discipline based on fear leads to falsehood by compelling the child to coin excuses to escape punishment.

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

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HOME-CROFTING AS A CORRECTIVE TO A TOO LITERARY EDUCATION.

BY MR. JATINDRA MOHAN DATTA, M.Sc., B.L.
Calcutta.

IT is complained, and rightly complained, that the education imparted in our schools, both primary and secondary, is too literary, too theoretical, too divorced from the actualities of life to be of any practical use to our boys. The system that has been systematically and slavishly followed for the last seventy years, with minor modifications now and then, has produced and tends to produce only a race of spectacled, curved-back clerks—fit for the governmental and mercantile desks alone. Of late there has been a re-awakening; and the cry has gone forth for vocational training. And in some form or other, some vocational training is now being imparted in some of our schools.

Our civilisation is agricultural and rural in character. "The produce of the soil is the direct means of support of no less than 77·3 per cent. of the total population of Bengal" says the Census Report. To this must be added the percentage of those who depend upon agriculture indirectly, for example, zamindars and rent-collectors. The position elsewhere in India is not very different. Only 7·26 per cent. of Bengal's population is urban. Urbanisation in spite of the vast industrial developments during the last sixty years is very slow—it was 5·35 per cent. in 1872 and it is 7·26 per cent. in 1931. Of the 135 places treated as urban in the Census of 1931 as many as 117 are municipalities. "Most of the.....municipalities are the market towns of country districts; the district or sub-divisional courts and the bazaars form the centre, and the rest of the town often

consists of little more than groups of villages interspersed with fields." [Bengal Government's Memorandum before the Simon Commission]. Even in industrial towns, outside of Calcutta, Howrah and Dacca, there are areas of semi-rural tracts

The major facts of our social life being as described above, we must take them into our fullest and best consideration in imparting vocational training to our boys. If we can induce our boys to take an active interest in all agricultural and horticultural pursuits, the necessary corrective to the purely literary education, that is usually imparted in our schools, will be supplied. Through our high and middle and primary schools, newer and scientific ideas of agricultural progress will gradually infiltrate and reach the masses. The primary school boy, who often relapses into illiteracy as he grows older, cannot forget the practical lessons on agriculture received at the school. Thus, there will be progress and improvement in two directions! The mass of the people will be gradually leavened with the progressive ideas on agriculture; and the school-boy will be made to observe and learn things for himself mostly in harmony with his environment, which will act as a corrective to too theoretical an education.

We shall now describe the results of our limited observations. Though our observations are limited, both in time and in space, we believe what we have observed is typical, and as such applicable to all Bengal.

Bengal, as is well-known, is intensely malarial. Some time about 1918, an attempt was made to control malaria by mass-effort. The plan hit upon by Rai Bahadur Gopal Chandra Chatterjea, M.B., F.R.I., which resulted in the formation of the Panihati Anti-Malarial Co-operative Society, Ltd. (registered under the Co-operative Societies Act II of 1912) in 1918—the first of its kind in Bengal, was for a group of persons residing in a given locality to combine together to remove all jungly undergrowths from their own and their neighbours' homesteads, to clean up all *dobas* and tanks and excavations, and wherever possible to fill up or drain them away to kerosinize larger sheets of water, and to adopt such preventive measures, as habitual use of mosquito curtains, regular use of quinine in the malaria season, etc. This they did either by paying a small monthly subscription or by voluntary manual labour, and often by both. At present there are more than 2,500 such village societies scattered throughout Bengal.

It was soon realised that the cost and labour of clearing jungles, etc., is both heavy and recurring. If the lands can be kept clear of jungles, and at the same time so utilised as to be a source of wealth; if the tanks can be kept clean and at the same time used for fish-culture, the problem of mass-control of malaria, if not solved, is at least considerably cheapened. As a corollary to the Co-operative anti-malaria movement, and with a view to reduce the cost of the anti-malarial measures, the Bengal Home-Crofters' Association was organised and started in 1928. In the words of the Bengal Administration Report, it "has been doing useful work by assisting the members to grow kitchen gardens on their land which would have otherwise been waste and covered with jungle."

It has a demonstration farm at Sukchar (a mile from Panihati) where various agricultural methods, as how best to utilise the land, especially that adjoining one's homestead with the labour preferably of one's family, are tried and demonstrated. After five years' working, it has been found that many house-holders in the neighbourhood, whether members or non-members, are utilising the lands, which used to lie fallow. And who are the keenest 'practical farmers,' opening the land with their own *Kodalies* or hoes, germinating seeds, transplanting them in due season, applying chemical or organic manures, watering them, and protecting the young plants from the too hot summer sun?—not the *Kartas* or heads, of the families who are members, not the grown-up adult members, but the young boys of school-going age. We have watched with care their eager anxiety to learn, their progress at school, and their keen joy when a small crop is successfully raised; and we can assert that their school studies (purely theoretical) have not been neglected; on the other hand they have acquired greater powers of observation and pluck.

If the school curriculum can be made to include such agricultural practices and demonstrations as are best suited to the general environment of the boys and the locality where the school is situated, if the teachers who teach arts, explain the principle of agricultural practices, the boys will certainly feel more interest in the subject. Their interest will be all the greater as it concerns their own immediate surroundings, and they are able to enjoy the fruits of their own labour. About the ability of the Government Agricultural Demonstrators to teach properly such young minds we are somewhat doubtful. If the changes suggested are adopted, the result will be that the homes of the boys will be cleaner and more healthful; their health improved; their love of nature fostered; their powers of observation and mental faculties made keener; and they themselves made more plucky.

Will those who are responsible for our educational future pay a little attention to our humble suggestions and experiment with them on a larger scale?

THE EDUCATION WEEK CELEBRATIONS.

PACHAIYAPPA'S HIGH SCHOOL,
CHIDAMBARAM.

INAUGURAL ADDRESS

BY MR. T. B. KRISHNASWAMY, M.A., B.L.,
District Educational Officer.

We are met here according to an annual custom to celebrate the 'Education Week' and I am deeply conscious of, and equally grateful to you for, the great honour you have done me by asking me to inaugurate it. It is too late in the day for me or for any one in my position here, to justify the practice of such annual celebrations. Leastwise is it necessary to explain to the citizens of this ancient and holy city accustomed to many religious festivals and celebrations the need for this ceremonious display of our faith in education, that great cause to which we have devoted and dedicated ourselves and by which we have consecrated and ennobled our lives.

Perhaps the best season for such a festival is about Saraswathi Pooja time under the protective aegis of the Goddess of Learning; or much earlier when the actual work of the school begins. Anyhow we are here about Dasserah time after individual worship in our homes for a collective celebration now.

I need not be dithyrambic about the glories either of literature or of learning. From the earliest times to the present day, every one who has praised learning has praised it adequately and with becoming enthusiasm and genuine appreciation of its value and importance to human life. Just for variety's sake I quote the unfamiliar but invaluable words of the Prophet Mubammad, who, in a moment of wonderful inspiration, said: "Learning is an ornament among friends and an armour against enemies"—a remarkable saying, excellent in itself, good then, good now and good for all time, all-sufficient and comprehensive too.

In these circumstances it would be profitable, I think, addressing an audience of teachers to recall to their minds a great ideal of the ancient teachers of our land and of the sages of other lands, particularly the Lampa-da-phori torch-bearers of learning who have, not only in one continuous succession, handed on the accumulated learning of the world but added to it, men, whose names are luminous points in the firmament of human progress. Socrates despised the Sophists who took money, and regarded it as selling learning. But teachers like others must live; and what is more, live above want, live with a mind free from care, with enough means to travel and yet more to buy books from which, as from some ancient source of inspiration, they may daily renew and refresh themselves. Sordidness can only attach to a sale of knowledge by market-weight of earthly gold and in proportion to it. For after all in these days of plenty of books it is not what a man teaches that counts but the inspired and inspiring atmosphere he carries with him, the infectious enthusiasm for learning that without any perceptible effort instinctively passes from master to disciple and teacher to pupil, that is of real value. It is not the humdrum teacher that plods through the syllabus and patiently covers the whole ground, discharging his duty with a certain mechanical exactness, that is remembered in after-times with gratitude but the inspired master who, with rare insight into things, evokes enthusiasm and strikes out that kindred spark of genius that blazes forth and with its illumination makes comprehension easy and possible and even reaches out to higher levels of thought and understanding. The late Sir Mark Hunter was a teacher of that type. The Rev. Prof. Mackenzie of the Christian College who died in 1906 was of that type. Prof. Knox Johnson of Allahabad who died some-

where about 1910 is reported to have been of that type. And if it be permissible to mention the name of a living man, a name raised above all envy or jealousy or even comparison by the supremacy of his scholarship, I should mention with reverential regard Principal Corley of the Christian College, Madras.

I have mentioned to you men with whom with one exception I have been well-acquainted.—Every one of whom worked at considerable self-sacrifice and displayed a devotion to duty that was most inspiring. For these men with an established reputation did not rest on their oars, did not let their God-given faculty rust in them unused but were learners, ever conquering fresh regions and annexing new dominions to the already widely extended empire of their achievements.

In inaugurating this year's Education Week, let me exhort you to hold your head and banner high, your ideals high and pure, making of Education a noble profession, not a sorry trade and I cannot for a practical example do better than ask you to keep always the examples of these and other great men daily before you. Continue in your allegiance to what is good and true and beautiful in life and literature; cultivate and impart a taste and love for song that have touched the heart, chants that have awakened valour; fables that have exploited truth; maxims that have worded justice. Let the great men living and dead guide and direct and inspire you in your task, refresh you when you falter, reinvigorate and carry you forward to the goal for which we are all striving honest service honestly rendered and an intellectual life intelligently lived.

PARAMAKUDI,
29th October.

The Education Week of this year was inaugurated by Mr. V. Subramania Nadar, District Munsif. In his opening address he

stressed the fact that the teaching profession was the noblest of professions inasmuch as it established the prosperity of a country by properly moulding the character of the pupils, the future citizens of the country. He dwelt elaborately on the importance of the parent-teacher co-operation and on the necessity of sending all the children to the school; and incidentally commended the steps taken by the Education Minister regarding the Elementary Education Bill now before the Council.

Mr. P. Ramanatha Iyer next addressing the gathering on "Some Problems of Modern Education," analysed the causes of the parent discontent and scepticism regarding modern education and severely criticised the present examination methods. He pleaded for greater freedom being accorded to pupils as well as to masters.

Mr. Rajagopala Iyer, the local Health Inspector, delivered a lecture on small-pox illustrated with Magic Lantern slides.

After the concluding remarks of the President and the vote of thanks proposed by Mr. A. Subramania Pillai, Headmaster of the school, the meeting terminated.

30th October.

The second day of the Education Week was celebrated in the Kalidass Elementary School, Paramakudi, with Mr. O. Aravamutha Iyengar, Deputy Inspector of Schools, Ramnad, as the President.

After a short display by the C. S. M. School Scouts, Mr. V. Sowrimuthu Pillai and Mr. V. Sankara Iyer clearly pointed out the necessity of play for children and how the various subjects of the school curriculum helped to infuse the spirit of courage and comradeship in the minds of the young pupils. Mr. P. S. Venkatachary next addressed the gathering on the importance of the rural library for the removal of the illiteracy of the masses. This was followed by

an entertainment in vocal music by Mr. Venkatachala Bagavather and party.

The President then made an elaborate survey of the conditions of the village schools and suggested remedies for their improvement.

31st October.

The Old Boys' Day celebration of the Education Week took place in the Rajah Sethupathi High School, Paramakudi, under the presidency of Mr. P. S. Chellam Iyengar, Member, Ramnad District Board.

After the President's introductory remarks and the mono acting by Mr. M. Raja, B.A. (Hon.), Mr. E. Ramasami Iyer delivered an interesting lecture on the 'School as a Social Centre.' After giving the definition of 'Societies,' he said that the pupils should be made to understand the rights and responsibilities of a citizen. Mr. M. Raja, next addressing the gathering on 'Educational Ideals and Citizenship,' pointed out that character, humility, culture and tolerance were the essential qualities of a good citizen and deplored that this aspect was neglected in the modern education. He also pleaded for religious and cultural training in schools and colleges.

After a short camp fire by the Rajah Sethupathi High School Scouts, the meeting terminated.

1st November.

In connection with the Education Week celebration, the Parents' Day was celebrated in the Rajah Sethupathi High School, Paramakudi, with Mr. K. Gopala Iyengar in the chair.

After prayer and the President's introductory speech, Mr. P. S. Sundararaja Iyengar in his address on 'Parent-Teacher Co-operation' spoke about the need for the parents' attention of their children by providing a suitable environment at home. Mr. M. R. Sundaram Iyer, in his speech endorsed the views of the previous speaker.

The President in his concluding remarks stressed that greater attention should be bestowed on the religious and moral aspects of education.

After short musical entertainments by Messrs. K. S. Satyamurti Iyengar and P. S. Velusami Pillai and a vote of thanks by one of the parents present, the meeting terminated.

2nd November.

The Children's Day brought the activities of the Education Week to a close. Mr. V. Subramania Nadar, District Munsif, Paramakudi, was the President.

The day's activities were entirely restricted to the pupils of local schools. Many pupils from various schools enthusiastically showed their skill in music, speeches, fancy dress, mimicry and other activities.

The President after giving away the prizes for the pupils who took part in the day's celebration, stressed the need for such celebrations and pointed out how they helped to bring about the co-operation of the teachers and the public.

After the distribution of sweets to the children, the meeting terminated.

ALUR.

The Education Week was celebrated with enthusiasm by the Teachers' Association of the Board Middle School, Alur. On the 27th October, Mr. V. K. Raman Menon, the District Educational Officer, Bellary, presided. Mr. T. Krishnamoorthy, the Headmaster of the school and District Organiser, Junior Red Cross, spoke on the objects of the Week and the possibilities of making the schools effective social centres and appealed to all teachers to take particular interest in the organisations such as the Junior Red Cross and the Adult Red Cross. With a vote of thanks to the chair the meeting came to a close.

BIMLIPATAM.

At a largely attended representative gathering of all the schools in Bimlipatam, it was decided to celebrate the Education Week in the town to induce the parents and the public to shake off their indifference to the educational and general welfare of their children. The Education Week Committee with Mr. M. K. R. Dikshitulu, B.A., L.T., Headmaster, M. H. School, as its President, went successfully through a crowded but interesting programme from the 6th to the 12th November. The proceedings commenced with a procession of all school children in the town, numbering about 1000. Sports competitions were held for the senior boys, juniors and sub-juniors as well as girls, who, on the whole, were found to evince greater zeal for the various items than the boys. An interesting exhibition was got up, comprising exhibits from boys and girls.

On the 8th, Dr. R. B. Gullison, B.A., M.B., Ch. B. (Edin.), addressed a large audience on "Health." He emphasized the need for play, fresh air, cheerfulness and work without worry. He brought home to the audience how fresh air is the only cure for fatigue, how sunshine, which is nothing but bottled Vitamin D, is a prophylactic against rickets, and a host of other facts. The lecturer eschewed all technical terms and couched his ideas in homely language.

Then Mr. K. Apparao Patnaik, B.Sc. (Hon.), B. Ed., First Assistant, M. H. School, delivered a lecture on the "Teachers' Profession and National Character" which for its erudition, its insistence upon English as the national medium of instruction and intercourse and its demand for religious education was much appreciated.

The Ladies' Day was celebrated on the 9th instant under the presidency of Mrs. Datla Janikayya and 300 ladies attended. Mrs. Mary Solomon spoke on "Maternity," while Mrs. Santhoshamma spoke on "Female Education."

The girl pupils enacted scenes from Krishna Leela, Shakuntala and Dhruva in Telugu.

The Education Week was brought to a close by a public meeting on the 12th under the presidency of Mr. P. Bhadrach Naidu, M.A., L.T., D. E. O., Vizag. After a lecture on "Schools as Social Centres" by Mr. K. Samuel, and another on "Education in India in Ancient Times" by Mr. M. Satyanarayana Sastri, the President gave away the prizes and wholesome and much needed advice to the parents on their duties to their children, who, he quoted, were better unborn than remain, like frogs in the well, uneducated. He said that the exhibits collected from the different sections of school children were of more educative value, though less imposing, inasmuch as they were all the work of their own.

Finally, the Headmaster in a short speech expressed his thankfulness and gratitude to the Chairman and the gentry of the town for having given moral and financial support to the enterprise.

PERIYAKULAM.

PARENTS' DAY: PRESENTATION CONVENT.

A public meeting was held on the 12th November in the Presentation Convent in connection with the Parents' Day celebrations under the presidency of Mr. O. Sankaran, B.A., B.L., District Munsif, Periyakulam. Several ladies also attended the meeting and evinced their interest in girls' education. There was a very delightful variety programme of songs (English and Tamil), both vocal and instrumental, kolattam dance, etc. The staging of a small play "The Golden Whistle" formed a very interesting part of the whole programme. The children acquitted themselves beautifully at every turn.

Mr. S. Santhanakrishna Naidu, Vice-Chairman, next presented a nice Silver Cup to the

efficiency group known as the St. Xavier's Group and incidentally explained all that the Presentation Convent stood for. He delivered also an address on "Parental Co-operation" in which he laid stress on the desirability of the people of Periyakulam to properly appreciate the work of the Convent and extend their generous support and co-operation. He lastly appealed to the people to show their proverbial Indian hospitality in an especial manner, with a view to extend the benefit of the institution to the whole of the Kambam Valley.

Mr. S. Sundaresa Ayyar, Vakil, next delivered a thought-provoking lecture on "Education". He illustrated from the day's performance how good educational ideals were being practised and realised by the Convent people. The sense of discipline, humour and good aesthetic taste found in the children profoundly impressed him. He discussed in detail how the education of girls in a locality like Periyakulam should be fashioned and laid stress on the need for giving a special training to most of the girls to make their homes tidy, pleasant and happy in every way. He at the same time pointed out how it was necessary to extend the same training at home for which task most Indian homes were at present unsuited. He lastly predicted a brilliant future for the institution and promised to give it every help and co-operation.

The President observed that the day's programme was a remarkable success and that the coming of the Convent was a great luck to Periyakulam which was for long a benighted town. He observed that the institution would prove a great source of illumination to the people in and around Periyakulam which was becoming more "belighted" after the advent of the Presentation Convent.

Rev. Father Susai Regis, S. J., in a very moving speech, appealed for greater co-operation

on the part of the enlightened and leading citizens and adequately thanked the President and the other lecturers for their kindness and able and thought-provoking addresses. After the singing of the National Anthem, the gathering dispersed having had a very rare treat.

PEELAMEDU.

The Education Week was inaugurated by the Rt. Hon. V. S. Srinivasa Sastriar, P.C., C.H., LL.D., on Monday, the 22nd October, in the spacious hall of the Sarva Jana High School, Peelamedu. Several gentlemen, including teachers of Coimbatore town were present, prominent among whom may be mentioned the District Educational Officer and the Principal of the Government College. There was a demonstration of physical activities and Scout Display in the open air, after which an Address of Welcome was presented by the Teachers' Association to the distinguished gentleman. Speeches were made during the Week on 'Schools and Citizenship,' 'Schools and Peace', and 'Scouting' by Messrs. G. Balaswamy Naidu, B.A., L.T., S. Venkatarmana Ayyar, B.A., L.T., and A. M. Venkatarangan, B.A., L.T. On the last day of the Week, several teachers spoke on several aspects of Education.

KARAIKUDI.

On the principle of "Better late than never," the Education Week was held this year, in this town, commencing from 19th November under the auspices of the Teachers' Union, Karaikudi. The first day, which was the Children's Day, there was a huge procession of all school boys and school girls of this town, passing along the principal streets, announcing the Week's commencement and their joyous participation in it. As many as 1200 pupils, who took part in the procession, were treated to a distribution of fruit and sugar-candy.

On Friday, the 30th of November, the Teachers' Day was held under the presidency of Mr. R. Rangaswami Ayyangar, B.A., L.T., Headmaster of the Devakotta High School. The masters and mistresses of all the recognized schools in this town, with but very few exceptions, assembled to discuss on topics having a close bearing on their profession.

The third day (1st December, 1934), which was the Parents' Day, was presided over by Mr. P. D. Swaminatha Mudaliar, B.A., Income-tax Officer of Karaikudi. There was a good gathering of the mothers as well as the fathers of school children, at which the need for their co-operation with teachers was emphasised by Mr. M. G. Guruswami Ayyar, M.A., (Sivaganga), and other speakers, both from the point of view of parents and that of teachers. The proceedings were enlivened by songs and music given by select school children as well as by Dr. Rukmini Ammal.

It is noteworthy that the celebration has evoked more enthusiasm among the teachers and greater interest among the public than in the preceding years. The thanks of the public are due to the Teachers' Union of Karaikudi, that took great pains to organize the Week and to bring it to a successful close.

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NEWS AND NOTES.

INDIAN

MALABAR DISTRICT TEACHERS' CONFERENCE, PALGHAT.

As decided at the previous meeting of the Malabar District Teachers' Guild, the annual Conference of the teachers of the District was held at the Moyan Girls' High School, Palghat, on 3rd November at 3 P. M. with Mr. A. V. Kuttikrishna Menon, M.A., B.L., L.T., Principal of the Zamorin's College, Calicut, in the chair. Though formal invitations were not issued by the Secretary of the Guild to the affiliated associations, the attendance was very encouraging.

After prayer, the President delivered an interesting address.

The following resolutions were passed unanimously:—

1. 'This Conference, while thanking the Government for adopting the principle of uniformity in the scale of salaries of teachers under local bodies, views with great regret and disappointment that the new scale hits hard many who are already in service and therefore requests the Government to modify it by introducing the scale of salaries recommended by the S. I. T. U. at its successive Conferences.'

2. 'This Conference requests the Government to extend the principle of standardisation of salaries to teachers in all Aided Secondary Schools.'

3. 'This Conference welcomes the Service Conditions Bill prepared by the S. I. T. U. and appeals to the Government to take up the same as an official measure and to place it on the Statute Book at an early date.'

4. 'This Conference appeals to the Government to prepare a Teachers' Registry on the lines of the medical and legal professions and appoint a Teachers' Council corresponding to the Medical and Bar Councils.'

5. 'This Conference requests the Government to restore the remuneration to Chief Superintendents for the S. S. L. C. Examination, who are not Government servants.'

6. 'This Conference requests the Government to open the short term course of training for secondary trained graduate teachers as early as possible and in the interim, allow such teachers to appear for the L. T. Examination privately.'

After the passing of the above resolutions, five members of the Executive Committee of the Guild handed a requisition to the President to call a special meeting of the said Committee for the purpose of convening a meeting of the District Guild at an early date.

The President, in his concluding remarks, expressed great satisfaction at the unmistakable signs of the determination on the part of the Malabar teachers to revive the Guild and thanked all present.

With a vote of thanks to the Chairman and to the Headmistress of the local Board Moyan Girls' High School for permitting the use of the Hall, the meeting dispersed.

USE OF SCHOOL LIBRARY HOURS.

Christmas Vacation Lectures.

With the approval of the Director of Public Instruction and the co-operation of the University of Madras, the Madras Library Association will give a course of lectures on the use of library hours during the ensuing Christmas Holidays. The course is open to permanent teachers in recognised high schools. It will run from the 17th December to the 2nd January both days inclusive. It will consist of about twenty lectures and the necessary demonstrations and observations. The course will be conducted by Mr. S. R. Ranganathan, M.A., L.T., F. L. A., Secretary of the Madras Library Association and Librarian of the Madras University Library.

The lectures will be held at the New Senate Room, Senate House, and the University Library will be used for demonstration and observation.

The Secondary School Leaving Certificate Board has recently eliminated non-detailed textbooks and made provision for library work in all high school classes to encourage silent and rapid reading by pupils independent of the help of the teacher. This involves a judicious use of the school library and the library period. But the S. S. L. C. Board observes "that the full significance and the implications of this change have not been thoroughly grasped by a large number of teachers and they entertain serious doubts about the utility of the library period." Hence, the object of this course is to demonstrate the important place the school library hour has come to occupy in the educational trend of to-day and to develop practical methods for utilising the library hours effectively. It is hoped that full advantage will be taken of this course by a large section of the teaching profession.

No application will be registered unless it is recommended by the Headmaster or the Management of the school in which the applicant is employed and it is accompanied by a registration fee of Rs. 2 which will not be refunded on any account.

THE 10TH ALL-INDIA EDUCATIONAL CONFERENCE, DELHI.

The tenth All-India Educational Conference will be held on December 26—30, 1934, at Delhi, under the presidentship of Mr. Shyama Prasad Mookerji, M.A., LL.B., Vice-Chancellor of the University of Calcutta. The following programme has been decided upon:—

On the 26th December, the All-India Educational Exhibition will be opened. Those wishing to send exhibits for the exhibition should correspond with the Reception Committee at once.

On the 27th December, the Council which acts as the Subject Committee will meet in the forenoon while the opening session of the Conference will be held in the afternoon.

On the 28th December, four sectional conferences on University Education, Moral and Religious Education, Secondary Education and Health and Physical Education will be held in the forenoon while the general session of the Conference will be held in the afternoon.

On the 29th December, four sectional conferences on the Training of Teachers, Adult Education, Educational Experiment and Research and Vocational Education will be held in the forenoon while the afternoon will be devoted to a special session on Women's Education in continuation of the General Session.

On the 30th, the four sectional conferences in the forenoon will be on Childhood and Home Education, Examinations, Primary and Rural Education and Internationalism and Peace while the afternoon will be devoted to the closing general session.

It has been decided to devote each evening to public lectures and entertainments.

Invitation is hereby extended to both men and women teachers, professors, administrators and inspectors of all types to attend the Conference in large numbers and give it the benefit of their participation.

Correspondence with regard to lodging and boarding should be addressed to the Secretary, Reception Committee, (Mr. Baij Nath Khanna, M.A., B.T., Chuna Mandi, Paharganj, Delhi).

A REFRESHER COURSE AND EDUCATIONAL EXHIBITION FOR ELEMENTARY SCHOOL TEACHERS, COIMBATORE AND THE NILGIRIS.

The Educational Exhibition will be held in December 1934 between 26th and 31st at R. S. Puram, Coimbatore, in the Municipal School buildings. Exhibits pertaining to all branches

of Education will be received from all Elementary Schools and primary section of all Secondary Schools in Coimbatore and the Nilgiris.

The Exhibits will be classified as follows:—

1. Kindergarten : Montessori and other systems.
2. New Education (Dalton plan, Project method, etc.) Experimental Psychology.
3. Manual and Vocational Education.
4. Teaching appliances and aids: Charts, Statistics and Models.
5. Domestic science, economy and needle work.
6. Scoutcraft (both for boys and girls).
7. Physical Education.
8. Hygiene and Health Education.
9. Fine arts and Drawing: in oil colours, English and Indian water colours, crayon works, pen and ink work.
10. Collections: pictures, news, coins, photos and other hobbies.

11. Maps, diagrams and models relating to geography, history, science and Mathematics.

12. Educational magazines.

13. Any other subject dealt with in schools and colleges, not covered by any of the above.

14. Agriculture, Industries and Veterinary.

These exhibits will be further divided into three sections: Higher Elementary and Lower Elementary Schools and Secondary Schools.

Exhibits relating exclusively to Girls' schools such as needle work, domestic science and economy, etc., will be shown in a separate section. Both students' and teachers' work will be gladly received for exhibition and appraised separately. Medals, honours certificates and certificates of merit will be awarded to each section and to each department on the recommendation of the judges appointed by the Exhibition Committee.

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

A HISTORY OF INDIA, by C. 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.
Part II—MUHAMMADAN INDIA—by the same authors	2 8	STUDENT'S HAND-BOOK OF PSYCHOLOGY, by the late Dr. S. Sathianadhan, M.A., LL.D. (2nd Edition)	2 8
INTERMEDIATE GEOMETRY (Theory and Practice), by M. Satyanarayana, M.A., L.T., and K. S. Patrachariar, M.A., L.T. 4th and Revised Edition	3 0	QUESTIONS AND ANSWERS ON ELEMENTARY LOGIC, by M. Macmillan, B.A.	1 0
THE STUDENT'S COMPANION TO GEOMETRY, for the Intermediate Examination of the University of Madras, by K. Deva Rao, B.A., L.T.	2 8	THE ELEMENTS OF HUMAN PHYSIOLOGY, by G. S. Ramasami Aiyar, B.A.	1 0
EXAMPLES ON TRIGONOMETRY, containing the F.A. Trigonometry Papers for 15 years, 1888 to 1902, with Solutions of all the Problems, by P. A. Subramania Aiyar, B.A., L.T.	0 8	B.A. EXAMINATION ENGLISH LANGUAGE, LITERATURE AND COMPOSITION PAPERS of 1881 to 1905 (both inclusive)	0 5
EXAMPLES ON ALGEBRA, containing F.A. Algebra Papers for 17 years, 1889 to 1905, by the same author	0 8	F.A. MATHEMATICS—ALGEBRA AND TRIGONOMETRY PAPERS, with Solutions and Notes from 1901—1903, by B. Hanumantha Rao, B.A.	0 4
INTERMEDIATE CHEMISTRY, by P. Lakshmi Narasu, B.A., Professor of Physical Science, Pachaiyappa's College, Madras.	3 8	TAMIL COMPOSITION, by G. Damolara Mudaliar, B.A.	0 12
INTERMEDIATE PHYSICS, by the same author	4 0	INTERMEDIATE MODERN HISTORY being Out Notes of Lectures, by P. S. Ramakrishna Aiyar, M.A., Professor of History, Maharaja's College, Ernadulam	1 0
		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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FOREIGN

THE PREPARATION OF TEACHERS FOR RURAL SCHOOLS IN HAITI.

"The aim of the Normal Section of the Practical School of Agriculture is to prepare masters capable of teaching in the kind of schools that endeavour to give a thorough education to the rural masses in Haiti."

The study last for two years; later on, their duration may, however, be lengthened to three years. We omit the details of the agricultural curriculum, which includes courses in botany, zoology, entomology, bee-keeping, chemistry, applied agriculture, horticulture, cattle breeding, veterinary science and vegetable pathology.

"The course in *Rural Constructions* is intended to enable students to undertake or supervise the building of out-houses and plain dwelling-houses made of the materials generally to be found in the rural sections of the country." It also deals with matters relating to reservoirs, and wells and with those pertaining to the enclosing of property. The course in topography includes problems of irrigation and drainage and gives some idea of how to level the ground.

We shall deal at more length with the *Education Section*. "The students have at their disposal, besides their roneographed syllabuses, bulletins, reviews, French and English books on various branches and problems of education. A practising school on the farm of Damien, placed under the direction of a competent specialist, gives them opportunities to observe teaching methods, and to do practical work during the second year. The Research Section possesses models of tests used abroad and specimens of tests prepared or adapted for the pupils of farm-schools.

The Section of Manual Training has the use of a large work-shop containing all the tools

necessary for teaching: carpentry, iron and tin work, weaving and basket work. Spinning wheels and carding tools permit of the use of home-grown cotton for the weaving exercises. A permanent exhibition of work done in the farm-schools is at the disposal of the students."

The courses in the curriculum are the following: rural education; educational psychology; education; special methods; class management; abridged history of education; principles of education; education: observation and practice; special activities; art; elements of drawing, modelling, pottery, decorative composition, black-board drawing, art appreciation; manual training; theory, carpentry, tin work, iron work, basket work weaving, industrial arts (as a means of expression and a basis of activity for the study of other branches of the curriculum), toy making, etc.; musical education; physical training and hygiene: physiology, sanitation, dietetics, clinical work (practice at the general hospital and at the health centre, bandaging, vaccination); languages (French and English); rural legislation; mathematics, social science (history and geography of Haiti, with interpretation of facts); community problems, visits to social institutions.

The following is the detailed curriculum of a few of these courses:

"*Rural Education*. The cardinal points of education. The development of agriculture in Haiti. The system of property; the present conditions of agriculture in Haiti. The conditions of life in the rural districts. The rural school.

Education: Special Methods. Special methods for the teaching of Reading, Arithmetic, History, Geography and Hygiene. Special method for planning the school garden and for teaching of agriculture. Place of the school garden in our system of education. Arrangement of the play-ground. Method of teaching

to be used in the garden. Agriculture taught by projects.

Management of the School-room. The problem of school-room management. Standardising the school routine. Regularity of attendance. Habits of hygiene. Order and discipline. Punishments. The laws of attention. Technique of school teaching. Relations between the teacher and his superiors. The ethics of the teaching career.

Principles of Education. Education as a necessity of life. Continuity of life obtained through transmission of values. Education as a social function. The influence of the social environment. The school considered as social environment. The school considered as special environment. Education as guidance. Methods of social guidance. Imitation and social psychology. Education as a development. Conditions of development. Formal discipline and development. Education as formation and reconstruction. Education from the national and the social points of views. The aims of education.

Special Activities. Extra-curricular activities. Activities aiming at developing the sense of responsibility in the students, and the habit of doing little daily-jobs of importance for the home and the school. Visit of the farm-school of Damien and investigation of the community life of which Damien is the centre. Recreational activities in the community. Social work."

MINISTRY OF PUBLIC INSTRUCTION
AND FINE ARTS, SPAIN.

Article 1. The preparation for Matriculation will cover seven years of studies, the various subjects to be distributed as follows: *First and Second Years.* Spanish language and literature, geography and history, mathematics, rudiments of physico-natural sciences, French and drawing. *Third Year:* Spanish language and

literature, geography and history, mathematics, physico-natural sciences with special emphasis on physics and chemistry, French and drawing. *Fourth Year:* Spanish language and literature, geography and history, mathematics, physics and chemistry, natural sciences, French and Latin. *Fifth Year:* Spanish language and literature, geography and history, mathematics, physics and chemistry, natural sciences and Latin. *Sixth Year:* Spanish language and literature, Latin, philosophy and social sciences, mathematics, natural sciences, physics and chemistry, English or German. *Seventh Year:* Spanish language and literature, Latin, philosophy and social sciences, mathematics, natural sciences, English or German.

In the national secondary schools, wherever it is possible, Greek will be taught in the sixth and seventh years.

2. The time-table will be arranged as follows: *Spanish language and literature:* 4 hours per week during the first 3 years; 3 hours during the fourth; 2 hours during the last 3 years. *Latin:* 6 hours per week during the fourth and fifth years; 3 hours during the sixth and seventh. *French:* 4 hours during the first 3 years; 3 hours during the fourth. *Geography and History:* 3 hours during the 1st, 2nd, 3rd and 5th years; 4 hours during the 4th. *Philosophy and Social Sciences:* 4 hours during the 6th year; 6 hours during the 7th year; 4 hours during the 3rd. *Rudiments of Physico-Natural Sciences:* 2 hours during the first 3 years. *Natural Sciences:* 2 hours during the 4th year; 4 hours during the 5th; 2 hours during the 6th; 3 hours during the 7th. *Physics and Chemistry:* 3 hours during the 4th and 6th years; 6 hours during the 5th. *English or German:* 6 hours during the last 2 years. *Drawing and Plastic Arts:* 3 hours during the first 3 years. *Mathematics:* 3 hours during the 1st, 2nd, 4th, 5th, 6th and 7th years. 3 hours during the 3rd,

3. Physical education as given under the former plan of studies will be replaced by games and sports. These will not be considered as branches of study; text-books and programmes will be absolutely forbidden; physical exercises will be regulated according to the individual conditions of the pupils.

5. Registration in the first year will depend upon an entrance examination comprising: an exercise in reading and an exercise on contemporary Spanish literature; written tests with problems concerning the metric system; an examination in nature study. The teachers forming the jury will converse with the candidates to find out their degree of preparation. The jury should be composed of a science teacher and an arts teacher. In order to sit for the entrance examination, the candidate must be not less than twenty years old.

6. After having successfully completed the third year of studies, the pupil must sit for a general examination bearing on the curriculum of the first three years. For this the pupil must be not less than thirteen years old.

7. At the end of the fifth year the pupils will receive a certificate of elementary secondary studies which will give them the right to sit for the entrance examination of the normal schools. To obtain this certificate the pupils must be at least fifteen years old.

8. At the end of the seventh year the pupil will sit for a final examination before a jury composed of a science teacher and an arts teacher from a national secondary school, a language teacher, and two University professors, one from the faculty of arts and the other from the faculty of science. This final examination will be held at the national secondary school where the pupils have completed their studies. Candidates must be at least seventeen years old.

Pupils of the elementary secondary schools will sit for the final examination at a national secondary school in the same district as their elementary secondary school.

9. From 20th May, 1935, the Teachers' Council of each national secondary school will regularly issue notes to the pupils, taking count of the work carried out during the year and the results of practical exercises and written tests. The last mentioned will be set at least once each quarter and will deal with the subjects of the detailed programme. The quarterly written tests must be signed. After having been stamped by the teacher, they will be kept in the archives, so as to be available for the Teachers' Council.

10. When a pupil's work is judged favourably by all the members of the Teachers' Council, the pupil will be promoted without examination.

11. When the Teachers' Council deems that a pupil should not be promoted in any subject, this pupil will repeat the class without having to take the examination.

A pupil non-promoted in one or more subjects must, in September, sit for an examination in these subjects; the examination will consist of practical test imposed by the Teachers' Council sitting in jury, who will have the right to question the candidates on any part of the curriculum.

12. Pupils, who, after this examination in September, still remain non-promoted in more than two subjects, must repeat the class.

13. Pupils having failed in two subjects will have the right to be enrolled for these subjects as for all other subjects in the curriculum of the following class. During the second half of the month of April, the Teachers' Council will give these pupils a written and a practical examination in the subjects in which they were non-promoted. In case of failure, they will not be able to sit for the general examination at the end of the year.

15. Pupils successfully completing the first three years must, in order to enter the fourth year, pass a general examination including exercises in composition, problems, reading and translation exercises from French.

Pupils may sit for this general examination even if they have failed in drawing during the first three years; this moreover will not exempt them from being enrolled in the drawing course provided for in the curriculum nor from registering annually until such time as they are promoted in this subject. As the general examination is intended to show whether the pupils have had sufficient training and preparation during the first three years, it will be compulsory for all full-time and part-time pupils, the regulation age being a minimum of thirteen years.

16. Pupils failing in the general examination may only sit a second time, the following year at the same date.

17. The examination mentioned in the preceding articles will be taken, in the national secondary schools, before a jury composed of three teachers from each of the first three years; in the elementary secondary schools, the jury will be composed of a teacher from each of the first three years and of two teachers from the national secondary schools (one from the science side and the other from the arts side).

18. At these examinations the following marks may be given: very good (*sebresaliente*) good (*notable*), very fair (*aprobade*) and fail. The mark awarded will figure in the report of the examination. In case of failure the mark will be left blank in the bulletin given to the pupil.

19. Only one general mark will be given for the year. When pupils have to take over again, in September, the examinations in one or more subjects, the year's mark will only then be given. When one or two branches remain in doubt until the next school year, the year's mark will only be given when the pupil has been promoted in these subjects.

23. The general examination for full-time pupils, mentioned in article 6, will be held

during the months of May and June, those for part-time pupils during June or July.

HIGH SCHOOL INSTRUCTION BY MAIL.

The correspondence technique of instruction has been found to serve the following general purposes:

(1) To eliminate many inordinately small classes, especially in the junior and senior years of large high schools and in all grades of the smaller high schools. The resulting increase in the pupil-teacher ratio naturally reduces the cost.

(2) To enrich the offerings of the smaller high schools and to furnish unusual courses in the larger ones, thus more closely fitting the school programme to the various needs of those seeking to continue education to this level.

(3) To make it possible for the high school to meet the demand for vocational, technical, and other fields of instruction more closely related to practical everyday living.

(4) To provide a means for recognizing individual differences in instruction and in student progress.

(5) To serve as a means of providing post-high school education to persons who have graduated from high school, who are unemployed and who cannot afford to go to college. This objective is particularly attractive in localities where the school plant is overcrowded and the existing staff is overloaded.

(6) To provide high school education to persons who, for a great many reasons, stopped short of high school graduation and who, because of unemployment, additional leisure, the desire to remove college entrance deficiencies, etc., wish to resume their interrupted education.

(7) To extend some rudiments of secondary education to persons living in sparsely settled areas or at isolated points where it would be uneconomical to undertake the assembling of classes for high school work.

(8) To provide evening school, continuation school, and extension services in localities where regular classes are too small and the need too diversified to warrant such regular classes. School systems now finding it necessary to curtail these types of school services are finding correspondence lessons a means to continue a part of the work on a more limited basis.

(9) To facilitate the instruction of persons who are crippled, invalided, or who for other reasons are either permanently or temporarily prevented from attending school regularly.

(10) To provide a means of adult education. This latter function has long been served by the various agencies furnishing correspondence courses.

A good many of the uses and possibilities of correspondence classes on the high school level have received considerable impetus from the economic depression on account of the increased leisure of young people through unemployment.

Public education by correspondence is well-known in Canada, Australia and Arto Rico, where it is spreading from the elementary grade to high school grade. In the United States more than 12,000 pupils are enrolled in high school correspondence class. They greatly decrease the *per capita* costs in rural districts where enrollment in a high school would necessarily be too small to make it a paying concern and where transportation to existing schools is not feasible. The United States have made a point of providing secondary education for every child who desires to attend high school. As a result they have established a great number of high schools, many of them too small, as operated at present, to provide an acceptable quality of education and nearly always expensive.

In spite of this, if about 95% of all children between 14 and 17 years of age living in cities attend high school, only about 41% of those living in centres of less than 2,500 inhabitants

can do so. In the rural areas of the more sparsely inhabited States, the percentage is much lower. Education by correspondence at high school level seems to be the obvious remedy.

MINISTRY OF NATIONAL EDUCATION, FRANCE.

The regulations for the promotion examinations to the various classes of the secondary schools, up to the first class, and the conditions of admission to the sixth class have been determined by three decrees, that of 1st September 1933, generalising the measures adopted for promotion to the fifth class by the decree of 3rd October 1925, and those of 1st September 1933 and 13th February 1934, respectively.

By these regulations is organised that selection of which the extraordinary afflux of pupils to the secondary schools (*lycées et collèges*) during the past four years has shown the great necessity. The three decrees are self-sufficient. Nevertheless it is desirable to develop or to clear up certain rulings which have given rise to various difficulties of interpretation.

I

Firstly, as regards admission to the sixth class:

(1) It should be noted in the first place that the written tests instituted by the decree of 13th February 1934 are intended only to furnish the special committee entrusted with deciding admissions to this class with a uniform element of valuation, and must not be used in any way as a substitute for the study of the candidate's complete record, in which all documents should be taken into account.

(2) It is clear from the above that this examination should by no means become a competition, that it should not be solemn and rigid but as free and supple as possible, that no special preparation should be given for it, either in the primary schools or in the seventh class of the secondary schools. One should aim at dis-

cerning the intellectual qualities and the cultural possibilities of the children wishing to enter secondary schools rather than at ascertaining acquired knowledge and results.

(3) Placed thus at the beginning of the secondary school studies in order to eliminate candidates ill-suited to profit by these studies, the examination should not be more or less liberal according to the large or small number of places in this or that establishment. It is not at all necessary that the sixth class should have its full quota of pupils; and it is in the interest of the children themselves as much as in the interest of the public that it is necessary to turn aside those who show little likelihood of assimilating the instruction given. In any case, it is advisable to reserve at the July session a certain number of places for the new candidates who will apply in September.

(4) In principle, apart from the places reserved, of which mention has just been made, the admission or exclusion of candidates should be decided after the July session, the second session being reserved for those pupils who, for a sufficient reason, were unable to take part in the first tests. It is only on this condition that effectual advice for the guidance of their children can be given to the parents of those who are diverted from secondary education, since, in September, the higher primary schools, the practical schools, continuation courses and even the primary schools will have their full quota and will thus be closed to them.

(5) In the case where a pupil leaves a public school for another in the same town, the examination should be passed, not in the school which he is leaving, but in the school to which he is going.

(6) Article 4 of the decree of 1st September decided that the written tests should comprise, among other things, a "summary of a passage read." It has often been asked how this test

should be carried out. In order that it should be fair, obviously, candidates must be subjected to the same conditions; for this reason there can be no question of asking children to give a summary of a passage previously read by them of their own choice, and which might have been specially prepared for the examination. A short, concrete passage, a story for example, or a historical anecdote, should be read to all candidates, once only, but slowly and carefully, or, better still, a duplicated copy should be given to each; time should be allowed for reading it slowly twice over without taking notes and the copy should be taken away. The candidates should then be asked to summarise the text in a dozen or fifteen lines, showing its chief characteristic, and pointing out its interesting features.

II

As regards the promotion examination to the different classes:

(1) The examination must be taken by all pupils who have not obtained an average of 10/20 for the whole of the year's written tests in the subjects enumerated in the afore-mentioned decrees.

(2) In the case where a pupil has missed these tests, particularly during the last quarter, it is natural that he should have to sit for the promotion examination. However, in the case of an outstanding pupil, the class teachers may, after special deliberation, dispense with the examination, relying upon the homework average instead of the average of the written school tests.

(3) In various quarters it has been asked that a pupil obviously unsuited should be definitely eliminated after the July examination. In all cases of this sort, the headmaster should try to persuade the parents of the pupil to withdraw their child or to agree to his repeating his class, without unnecessarily insisting on the right granted by article 1 of the decree of 1st September 1933, to present himself a second time, in September, for the promotion examination,

(4) No pupil entering a secondary school during the course of the school year is free from the obligation to take the examination; no new pupil, refused at the entrance examination of a given class, can be admitted to a lower class without first passing the entrance examination of that class.

(5) It has been proposed, in order to save time, that the oral tests anticipated by the decree of 1st September 1933 should be presented in the form of written questions. Such a practice may be adopted, but very exceptionally, and only in schools where the number of candidates is likely to be considerable.

(6) No examination has been arranged for admittance to the philosophy and mathematics

classes, since it is success in the first part of matriculation which normally opens these doors. However, if a pupil wishes to complete his secondary studies in a purely disinterested manner, he may be admitted to the mathematics or philosophy classes provided that, on leaving the first class, he has fulfilled the conditions laid down for the passage from one class to a higher class.

(7) The meetings of the Examination Committees, either for the admission to the sixth class, or for the promotion from one class to another, will be assimilated with class councils, and their hours fixed, as far as possible, in such a manner as not to interfere with the work of the school.

Information Service of the International Bureau of Education.

ANDHRA UNIVERSITY.

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PLACES OF EDUCATIONAL INTEREST.

XXXVII. DELHI.

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

THE history of Delhi is an epitome of the history of India. It has been the capital of so many kingdoms and is now the capital of British India. It consists of the Old and the New Delhi; the former containing the legacy of the past and the latter, the product of the present.

About Delhi there is an aroma of the past. It has been the capital for several successive conquerors and was the seat of an Imperial Government for seven times before the advent of the British. Of the first six, nothing exists. But there still remain monuments of the seventh, which reveal the glory and the grandeur of the Moguls. New Delhi, the capital of British India, is the work of eminent British architects and engineers.

A visitor to India has failed to see its best city, if he has not seen Delhi. In addition to its political importance, it is a veritable store-house containing invaluable works of art.

The most striking object is Shahjahan's Fort, which contains some of the most exquisite gems of Oriental architecture. The great Durbar Hall, Diwan-i-Khas, is a beautiful marble pavilion, which once glistened with the finest gems of the East, and the crowning glory of which was the celebrated Pea-Cock Throne. Diwan-i-Khas is one of the world's greatest miracles in decoration. Adjoining the Diwan-i-Khas are several buildings of surpassing beauty, which formed the various building pertaining to the palace.

The Jumma Masjid:—The Jumma Masjid is probably one of the most magnificent places of worship in the world. It was built of white marble and red sand-stone at immense cost. Its architectural beauty is mostly due to its geometrical symmetry. The vast concourse of Mussalmans prostrating before it on principal days of worship, is a sight that can never be forgotten.

Chandni Chowk, the Ridge and the Mutiny Memorial:—The Chandni Chowk is the most wealthy and busy thoroughfare in Old Delhi. The Ridge, consisting of a long row of stone black houses is also a place of historical interest, being a place associated with the India Mutiny. The Mutiny Memorial "a tall gothic design of inferior quality bearing the names of those who fell during siege, during the Mutiny." From here we have a panoramic view of Delhi.

The Jantar Mantar:—(The Observatory); The Jantar Mantar was erected in 1724 by Raja Jaisingh of Jaipur, and consists of a group of four gigantic mason instruments. They are a Gnomon, with two quadrants to form an equinoctical sun-dial; two circular buildings for altitude and azimuth observations; and a curious "mixed" instrument for measuring the Sun's declination.

New Delhi:—The Legislative Chamber, a circular colonnaded building, reminiscent of the Colosseum at Rome, and the two great blocks forming the Imperial Secretariat are the chief things of interest in Delhi. The

Facade of the road that leads to the Viceroy's House gives a rare touch of dignity and majesty to the whole city. They all are the work of the world famous architects, Sir Edwin Lutyens and Sir Herbert Baker.

Kutb Minar:—The Kutb Minar is not only a place of historical interest but is a monument of work of art. The monument takes the form of a graceful tower of five storeys reaching to a height of 238 feet, and is a wonderful testimony to the skill of ancient engineers of the East. The lower storeys are of red sand-stone and was built by Kutb-ud-Din. The top two storeys were re-built by Arroz Shaw, after the original ones had been struck by lightning.

The Iron Pillar:—Near the Kutb Minar stands the celebrated iron pillar. It is a forged bar of pure iron, nearly twenty-five feet high,

and has withstood decay for nearly sixteen centuries. Nearby may also be seen the tomb of Altamish which several authorities speak of as the oldest Muhammadan tomb in India. The interior is replete with delicate carvings of a very high quality.

The Purana Kila:—Indrapat, the Purana Kila, which means the Old Fort, will be recognised by its massive high walls surmounted by fragib Kiozus. This consists of the beautiful Sher Shaw Mosque and the Sher Mandal, a secular structure.

Humayun's Tomb:—This mausoleum, built on a site chosen by Humayun himself, is of rose coloured sand-stone, ornamented by marble band, with a stately white dome above the Emperor's grave.

A visitor will find no end of convenient hotels where he will get all the conveniences that he might wish to have.

CORRESPONDENCE

Re THE G. O. ON THE SCALES OF PAY FOR TEACHERS IN LOCAL BOARDS AND MUNICIPALITIES.

I.

The standardisation of scales of pay and the provincialisation of the services of teachers are no doubt steps in the right direction and as such the Chief Minister, the Hon. Raja of Bobbili, deserves well of the members of the teaching profession. Unfortunately, the salaries proposed in the G. O. for the various grades of teachers are utterly inadequate, disappointing and disproportionate.

The differentiation sought to be made in the matter of grades and salaries between the teachers of the District Board and those in Government service is quite unjustifiable and unreasonable as the qualifications and work

expected of both these classes of teachers are identically the same. The lower scales of pay and the niggardly biennial increments proposed will have not only a blighting effect on the present incumbents in service but also positively discourage talented and bright youths from entering the profession. To entrust the education of our boys and girls, the hope and mainstay of the country, to the care of discontented and embittered educationists is nothing short of a tragedy. It is futile to expect such ill-paid men and women to be enthusiastic in disseminating knowledge, so necessary for the advancement of the country. The G. O. recently issued is defective and unsatisfactory for the following reasons:—

1. The Pandits are the hardest hit of all and scant justice is done to a class of persons who have high linguistic attainments and possess erudition and culture of no mean order. Many of them have the University qualifications of Vidwan or Siromani and have undergone training also. Hence they deserve a much better treatment than has been meted out to them.

2. Among Secondary Grade teachers, there are many F. A.s who have put in many years of honest and efficient service and Intermediates. To classify these men of comparatively superior qualifications along with the Matrics and S.S.L.C.s and give them the same scale is, to say the least, very unjust and inequitable. The institution of a separate scale for the former class of teachers is absolutely essential.

3. The L. T. Assistants on whom falls the brunt of the teaching work in the High School classes, who are as well qualified as the Headmasters and who are not themselves the heads of institutions, only for want of suitable opportunities, are penalised to a great extent since their scale compares very unfavourably with that of the Headmasters and there is a great disparity between the two scales. In view of the fact that the Headmasters' places are very limited and in view of the fact that the L. T. Assistants are also people of high academic qualifications with very little chances for promotion, their minimum and maximum have to be pushed up to a considerable extent. To enable the L. T. Assistants to maintain a decent standard of living without financial cares and anxieties with ample opportunities for self-improvement, the scale has to be at least 80-5/1-150. It is a matter of common knowledge that the Headmaster of a High School has very little teaching work, one or two periods of supervision work every day, which in practice comes to a march past along the verandahs and

corridors of the school building and some correspondence, since the lion's share of the teaching work falls to the lot of the L. T. Assistants and the routine office work is done by the clerk of the institution. So it is very difficult to comprehend why there should be such a vast difference between the scale of the L. T. Assistant who is generally hard-worked and the Headmaster who has very often an easy time of it every day. So, the scales of pay for both these classes of people may very well be made the same and the Headmaster can be granted a duty allowance of Rs. 25 for the prestige of his position, as is the case with officers of his stamp serving in Government institutions.

5. Lastly, it is most unjust and inexcusable—nay, positively pernicious—to extend the application of the new G. O. to the existing incumbents. This has no precedent in any public service or Government, and as such the Government will be advised not to penalise the teachers in service by applying the new G. O. to them.

It is hoped that the Government will carefully consider all the different aspects of this vital question and mete out justice to a class of loyal, hard-working and intelligent persons who are admitted on all hands to be absolutely essential for the enlightenment and advancement of the country. Finally, I exhort my brother teachers to effectively organise themselves and continue to agitate by all peaceful, legitimate and constitutional means till their just and reasonable demands are satisfied.

Tanjore.

'FAIRPLAY.'

II.

As one affected by the G. O., I have been following the correspondence in the press on the question and I am afraid the criticism has all been rather one-sided and destructive. With the hospitality of your columns I should very much like to express a few observations of mine on the

question, with the hope of attracting the attention of the authorities, now that I understand they are reconsidering the G. O.

In the first place, I should heartily thank the Government and express our gratitude for the principle underlying the G. O., viz., standardised scales of pay for which Teachers' Associations have long been agitating. The Government would have settled the question with far more fairness had they applied the principle in laying down the scales of pay, taking into consideration the existing conditions of service of the teachers, both under the Local Boards and their own department of education. They could have brought the proposed scales of pay more into line with those for the several grades of teachers in the department. They have no separate scales of pay for Headmasters of schools, and I know from bitter experience that separate scales of pay for Headmasters with a big gulf between them and those for the L. T. Assistants who are as well qualified as they, and who do the lion's share of the strenuous teaching in the schools, have been productive of a good deal of discontent and consequential inefficiency. I should humbly propose that these separate scales for Headmasters be done away with and the pay for all L. T.s may be 65-10/2-135 and such of them as happen to be Headmasters may, in addition, be given a duty allowance for added responsibilities. The allowance may be fixed with due regard to the size and importance of the schools, subject to a maximum of Rs. 25 as obtains in the department of education.

It has been the fundamental principle that whenever new scales of pay are introduced, the interests of the incumbents already in service should not be prejudicially affected. It has been granted by the Government not only for their services but also for the ministerial establishment of the District Boards, for which they have introduced new scales of pay. They have ruled

that the difference in pay should be allowed as personal allowance. Is it too much to ask for the same fairness on behalf of the teachers? I hope not. The Government may, if they want, place a maximum limit to such allowances also.

Periyakulam.

AN EDUCATIONIST.

III.

Letter to the Secretary, S. I. T. U. from Mr. M. R. Rangaswami Aiyangar, M.A., L.T., Periyakulam.

I was so glad to receive a copy of your letter dated 1-11-'34 addressed to all Headmasters of Board and Municipal Schools in connection with the G. O. relating to scales of salaries for teachers employed in the secondary schools under the management of Local Boards. That the scales are highly retrograde, illiberal and discouraging is very patent. Our friends here feel quite sure that alongside with the help which the press is rendering to the teachers' cause, an expression of views and suggestions on the part of an organisation of teachers like the S. I. T. U. will, besides easing the situation created by the G. O. at this juncture, go far to bring about a revision of the scales calculated to do far justice to the teaching profession. Hence the highly valuable character of the Correspondence opened by you on the subject. I think a proper public opinion shaped by the Teachers' Organisations will guide the Government in such a vital matter affecting the status, prestige and efficiency of teachers who have been playing their own humble part in moulding the national life of the country.

The following are the serious drawbacks in the scale:—

1. In the very first place, the treatment accorded to Pandits, a great majority of whom happen to be trained Vidwans and Siromanies, is rather cruel. The Pandits, one and all, must be placed on a much better footing, as there are able and tried men of capacity also belonging to the old school in the ranks of Pandits.

2. Secondary Grade teachers consist of both S. S. L. C.s and Intermediates or old F. A.s. It is but fair that Intermediates should be placed in a separate cadre. Pandits may be placed at least in this higher cadre.

3. The biennial increment and very low minima and maxima in the scales are very unsatisfactory in their nature.

4. There is again the question of personal allowances which instead of being kept intact, are so emphatically and indiscriminately dinied in the G. O.

There are a good many Senior Secondary Grade teachers of approved merit and capacity who have to be encouraged by decent personal allowances. The position may be remedied by pushing up the maximum and by granting annual increments as far as possible, besides granting personal allowances also in deserving cases.

As it is, in the Madura District Board, several Senior Secondary Grade teachers of experience and improved qualifications are receiving personal allowances ranging from Rs. 10-25 over Rs. 60 which is the maximum in the Board's present scale. The present Government scale, if adopted, would mean very great hardships to a host of Secondary Grade teachers and Pandits here and elsewhere.

5. Passing next to the Physical Training Instructors trained in the Y. M. C. A. Institute, it would mean great hardship again, as they are now placed in a scale of 40-2-60 in this Board. Their original scale was even better 50-2-60-1½-75. With the growing importance of Physical Education and the special training and qualifications needed in the matter of recruitment nowadays, they should not be placed in an absurdly low scale.

N. B. The Pandits here who are getting only 40-2-60 scale relatively to the Physical In-

structors and Secondary Grade teachers, needed to be put in a better scale, if at all good justice is to be done unto them and their culture.

6. Coming next to the L. T. Assistants, to start them as low as Rs. 65 and to fix their maximum at 100 with biennial increment is ridiculous. It would be better to follow the Government scale and shift the maximum to about Rs. 140. Headmasters' places being very limited, every L. T. Assistant under normal circumstances must be able to rise to a decent maximum. The Communal G. O. again means still greater hardships to deserving L. T.s aspiring to the position of Headmasters. In our Board, I find a few very competent and able L. T. Assistants who have not become Headmasters and as such there will be scope for the grant of personal allowances at least. The Board's freedom in the past to grant personal allowances should not be circumscribed. The L. T.s mentioned above had reached the maximum of 120 years ago, and have been marking time. The present Government scale would mean double hardship to them.

Coming next to the Headmasters themselves, it needs to be recognized that they have to maintain a rather high standard of life. They must be treated as other heads of departments. At present, several Headmasters in Aided and Board Schools are getting a salary ranging from Rs. 150 to 250 and more. To stop them at Rs. 170 and to start fresh people as low as Rs. 110 is irreconcilable.

7. The scale for Commercial Instructors is too low.

A Government scale should be more or less an ideal one and fair to the incumbents of the various grades and scales with a proper eye to relativity.

The present Government scale in toto, means grave discontent to all teachers including many

Head Teachers and I am afraid it will damp their enthusiasm, interfering with their physical efficiency and standard of life.

The unkindest cut of all comes in the emphatic and indiscriminate denial of all personal allowances and the predetermination of the Government not to treat even the excess salary as personal allowance in this exigency. The action of the Government in precipitating their measures without courting the views of Teachers' Organizations and the public is very regrettable. One cannot but remark that such a policy is perverse and even reckless. It is no wonder that the Government have to face now strong opposition from all quarters.

The Secretary of our Association has already furnished a statement relating to qualifications, experience and pay as well as immediate hardships involved by the denial of personal allowances and by the sudden application of the new retrograde scales. It will be now good statesmanship on the part of the Government to keep the G. O. in abeyance and to revise the scales suitably after studying other standpoints. It is essential, as in other professions and departments, that a teacher should have a career to develop and that he must at least be kept above want. It is not nice on the part of the Government to treat the local Board servants in a differential way.

The provincialisation of all teachers in the Province is a thing to be aimed at in due course without much delay.

Under any order, a teacher should get a decent living wage.

Wishing you all success in your trial to ameliorate the condition of teachers.

IV.

TEACHERS' ASSOCIATION,
BOARD HIGH SCHOOL, MELUR.

This Association resolves :

1. That the new scales of pay fixed in the G. O. No. 4619 dated 20th October 1934 for

teachers under Local Bodies are quite inadequate, disappointing and unsatisfactory, being far below the scales now obtaining in most of the District Boards.

2. That the Government be requested to rescind the said G. O. No. 4619 and issue a fresh, satisfactory scale of salaries for all and especially the Pandits, the Secondary Grade Trained Graduates, Intermediates and the Commercial Instructors in consideration of their qualifications and responsible work in the light of further representations on the subject from the Teachers' Organisations in the Province.

3. That the Government be requested to fix for L. T.s the scale that is now in force for teachers of similar qualifications in Government service.

4. That the Government be requested to safeguard the interests of the existing incumbents in the teaching profession under Local Bodies in conformity with their policy with regard to servants employed in civil and other services under Government.

5. That the Government be requested to place the Headmasters of incomplete secondary schools on the same grade with the Headmasters of complete secondary schools, as has been the practice till now.

V.

Letter from the Chairman, Municipal Council, Karur, to the Secretary to the Government of Madras, Local Self Government Department.

1. With reference to the G. O. No. 4619, L. & M., dated 20th October 1934, I have the honour to bring to the notice of the Government the great hardship that will be caused to the teachers of the Municipal High School, Karur, if the new scales are given effect to, as the Municipal Councils are advised to do.

2. The scales of salary proposed in the Government order fall far below the scales that

now obtain in our High School and also that in force in Government Schools, and are therefore extremely inadequate.

3. In all cases of recent revision of scales, the Government have followed the wholesome rule of not obliterating the previous scales of pay they had drawn up for their servants, and have also ordered that the new scales apply only to future entrants.

4. The scales that are now in force in Municipalities and Local Boards have been drawn up and adopted only with the previous sanction of the Government, due consideration having been paid to their own financial position and the requirements of their employees in the various grades.

5. The Government are therefore requested to observe the same principle in regard to the application of the new scales to the existing incumbents as they adopted in the case of Government servants during the recent revision of scales in 1933. Otherwise, teachers, who have put in a very long service and whose salaries are naturally in excess of the maximum under the new scales, will be hit hard by their present pay being cut down to a grievous extent, the cut in some cases amounting up to even 40%.

6. I therefore strongly recommend that in the application of the new scales to the existing incumbents, the Government be pleased to be as liberal to the Municipal employees as to their own.

7. I may also add that the case of trained teachers of the Intermediate grade, *i.e.*, teachers who have not completed their B. A. but who have put in a long service and till now considered equal to B. A., L. T.s and allowed to teach classes up to the VI Form have not been taken into consideration at all in the new scale proposed. They have been producing excellent results in examinations and their teaching capacity was commended by all inspecting officers of Government. To obtain no recognition of such service and to be subjected to such a cut in their salaries is an undeserved hardship.

8. The teachers who have grown old in Municipal service have a right to expect a far better treatment than this merciless curtailment of their salaries at this time of their life. At least some concession should be shown to teachers of long service and to teachers of the Intermediate grade recognized till now as a separate grade.

The Municipal Council at its meeting on 27th November 1934, unanimously passed the following resolution and have forwarded it to the Government:

The Council is of opinion that since the scales in force have been evolved and given effect to with the full knowledge, incentive, concurrence and sanction of both the educational authorities and that of Government in previous years, it is undesirable to go back on such a definite promise which is in the nature of a contract. Placing old, tried and experienced teachers on par with new entrants is in itself not conducive to a contented service. Further, Intermediates who have put in approved service in teaching higher forms require recognition. Teachers handling special subjects such as Commercial Instructors, Manual Training Instructors and teachers or Pandits in Oriental Languages, etc., have the minimum qualification of an S. S. L. C. with years of special study behind them to teach such special subjects. To class them, more or less, with the S. S. L. C. trained teachers is a palpable injustice. The teaching profession is a nation building one with a dignity peculiar to it. The high ideals set forth hitherto for the profession and the incentive given in previous years for promising young men to take up this avocation in life would be things of the past if the new scales are adopted and adhered to. The distinction made in the treatment of those in Government service and in the employ of Local Bodies is bound to affect the morale of the profession itself. The Government is requested to reconsider their orders before insisting on the adoption of the new scales in regard to old servants.

The new scales of pay need not be adopted till the final orders of the Government are received on this representation. The appeal presented by the Teachers' Association of the Karur Municipal High School may also be forwarded to the Government.

REVIEWS AND NOTICES.

ELEMENTARY MATHEMATICS. BOOK IV FOR FORM IV. BY S. BALAKRISHNA AYYAR. OXFORD UNIVERSITY PRESS, MADRAS. Pp. 311. Price Re. 1-2-0.

This is a well-written book on the subject of Elementary Mathematics as understood before the issue of the recently revised syllabus. Mr. S. Balakrishna Ayyar has dealt with the topics in a masterly manner. Portraits of eminent mathematicians find a place in the book after the manner of a few American publications, *e.g.*, of Descartes in connection with Cartesian Coordinates, of Euclid, etc.

The get-up is also attractive. We congratulate the author and the publishers for a fine production.

NATURE STUDY READER FOR SECOND YEAR PUPILS. BY PHYLLIS S. DARLING. OXFORD UNIVERSITY PRESS. Price 4 as.

Books on Nature Study are an absolute necessity in India. The subject has up to now been quite neglected and we find during Nature Study periods, teachers doing everything under the Sun but Nature Study. This is not entirely due to slackness. One very important cause has been, up to recently, a lack of suitable text-books. With the appearance of these books of Phyllis Darling, no teacher will have any excuse for not making Nature Study a living thing in the class room. She says that further books along the same lines as the one under review are under preparation, and the whole series has been planned to breathe fresh life into the study of Nature. Her claims have been definitely fulfilled in the book under review. We whole-heartedly recommend it.

GERMAN REVISION AND DRILL. BY A. LIVINGSTONE. UNIVERSITY TUTORIAL PRESS. Price 1s. 6d.

This book has been designed to assist in the teaching and learning of German Grammar, Composition, Translation and Conversation by means of a series of short sentences and phrases in English with the corresponding German on facing pages. This latter device, namely the arrangement of English phrases on the left-hand pages with the German translation facing them enables a pupil to hide one page and test his knowledge of the other.

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THE KING'S HIGHWAY. A SERIES OF PROSE READERS. BY W. J. CLOVER. GEORGE PHILIP AND SON, LIMITED. Price 2s. 6d. each.

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"For some in ancient books delight

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Now I should be extremely loth,

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MORE ESSAYS BY MODERN MASTERS. METHUEN & Co, LONDON. Crown 8vo 167 Pages. 1s. 6d.—1934.

This is a new volume in Methuen's "Modern Classics," and forms a continuation from "Essays from Modern Masters," which has run into its sixth edition!

The "Essayists" from whose writings selections appear in this volume are : Belloc, Chesterton, Lucas, Lynd, Milne, and additionally to the contents of the previous volume, Priestley.

The selections form four to six from each author appear discretely made by E. V. Rieu,

the Editor. The references for sources of selections are shown severally.

The words "Classics" and "Masters" are to be, no doubt, properly taken. Take for instance, the word "Master." This has all sorts of meanings, e.g. There is the school master; there is master and servant; you have the masters in the Arts, like, say, Painting, you have also Master of Ceremonies, and even the Scoutmaster, and the Band-master! So, there are masters and masters. Indeed one might well write an essay on "Masters." One has to be careful especially in having to do with Essays, which are, if not productions of an Art, at any rate attempts on essays at an Art in using the word "masters" and interpreting words like "masters." Similarly for "Classics" one might ask what exactly is "classics"?

However, the selections should form very useful reading for English school boys for whom they are primarily intended. As for our country, there is still Milton's *Aereopagitica*! And things of that sort and older still!

One word more: Anything which, by implication or expressly, is a selection might very well look both to inclusion and exclusion. If Priestley and these others are "Masters" to be included in "Classics," what about Galsworthy, Wells, Shaw, Hardy and others? Or have they and others not done anything, or essayed anything in "Essays"? And what about Lowes Dickinson of the "Greek View of Life" fame and others like him! If English school boys are to see typical essay-writing, why not they see Dickinson's writings?

However, so far as these are concurrent and the Editor wishes to present a "representative" set of essays, the selection have the feature of—Ruskin is dead! and Pater! and others!—of simple clearness, restrained humour generally and picturesque realism—rather!

Would that essayists and authors generally in our country get a fraction of the appreciation their counterparts get in England

PUBLISHERS' NOTICE.

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

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THE EDUCATIONAL REVIEW.

An important step has been taken in the Aligarh Muslim University by its recent decision to admit women students. The privilege is subject to certain restrictions, such as provision for adequate *purdah* arrangements and so on. But even this is an innovation on which the Mohamedan community deserves to be congratulated. They have been handicapped very much in the past by the *purdah* system and the consequent difficulty in educating their women. It is of course not a practicable proposition in the present economic circumstances of India to provide a large number of separate colleges for women and the earlier we reconcile ourselves to the idea of imparting education to men and women in the same colleges the better. The movement has already made considerable advance in various parts of the country and even the Mohamedan community has not been entirely untouched by it. The authorities of the Aligarh

Muslim University have therefore done well in falling into line with the rest of India and deciding to admit women students, though under certain restrictions. We trust the experiment will be a great success and the time will not be far distant when men and women will be admitted precisely on the same conditions at the University.

Lovers of intellectual liberty all over the civilised world will protest against the tyranny now exercised by the Hitler regime in

Germany. The news has reached that Dr. Karl Barth, Professor of Theology at the Bonn University, has been suspended because of his unwillingness to take the oath of allegiance to Herr Hitler. It is not enough if a professor assures his loyalty to the State—he must take an oath of allegiance to a Dictator who has set all constitutional forms at naught and who has proclaimed himself to be the State in

all matters, including the administration of justice! Did not Herr Hitler say the other day when a large number of people were shot under his orders that all justice vested in him and whatever he did was legal? It is unfortunate that a country which has contributed so much to the development of science and knowledge in the past should now be under the heels of such tyranny. The sympathies of the entire civilised world will be with the University scholars at various centres in Germany who are now being faced with such a sore trial.

Opinion is still not very much in favour of co-education in India, though it has come to stay and each year sees its expansion in various stages of educational progress. The latest issue of the *Educational Supplement* of the *London Times* (10th November 1934) has an article on the subject which should be of wide interest to educational circles in India. The writer is a certain Mr. Badley who has had experience of co-education for the period of thirty-five years and is just relinquishing his headmastership of his school. The writer has no hesitation in maintaining the desirability of co-education in the secondary stage of education about which there are usually doubts even on the part of those who do not object to co-education in the primary and University stages. He is of the opinion that experience has fully demonstrated the wisdom of co-education. He argues that if boys and girls are in contact with one sex only something essen-

tial is lacking. "Such a training can only be partial and one-sided; the ideas and tendencies of either sex are over-emphasised and the effect of sex-repression, so far from removing the difficulties of adolescence, is to intensify them and lead to dangerous reaction." It is also pointed out that as men and women are working more and more together, it is also essential that "both should not only receive a similar training but should learn by experience to work together." The presence of girls has got a *humanising* influence on the boys and he rightly points out that such an influence is all for the good in "language, behaviour and the tendency to appeal to force." His long experience is summed up in the verdict:

"In the comradeship between the sexes that it establishes on a broader and more permanent basis than that of recreation merely or of sex-attraction, in the habit that it forms together and of finding by joint discussion and joint effort solutions to the questions and difficulties that affect their common life and in the mutual understanding and closer sympathy for which it lays deep subconscious foundations, is to be found the ultimate gain of co-education and the chief need for it." Let us note that the writer even speaks of the "chief need" of co-education. "In these days, especially," he writes, "when the old framework of life is visibly breaking up and the old sanctions of conduct have lost their hold, it will be for those who are boys and girls to-day to build a new framework and to work out an ethical code

to meet the new conditions of life: and since for the first time in history this will be the joint work of both together, it is the more fitting that they should come to their task prepared by a training of life and work together in the school. If so, there is ground for regarding co-education as in the line of educational advance; and with the experience of a generation by which to judge its working and outcome, it cannot now be dismissed as impracticable or untried."

It is time that the members of the teaching profession in India evolved a code of ethics for themselves and insisted on conformity with it on the part of every one of their fraternity. It will perhaps come when there is a National Register of Teachers, but in the meantime it is desirable that attention should be directed to various aspects of the moral standards which should prevail in the profession. The New Zealand Educational Institute has declared the following to be unprofessional:

1. For any teacher to apply for and accept a position from which, in the judgment of the New Zealand Educational Institute Executive, a member of the Institute has been unjustly dismissed.

2. For any teacher to make a report on the work or conduct of another teacher without at the time acquainting the teacher concerned with the nature of it, if it be an oral report, or if it be written, without showing it and allowing the teacher concerned to make a copy of it.

3. For any teacher to canvass for scholars, either personally or by means of the school staff, by circular, or otherwise.

4. For any teacher systematically, and in his professional capacity, to instruct scholars on the school premises, before or after school hours, for the purposes of examination, e.g., proficiency.

5. For any teacher to censure other teachers or to criticize their work in the hearing of the scholars.

6. For any teacher to impose upon another teacher, out of the ordinary school hours, an excessive and unreasonable amount of work of any kind.

7. For any teacher to be found guilty of conduct detrimental or injurious to the interests and honor of the profession or of the Institute.

We shall be glad to welcome articles on the subject—it would be interesting to know what the best members of the teaching profession think about the principles which should regulate their conduct. We have in India a number of valuable traditional ideas regarding the conduct of the teaching profession, but a definite code of the kind may be of some benefit to new entrants in the profession.

The University of Allahabad has recently taken certain decisions at its annual meeting of the Court which deserve wider attention. It is recommended—we believe it is only a recommendation to the academic authorities concerned—that a paper in general composition and unseen passages in Hindi or in Urdu should be compulsory for all B. A. and M. Sc. students. The

Allahabad
University.

idea will be welcomed for the good reason that those who receive the benefits of University education should be in a position to impart it to their less fortunate countrymen by being able to express themselves in the Indian languages of to-day. It is however doubtful if the University was wise in another decision arrived at in the same meeting that there should be no age limit even to full-time paid Vice-Chancellors of the University. The proposal was that those who were above sixty years of age should not be appointed to the Vice-Chancellorship which in the case of Allahabad is an office with full-time duties, as he is something like a super-Principal guiding and controlling various departments of study in the University. The resolution was unfortunately lost, even Sir Tej Bahadur Sapru being among those opposed to it. It is a notorious fact that there is an undue premium attaching to old age in this country and a large number of offices are held by persons who have passed their years of usefulness and who are only marking time without doing anything in particular. Institutions tend to deteriorate very badly when they are in charge of people whose intellectual faculties are more or less atrophied and who are not receptive to new ideas which are very essential, especially for the progress of a University. It will also be acknowledged that in India sixty years is a fairly good limit beyond which it is difficult to expect any active physical energy, whatever it may be in Western

countries. Even in Britain the Royal Commission on the Universities of Oxford and Cambridge recommended, it will be remembered, age limits for University offices including memberships of the Senate and the Syndicate. Even apart from the injustice of keeping out young people who may be expected to do better justice to do such duties, this decision should be regretted in the best interests of University education in this country.

In the course of his Convocation Address to the University of Agra (which should be congratulated incidentally on the recent completion of its [buildings]) Mr. A. H. Mackenzie, formerly Director of Public Instruction in the United Provinces and at present Pro-Vice-Chancellor of the Osmania University, Hyderabad, drew attention to some of the evils of the present system of education in our Universities. Without admitting that his accusations were all justified, we are bound to state that they are worthy of serious consideration, coming as they do from an educationist of ripe experience. He objects to the prevailing method of teachers thinking for students. He rightly complains that the most popular lecturer is he who confines himself strictly to the course and whose summaries are so skilfully made that the students need not read even the prescribed books. "Usually University lecturers do not stimulate thought; they are a substitute for thought." This is a serious indictment and it is difficult to say if there is not much truth underlying

The Agra
University.

it. There has been considerable improvement in recent years in the teaching of English literature, but Mr. Mackenzie was perhaps justified in complaining that the prevailing method of teaching was to convert a masterpiece of literature into a horrible mess of synonyms and paraphrases. Among the other points emphasised by him were: (1) the present stagnation of a large number of students in college classes who are not really fit for University education and who are destined to leave their institutions without a degree; (2) the absence of sufficient attention to the methods and *technique* of teaching in college classes, though they are studied with a certain amount of care with regard to the lower stages of instruction; (3) narrow specialisation resulting in "Science graduates who are wholly ignorant of human thought and feeling and Arts graduates who have not the most elementary equipment to enable them to understand the wonder and meaning of life."

The recent Convocation Address of the Lucknow University by Sir Malcolm Hailey was pitched in an inspiring key when he spoke of Eastern and Western Culture in India and the possibilities of their happy fusion in this country. Sir Malcolm did well in drawing attention to the great need for exercising the spirit of toleration which is one of the highest manifestations of culture. "It is only in an alliance with a form of culture which is tolerant of every variety of thought and custom save that

which offends the spirit of liberty that India can find the fulfilment of her best self and give all her peoples that great future for which we all alike pray," said Sir Malcolm. Sir Malcolm was willing to recognise that the desire for self-government was only natural and thought that it was the logical fulfilment of British rule in India. He was very appreciative of the cultural influences operating in India to-day and welcomed the signs of a literary and artistic renaissance evident everywhere. Special attention may be invited to the final appeal:

"Fate has brought you most closely into contact with that form of European thought which has proved itself most resistant to these Cæsaristic tendencies. Our confidence in our modes of life and thought does not make us intolerant of the beliefs and habits of others; our instinct is to reckon with contrary opinion instead of attempting to suppress it. We believe in allowing the fullest scope to individual life. We think it is in the fulness of individual life and not in the creation of a mass mentality that the true spirit of progress lies. If individual life is to be controlled we believe that it should be rather by general social influences than by the sterile processes of State regulation. When the State itself acts, it must be on the broadest basis of general consent."

It is not surprising that the excellent proposal of the Education Department of the United Provinces, following the example of Bengal, to set up Arbitration Boards for teachers, has roused a certain amount of opposition from managers of educa-

tional institutions in the area. The tyranny practised by managements of private institutions has been notorious for several decades in this country and many members of the teaching profession have been victims to it. The setting up of Arbitration Boards will enable aggrieved teachers to obtain justice in the event of wrongful punishment or dismissal. The Government of the United Provinces have therefore done well in contemplating this new reform. A deputation of school managers waited on the Minister of Education the other day and objected to the setting up of these Boards. We trust however that the Ministry will be strong enough to resist this opposition and set up these Boards, the mere existence of which will go a long way to ensure security of service for teachers without which all hope of educational efficiency and progress should be useless.

Arrangements are nearing completion for the tenth session of the All-India Educational Conference which is to be held in Delhi on the 27th, 28th, 29th and 30th

December. The Educational Exhibition which has always been one of the features of these annual Conferences will be opened on the 26th December by Mr. G. C. Chatterjee, Superintendent of Education, Delhi, Ajmer-Marwara and Central India. The Conference itself will be presided over by Babu Shyamaprasad Mukherjee, the Vice-Chancellor of Bengal, who has the additional distinction of being the son of the late Sir Ashutosh Mukherjee. There will be, as usual, several sectional meetings of the Conference at which valuable educational papers will be read. Arrangements are also being made for a number of general addresses to the Conference by eminent educationists. We hope that teachers in South India will take advantage of the Conference and attend it in large numbers. There are many reasons why our teachers should not miss the opportunity of visiting Delhi this Christmas. All communications regarding the Conference should be addressed to the General Secretary: Mr. Baijnath Khanna, M.A., Harcourt Butler High School, Delhi.

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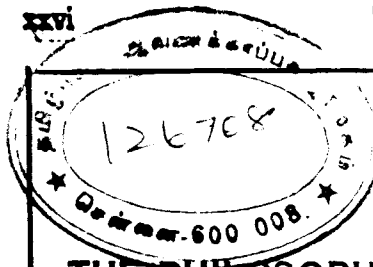
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