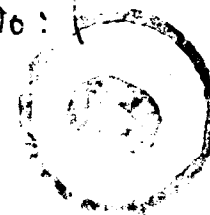


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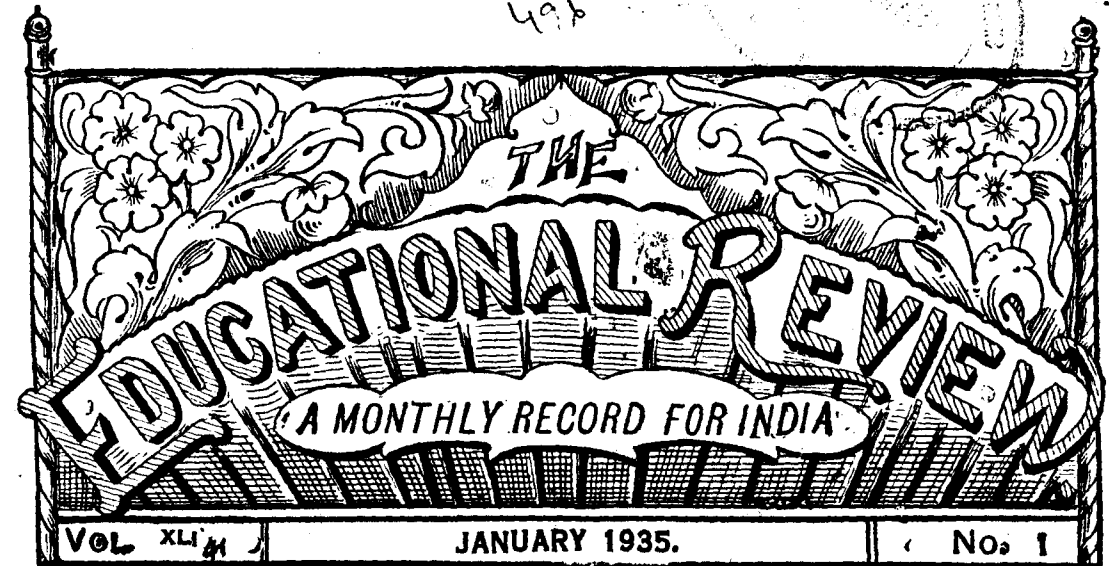
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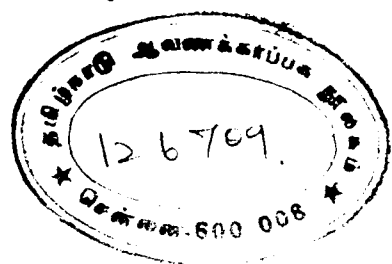
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Trivandrum.

THE new syllabus in mathematics has set back the hand of the clock of progress in mathematics teaching in our schools by full one generation. We *talk* a good deal about the "New Education" and the "New Psychology" but seem to *do* precious little to bring them to actual practice. The last quarter of a century has seen profound changes throughout the world, both in the aims and in the methods of education. The greatest change is with regard to mathematics. These changes are mainly due to the fact that educationists as well as laymen have come to agree that education must be more practical; it should not merely be ornamental but also useful; it should not merely fit a man to think well, but fit him also to earn a living. Thus every subject in the school curriculum came to be examined from this point of view. Classics and mathematics were occupying practically the whole time of the pupils. They had to be dislodged from this position.

This position was defended on two grounds. One was that they had a high value from the point of view of mental discipline. The second reason was that all the Universities insisted on a good knowledge of the classics and mathematics for admission to their courses of studies. So, the attack was turned towards these points. Thus a controversy arose about the Theory of Formal Discipline and the Aim of Secondary Education. I need not go into the details of this controversy here. We do not seem to have come to the end of this controversy either. But all are agreed on two points.

MODERN PRINCIPLES OF CURRICULUM MAKING.

The first is that the disciplinary value alone of any topic is no justification for including it in the school curriculum. The justification for including mathematics in the school curriculum should be sought for in its utilitarian value. The amount of useful mathematics is so large, and its use is so wide, that it is as unnecessary to bring in conundrums and puzzle problems to make up the school syllabus, as it is disadvantageous to exclude mathematics from the school curriculum altogether.

Secondly it was agreed that

"General training should never prepare a small but as yet unselected minority for specialised activities by preparing everybody for those activities in order that the small minority may profit."

In other words, every secondary school pupil should not be made to undergo a course in that kind of mathematics that would be useful only to the 5% that take up Group I in the Intermediate classes. To make the remaining 95% go through a course intended for the benefit of this 5% is both educationally and morally a crime. Our new syllabus does not seem to have any other aim in view.

HISTORY OF THE PRESENT SYLLABUS.

When throughout the world, the reform in mathematics teaching took the form of finding out a suitable curriculum that would be useful to the boy in after-life including University life as well as educate him, we, in

India, in our anxiety to be up-to-date, abolished mathematics from the group of compulsory subjects in our school curriculum—I do not consider the Elementary Mathematics of our old S. S. L. C. syllabus, mathematics at all. We found that this system did not work well. What was the remedy? Whereas every other part of the world has evolved a new curriculum and in the words of Principal Nunn of the London Day Training College, made the teaching of mathematics 'specially vigorous, fresh and interesting,' we have quietly gone back to the old system.

THE NEW SYLLABUS EXAMINED.

The absurdity and the unsuitable nature of the present syllabus will be made clearer if we consider the new curriculum evolved in other parts of the world and the principles upon which it was based and the methods by which it was arrived at.

From the point of view of 95 per cent. of the pupils that go through a course of secondary education, the main objects of a school course in mathematics are twofold.

The one is to give the pupils a broad vision of what mathematics is, what it does for modern civilisation and what it is expected to do for them. The course should interpret for the pupils, the quantitative aspect of modern life; it should give the pupils some understanding of the part played by mathematics in industry and in practical arts, as an instrument of modern discovery in the sciences and as a means of social organization and progress. It should cover a broad field of the subject, rather than a deep study of a particular portion.

Some years back, an elaborate investigation was made as to the facts of mathe-

matics that are most useful from this point of view. A large number of college teachers, both of the physical and the social sciences, such as Chemistry, Psychology, Economics and History, were invited to give their views as to what facts of mathematics were found most useful in their line of work. With a similar object in view popular science journals and text-books on the various branches of knowledge were examined and the first 200 pages of each volume from I to XXVIII of the *Encyclopædia Britannica* were read and the mathematical references collected, in order to find out the kind and the amount of mathematics that are useful in general reading and study. The result was most damaging to our new syllabus, both in the way of omission as well as commission.

COMMISSION.

In all these investigations, it was found that a knowledge of the language of Algebra was a thousand times more useful than skill in algebraic manipulations. "Very few, if any, cases appeared where ability to factorise $a^3 - b^3$ or $a^3 + b^3$ was demanded." "There were few, if any, cases where the ability to factorise $a^2 - b^2$ was demanded." (Thorndike). In fact, no manipulation of algebraic symbols beyond what is required to solve easy numerical equations of the second degree was found useful anywhere. It was found that long multiplication and division with algebraic expressions, the Remainder Theorem and its application to factorisations, H. C. F. and L. C. M. of expressions, Homogeneity and Symmetry, in fact, practically the whole of the Algebra syllabus that is now included in the new syllabus was found to be of very little value, if at all,

OMISSION.

On the other hand, it was found that every educated man should have an elementary knowledge of what are called the Arithmetic of Civil life and the Arithmetic of the Experimental and the Social Sciences. Civic Arithmetic means elementary ideas on Government and Municipal budgets; taxes, borrowings and expenditure; Joint stock, co-operative and other joint enterprises; insurance and banking. The Arithmetic of the Experimental and Social Sciences means some idea about the collection, tabulation, and presentation of statistics and the method of treating them. It was also found that from the point of view of making the pupils appreciate one of the most important aspects of mathematics, *viz.*, an instrument of indirect measurements in surveying, map making, etc., a certain amount of Numerical Trigonometry should be included.

THEORETICAL GEOMETRY.

The second object is that the pupils should acquire 'some appreciation of organised thought as one of the highest and most fruitful forms of intellectual activity' and that they should have, in their school course, some training in testing evidence and in detecting logical fallacy in speaking and writing. They must be trained to find out when a thing is proved and when not proved. As Formal Logic is impossible at this stage, Theoretical Geometry is intended to achieve this end. As the object here is to teach the method and not the facts of Geometry, there is no need to crowd the syllabus with a large number of propositions. A small number

of properly organised and useful propositions including easy riders, is not only sufficient, but more effective than a large number of loosely organised propositions of no great practical value.

Here again the new syllabus errs in two ways. On the face of it, it looks as though there are only $24 + 10$ propositions in the syllabus. It should be remembered the subdivisions and the converse propositions are distinctly separate propositions. Thus, in fact, there are really as many as seventy propositions in the list.

Secondly adding the note that "No riders will be required" the aim of including Theoretical Geometry in the curriculum is altogether frustrated. The proof of any proposition can be mugged up as well as the causes of the downfall of the Moghul Empire in India. In fact, a better syllabus would have been to include some twenty propositions and add a note to the effect—Only riders will be set in the examination. But the riders should be easy and direct applications of the propositions involving not more than two steps.

I think I have said enough to justify the statement with which I began. I have also indicated the direction in which reform should take place. It is the duty of the teachers to agitate for the reform. The college teachers need not be anxious at all. If the high school boy goes through, with credit, the syllabus herein sketched, I am sure, is a very good preparation for college mathematics. The required readjustments in the college syllabus may easily be made.

SPEARMAN'S PRINCIPLES OF COGNITION AS AN AID TO CLASS-ROOM TECHNIQUE.

BY MR. M. A. VENKATA RAO,
Mysore.

THE New Education is distinguished by a conscious and systematic use of scientific psychology in directing the educative process. It is generally recognised that we must train ourselves to *observe* before we can *guide* the minds of others. We can derive from psychology much insight and many a practical hint which enable us to read and interpret our own and other's minds. Professor Spearman's principles of cognition are of great assistance as instruments of observation and direction not only as regards everyday life but also as regards class-room technique.

Dewey's analysis of thought gives us the context and contour of the intellectual process. His little book *How We Think* is rightly regarded as an educational classic. He explains the thinking process as consisting essentially in the solution of a felt problem, practical or theoretical. Problem, hypothesis and verification are, according to him, the triple "coordinates" of the cognitive process. But he is not so explicit as to the nature of the solution itself. He is not clear regarding the *act of mind* in which understanding culminates. Here it is that Spearman's formulation makes its contribution. Dewey leads up to the inner shrine. Spearman enables us to enter and contemplate the 'mystery' unveiled.

It is not intended to discuss here Spearman's theory of intelligence as a contribution to systematic psychology. It is only desired to point out its practical utility in the work of teaching. The first principle he enunciates is the *principle of experience*. *Every lived*

experience tends to evoke a knowing of its characters and experienter. This stresses the foundation of all knowing. It is a scientific formulation of the instinct of curiosity. It points out that there is a drive towards knowledge inherent in all experience. Curiosity is not confined to certain definite situations and specific stimuli. Animals may be so limited but not the human mind. This principle sets the educator on the *qui vive* as it were. When the child has had some experience, has stumbled, let us say, the observer may expect the child to explore its experience. It will react against the stone, the cause of its fall, or tearfully complain of it. In the sound of its weeping, there is an echo of its 'savouring' of the pain. It indicates the child's awareness of the *quale* of the experience. We can distinguish between genuine and pretended cries of pain. Further, children's questions are proverbial. How, why, what—are perpetually on their lips. When they roll the peppermint on the tongue or repeat, with what may appear senseless energy, the same words or movements, there is operative in them the *striving* of the experience to come to consciousness of itself as well as the spontaneous flow of energy. The next two principles explain the actual process of knowing towards which the first principle urges the mind. And unless we grasp them, we will not be in a position to follow or to direct the process of the educand's mind. The second principle states that whenever any two items are experienced together, there is a tendency to *educe* or discover a relation between them. The third principle lays down that whenever an item

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and a relation are grasped by the mind, there is a tendency to evoke the *correlated* item. These two principles describe the essence of knowing and are comparable in their simplicity, comprehensiveness and fertility to the Newtonian Laws of Motion. Knowing is thus a *seeing* of relations between terms and of finding terms to suit the terms and relations that we already know. Dewey's analysis stops with the environing conditions of the cognitive act, but these definitions of Spearman reveal the intelligence itself at work. Now the work of intelligence at any level from the babbling of infants to the soaring heights of genius displays the same fundamental pattern. The range of the fundamentals or terms may differ but the act is of the same quality. The child may discover the relations of the shoe-eyelets by manipulating the shoelace and Einstein may discover the relations of space-time-matter. But both operations consist in seeing relations and finding correlatives.

Spearman gives a list of the *kinds* of relations that are evoked in the work of intelligence. It is a modification of the categories we are familiar with in philosophy. Actual relations in the network of the world may be infinite in number, but luckily they fall into a limited number of classes, a knowledge of which enables us to observe the work of cognition in all fields of knowledge and experience. When the child says the mango is sweet, the experience of eating and enjoying the mango has evoked a tendency to know its characteristics. An act of knowing follows and a relation is disclosed in and through that act. In this case, the relation is one of substance and attribute. The child is discovering that his experience consists of two distinguishable parts related in the way of thing and quality, though he is not able to state it in these terms. When he utters the sentence, the mango is sweet, we get a

glimpse into the workshop of his mind. We notice the urge to know and the actual knowing or educing of the relation. Space and time are other relations easy to grasp. Come here, stand there, go now, come afterwards—these and other such expressions imply a grasp of space and time relations. The relations of *constitution* and *conjunction* are also grasped fairly early. When the child is ransacking a box or other article exhibiting a set of internal relations, it is grasping its constitution. Conjunction is summation or addition. In play we notice children saying, you also join, I will also play, give me that too, etc. Also, and, too, etc., are indications of this relation. All arithmetic consists in progressive elaboration of these relations. The third principle is more creative in character and implies the prior grasp of relations. It consists in noticing a term and its relation and educing another term fitting into them. When the child announces after a first inspection of the tiger in the zoo, that it is a big cat, it is performing a function in essence the same as that by which the planet Neptune was discovered! This process is named Correlate Eduction by Spearman. It is revealed in a simple manner in children's play. When they hold each other's shirts and play the railway train game, they have noticed the single-file relationship of the rail coaches and have transplanted that relation to their bodies in imagination. They have educed terms in the form of their bodies to exemplify the relation they had noticed in the rail coaches. This is the essence of mental creation. The present writer was once challenged by a two and a half year old child with the question—what is this? holding a leather purse slightly arched in his hand. To the answer 'bridge,' he replied triumphantly, 'no, motor car!' When the little girls play the housewife, cook and serve imaginary food with perfect seriousness, it is not mere mechanical imitation that is

actuating them, but genuine discovery and education of correlates involving a creative element. Much metaphor and simile fall under this head. Even perception may be creative. When we say that the sword looks sharp or that the fruit looks sweet, we are educating a fresh term derived from the touch and taste senses and are *reading them into those* of sight. The sword and fruit themselves look different. Why do our homes look different from other dwellings? All our deepest and most intimate experiences are *projected into them* and are fused with them. The analogies, opposites and absurdities tests in the various Intelligence Test Schemes call for an exercise of these relation-finding and term-finding activities. Consider the following scheme—

1. 2 : 4 :: 4 : ?
2. Cat : rat :: tiger : ?
3. Up : down :: right : ?
4. King : country :: father : ?

When the children solve these problems, they grasp a relation between the first two terms and on its basis discover a new term related to the third term in the manner in which the second is related to the first. When Newton 'jumped' from the falling apple to the 'falling' moon, it was essentially the same process that he performed. Only, in his case, the terms were cosmic in range. Watching the activity or speech of children, students or adults, we may look out for what they are straining after or have achieved. It is a fascinating experience to observe another mind grappling with certain items and trying to educe a relation between them or to educe a fresh term. Many of the absurd questions we ask of children are unconsciously based upon the same principles. We have all heard children being asked how many horns the hare has. Incidentally, it may be remarked, these principles are very suggestive in the analysis of humour. With a certain number

of possible relations in mind, we may suggest unsuitable and unexpected terms and evoke an appreciation of humour. The comedy in the shambling and altogether original gait of Charlie Chaplin is the result of a continual frustration of expectation. Indeed the circus buffoon is a master in arousing correlate education in the spectators and of disappointing them in perpetually fresh ways.

In the preparation of 'notes of lessons,' a clear working grasp of this view of intelligence has been found to be of effective service. If we envisage the hour's lesson as a unit and think of the facts and relations sought to be imparted therein, we are likely to achieve a coherent plan of campaign alive to the possibilities both of the content and of response on the part of the class. In the teaching of inference for example, instances of inference proper, of imaginative sequences and associative chains may first be presented vividly and the pupils asked to educe the differentiating relation of implication. A page of Burke, a day-dream by Charles Lamb, a geometrical proof, and Mrs. Nickleby's meanderings presented together has often evoked from the class the central nerve of reasoning and implication. As Prof. J. A. Thomson puts it in another connection, the hour's work consisting of the responsive intelligence of the students, the play of his own mind and the fertility of the content itself forms a network of creative influence, mostly transparent to the teacher. In this way the teacher too is enabled to achieve the satisfaction of creative art. As he goes on giving (and receiving) fact after fact, he can look out for the relations educed by the class and lead them on to fresh orders of fact. These clues to the operation of intelligence help him to keep his eye on the leap and sparkle of kindling thought moving up and down the class, and help him to expect, follow and direct them. It will be an exhilarating experience.

THE SIXTH ALL-INDIA SEVA SAMITI BOY SCOUT MELA, AJMER.

OPENING ADDRESS

BY PRINCIPAL P. SESHADRI, M.A.,

Ajmer.

ON behalf of the citizens of Ajmer, I deem it a great privilege to extend a cordial welcome to the scouts assembled here for the Sixth All-India Mela of the Seva Samiti Association. Time was when Rajputana was torn by civil strife, and Mogul and Mahratta, Moslem and Hindu met one another as bitter foes on this ground. But we are fortunately living in happier times and we are able to welcome here hundreds of the youth of this country, come with the spirit of service as their ideal and anxious to develop the virtues of peace and patriotism, rather than pursue the paths of discord and strife. By coming here you are in a city which has not only great charms of natural scenery of lake and mountain, but has also played no mean part in the long and chequered history of this land. We are in the neighbourhood of Pushkar, one of the most sacred places of the Hindus, whose memories go back to the epic age, when in the classic words of Milton, "millions of spiritual creatures walked the earth." On the other side of our city, the fortress of Taragarh frowns from its inhospitable heights, whispering to us some of the enchantment of the Middle Ages associated with that hero of love and romance, Prithvi Raj, whose name and achievements are on the lips of every wandering minstrel in this land. This place is not less sacred to the Mohamedan, as here sleeps one of the most illustrious sages of his faith, Khwaja Moinuddin Chisti whose tomb draws devout pilgrims

from all parts of India. In a way, Ajmer can also boast of being the spot where the foundations of the British Empire in India were well and truly laid, because it was here that Sir Thomas Roe interviewed the Emperor Jehangir and obtained the commercial concessions which the enterprise of the East India Company ultimately developed into a kingdom of no ordinary magnitude. More recently it was the scene of the activities of one of the most well-known Indian reformers of our time, Swami Dayanand Saraswati, whose spirit has expressed itself in extensive educational and other beneficent service in our country. Situated in the centre of Rajputana with all its sacred memories of Indian chivalry, in its most beautiful and heroic manifestations, who will not say that Ajmer is particularly appropriate for a meeting of this kind?

II

Thanks to the inspiration furnished by Lord Baden Powell and the great scout movement he started twenty-five years ago, we are met here to-day under the auspices of an organisation of almost similar aims which can boast of more than thirty thousand scouts in various parts of India, though the membership is particularly numerous only in the United Provinces of Agra and Oudh. The objects of your Association are practically those of the world-wide scout movement founded by this great general whose name is now a household word in all civilized coun-

tries and who will hereafter be remembered as one of the most effective makers of youth in the history of mankind. Yours is the laudable aim of assimilating the scout movement to Indian conditions and making it indigenous and national, so that it may take deeper root in this country. There can be no greater compliment to the movement of Lord Baden Powell than this organisation which seeks to absorb its best ideals and bring up Indian children in an atmosphere of service and patriotism with reverence to God, Crown and Country, a formula which is now well-known all over the civilized world. It may be mentioned, in passing, that scouting is only one of the numerous institutions which are being borrowed, as the result of India's contact with the West.

It may however be pointed out, at the same time, that the spirit of service underlying your movement is one of the most ancient of Indian traditions. At one time, it was sedulously preached throughout this extensive land that service to others was the end of life and even those who seemed merged in worldly pursuits were exhorted to cultivate the virtue of disinterested service. In the age of Buddhist supremacy in India, the monks and nuns who entered the religious orders endeavoured to be ministering angels, dedicating their lives to the service of suffering humanity. It could have been said of them as Froude said of the Catholic monks in the best days of the church—"They were to live for others not for themselves. They took vows of poverty that they might not be entangled in the pursuit of money. They took vows of chastity that the care of the family might not distract them from the work which they had undertaken. Their efforts of charity were not limited to this

world. Their days were spent in hard bodily labour, in study or visiting the sick. At night, they were on the stone floors of their chapels, holding up their withered hands to heaven, interceding for the poor souls who were suffering in Purgatory." In organising this nation-wide movement for social service, you are only reviving an ancient Indian tradition, reinforced by modern ideas of education and science. If the ancient sages of India, some of whom are said to have lived in this very neighbourhood, came back to life, their hearts would rejoice at this sight of hundreds of their scions, in the early spring of youth, banded into groups with the sole aim of service.

III

It is very pleasant to notice that your organisation is open to all, irrespective of caste, creed or race, for nothing is more essential for the fostering of national consciousness, than the absence of communal exclusiveness of any kind. Even if your elders are sometimes unable to forget their narrow communal prejudices, it is for you, the future hope of this country, to feel that you are all children of the same motherland and you will not allow any religious or other sectarian differences to interfere with your feelings of friendship and brotherhood to one another. In the generous and disinterested enthusiasm of youth, there should be no room for disharmony and scouting should have failed in one of its most important aims, if it did not unite you all in one great bond of service and patriotism. It is not of course enough, if it is merely laid down in writing that your membership is open to all communities. I hope everything is also done in actual practice, to maintain an atmosphere congenial to all sections of people in this country. It

is only then that you can aspire to become a national organisation and claim to be an all-India force for the elevation of the younger generation.

Another wise provision in your statement of aims is the clause that your Association is non-military and non-political. Disgusted with the horrors of war, the leading thinkers and even some of the statesmen of the world to-day are turning wistfully to the younger generation in all countries, in the hope that in the fulness of time, they at least will throw the weight of their influence on the side of peace and universal brotherhood. It is expected that the spirit of service and consideration for others which you imbibe in this movement will always make you champions of peace and you will ever work, not for the destruction of mankind, but for its prosperity and happiness.

However attractive the excitement of politics may be to people of a certain temperament, a scout has no politics, and you have done well in declaring that your organisation is also entirely non-political. Political differences are bound to exist in almost every country, but nothing can be more injurious to the development of youth than its interference with problems which it can hardly understand and which it is certainly not in a position to solve. It is true that a scout lays his foundations for patriotism and citizenship during his membership of a troop, but he is actuated by only one aim, the development of his physical, mental and moral powers and his capacity to serve the rest of mankind.

If there is one virtue more responsible for national efficiency and progress than any other, it is discipline, one of the finest qualities of the British race whose great achievements are now writ large on the page of history. Burke rightly said that if you want to command, you must first learn to obey.

There is no movement more calculated to cultivate the spirit of discipline than that of scouting, where the commands of the leader have to be obeyed without any hesitation by all the members of his troop. No army, using this expression not only in the martial sense with reference to soldiers on the field of battle, but also in its application to workers in the various vocations of peace, can ever hope to achieve success without the spirit of discipline. As Tennyson has said in one of his famous poems:

Theirs is not to make reply,
Theirs is not to reason why,
Theirs is but to do and die.

Lest discipline be understood as mere passive submissiveness, you rightly stress the virtue of self-reliance without which no individual ever achieved greatness. The scout is nothing if he is not resourceful and while he is ready to serve under the most rigorous discipline, he is not helpless in the face of danger and he is trained always to be prepared and be able to surmount the difficulties of changing circumstances.

IV

In conclusion, let me express the hope that this Mela will be a landmark in the history of your movement, implying not only extension in the range of its influence, but also an increase in its spiritual strength. When the time comes for you to leave these grounds and disperse towards your distant homes in various directions, it is hoped you will depart with pleasant recollections of your stay in our midst and of the beautiful city of Ajmer, which may be described without any breach of modesty on the part of its citizens, as the heart of Rajputana. As for ourselves, let me assure you, we shall cherish your visit as one of the most interesting events of this year.

I have now great pleasure in declaring open the Sixth All-India Mela of the Seva Samiti Association of Boy Scouts in India!

THE TRAINING OF INDIAN ALMANAC MAKERS AND THEIR OBSERVATIONAL EQUIPMENT.

BY MR. A. A. KRISHNASWAMI AYYANGAR, M.A., L.T.,
Mysore.

EVEN in respectable and cultured quarters it is not sufficiently recognised that an accurately constructed almanac is one of the essential requisites for a civilized man. I have heard it said with a certain imperious indifference, that a clock and a wall calendar satisfy all the requirements of a busy man and the niceties of *tithis*, *nakshatras*, *yogas* and *karanas* of an Indian almanac are superfluous futilities and any errors that occur in the reckoning of these, are of no importance. It does not in the least concern our welfare what *Panchanga* we follow for superficially observing the ceremonials just to please the women and the orthodox elders at home or the orthodox society of which some of us deem ourselves a part. But just imagine the great confusion and inconvenience that will arise if our ordinary calendars differ from one another and different clocks indicate different hours at the same time. If to-day be asserted to be a Wednesday in some calendars and Friday in some others and one clock indicates now 9 A.M. and another 10 A.M. and so on, will it be possible for any one to keep one's engagements, even the simplest? It is evident that, under these circumstances, tourists will miss their trains and buses, trains will collide against one another, masters will miss their servants, doctors will give wrong directions to their patients, merchants will quarrel with their customers and *vice versa* for not being prompt and there will be such a terrible confusion that this week-day and clock civilization will apparently come to a stand still. But in this confusion, only one class of God's creation will be safe, *vis.*, the beasts and the birds whose movements are not regulated by the artificial machinery of a calendar or a clock but by the natural units of

time, the day and the night and the year and the seasons. If we can reduce ourselves to their level we can certainly dispense with the calendar and the clock as superfluous futilities. But since we surpass the birds and beasts in civilization and culture to such an extent as to require a calendar and a clock to guide our daily life, even so, if we are still more advanced in civilization and culture, the calendar and the clock will no longer suffice for our purposes and indeed for guiding a ship in the seas, these are hopelessly insufficient and nothing short of a Nautical Almanac is the desideratum.

We in India were long ago sufficiently civilized to feel the need for an almanac far surpassing the elementary week-day calendar and invented the five-fold specification of the *Panchanga*. Mathematically, it suggests that we are living in a five-dimensional world and we require five co-ordinates to specify our place-time, a blended entity of four dimensions according to Einstein. It is certainly pitiable to find the busy man of our first para imperiously content with two co-ordinates, the clock and the calendar, which are mere empty fictions having no counterparts in nature, not recognising that he is something superior to the two-dimensional creature which his equipment suggests; he possesses in fact five dimensions all of which he should know to get his correct bearings with respect to the surrounding universe.

A reliable *Panchanga* which gives these five co-ordinates as accurately as possible, is therefore an important desideratum in our land, especially when we have a conflicting set of astronomical systems handed down from ancient times and followed by different sections of people with a blind and uncritical devotion to the letter of the texts. The

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object of the Astronomical Conference is to bring some harmony amidst this discord, and this can only be secured by proper knowledge and a comparative study of Indian and European astronomy. Indian astronomers who have confined themselves purely to the ancient Sanskrit texts and have not studied first-hand the modern European astronomical literature should be considered as blind in one eye. In the same way, our Indian friends who have studied only European astronomy and have little or no conception of the achievements of the ancient indigenous astronomy, are also similarly blind in one eye. It is our duty to supply the other eye to each of these classes of people and only when the binocular vision is secured will the prejudices of either of these classes of people against the other disappear. Urgent need, therefore, exists for teaching in our Universities Hindu astronomy in English as one of the compulsory subjects for all mathematics students and for teaching in our Sanskrit Colleges European astronomy in the vernacular. Within a decade of this two-fold provision, I am sure mutual prejudices will go and true perspective will begin to appear and acrimonious controversies between the orthodox and the heterodox schools will become a matter of ancient history. Our orthodox men will cease to cling to their ancient science with an unreasonable pertinacity and our heterodox men will pay due respect to their ancient culture. Side by side, the old and the new will develop, the one trying to lead and be led by the other as the need arises.

A reliable book on Hindu astronomy should be immediately published, incorporating all the worthy results in our classical *siddhantas*. This is our first and primary need.

It is a pity that the fascinating study of Indian chronology is pursued by extremely few persons in our Indian Universities. Though a proper grasp of this subject is essential for

all researches in Indian History, there is no provision for it in the Mysore University. Indian astronomy goes with Indian chronology. For the whole of Mysore perhaps, there is only one solitary scholar, Dr. A. Venkatasubbiah, M.A., Ph.D., who is well-versed in Indian chronology and we want more such scholars. If a University is so minded, there must be found scope for including Hindu astronomy and chronology both in the history and the mathematics courses for the Arts Degrees of B.A. and M.A.

The corresponding need for a text-book of European astronomy in the vernacular has been already supplied, so far as Kannada goes, by the text-books of S. N. Naraharayya and N. Venkatesa Ayyangar; I hope these books will become popular and be studied by our friends in Sanskrit Colleges.

Further, astronomy should be considered not merely as an academic subject but as a practical one. Practical training in observation and computation should be provided for the students of astronomy. After about 75 years of existence, our Indian Universities are just now opening their eyes to this need, and soon, I hope, astronomy will be taught not simply by word of mouth but by the practical use of the hand and the eye. For our friends who have specialised in the orthodox schools, vacation or even regular courses may be arranged to train them in such simple observations as can be managed with the help of the gnomon, sextant and the astronomical telescope, as well as in computation with such aids as the slide-rule and the calculating machine and modern tables. As our President, Sir Vepa Ramesam, has suggested, our almanac makers should know how to adapt the Nautical Almanac and other similar modern publications to their needs. I am sorry to say that they are now doing it in a secretive and amateurist manner and what I suggest is that they may do it boldly with

understanding and intelligence. We ought not to think that it is beneath our dignity and against our Sastras to consult such tables. If some of us really think so, we should also think that it is beneath our dignity to live in this civilized world accepting all its amenities. Just as we accept the railway, the post and the telegraph as part of our present life, even so we should utilise the modern tables which are calculated with the utmost degree of precision possible at the present day. At the same time, research may be carried on in ancient astronomy and attempts made to understand the old texts correctly and see whether with some small modifications in the *Bhaganas*, etc., a fair first approximation can be secured, say to the nearest minute of arc or time, which is sufficient for our social and religious purposes. I strongly believe that such a correction is possible and the results can be true for about a century. Research is also possible in the construction of cheap astronomical instruments, such as those which our ancient people have been using. I suggest this as a first measure, for India is a

poor country and cannot afford, for another century perhaps, the use of the costly instruments of the European Observatories. Further, it is also not necessary, for we are well-protected by the British Navy and there is no need for one of our own.

Another point I wish to suggest is to discourage the production of a multiplicity of Panchangas. One reliable Panchanga published under the auspices of an expert committee as suggested by His Highness the Yuvaraja of Mysore, in the Opening Speech at the Second Mysore Astronomical Conference, ought to be enough for the whole of Mysore. Mere duplication is a waste of money, energy and time.

In this connection, I am glad to mention that one Indian State has made bold to place the construction of the State Almanac in the hands of an astronomer trained in the West. Dr. H. Subramanyam who has honoured us to-day with his presence is the State Astronomer of Travancore and is willing to help us in our post-Conference deliberations.

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THE VALUE OF LITERARY IDEALS IN LIFE.

BY MR. P. R. KRISHNASWAMI, M.A.,

Madras.

AS a teacher of literature, it is appropriate that I make an attempt to impress upon you the great value which the ideals implied in the art of composition and in the study of literature have in life. Literature is the art of expression. We say that literature is defined not by the things expressed in it, but by the manner in which the expression is made. Whatever be the matter written about, we are chiefly concerned in literature about the correctness and beauty of expression. Literature is a formal science, and a literary training asks us continually to attend to the outward form of expression, whether in speech or writing, or in manners and behaviour.

What is the importance of good speaking and good writing in modern life? In whatever profession you are, speaking well is an invaluable and sometimes indispensable art. That a lawyer has to learn to speak well should occur to you easily. But even a doctor has to know how to speak pleasingly to the patient. In the democratic character of our present political life, public speaking and the mastery of the art of persuasion have proved most important. The art of writing is only a little less often requisitioned than the art of speaking. Officials who cannot write a good report are in an unfortunate plight. Officers in the army need to know the art of writing so much, that it was a well understood remark, when the criticism was passed on the English Generals during the last War, that what they won in battles they lost in the despatches.

I have so far spoken about the value of a mastery of good expression, either in speaking

or in writing. I shall now go a step further. Some of the greatest thinkers have stated that clear thinking and the thorough mastery of a subject would invariably result in perfect expression. The true literary ideal therefore informs us that we may judge the value of all things by the perfectness of the expression in which they are conveyed. The literary ideal must make us intolerant of those who are poor expositors of the subjects of their knowledge. India has at least one scientist who satisfies us in the test of perfect expression. Sir C. V. Raman never falters for the right word and he never leaves a sentence unfinished or awkwardly constructed. I have observed, while staying with him once, the great delight which fills him when chancing on the right word for expressing an idea. Whether it is a historian, philosopher or geologist that is giving an exposition, we may be content to apply a purely literary standard to arrive at a right estimation of their worth in their several subjects. Tawdriness or obtrusive ornamentation, cheap rhetoric with the sonorous heaping of epithets, these and other qualities may sometimes attract ignorant audiences, but a true literary sense is repelled by these and suspects something essentially unsound underlying such expression. Can we imagine a great thinker like Bertrand Russell or a great historian like Bury betraying imperfect expression and failing to attract our interest in reading them?

The literary ideal judges men by their outward expression, and this leads us to another proposition. This outward expression comes

into play in the social life, at clubs and meetings where each man matters not as the member of any profession but as one man to another. This is truly a cultural standard, for we judge a man's cultural attainments from the way in which he spends his leisure hours. To say that a man's cultural attainment is not his professional achievements but his worth as a mere man to others is to draw attention to his capacity to be a centre of joy to himself and to others. Literary men like Borrow and Stevenson have referred to the perfect social economy fulfilled by individuals who apparently do not turn their hand to any useful work. What is the use of a linnet in a wood? Can we afford to be without the joy of singing-birds? The gipsies are like the linnets, and the so-called idler in society can also be valuable to it. Literary artists have frequently drawn this precious side of human character which persons, otherwise eminent, have sadly lacked in life. All the stories which fill the best modern fiction are of husbands who have failed to retain the affection of their wives, by their incapacity to make themselves pleasant as members of social life. Wells has given us the type in Sir Isaac Harman in the novel, *The Wife of Sir Isaac Harman*. The literary artist has also emphasised this side of human character, in another way, by bestowing success in love by what has seemed unjust standards to the ordinary reader. That the happy-go-lucky Robert, and not his brother John, the serious and unselfish, should win the hand of Anne Garland in Hardy's novel, *The Trumpet-Major*, shows the superior understanding of the literary artist.

The true literary artist loves all that he sees and observes. No differences of human convention affect him in painting life. If there are vulgar beings in the world, the literary artist

makes a sufficient use of them in the world of his creation. He has a sense of humour which helps him to understand and like all varieties of human character. He knows that most persons have a serious or precious side in their composition, however vulgar or foolish they appear outside. Dickens has emphasised this in his novels. In the understanding of the problem of good and evil, the literary artist knows better than others. The greatest literary artists have succeeded in humanising the worst villains, as they have also held in check the pictures of good people from reaching super-human perfection. This cosmopolitanism and universal beneficence are almost like the attributes of God.

I am also on legitimate ground to make one more practical application of the literary ideal in creating a hero. The literary student knows the subtle problems which affect the composition and evolution of a proper hero. That dramatists and novelists of even great talents have often failed to make their heroes impressive or attractive serves only to explain the difficulty of comprehending the perfect balance, such as the Greeks conceived, which forms the ideal of human character.

As long as the great aim of literature is to produce pleasure by the gratification of our sense of the beautiful, we are led to a constant identification of the good with the beautiful. Culture teaches us to seek beauty in restraint. Long ago, Marcus Aurelius stated that the most virtuous action of man should be based on his instinct. The aesthetic sense cultivated by the study of literature helps us towards realising the same ideal, because the one great purpose of creative art has always been to depict the delight and happiness of virtue in thought and action.

I shall now mention another literary ideal which must seem extremely valuable in its application to life. I am thinking of the distinction between literary truth and scientific truth. Literary truth is subjective. Literature takes note of a thing not in its external aspect, but as it has been perceived by the human mind and heart, and this has a great value in life. The study of the abstract sciences helps us very little to the development of the imagination. Men who did brilliantly in the study of the abstract sciences have often proved incompetent in the affairs of men. The knowledge of human nature remains after all the highest form of know-

ledge and literary art which deals with human emotions and human thoughts helps most to equip man with necessary knowledge for life.

Literature enforces a habit of reading, for the books that can tell of human nature are infinite. It is not, however, my purpose to imply an antithesis between literature and science. Science must investigate objective truth, while literature is more comprehensive, and seeks to attain the highest fruit of the play of the human mind and heart on the universe around. That was why Wordsworth defined poetry as the breath and finer spirit of all knowledge.

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THE TENTH SESSION OF THE INDIAN PHILOSOPHICAL CONGRESS.

PROF. MACKENZIE'S PRESIDENTIAL
ADDRESS.

THE tenth session of the Indian Philosophical Congress commenced its proceedings on Thursday, the 20th December, at Waltair under the auspices of the Andhra University. Principal John Mackenzie, in the course of his learned and thoughtful Presidential Address, put forward a spirited plea for co-operation between philosophy and science in the noble task of discovering truth. "It is one of the hopeful signs," said Prof. Mackenzie, "of the present time that leading scientists have been frankly facing the fact that they cannot evade philosophical problems. We are led to hope for a great strengthening of that co-operation between science and philosophy, which in the history of human thought and inquiry has been so fruitful. One has only to remind oneself of the work of men like Descartes and Galileo, Bacon and Locke, Leibniz and Kant to realise how close the association was. And the association cannot be broken. If science is not allied with good philosophical thinking, it will be allied with unphilosophical dogmatism." Speaking about the duty of philosophers, he observed: "The philosopher's first business is to seek and teach Truth as against all fragmentary truths. But the Truth is not something that subsists in cold isolation from life and indifference to the deeds and destinies of those who live. We cannot so separate fact and value. I believe the philosopher rises to the full height of his high calling only as he realises that his function is not merely to harmonize all thought, but to point the way to the harmonising of all life."

H. E. THE GOVERNOR ON THE DUTY OF
PHILOSOPHERS.

In declaring the Indian Philosophical Congress open, His Excellency the Governor of Madras observed that philosophy covers an universal field and its study enters and pervades all mundane activities. "Its aim is to make men happy and contented no matter in whatever stations in life they find themselves situated.....The task of the philosopher is to direct and teach men.....As Socrates instructed his age in the best forms of government, so it is necessary that some modern follower of that master mind should arise and think these questions out: how to reconcile the possession of education with an agricultural existence, how to devise the ideal system of instruction that will make the man who is the happy possessor of knowledge a contented and indeed a grateful person."

SIR S. RADHAKRISHNAN'S INDICTMENT OF
A MATERIALISTIC CIVILISATION.

In welcoming the delegates to this session of the Congress, Sir S. Radhakrishnan deplored the materialistic tendencies of the present age which made for the enslavement of the spirit in man to the machine. "We are a broken minded generation," he observed, "without a world-view or a passionate faith.....We are an uprooted people with no vision, no co-ordinating outlook." The marvellous achievements of contemporary science tend in some quarters, to belittle spiritual values. By the side of this depressing picture of the present situation, Prof. Mackenzie strikes a more optimistic note when he says, "I think it would not be diffi-

cult to show that at the present time there is a spiritual movement (in the stricter sense) that is no less significant for philosophy than the scientific movement. The most outstanding scientists of the day are aware of it, and they are fully prepared to recognise that any true interpretation of reality must take account of experience in all its richness."

OTHER ADDRESSES.

When the Congress reassembled, Mahamahopadhyaya S. Kuppaswami Sastriar, President of the Indian Philosophical Congress, delivered an interesting address on 'Purnaim in Indian Philosophy,' wherein he attempted to show that the Holism of Vedantic thought was considerably more valuable than the Holism of General Smuts. Mr. K. R. Srinivasa Aiyangar, President of the Ethics and Religion section of the Congress, addressed the gathering on "The Contribution of Nicholi Hartmann to Ethical Thought. It was followed by a symposium on 'The Status of Consciousness in Contemporary Realism' The principal speakers were Mr. Kali Prasad of the Lucknow University, Mr. B. N. Roy of Dacca and Mr. N. V. Banerjee of the Delhi University.

The second day's proceedings started with an address on "Modern Researches in Psychology" by Mr. H. P. Maity of the Calcutta University. It was followed by a lecture on "The Main Trends of Contemporary European Thought" by Prof. A. N. Mukerjea. The most interesting and instructive item in this day's programme was the discussion on 'The Conception of God in Advaita' started by Mr. H. N. Raghavendrachar of Mysore and followed up by several delegates. Quite a large number of papers were read at the different sections. In the Indian Philosophy section which was presided over by Mr. S. Kupu-

swami Sastriar, Mr. R. Ramanujachari, Head of the Department of Philosophy in the Annamalai University, read a paper on 'Yamunacharaya's Refutation of Dehatmavada,' Mr. T. R. Chintamani read a paper on 'The Philosophy of Parasarabhatta,' Mr. N. L. Srivatsava's paper on 'Advaitism in the Light of Modern Thought,' H.M. Bhattachari's paper on 'The Nyaya Conception of the Soul,' Mr. M. V. V. K. Rangachari's article on 'The Evolutional Implications of the Gita,' and D. M. Datta's paper on 'The Difficulties of the Samkhya System' were a few among the papers read at this section.

In the section on Logic and Metaphysics which was presided over by Prof. A. N. Mukerjea, no fewer than fifteen papers were presented. Of these, special mention must be made of Miss A. L. Haldar's paper on "Bergsonian Conception of Matter," Mr. C. T. Srinivasan's essay entitled 'Into the Matrix of Memory' and R. V. Das's paper on 'What is a Proposition?'

Several interesting problems, such as 'Sex and Moral,' 'Ethical Relativity' and 'The Psychology and Ethics of Public Opinion' were discussed in the Ethics section.

Next to the Indian Philosophy section, the Psychology section was most largely attended. Among the papers read at this section, mention must be made of the papers on 'The Mind and the Body' and 'On Freudian Wish' by S. S. Jolota and Pars Ram respectively.

VENUE OF THE NEXT SESSION: CALCUTTA.

The sittings of this year's Congress terminated with a general body meeting when the office-bearers for the coming three years were elected and the venue of the next year's Congress fixed. The Calcutta University will have the honour of inviting the Indian Philosophical Congress for the second time to its head-quarters in December 1935.

THE POETRY OF PESSIMISM

BY MR. P. V. ACHARYA, B.A.,
Allahabad.

"*Sunt lacrimere revem et mentem mortalia tangunt.*"

"There are tears for mortality and the fate of man touches the heart" says a Latin poet and after the march of centuries

"Life in itself
Is nothing,
An empty cup, a flight of uncarpeted stairs"

is the considered judgment of another poet nearer our own times. It is not given to mere mortals to speculate correctly as to what were the influences upon the lives of these poets that made them express a world-sadness, but it cannot be denied that the powerlessness of man in the face of destiny is writ large upon the pages of human history. The sufferings of the millions and billions, the cruelty of fate, the results of poverty, ignorance, disease, pestilence and war are things which have only to come before the vision of man to dazzle, stagger and paralyse him. Man's utter helplessness in the face of the elemental powers of nature and death are enough to make him commit suicide the moment he begins to have consciousness of it. That pain and evil predominate in this world is a fact which cannot be challenged and pessimism is an attitude of the mind which echoes this idea.

There are those who hold that though pain and evil seem to triumph over good, ultimately good will be the victor and man will attain to that state when he will be immune from all misery and sorrow. Whether it is due to a hopelessness in such an ideal of a far off happiness, or whether it is due to an essential difference in the nature of the pessi-

mist, he proclaims to the world that life is not worth living, that it is mere 'dust and ashes' and that there is no solution for the problem of human misery.

There are those who will assert that the ordinary man's view of life, whether optimistic or pessimistic, is always the out-come of circumstances of his own life. But who can, without laying perjury on his soul, claim that he is happy in this world, that his life has been one long dream of happiness, his ideals realised? Man is not in a congenial world; the gods, the laws of nature, the ways of other men, and the whole manner of life are different to the fate of the best and the wisest. Men have speculated and have tried to find out if the evil lurks unsuspected in the very heart of man himself bursting forth like a natural cataclysm, spreading destruction far and wide. Is nature hostile; or is it merely indifferent; are the gods just; is the essential human demand for justice only the pitiful cry of impotence?

Death and suffering are the universal experiences and with the mystery of both form the greatest of enigmas. It is not to be wondered at that early with many, there has burned deep into their consciousness the idea of a world where all is not as it should be, and that the mortal life at best is a perilous adventure or a pilgrimage to a shrine of sorrow. Every man can find innumerable instances, in his own life, of frustrated hopes, shattered ambitions and thwarted desires. Success comes to him only occasionally—miserable failure is the general rule.

"A death or the loss of a world may in Sophocles or Shakespeare, be an eternal blazon that 'will harrow at the soul, or it may be no more than the empty rattle of charred papers in a burned out grate "where all is but toys" and there is nothing serious in mortality. Or we may read into life the working of the Eternal Providence and a stern judge. Or we may take the view of life that the pessimist like Schopenhauer and his school took without trying to reconcile the good and the evil. The same world-sadness, though expressed in mere personal and passionate language, colours deeply the poetry of Leopardi, Byron, Heine, Omar Khayyam, Hardy and others. Buddha's practical teaching turns in great part upon the desire to escape from the sorrows of life and its deceptive influences. In the attitude of the pessimistic poet, the focus of interest and the determining source of philosophic ideas is the self-conscious mind of the poet himself. It feels profoundly its own energy and power of self-determination, and it regards the objective world not as deeply as one with it, responsive to its feeling, accessible to its thought, but rather as a threatening power against which it must vindicate its spiritual freedom and build its secure spiritual home.

The pessimistic attitude enabled the poets to present with a peculiar poignant intensity a world stripped of ideal elements, in which goodness and hope alike are illusory, and nature is either a dead mechanism or a cruel, implacable and irresistible alien power. Leopardi, Lcate de linsle, Shelley, Keats, Byron and Hardy were the most conspicuous examples in the nineteenth century of poetic genius absorbed in the contemplation of a universe demanded of love or hope for man.

Pessimism is a negation of all values—a reduction of everything in this world to zero. For an enlightenment on this creed of negation, it would be worth while to examine the impressive case of Giacomo Leopardi. In Leopardi, we have a poet in whom astonishing power and wealth of mind were united to a complete rejection of the theological and philosophical apparatus of consolation. The mental revolution which left him in early manhood entirely denuded of the beliefs in which he had been reared, was final, and left no trace of re-action or regret, of hesitation or doubt. At the age of twenty-two, he discovered that religion was a dream and with the falling of supernatural belief, fell from him also every form of secular faith and hope for man. Religion was but one of the crowd of cherished illusions which cheat man with the expectation of happiness. Human happiness was always founded on illusion; the pursuit of it was therefore vain. Hence all the organised energies of civilization, the activities of business or politics, or science or art, of the professions, in fact, every activity of life, counted in his eyes at best as distractions which blinded those who engaged in them to the deadly vision of truth. Man is more unhappy than the criminal and his evil qualities are laid to the charge of the nature that made him. He is more sinned against than sinning:—

"A great and potent spirit
Shows itself in enduring, nor will add
Fraternal halved, worst of evils to its griefs
By blaming man for them, but lay the charge
On the true culprit, — Mother of mankind
By right of birth, and step-mother in heart,"

Nature which planted us in this earth, exposed us from birth till death to malign afflictions and lured us into constant pursuit of illusive aims, irresponsible for the wrongs,

which men inflict upon one another in the vain chase, and Leopardi's nearest approach to the passion of humanity which inspired Shelley in the cry of appeal to men to band themselves together against nature. He styles man in the grip of nature to be like the ant-hill crushed by a chance-falling apple and for him "The greatest crime of man is that he was born"—a sentiment so ably expressed by Calderon.

It is beyond the scope of this present essay to go into the details of pessimistic expression in English poetry and in English dramatic poetry. Examples of pessimistic utterances in English could be found ever since poetry began to be written in England. There is Gray telling us that all that the world can give us "Await alike the inevitable hour" and all roads lead to that one goal "The grave." Again he laments about the lot of man:—

"Man's feeble race what ills await!
Labour and penury, the racks of pain,
Disease, and Sorrow's weeping train"

and man's only refuge for this catalogue of miseries is a "death...God's refuge from the storms of fate".

Innumerable instances from the poetry of Shakespeare could be culled to show the influence of pessimism on poetical expression in England. Macbeth's outburst

"Life is a tale, told by an idiot
Full of Sound and fury—signifying nothing"

though the utterance of a guilty conscience is but the only expression of pessimism in the poetry of Shakespeare.

"As flies to wanton boys are we to the gods
They kill us for their sport"

is only one of the thousand and one examples that could be quoted from the great dramatist.

In almost all the poets of the eighteenth century, a strain of sadness and melancholy could be detected. Collins, Gray, Cowper, Young and Dr. Johnson, all have their tinge of melancholia. Johnson's *Vanity of Human Wishes* reduces everything in this world as 'vanity.'

It is with the advent of the nineteenth century that it became a fashion to find fault with the order of things in this world. Chesterton has a very interesting observation to make in that pessimism has always been advocated by some who have absolutely no cause to be bitter with the world. Burns and Dickens had great cause to be pessimists, but no; the pessimists are always aristocrats, the pessimist is a Byron, the pessimist is a Shelley. As B. Shaw very aptly put it "a full pocket and a broken heart begin together." The poetry of Byron, Shelley and Keats is one long shriek against this world. Very early in life, Lord Byron will proclaim to the world his ennui,

"Weary of love, of life devoured by spleen,
I rest a perfect Timon, not nineteen."

His *Childe Harold* is a misanthrope and raises his voice against the world which he imagines has not treated him well. His 'Don Juan' is one long satire upon the traditions and things that his country men held sacred. And on his thirty-third birthday he has the audacity to tell the world:—

"Through life's road dim and dirty
I have dragged to three and thirty
What have these years left to me?
Nothing but thirty-three."

These lines are the summary of one who had drained the draught of pleasure to the dregs of bitterness. And the only reason that the noble lord had recourse to amusement was:—

"If I laugh at any mortal thing
It is that I may not weep"

Man's first fall and Adam's betrayal of the human cause do not escape without a strong word of reproach:—

"Life, Toil, wherefore should I toil?
Because my father could not keep his place in Eden?
What had I done in this? I was unborn,
I sought not to be born."

In these words he attempts a solution of the greatest of Tragedies—the birth of Man.

And there is Shelley telling us in almost every one of his poems that he is being checked and crushed by this world. For him the "sweetest songs are those that tell of saddest thoughts" and he implores the help of the west wind as he falls upon

"The thorns of life, I bleed."

The optimist's delusion of happiness does not satisfy him.

"Smiling they live and call life pleasure
To me that cut has been dealt in another measure."

The tale is not different with Keats either. Even with all his pre-occupation with "Beauty is Truth—Truth Beauty" he had time to lament upon the sorrows of existence. There could not be a more pathetic exclamation of human helplessness and sorrow than

"The weariness, the fever and the fret
Here where men sit and hear each other groan."

A moment's consideration will bring to the vision of everyone the pathetic truth of men sitting and hearing each other groan and in despair be enforced to utter out

"For many a time
I have been half in love with easeful death."

His only salvation is in death—but who knows what he has in store in the 'unknown.'

Swinburne, Fitzgerald and Hardy are amongst the notable pessimists nearer our own

time. Though Fitzgerald's translation of Omar Khayyam is only on the ideas of another, one hesitates not to regard the translator to be in sympathy with the original.

"And that inverted Bowl we call the Sky
Whereunder crawling creep't we live and die
Lift not thy hands to it for help—for it
Rolls impotently on as Thou or I."

These lines will come as a shock to many who raise their hands towards the sky and imagine God sitting on his throne somewhere above.

Many of the poems of Hardy are stark transcripts of human experiences in moments when passion or jealousy or irony of circumstances represents without relief the grimness of life—a permanent image of human frustration. That a malevolent, malicious, mischievous chance is a third party in all man's dealings with each other is the sum of his philosophy. The perception of cruelty is strongly mingled with compassion and from this union of severity and pity he derives his strongest poetic intuitions. In his helplessness at the havoc wrought by chance, circumstance or God within the world, he puts the legitimate question:—

"Hast some vast imbecility
Mighty to build and blend
But impotent to toil
Framed us in jest and lead us now to this hazardry
Or do we come from an automaton
Unconscious of our pain
Or are we the live remains
Of Godhead dying downwards brain and eye now gone?"

Such profane language for the Creator can be the outcome of only an extreme sense of pain, but Hardy's justification for presenting such a view of life before us is

"If way to the better there be; it extracts a full look from the worst."

Much of our modern poetry is pessimistic. "The virile and dormant pessimism of Houseman's *Shropshire Lad* came as a certain contrast to the henpecked philosophy of Tennyson and the crazy energy of Browning. Even here has it escaped from its stigma in the language of the modern poets. Masefield's idea of love is:—

"Love is a flame to burn out human wills
Love is a flame to set the will on fire
Love is a flame to cheat men into mire,"

and for the moderns it is impossible to treat life as a gala day; but it is for them a "long head-ache in a noisy street."

But in spite of everything said and done, it is the boast of man that he is progressing and progressing every day. Where to and what is that ultimate goal is beyond the comprehension of man, a mirage and man's despair. Poets have attempted to make their life worth living. They have striven to give such pleasure and such moments of joy when man may forget some of his misery, his struggle for existence and be in a trance for as short a time as it is possible, oblivious of what the next has in store for him. Poetic activity has been directed towards producing such aesthetic pleasure as would make man forget the pangs of the wounds from which he suffers.

Lascelles, Abercrombie holds that poetry of which helplessness and despair and a lack of faith in human progress are the stimulant cannot be true poetry. Uttering helplessness and despair is a mark of defeat and stagnation.

Pessimism will not lead us anywhere but will make us sit and merely "hear each other groan," without making any endeavour towards a higher ideal and a higher life.

It must not be forgotten that the very mood of dissatisfaction implies a conception of a higher state. It is only by denial that we can attain to a higher sense of affirmation. Pessimistic poetry renders its own service to the cause of humanity. It saves us from cheap optimism. The poetry of pessimism saves us from mere triviality and directs our attention to the unpleasant side of life lest we forget it in the universal cry of contentment. It might be agreed that pessimistic poetry is an escape from the ills of life, an escape not by shutting the doors and closing the ears against the din and the uproar, but vividly facing human destiny at its worst, challenging malevolence and going steadily at the heart of the pain in search of a human value. Pessimism is a leading draught and has its own peculiar variety of ecstatic compensation like opium and a dash of it in philosophy or poetry has certain aromatic charm not to be denied. Whatever we might say in favour of life, it is hardly possible for us to dispute what Charles Williams says

If we,
For a fraction of time could overhear,
The echo of one millionth part the groan
That issues faster from the world
We shall be lost, maddened self slayers. So do not
Persuade yourself that you are anything but the
miserable

a supreme example of the poetry of pessimism.

THE MOTIVATION IN SHAKESPEARE'S "OTHELLO."

BY MR. D. R. MURDESHWAR, DIP. ECON., F. R. ECON. S.,

Mangalore.

EVERY school boy, we assume, is quite familiar with the plot and general setting of Shakespeare's tragedy of *Othello*, one of the greatest tragedies ever written by a dramatist, centering round the elements of jealousy and intrigue. Our assumption is based on the fact that Charles Lamb, one of the greatest essayists in the English language, has made his "Tales from Shakespeare" a by-word to students of the early school-boy days. Hence, we think, we need not tarry long over a narration of the plot of "Othello," though we feel justified in going over it with our readers rather hurriedly so that the few points raised in finding the motivation in the play may be intelligible to them.

Shakespeare got his plot for the play from Cinthio's Tale, the seventh novel from the pen of that writer. We are not sure whether Shakespeare used the original Italian novel or a translation; but we know that he closely followed the plot of the Tale with an important deviation from it in the catastrophe of Desdemona's death. In the original, Desdemona is beaten to death by the treacherous Ensign, Iago, in the presence of Othello and at his express desire, by means of a stocking filled with sand, and after this incident, the rafters of the ceiling are pulled down and laid upon her so that it might be talked of as an accident that killed her. Othello too does not end his life nobly as Shakespeare makes him to die, but is cast into prison where Desdemona's kinsmen do away with him rather dastardly.

The main incidents in the narrative of the play may be grouped thus. At first, we are

told of a secret marriage between Desdemona and Othello, the complaint of Brabantio, Desdemona's father, before the Duke and Senators, the news of the intended attack upon Cyprus, Othello's appointment to the defence of the island, the cause of Iago's grudge against Othello, his scheme of revenge and his employment of Roderigo, who is in love with Desdemona, as his tool. Iago's villainy is the pivot on which the play turns. Othello chooses Cassio in preference to Iago as his lieutenant. This turns his ire upon the Moor. We also hear that Othello debauched his wife and this some critics make the best ground for his fiendish malignity. Iago employs Roderigo, both because he was a dotard upon Desdemona's love and also for his own purpose in providing himself with money. Brabantio's appeal fails and Othello is ordered to sail for Cyprus without delay. Desdemona determines to follow the newly-wedded Moor. Though Othello started first, he was the last to arrive at Cyprus. This gives Iago a handle for his plot against Cassio. The two, Iago and Cassio, have been ordered to mount guard at the castle during the night. Iago, knowing Cassio's weakness for wine, persuades him to drink with him before they enter upon their duty. He does this deliberately in order to make him pick up a quarrel with Roderigo. Cassio thus pursues Roderigo with a drawn sword and wounds Montano, the Governor of Cyprus, who attempts to interfere. Iago manages to send Roderigo to raise an alarm and thus Othello is brought on the scene. Iago pretends reluctance to injure Cassio and makes Othello understand

that the disturbance was due to Cassio. Othello dismisses Cassio from his office as lieutenant. Iago, then, begins to excite jealousy in Othello, when, at his own persuasion, Cassio seeks Desdemona's intercession in his behalf. Iago contrives to bring Othello just as Cassio is leaving Desdemona after urging his suit to her. Iago, pretending surprise at finding them together, drops words calculated to arouse suspicion in Othello's mind. Thus jealousy is being worked upon the Moor. A trifling incident helps Iago to succeed in his designs upon the Moor. Othello had given Desdemona a handkerchief with an injunction to preserve it carefully as a thing of great value. Iago asks his wife to steal this and puts it in Cassio's room. Cassio picks this up and innocently wipes his face with it in the presence of Othello. Othello asks for the handkerchief. Desdemona, innocently urges Cassio's recall, and does not produce the handkerchief. Iago further poisoning the mind of Othello, Othello becomes incensed against Desdemona and kills her with a pillow. Before Desdemona's ultimate end, Iago contrives a cunning ruse so that Othello may overhear a conversation between Cassio and himself about one Bianca, a courtesan, Othello being induced to believe that in the language applied to her, Cassio is boasting of his conquest over Desdemona. This shock puts the finishing touch.

With this introduction of the main incidents in the plot before us, we feel that there will be very little difficulty for our readers to follow the few notes that are given below in order to find the motivation in Shakespeare's 'Othello.' The interrogatory form adopted in the notes that follow has been utilised on purpose in order that the questions raised may

arouse in the student an interest to go deeper into the question. These questions have an added interest to the Madras student who has to study Shakespeare's 'Othello' for his B.A. Degree examination at frequent intervals.

A FEW PERTINENT QUESTIONS.

Why did Othello employ a pillow to murder Desdemona? Iago's own suggestion. Even in the details of the manner of putting Desdemona to death Othello needed a suggestion from Iago.

Did Iago scheme for the death of Desdemona? If so, why? What was his main motive for the dire mischief that he wrought on the Moor's happiness? Was it Emilia's unchastity? If so, why did he not kill her instantly?

Would Othello stoop to the meanness of "intriguing" with Emilia? Does the last scene wherein Emilia enters the death bed room of Desdemona give a clue to Emilia's former overtures with Othello? Can you infer anything to the effect that Othello must have been on familiar terms with Emilia?

Was Roderigo only a cat's paw in the hands of the devil Iago? Or had he a character of his own, besides being a dotard upon Desdemona's charms?

Was Cassio a lover of Desdemona? Did he offer his suit to her any time before her marriage? Is this manifest in the play?

If this is not clear from the play, how did Iago manage to poison the mind of Othello?

Was Othello a rash thoughtless villain after all?

If he was a villain, in fact, why did he not attempt to kill the magnates and instal himself at the head of the army? Othello's importance and necessity for the State of

Venice was too apparent and at the same time significant. The "loud reason" speaks largely in his favour. And, since it was so, knowing that he was the most prominent general, could he not have made himself the head of the State—a military head?

Perhaps the political conditions of the times did not permit of such a thing or, it may be that Othello could not make himself certain that the white army would have loved him as a general, if he had tried to work for his personal gain rather than that of the State. Anyhow, if he happened to be a villain, he would have attempted to forestall all the magnates in the State in importance and become the head of the Republic. Othello was perhaps conscious of his racial inferiority; but in such a case, would he have married Desdemona?

These are all the questions that rack the brains of one who would conscientiously enter into a psychological study of the motives of some of the important characters in the play without any side-light from the accredited commentators of Shakespeare.

WHY DOES IAGO OBJECT TO POISONING DESDEMONA?

"He can trust Othello to use violence, but thinks he may bungle anything that requires adroitness."—Bradley.

We are inclined to think that Iago did not design the death of Desdemona.

Should it be the death of Desdemona? It came to that. Well, he sees his way through the difficulty. He does not wish to involve himself ostensibly in the murder of Desdemona. He persuades Othello from poisoning Desdemona and suggests strangling her to death. Othello's furious nature becomes manifest. He is determined to kill his lady-

love. Let it be as early as possible so that he may not be detected—"to-night" and not within three days. The consummate rogue avoids being caught. If he would show any sympathy for sparing the life of Desdemona, this would lead to suspicion. If Othello would act as many Venetian men generally did when they learnt that their wives were unfaithful to them, he would have been more than successful. He would have made it possible to bring about the seduction of Desdemona, as he thought and made himself "even" with Othello "wife for wife." Otherwise, the "wife for wife" bears no significance to us.

Iago in the very opening scene avows his intentions to Roderigo of following the Moor "to serve his turn upon him."

There are certain maxims which the devil Iago knows almost by heart. Truly the Devil can quote Scripture to his purpose.

First he has something to say about preferment in life, how it goes, how it is decided. He knows life well, and hence he turns the worst villain imaginable. Next he has his maxim that "we cannot all be masters"; and in the "nor all masters cannot be truly followed" you will find the sequel to the whole story. Iago does not truly follow his master. He deceives him in the meanest possible manner. He makes the ire of the Moor turn upon himself in order that Iago's mischievous ends may be achieved.

With a mischievous pun on the word 'love,' Iago discloses his intentions to Roderigo. He says he loves Desdemona partly to "diet his revenge" and partly for satisfying his lust, because it so chances that the "lusty has leaped into his seat."

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The moral construction and the idea involved in the tragedy of *Othello* are: that life is transient—that life's things are evanescent, that nothing is certain here; life's happiness is not secure, however well you may 'woo' to get it; and unequal combinations, though based on a romantic assertion of life, are unsuited to the smooth sailing of it; that Iagoes are found all over the world to spoil the symmetry of a happy and quiescent life; that the East and the West at least in the matter of racial affinity, which can rarely take place, do not meet generally, and if exceptionally met, the consequences are dire enough. That life is too short and art is long—the art of love-making fails to succeed in Othello's case, though his love is not at fault, the other side of it, that is jealousy, is surely at fault. Otherwise, oh, why could he not give a calm thought over the whole situation! Oh, why did he take a headlong plunge into revenge! It shows only that just as he did 'woo' violently being mad with the fascinating beauty of Desdemona. "Yet it has a tragic dignity given to it, for it costs poor Roderigo his life."—Moulton.

Does the loss of one's life contribute towards 'tragic dignity'? The motive should be good enough. If Roderigo had fought valiantly, as a gentleman would have done, with Othello, for having managed to win over Desdemona, and died in the venture, we could have spoken of a 'tragic dignity' in his end and that as a dignified one. His pursuit of Desdemona by no means divests him of his meanness, though a gentleman born. I should call it a 'foolish end.' He was foolhardy enough to be in the clutches of a monster like Iago. Knowing Iago's evil designs, he ought to have kept himself aloof and should have given him no quarter. All devils

are best served when they are kept at a distance from us. That Iago was a devil incarnate could be patent to him even in the first conversation that he had with him (Iago). Roderigo dies the life of a fool having sold his soul to a consummate knave—a devil incarnate. If he were prudent enough, he would have seen that Desdemona would in no way encourage him, might get herself tired of the Moor and turn to love in course of time her own racial friends might have fallen on deaf ears. Instead of 'poor' Roderigo I should like to substitute 'foolish,'—and at last, it cost foolish Roderigo his life—would sound far better and will stand to reason.

IAGO AND DESDEMONA.

Iago, though a villain, is parsimonious of his advances to Desdemona to obtain his heart's desire "wife for wife." He does not condescend to woo Desdemona, probably, knowing that it was too early to do so. But his usual misreading of human nature could not certainly but lead him to centre his affections upon her, when he was alone as a "lady's man," if only he had them at the time. He was more eager to incense Othello against Desdemona. It could not be that he desired the death of Desdemona but that Othello in his rage and suspicions might desert Desdemona; perhaps, this thought detained him not so easily offered to him by the effect of the storm which separated Othello from him and made him Desdemona's guide. Moulton calls this stage of his career as an "unwanted" one.

"The honest matron's opinion of loose life."

Bianca is to hear this as she is dragged from her custody. This indictment of Emilia shows her regard for a chaste life and it is therefore unbelievable that she must have

had illicit intercourse with Cassio or Othello, Othello is too noble for that, and Cassio would probably go in for a strut rather than for a married woman. Nowhere does it seem to show us that Cassio could be guilty of sinning against the sacredness of wedlock; nowhere do we find him capable of such meanness—though he seems to be weak in himself—given up to a licentious life.

DIRECT MOTIVE FORCE IN THE PLAY.

Iago furnishes a direct motive force in the play.

"Look to her, Moor, if thou hast eyes to see:
She has deceived her father, and may thee."

Does this utterance from Brabantio, though a note of warning, serve to create a lingering of doubt about Desdemona's chastity in the mind of Othello? How far can you see its effect on Othello's mind? Do you see any evidence from the play for its effect on his mind? Iago repeats this in the famous *temptation scene*.

"In Roderigo we have the ordinary jealousy of a love intrigue utilised by the skill of Iago."—Moulton.

Iago is able to retain his tool, though Desdemona's virtue makes his schemes show off their weakness, only by exciting Roderigo's jealousy towards Cassio, by setting Roderigo up against him.

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RURAL RECONSTRUCTION.

BY MR. T. VARADA RAO, B.A., L.T.,

Arcot.

INTRODUCTION.

RURAL reconstruction is a problem of immense importance at the present. It is a subject which is engaging the attention of all men interested in the national prosperity of India.

THE PRESENT CONDITION OF THE VILLAGES.

Modern civilisation has not yet penetrated into the villages. 'They are backward physically, economically, socially and educationally. The villagers are enveloped in the meshes of ignorant superstition and morbid stagnation.'

Let me first present to you a picture of an Indian village. As one approaches a village, one can hardly fail to experience the stink and stench of rubbish, the loud barking of village dogs, the noise of the brawl among the villagers, the insanitary dwellings, dirt, dust and filth everywhere. The conditions of the villagers are really deplorable.

THE INTERDEPENDENCE BETWEEN RURAL AND URBAN AREAS.

'Townpeople enjoy many amenities of life such as pure water, good drainage, filth removal, easy transport facilities, good roads, sanitary markets, newspapers and books. The villages have been neglected. We have a great debt of honour to repay the toiling ryot whose brow is wet with honest sweat.' How can we in towns command all conveniences (amenities) but for the hard, labouring villager? It is he who feeds us and clothes us. The villagers exist year by year on the verge of starvation while those who live in towns live in comfort, nay, even in luxury.

WHO CAN WORK FOR THE REMAKING OF RURAL INDIA?

The next question that rises up for consideration is as to who can work for the remaking of rural or village India. India is a land of many villages. Teachers, students and all educated men (cultural men) living in and around the villages are the persons who are best fitted to carry on the work of village uplift. 'Days have passed when any teacher could be indifferent to social questions. Society maintains education in order to insure its own continuity and progress. All true education is social in its aims and methods. The educated men (including the unemployed) in the villages should utilise their education for the benefit of the unhappy, miserable village-folk by leading them by their own example. Scout excursions may be organised to neighbouring villages and service to the sick and suffering encouraged.

WHEN CAN THEY HELP TO IMPROVE THE CONDITIONS IN THE VILLAGE?

Students and teachers in the neighbouring towns can work for the reform of the village during the holidays. The cultured men living in the villages can work throughout their life for the sake of the villagers. The unemployed, during the time when they mark time, waiting for appointments, may keep their wits sharp by utilising their knowledge to raise the unhappy brethren of the villages. It is idle to say that for want of time, the noble cause of village uplift cannot be furthered. 'Where there is a will, there is a way' is a fitting proverb which may be quoted in this connection.

Some are born in the villages, are bred up there, have their scholastic and collegiate education in the neighbouring towns. When they return to the villages after their 'learning period,' they are restless and they dislike the villages. They ignore in what conditions they were while they were in the villages, they want chairs to sit, a daily newspaper and an occasional visit to the theatre or cinema. They feel isolated; they are themselves responsible for it. Why not descend to the level of the uneducated villager and impart some useful knowledge to him? The superiority complex should go.

The first kind of service in a village is to investigate the existing conditions and then to adapt the measures of reform in accordance with the requirements of the village.

MEASURES OF REFORM.

Let us now turn our attention to the measures to be adopted in improving the conditions prevailing in the rural areas.

(a) *Sanitation.* Of primary importance is the sanitation of the village. Dusty roads, muck, filth and sweepings all about the houses, streets and outskirts of the villages, the absence of latrines are some outstanding characteristics of the existing sanitary condition of villages in India. People ease themselves in the open fields, along tank-bunds and near water sources—a positive source of contamination. Easing in the fields serves the purpose of spreading the hook-worm disease among those who walk through the fields bare-footed. One cannot fail to mention the evils of drink. The 'drink-devil' has ruined several families and has brought in its train unhappiness, quarrel and misery. Physiologically, it affects the brain, the heart and the kidneys.

Popular, interesting and appealing talks should be given to the villagers regarding the various diseases (the epidemics included), how caused, symptoms, how spread and how they can be prevented. The words used on these occasions should be simple, familiar and within easy understanding of the villager. A lantern show or a cinema show on the subject would make the talk more felt and will drive the principles of health and hygiene home into the minds of the sceptic, obstinate villager. The aid of the gramophone may be sought with advantage to attract the audience. Woeful ignorance of the subject is responsible for the ravages during the epidemic season.

A few educated men in the villages should acquaint themselves with the remedy for ordinary simple ailments (not necessarily belonging to the English pharmacopia), stock medicines for that purpose and dispense them freely to the needy villager. Indian herbal medicines may be tried, provided their efficacy has been tried and tested. They should have a knowledge of First Aid also, as, sometimes, this knowledge will be found useful, especially during fairs and festivals when one or a few get suffocated during the fire-works display or when a person is drowned or caught in a burning house. The ignorant villagers under the above circumstances instead of trying to save the men, surround them, and hasten their death instead of helping a speedy recovery. There are already in certain villages rural dispensaries, the absence of which may be compensated by the measure previously pointed out. We will thus be helpers of the Health and Sanitation departments.

How commonly do we see the women in the village hide away their babies when the

vaccinator goes into a village ! This they will not do when they realise that vaccination and inoculation are two effective measures against small-pox, cholera and plague.

It is thus necessary to awaken the health conscience in the village.

(b) *Education.* Next in importance to sanitation comes education. The percentage of literacy in India is as low as 7%. Though it may be a matter for some satisfaction that the percentage of literates in the country is greater than what it was a decade or two back, it cannot be denied that the figure is too low.

Education is as much necessary for the adults as it is for the young boys and girls. Arousing the civic conscience in the masses is indispensable for the prosperity of the villages and hence the prosperity of the nation. The adults, the hard labouring ryots—after their hard labour in the fields during the day will be little disposed to have any tuition at nights. It is therefore necessary to attract the adults to the Adult Schools at nights by *bhajana*, vocal music, gramophone music and cinema show. The intervals between the playing of two records or the showing of two films may be availed of to teach the peasants the Three R's and now and then a few popular, impressive and convincing lessons on health, hygiene and sanitation. The opportunity should also be made use of to impress on the adults the necessity of sending their boys and girls to schools, instead of wasting their lives in idleness and ignorance. Persons engaged in the teaching of the masses should be able to command and convince by the strength of their personality.

We have next to turn our attention to the education of the young. The compulsory

education scheme is now in operation in most of the villages. The organisation of a propaganda for the spread of elementary education is necessary. We are not aware of the latent powers of the village child. There might be among the villagers, who, if they have opportunities, may become, in the long run, great poets, statesmen, politicians and military geniuses.

The village school teacher should be of the type of Oliver Goldsmith's "The Village Schoolmaster." He should have a versatile brain. 'He is a lamp of culture shining in the darkness of the village.' He should realise that the aim of all true education is preparing the children for the great battle of life when they grow up and that the children of to-day are the citizens of to-morrow.

The education of girls is as necessary as, nay, even more necessary than the education of boys. Educated girls brighten the homes, they help to maintain the house sanitary, and they give the necessary early training to children, while they are young—as it is, they are helpless. Every girl should read at least up to the VIII Standard.

(c) *Free Rural Library.* Appeal to the generous and wealthy philanthropists should be made to start a free rural library. The books in the library should be good, attractive (well got up), amply illustrated, on different subjects, on topics of current interest. The treatment should be popular and appealing. Books of this nature are not available in the market at present. It is upto all educated men to utilise their energies in the enriching of such a literature. The presence of a free rural library will serve as an impetus for further reading among those who have a smattering of some language.

(d) *Park or Garden.* The erection of a park or a fine garden in every village will serve to develop the aesthetic sense in the villagers. Every one in the village should be induced to own a miniature garden—at least a vegetable garden. The waste water may be utilised for the purpose of growing a garden. Parks are lovely spots which will serve as airing places for women and children. They may also serve as the meeting place for the villagers during their spare time, *i.e.*, between weeding and harvesting and between harvesting and ploughing the lands. The example of Mr. Natesa Achari, a citizen of Arcot, who has laid out a beautiful garden on the bank of the Palar at Arcot, may well be emulated in other places.

(e) *Agriculture.* Bearing in mind that India is a land of agriculture, one can hardly afford to ignore the poor condition of the Indian ryot and the poor yield of the fields. At present, the yield from the land is very poor, owing to lack of richness of soil, want of better agricultural implements (plough, sickle, scythe, etc.), the absence of good strong bulls and the use of a poor variety of seeds. The importance of conserving the sweepings of woods to enrich the soil instead of being used as fuel should be stressed. The waste and refuse of the village instead of being thrown in and about the huts and the village may be dumped into pits and after a few months may be carted to the fields, to serve as manure for the soil. The Persian wheel or some kind of powerful pump may with advantage be employed to water the lands. When necessary, help from the Agricultural Demonstrators can be had merely for the asking of it.

(f) *Prevention of Cruelty to Animals.* Mention has already been made of the

presence of a large number of dogs in the villages. Mad dogs are killed by being beaten with a stick. Instead they may be suffocated by some poisonous gas and instantly killed. A few dogs may be carefully bred. They will guard the house—will be true to their salt.

Bad bulls (weak, ill-fed bulls) should be replaced by good ones. The weak bulls should neither be treated cruelly and work extracted from them nor should they be sent to the slaughter house. They may be fed for the rest of their lives without doing any work, in return for their service while hale and healthy. Love for animals requires every one to do this much at least to the dumb cattle.

(g) *Co-operative Society.* It is needless to emphasise the organisation of a Co-operative Society. Honorary, sincere and honest workers should form the directorate of the Society. A small fraction of the profits realised from the land may be deposited in the Society for the Common Protection Fund. Excess or surplus sums instead of being invested in jewellery which wear out and depreciate in value, may be invested in the bank and this will yield a good interest—a positive gain. Loans may be advanced to hard-pressed ryots for the purchase of good seeds, superior agricultural implements, rich manure, etc. Large sums of money are borrowed for marriages and wasted in law suits and litigation.

PLACE WHERE SUCH KNOWLEDGE CAN BE SPREAD.

The next question that presents itself for consideration is the place where such knowledge can be imparted. To aspire for pucca buildings will be out of place. The best place is either the village school or some spacious, sanitary building in the village or an open which can admit of a large congrega-

tion or gathering. It may once again be repeated here that in such places a few interesting, appealing and convincing speeches illustrated either by the lantern or the cinema may be made. The educated men of the village should set an example by their personal example. They should prove practically the utility of using good agricultural implements, rich manure for the soil, the best seeds and good strong bulls.

IMPEDIMENTS.

There are very many impediments to the fruitfulness of the measures adopted to bring about a reform of the rural areas. The villagers are mostly conservative. 'They have quick temper but soft hearts.' 'The remedies for the evils in the village have to be dinned in many times and from several different points of view before any one will take any notice.' 'The world is changing and customs which may have been good once, may now be harmful and destructive.' It is the sacred duty of the school teacher to ingrain in the minds of the children—the school boys—sympathy for the poor, the dignity of labour and the value of service to fellow-beings. The teacher should also illustrate the truth of the proverb 'an ounce of practice is worth a pound of preaching.' Persons who work for rural uplift should be immune to ridicule; the more they are laughed at, the more should they fight for the uplift of the village.

PIONEERS IN THE FIELD.

Mr. L. R. Brayne, late Deputy Commissioner of Gurgaon District, the Punjab, and present Deputy Director of Rural Reconstruction, is one of the pioneers in the field of rural reconstruction. Similar movements are apace in other countries—China, Germany, England, Russia, etc.

CONCLUSION.

In conclusion, 'the road of uplift is steep and narrow; custom is strong.' Service is a

source of happiness—service for fellow-beings, more so, for the less unfortunate brethren is pleasing to God. We will have served God best only then. It is a means of attaining salvation or *moksha*. 'Money—any amount—spent in rural uplift and development is really an extremely sound investment and brings in a huge return in improved crops, improved health, comfort and happiness.'

May God bless all those who have enlisted themselves in the noble mission of raising village India in the estimation of the other nations, with success! The fruits of their efforts may not be tangible at present but their labours will surely, at least a decade hence, insure the national prosperity of India.

"Serve—serve the poor villager—you will have served God best."

WINTER NIGHT.

BY PEGGY REID,
America.

Beneath this galaxy of stars
The foamy snows are twinkling bright,
A Moon of opal gilds the night
And cedars gasp, when She unbars
Her ancient beauties, white with scars.

Among these scrawmy trees and stark
I find no hint of Psychic Spring,—
Among these boughs no robins sing;—
But still, I keep a rosy spark
Of Hope, far hidden in the dark.

I know that Spring will come again
When Winter pales and slinks away.
But on this Night, I cannot say
How much I long for April rain;—
For Winter's heart, I must not pain.

Above these reaching hills of snow,
The North Star hangs so Arctic clear,
The moon swings high in naked fear;—
I'll long for sights, like these,—I know,—
When daffodils begin to blow.

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EDUCATION AND UTILITARIANISM.

BY MR. S. VISWANATHA IYER, B.A., B.T.,
Bangalore.

IN the educational world of to-day, we find constant and continual changes. We are passing both in our schools and colleges to the greatest variety and elasticity in our courses of study. This is the serious import of the present day conditions of things and in all these changes, there appears no clearly defined purpose of securing variety and diversity. There appears no clear conception of the after-purposes in life, to which a school education and a school curriculum should be a means. We have left the educational moorings of our fathers and seem to be drifting hither and thither, without any recognised idea of the port to which we should guide our educational barque. This uncertainty of purpose is due to the growing complexity of the modern State. It is also partly due to the fact, that we have not thought out the problems of education in their relation to the changing condition of the modern State. One of the courses operative in producing the diversity is the rise and spread of the pragmatic spirit, which emphasises action rather than knowledge.

It is therefore clear that we must examine the position of this new philosophy for understanding its consequences regarding the aims and methods of our schools and to consider the changes necessary in the management of our educational system.

What is the main position of this new philosophy? For, knowledge is not something fixed and eternal. Were this so, there could be no real progress in the world. This new philosophy affirms that the universe is

dynamic and progressive and that in particular, man's activity counts for something in the world. Man is not a mere thinker whose main purpose is to become acquainted through knowledge with an eternal reality, but he is also a doer in the world's history and by his actions may further or hinder the progress of the world. According to this new philosophy knowledge and its attainments are not ends in themselves. But truth or knowledge is relative to the needs and necessities of man and not something which exists or can exist independent of these needs. In brief, it is activity school. We think only in order to act. Our intellect has been cast in the mould of action. Speculation is a luxury, while action is a necessity. The human intellect is fashioned for the needs of human action. It is an intellect which proceeds by intention and by calculation, by adapting means to ends. The acquisition of knowledge ought never to be an end in itself. The acquisition should be motivated by a need to satisfy and a purpose to realise. This is true in the development of the race and the child. The child desires to know in order that he may gain a certain mastery or control over his physical or social environment. It is true also of the purposive adult life. So, the emphasis is laid upon action rather than upon mere knowledge; upon the life of active, useful citizenship, rather than upon the life of mere contemplation. 'God's hand is still engaged upon His world. Man's praise can forward it; man's prayer can suspend it. For is not God All Mighty.' Such are then the main principles of the new philosophy.

The bearing of these principles upon our aims and methods and the lessons they enforce upon the meaning and significance of this human life of ours are not far to seek. In the first place neither culture, nor discipline, nor the acquisition of knowledge is a satisfactory definition of what ought to be the objects of our schools and colleges. The school is fundamentally an institution established by the society to do certain special work, in maintaining the life and advancing the welfare of society. This does not merely mean that the school should train the people for the rightful discharge of the duties of citizenship in the narrower usage of the term; it rather implies that the main aim of the school should be to endeavour to secure the future social efficiency of the individual, not only in the carrying out of some particular duty and in the rendering of some particular social service, but also, if possible, so to educate him, that he may aid in the advancement of the society.

Hence in considering the concrete nature of the ends which we should seek to attain by an educational system, account must be taken of the conditions of the particular society of which the pupil is hereafter to become a member. In the modern State, industrial conditions are ever changing and one of the objects of education must be to train up the youth so that he may be able to adapt himself to these changing conditions. Neglect to take this factor into account must result sooner or later in producing the individual liable to become socially inefficient. So, the acquisition of knowledge is valuable only in so far as it tends to promote future social efficiency and the qualities to be desired are initiative and adaptability, rather than

the mere accumulation of knowledge. Regarding higher education, since the services which the modern State requires of its members are varied in character, so likewise must there be variety in the nature of the previous preparation, if social efficiency is to be secured and the progress of the State maintained. Hence there can be no one type of education, which is a fitting preparation for all social service. The extent of the diversity can be determined by taking into account the needs of society and the demands of the State. We must educate not only for service, but also for leadership, if progress is to be maintained.

In the second place, since all human development is development towards an end, partly determined by the innate powers of the child, but also partly determined by the social demands of the society, both these factors must be taken into account in determining the purpose of education. Undue emphasis on the one factor may result in the non-adaptation of the child to his social environment. Undue stress on the other factor may result in the neglecting or even in the crushing out of the individuality of the particular child. In both the cases, the one-sided emphasis must result in lessened social efficiency. The educator must therefore keep in mind the nature of the particular services the individual is expected to perform in after-life in society.

Many objections have been urged against the conception of social efficiency as the ideal to be set before us in education and in life. In the first place, it has been urged that the place of knowledge in the pragmatic scheme reduces the intellect of man to the function of a mere instrument for the adapta-

tion of means to ends and by so doing, we place the human intellect in the category of mere mechanical contrivances. But it may be pointed out that there is nothing derogatory in our human intellect being merely instrumental, since it is the instrument which has contrived all the other human instruments and with all due reverence, the intellect of God, if He is active at all in the world's affairs, must also work by the adaptation of means to secure ends. If the intellect of man is not instrumental, what then is its function?

The second objection is a fear rather than an objection. From the secondary importance attached to knowledge and the primary importance given to action, it is affirmed that there is a danger of ideal pursuits, as literature and art, being pushed into the back-ground and that social efficiency as an ideal may be narrowed down to the securing of the future practical or economic efficiency of the individual. This will, in education, result in a narrow specialisation, which may secure efficiency in some one or other direction, but which will inevitably tend to narrow down man's life and to limit his mental horizon and outlook. But, it must be remembered that the term action is wide enough to cover all human activities. What is insisted upon in the new philosophy is that all knowledge acquired must issue in activity of some kind and that the direction of each and every activity must be towards a common and social good. Social efficiency is much wider than economic efficiency. It involves that each individual, according to the measure of his abilities, is so educated as to take his due share in the upward and onward progress of society.

It follows therefore that the ultimate criterion regarding the subject and method to

be pursued in the teaching of the subjects is to be found; how far by such a subject and such a method do we prepare for future social usefulness? If it does either of these two things, its inclusion in the course of study would be justified, since its study may result in securing better social efficiency. On the other hand, if we only score up a certain amount of loose and disjointed knowledge which drops out of mind, as soon as it has served an examination purpose, then since such a teaching and such a method hinder rather than aid efficiency, its teaching cannot be justified. So, throughout, the one and the only test is possible, future efficiency and not mere accumulation of knowledge. In the educational method, if it follows a passive attitude, it is not to be commended. In the words of Dewey, the emphasis in method 'must be upon construction and upon giving out rather than upon absorption and mere learning.' Besides, in the determination of social needs, we must take into account, the instinctive tendencies to action in the child's nature, and these tendencies must be developed with reference to future social needs.

Assuming then that the social efficiency affords the best working guide in our educational efforts, what are the consequences which should follow in the organisation of our educational system? In the first place, regarding the moral education of the individual, we cannot separate the moral from the intellectual, as the aim of the school is entirely social. What the teacher has to do is to make the pupil realise that the various school habits have got a moral colouring.

In the second place, regarding intellectual education, the emphasis is to be laid upon action and doing. Emphasis must also be laid upon the play and the games and

other social activities of the school. Regarding the organisation, since social services are varied in character, this fact must not be neglected by our educational system.

If the school is really to prepare for social life, at least three other conditions must be fulfilled. In the first place, there is need for schools of a smaller size, especially in large towns. The corporate life of the school can never be developed so long as we persist in erecting the huge barrack schools to be found in many cities. In the second place, there is need for smaller classes in order that the teacher may become acquainted with the varying individualities of his pupils and in order that he may introduce active and constructive, rather than passive or receptive, methods of education. Lastly, in our school courses, stress needs to be laid on the practical and constructive arts and upon co-operative methods in the work of the school.

What are the lessons which this new philosophy endeavours to set forth? In the first place, what it teaches is a wise humility regarding the value of mere knowledge in itself. In the second place, it teaches us that the life of active social usefulness is the only life worth living and that the really happy man is he who is efficient to perform his duties in the station in life for which by nature and education he is fitted. Moreover it enforces the lesson that there are worse things in life than hopes unfulfilled and ideals unrealised and that the failure which is to be condemned is the failure that results from the unlit lamp and the ungrit loin. Lastly, it leaves us with the hope that we men and women count for something in the world progress and that we in some measure or other, contribute to the working out of God's purposes here on earth; that our every deed of social usefulness may 'Live and act, and serve the future hour.'

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UPTON SINCLAIR.

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

(Continued from page 755, Vol. XL.)

VII

BACK in America, Sinclair the stalwart champion of liberty and justice and fearless fighter against all wrong, was drawn into the whirlpool of agitation ere long. He went to investigate the great Coal Strike which was in full swing in Colorado. There, he played a very active part in the keen struggle. The Coal Strike was a tremendous episode in the chequered industrial history of America. No less than eleven thousand miners besides their wives and children were on strike. They were mercilessly routed and raided. The strike went to such a dangerous extent that machine guns had to be levelled against the strikers and many innocent people were shot dead. One of the heart-breaking incidents in the strike was the setting fire to the Tent Colony of strikers as the result of which three women and fourteen children were suffocated to death. The newspapers did not publish authentic accounts of the strike. The strikers drawing inspiration from Sinclair, picketed the offices of John D. Rockefeller, Jr. in protest of the cruel and callous minded treatment accorded to the miners in Colorado. The picketers were arrested and ordered by the American justitia to pay fines. Those who refused to pay fines were locked up. Upton Sinclair was arrested, fined and on flatly refusing to pay the fine, thrust into the jail. The heartless and intriguing newspapers sneered at this "pink-tea martyrdom," as one of them chose to describe the incident. The press shamelessly said that the demonstration set up by Sinclair was not imbued with any genuine desire to effect a reform but "actu-

ated by a mere morbid craving for notoriety."

The heroic wife of Sinclair followed in the footsteps of her lord. She took up picketing, but was not arrested. A false report that she was arrested was published by the Associated Press. On seeing this news in the morning paper, her father the judge disinherited his daughter there and then!

In the summer of that year, Sinclair compiled and published *The Cry for Justice*, a brilliant and dynamic "Anthology of Social Protest; the writings of Philosophers, Poets, Novelists, Social Reformers, and others who voiced the struggle against social injustice, selected from twenty-five languages, covering a period of five thousand years." The book was led by an eloquent introduction from Jack London. This arresting volume is wide in scope and extensive in vision. It contains the most precious and supremely forceful ideas of many inspired souls which could not brook the injustice of uncultured folk. Emmanuel Haldeman Julius, one of the well-known American authors, remarked about *The Cry for Justice* thus: "..... He loves and appreciates freedom in art, literature, science, philosophy, speech, music and education; his vision is broad and far-seeing, enabling him to give his book that divine touch that makes it more than a book, makes it more than a store-house of utterances, makes it an expression of the soul of man, held down and shackled for the moment, but aspiring and fighting for glorious heights....." The book, a bulky volume of nearly nine hundred pages, makes a very spirited, intelligent and impressive appeal to the growing sense of justice in all depart-

ments of life. When one finishes studying the book, one feels that one has travelled much in realms of gold "and many goodly states and kingdoms (in literature) seen." He who reads the book is sure to be wiser, humbler, and a more tender-hearted person. This new Bible of Humanity, a veritable Gospel of transcendent humanism, reveals to us the dignity and tragedy of labour, the actual conditions under which millions of human beings work in mills and factories, fields and mines, the contrast between wealth and poverty, the terrible fact that over nine-tenths of the world's wealth is in the hands of the remaining one-tenth of the people, the life of millions who are thrown upon the scrap-heap of the modern industrial machine, the protest of the soul of man confronted with injustice and groping for a remedy, the continued and continual struggle to wipe off from earth injustice, the efforts of the new army of humane, humanistic and humanitarian men and women for the deliverance of mankind, the messages of the martyrs of the past and present, the exhortation and denunciation of the church, the atrocities perpetrated by Mammon, the terror of war, the higher patriotism in man, the social injustice brought to bear upon literature, the comedy of the social struggle, social justice inflicted upon the future generation, and the Millennium.

In 1917 was published *King Coal*, a fine labour novel, in which Sinclair presents in the most attractive garb his first-hand and expert knowledge of the Colorado situation which made him enjoy the company of "singing jail birds." George Brandes the eminent literary critic, observes thus about this book: "Upton Sinclair is one of the writers of the present time most deserving of a sympathetic interest....., this time he has absorbed himself in a study of the miner's life in the lonesome pits of the Rocky Mountains and his sensitive and enthusiastic mind

has brought to the world an American parallel to "Germinal," Emile Zola's industrial masterpiece." The novel has for its hero a young aristocrat, robust, high spirited, humorous and lovable. He, the rebellious son of a coal magnate, seeks employment under the father of a chum of his. He sees and hears for himself as to what life in the mines is. He actively participates in the highly exciting struggles of the miners, such as the inauguration of a Union, an abortive strike and even a mine explosion. The theme of the novel is delightfully fictionised and the propaganda is all-pervading and artistically carried out. The book is not divorced of real love interest. Sinclair's poetic attitude is best expressed in Hal's (the hero) relation to a young Irish girl, Red Mary. Her poverty and joyless life notwithstanding, she is full of grace of form and beauty of soul. Red Mary is ever on the alert to fight the cause of the workers. Lloyd Dell remarks about the book: "It is a minor, and on its own limited plane, a brilliant, success."

Sinclair went to California in 1915 and made his home at Pasadena where he resides even now. The Great War was going on in Europe. As a full-fledged Socialist, Sinclair had to orient his views towards the War. The rebel in the realm of literature was of the firm opinion that German militarism was a great and powerful menace to the Socialist hope of revolution. He collaborated with a distinguished group of Socialist intellectual giants including Charles Edward Russel, J.G. Phelps Stokes, W. J. Ghent and issued 'A Practical Program for Socialists.' The pamphlet recommended that Socialists should "adjust themselves to events." The rank and file of the American Socialist Party were definitely anti-militarist and denounced war

and "the false doctrine of national patriotism." A minority held the opinion that the nation and its allies should be helped. The Socialist Party was split up. The majority party stood for international working-class solidarity and proclaimed that they would not give a single cent in support of capitalism but would willingly pledge their all for the workers. Besides, the Party branded the declaration of the war as a crime against humanity. The minority party voiced forth with all the strength at their command that it was the duty of the Socialists to help to win the war to make way for democratic peace. Sinclair was one of a large group of prominent Socialists who broke away from the Party which was demoralised by the defection of many of the leaders. Sinclair described the Prussian ruling class as a "dangerous beast with the brains of an engineer," and asserted that "the difference between the ruling class of Germany and that of America was the difference between the seventeenth century and the twentieth." Sinclair was determined to go on working for Socialism almost with a vengeance.

Upton Sinclair, the literary giant with a message, turned Editor. From April 1911 to February 1919, he edited a monthly named *Upton Sinclair's* with the sub-title "For a Clean Peace and the Internation." He supported President Wilson's war and peace politics. Sinclair identified himself with the idealistic and eloquent administration of President Wilson and through spirited propaganda among the Radicals did his best to help to win the war, all with the intention of preparing the ground for democracy. In this journal was published *Jimmie Higgins*, a hundred per cent war novel. Romain Rolland speaks of this masterpiece in war fiction

thus: "It is one of the most powerful works which have been written on the war. No novel of this time is nearer to the art and the spirit of Tolstoy. It has his abundant life, the visible human sympathy and the impassioned truth. One such work will survive in an epoch and will be its dreaded testimony to the future." Jimmie Higgins is the name by which the humble folk, who carried the soap-box and set up the gasoline torch at street meetings, were usually known. Jimmie Higgins, the hero of the novel, is a powerful soul, and great martyr who is unforgettable in the world of war fiction. Jimmie's utter bewilderment at the war, the clever and winning arguments by which he is dissuaded from partaking in the war, and the way in which he is dragged into it are faithfully described. Jimmie is wounded and is in a hospital attended by the Hon'ble Beatrice Clendenning, one of the finest flowers of the British aristocracy. Jimmie indulges in Socialist argument in the most genial manner with His Majesty the King of England.

"We've had some terrible poverty," admitted His Majesty. "We shall have to find some way of getting rid of it."

"There ain't no way but Socialism!" cried out Jimmie.....

The single-handed but tremendous heroism of Jimmie succeeds in stopping a German army with a machine gun and gaining a splendid victory at the battle of "Chatty Terry." Jimmie in his heroic struggle is wounded and taken to a hospital. Here Jimmie becomes friends with a rich young man who has a past life of extreme dissipation to his dishonour but whom the War has made better, democratic and thoughtful. From him Jimmie learns that even the wealthy are worried,

Jimmie is sent with the American forces to Siberia where he fraternizes with the Bolsheviks and learns the truth from them. Upon this Floyd Dell remarks: "He"—like his creator—"had swallowed their propaganda, he had filled himself up on their patriotism, he had dropped everything to come and fight for Democracy.....And now they had broken their bargain with him....." Jimmie distributed Bolshevik literature among the soldiers with the result that the American regiment mutinied. Jimmie is detected and tortured but he remains strong and unrelenting. Finally he escapes his tormentors by going mad. The effect is to give the foregoing pro-war chapters an impression of fine and sharp irony. Carl Van Doren expressed the opinion that *Jimmie Higgins* "showed traces of a romantic pulse settling down, however, toward the end, to a colder beat." The novel was intended to level down the anti-war morale of Socialist readers.

The overwhelming majority of the Socialist intelligentsia who renounced their party, afterwards worked on very different lines from those of Sinclair. Most of them turned out to be sworn and venomous opponents of the revolutionary movement. They exerted their very best to put down the movement by fair and foul means. This was an excellent opportunity for Sinclair to endear himself to the wealthy and influential classes, whose opposition had made him poor and uncared for. Sinclair, if only he had wished, could have become the foremost renegade of the war time. He was offered large sums of money to contribute his quota towards defeating the aims of anti-war Socialists. This unkind, selfish and shameless attitude on the part of the rich really hurt, annoyed and amazed him and he once for all decided not to reconcile with the wealthy.

100%: *The Story of a Patriot* appeared in 1920. It was published in England under

the caption *The Spy*. Van Doren speaks of this book thus: "It is the colder beat which throbs in 100% with a temperature which suggests both ice and fire.....100% is a document which honest Americans must remember and point out when orators exclaim, in the accents of official idealism, over the great days and deeds of the Great War."

Floyd Dell has written a novel, *An Old Man's Folly*, which tells about American Pacifists in the war time. In this arresting novel, Sinclair comes in under the name of Sanford Pryton, in the role of a pro-war Socialist. Portions of Sinclair's review of this book read as follows: "I can only tell him that reading them over now makes me very unhappy, and I find myself with a continual impulse to get into jail with the rest of the characters! I have had almost ten years to think the thing over, and what I have to report is that if at the beginning of 1917 I had known what I know to-day, I would have opposed the war and gone to jail with the Pacifist Radicals." A candid confession indeed!

About President Wilson, in whom Sinclair had implicit faith at the time of the War, he remarks: "I cannot forgive him; it is not merely that he made a fool of himself, but he made a fool of me!"

100%, which is "as sharp as a needle and as strong as a dynamo" was followed by *The Book of Life* in 1921. The book is to a large extent Wellsian in scope, though not in treatment. H. G. Wells wrote to Sinclair upon being presented with a copy of the book: "You have just saved a bit of your property by getting ahead with your 'Book of Life.' I should have been at that in a year or two. I may still do it in spite of you—Why do you always think of things first? I am older than you. I have read both your books. I will not say anything about them

except 'Fine.' If I start on anything more I shall use up the whole morning and meanwhile you will be getting ahead." *The Book of Life* bristles with great interest and abundant information. It contains much that all should know. It deals with work, food, happiness, success, sleep, love, marriage, business, action, thought, enjoyment and many other things, all of vital interest to man. The volume is the practical counsel of the author who believes that knowledge is power and knowledge gives power. In the words of May Sinclair, Upton Sinclair has written "the best and sanest things about love, and it seems to me, the best and sanest things about society." *The Book of Life* is comprehensive in its matter and explains to the world how to live. The *Book of the Mind* and the *Book of the Body* are highly stimulating. Sinclair's views on life are essentially and largely pre-Freudian. That section of the book dealing with love is most sensible and profoundly enlightening. His presentation of what he regards as objectionable and even callous sexual conduct is at once vivid, powerful and true and characterised by irresistible ironic skill. Sinclair betrays his avowed emotional bias against sex. He has now outlived that bias, but still he is repugnant to love-making without real love. Sexuality as practised in his land, he is deadly against; sexuality in its neurotic manifestations, Sinclair decries. While referring to modern dancing and "petting parties," Sinclair with indignation, contempt and repugnance cries out that "society is disintegrating, going back to the howling and fighting and cannibalism of the jungle!"

The treatment of love, marriage, sex, sanity and health give the book a claim to serious study, as a good guide to the youth. Sinclair

favours early marriage at sweet eighteen or sweeter nineteen and advances a number of practical reasons in favour of his proposal. His advice to married lovers is sincere, poignant and substantial: "Be natural; be simple and straightforward; and beware of fool notions about sex." The prophet in Upton Sinclair who expresses himself in this book is not always tolerant and some of his criticisms are uncritical, uncharitable and even marked out by strong prejudices and predilections, but throughout, his intolerance is only against sham, hypocrisy, drunkenness and debauchery and never towards truth, beauty, wisdom and order. Hence his intolerance is pardonable. The *Book of Society*, the last section of the work, gives a masterly analysis of capitalist society and a plea and argument for its reconstruction along Socialist lines. He urges the world for a peaceful reconstruction which could begin straightway "if we had sufficient intelligence." Sinclair continues to be identified with the pre-war Socialist movement, as against the post-war movement which styles itself Communist, all his broad sympathies notwithstanding.

(To be continued).

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A YANKEE THINKER ON INDIA AND THE WORLD.

BY SWAMI JAGADISWARANANDA,
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PROFESSOR Ernest P. Horowitz is a Lecturer on World Literature at the Hunter College of New York. He is an author, lecturer and educator and his works on "Vedic Religion and Philosophy," "Rose Petals and Gorse Bloom" and "The Indian Theatre" have been highly appreciated by the world press on both sides of the Atlantic. Professor Horowitz has a vast fund of knowledge of the esoteric and scholarly side of literature. He presents the subject in such a pleasing and poetic style that his contributions to some Indian journals have been widely read. Long years of study and stay in Eastern lands enable him to discuss oriental topics most intelligently. For twenty-five years, Professor Horowitz has lectured in three continents at the Universities of Dublin and Durham, in India and Burma, at the Institutes of Arts and Science of Columbia University, the School of Irish Learning of Fordham University and the Greenacre Conference. He has also examined for the British Civil Service Commission. His courses on world literature and universal culture given at Hunter College, New York, since 1922 are most popular. From 1927 to 1928, he toured the East from the Chinese to the Afghan borders lecturing at the Universities of Bombay, Rangoon, Aligarh, Nagpur, in the Baroda Palace at the Maharaja's request, in the Kashmir Government College, and at the national seminary of Mahatma Gandhi.

In 1928, Professor Horowitz was appointed Government of Bombay Research Scholar on Indo-Iranian Philosophy and Antiquities for that year. He met the illustrious Swami Vivekananda in America and became his disciple and since then he is an ardent

lover of India. He interprets Indian thought and culture to the American people very sympathetically. In a recent letter to the present writer, he writes: "Many thanks for your letter and interesting enclosure. My mind, as you put it, runs along Sakti-lines; to separate it from its manifestation is fatal in Kali Yuga. I suggested to the young new Swami of the local Vedanta Society to link on Neo-Vedanta to cosmopolitan culture (say world literature) and current problems and make it dynamic as Vivekananda would certainly do if he were here, because static Vedanta would be suicidal..... If you could give your wide knowledge of comparative religion and philosophy a semasiological basis, you would gain a better hearing, I believe, at least among the intelligentsia of the West. Have you read the 66 pages pamphlet on Indo-Iranian Philosophy (History of Cultural Words) published by the Cama Oriental Institute, Bombay, 1929? The perusal may be worth your while."

As the Government of Bombay Research Lecturer, Professor Ernest P. Horowitz delivered a series of eight lectures divided into thirty-four parts at the Cama Oriental Institute, Bombay, in 1928 on Indo-Iranian Philosophy which has since been published in book form. The book is a masterly study of Sematic etymology and comparative philology of all ancient languages which is worth perusal by all scholars. Prof. Horowitz writes again: "I feel as though the world stand before a gigantic upheaval. Nationalism and individualism grow ever more aggressive in Europe; a naval war between America and Japan looms in the distant (?) future. 'The next world crisis will free India from the British yoke; but then

India's political and economic troubles will begin. Soviet Russia makes giant strides and will be the world's most powerful leader in 1950, but will have to get away from the world's materialism and commercialism. Spiritual Communism (Vedantic Bolshevism, if you like) is bound to come and sweep the earth, Vivekananda would be an enthused Soviet if he live now, and be bitterly opposed to capitalism and imperialism in any shape and form."

In another letter the American savant writes in the same strain as follows:—

"Swamiji dear, thank you very much for sending the clipping from M.S.T. It almost seems as though I had written it ages ago when I was still an ideologist after the pattern of the learned contributors to V. K. Now the Devas concern me less than their sakti, Siva less than Kali, the Absolute less than the Relative which after all is Reality too. The Human is the Divine; earthly beauty is celestial love; personal love and regard viewed "sub specie aeternitatis" is divine love; is it not? Mother Maya's most exciting games nowadays, in this thrilling machine age (Kali Yuga) seem to me world politics and international economics. I guess Washington will now give diplomatic recognition to Soviet Russia; we shall bag 1000 million dollars in annual Soviet orders which will give temporary relief to the depressed and the unemployed, but the long distance war with Japan is inevitable. That will be the final crisis and the crash of the two-headed octopus, imperialism and capitalism. That may be about 1935. And then, say 1950, the Western world purged by the agonies of the suffering will pass from individual materialism to impersonal universalism, manifesting a dogma-

less religion and classless society as international amity and co-operation."

And again he writes: "Swamiji dear, it was indeed a pleasure and privilege to hear from you and I shall certainly send some contributions to V. K. as you and the Editor wish itI should have liked to meet you very much but that is too late now. I went to D. after all, spent an hour in the scenery and visited the Panchavati where the Master meditated and Totapuri too. But Ramakrishna would not have liked the sale of goods and viands, the shouts and smells in the temple district.....You are blessed that your Karma led you to the C. Ashrama; mine led me right into materialism of money-mad New York. But be it so; Satya Yuga has its duties which you perform. The machine age has duties of its own. These I perform. Truth is eternal and belongs to every time and clime. What the teachers have to do is to adapt Sat (Truth) to environment. The ideal Acharya descends to the level of the students and takes each one according to the idiosyncrasy to the next higher platform. Is it not so, my brother? Hold me close to your heart."

The learned Professor again writes in a prophetic way thus: "I believe U. S. A. needs a Vivekananda or Vaswani (T. L.) to rouse dormant Sakti in the young, to translate the sickly individualism into vital universalism, to develop a cosmic conscience and Advaita-vision. A missionary in order to be successful must be utterly selfless; his heart must bleed for the down-trodden in a republic of heartless exploiters. He must provide moral vitamin and mental stamina to a spiritually crippled and enfeebled race. He must teach from realisation that each soul is

potentially divine though the god within is crucified for the time being. Ten out of over twelve crores have degenerated into base slaves to wealth, woman, and selfishness. The accumulation of national Karma ("individualistic initiative" we call it over here) benefits a few at the expense of the many."

And again he writes: "Spiritual vibrations still pervade Hindustan; but commercialism and self-love are casting their net to entangle, catch and capture you, dear Aryan youth; be on your guard. The materialism-aspect of things is visionless and painful in the end. Gambling and chambering may please for a time but if the dead could speak they would tell you that luxuries and sense excitement can never satisfy the hankering and longing of the soul. The worship of wealth and woman (two prominent failings in Americanism) depresses and devitalises. Be brave and fearless and turn manfully from Kama-Kanchan; shake off the deadly octopus rather than be crushed by him, even as Indra slew Vritra, the venomous rampire of old. Mephisto is mammon-mad and sex-crazy; his bland promises are delusive. Spit at the base temper: turn your back on mean materialism, however much it hurts at the time because of accumulated bad habits. Leave alone fashionable cult of the 'lakh' and the 'nude' or if you have fallen a prey to it remember yourselves and turn to the natural spring of youth. You will be amply rewarded by an overflow of released Sakti and by the blessings of the Atman, the All-pervading, Infinite and Impersonal Godhead. God is love, Atma is love, such is the hoary notion of the Mahabhaktas. Ramakrishna taught

that none of us in reality and truth is separate individual; every one is an altruistic social being. Personality must merge in social conscience, even as the Ganges merges in the Bay of Bengal."

"Aryan youth, uncoil the slumbering serpent goddess and help yourself. India's future for worse or better luck lies in your hands. India's destiny rests alone on the youth of India. Rouse the divine power; awaken the god within. He is ever ready whenever you are ready. His name is Atman. He is Almighty. His Indian Viceroy is Sakti; your personal soul power, your individual life force (Sakti) is yet dormant, but you must not sleep any longer. Stir Sakti into noble activity and normal consciousness. Politically and economically we cannot be absolutely free; but spiritual liberty on which all of us have a claim is our inalienable birth-right and can be had for the asking of it. Go ahead then and set free your shackled Sakti. Each for all, and the freedom of India is assured. Be yourself. Be pioneers of Sakti. It is for the youth of India to make the country's aspirations once more heard in the council of nations. A night trumpet voice is singing out the good old message of spirituality and good-will to man on to the utmost ends of the earth. Alas! choice Table Conferences are convened in Delhi and London but the Hindu, though negligently listened to, is hardly respected. He remains an international Pariah or untouchable. Your Sakti alone can change all that when psychological and historical moments arise, Om Tat Sat."

PLACES OF EDUCATIONAL INTEREST.

XXXVIII. KASHMIR.

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

KASHMIR is said to be the beauty spot of India. It has been described as an "emerald set in pearls."

Kashmir has both a tradition and a mythology. In mythology it was the abode of water gods. Historically, it was here that Porus battled so heroically with Alexander.

Originally Kashmir was a beautiful garden sunk in snowy clouds and green uplands. It was a land where nature revelled in ecstasy, and sweet things grew and fed our minds with pleasant fringes of romantic nights.

Srinagar is happily the capital of this garden province. It is there that society mingles with nature. To an imaginative mind, Srinagar affords splendid opportunities of spending time pleasantly communing with the beautiful scenery, lovely lakes and the snowy hills with green foliage.

The Lidar Valley, a few miles from Gulmarg, treasures Pahlgam, the mine of wild beauty, with riotous mountains for a background. Snowy mountains and glaciers greet the more mediaeval-minded with an irresistible enthusiasm.

One would do well to visit Kashmir in the spring, summer and autumn. September and October are the best months, when the weather clears and prepares the way for the romantically-minded to climb. In autumn you can go out game shooting, and nothing is so exquisite as to go in search of the chiker (Himalayan partridge) over the hills buttressing the Wular Lake, a lake which splashes forth the carelessly abundant beauties of Nature.

The Jhelum Valley presents a scenery it is impossible to forget. The gurgling water of the wild river rushing forth impetuously, carrying great logs as if in a wild fight with nature. The waters of Srinagar are inhabited by fish of a luxuriant variety. The mahseet, the biggest of all Indian fish and a vehement fighter, the chus and the chim, little fish with their own characteristic individuality, are in plenty waiting readily to be harpooned by the sporting angler.

The Wular Lake must then give way to Manasbal Lake, one of the rarest beauties, still harbouring with an amorous hand the ruined garden of Lalla Rukh. The Amira Kadal, the first bridge of massive stone and structure, marks the demarcation of the European quarter of Srinagar. This is surrounded by a chain of pleasant waterways ready to be chafed by waiting boats.

The Shalimar and the Nishat are the two most lovely gardens of Srinagar. They are on the north-west shore. The Shalimar was the garden of the Emperor and the Queen's garden was the Nishat. They were famed for their marble water slides, long fountain-filled water channels, and beautiful flowers blossoming forth in careless luxury, immensely shaped chenars with their shades greeting the silky lawns, in shining contrast to the sheety mountains.

Shadipur, otherwise called the "City of the Wedding," because it is there that the Jhelam and the Sind rivers get united in wedlock, gives you tremendous scope for drinking deep into Nature's beauty. The valley of Sind, Kangan and Gund, Kulan and Gagangir, standing on smiling fields and happy foliage, guarded by

giant mountains spread with trees and forests of pine and fir, gives us a splendid imaginative repast.

Baltal is among the dense groves of Kashmir, the best coveted of all the "widely lovely places" in Kashmir. The Kolahoi Peak with a glacier at its foot rises pompously to a tremendous height of 17,800 feet. Wonderful glacier lakes pay homage to this majestic peak, their water radiating different hues, and cheering the sleeping flowers, as if exhorting them to open out their petals.

The lake of Shisha Nage and the cave of Amarnath, which is the most holy of all Kashmir Hindu pilgrimage places, are connected by the East Lidar. Gangabal, a lake under Mount Haramuka, is perhaps more holy than Shisha Nage, because the devout Hindu mourner deposits into this lake the

ashes and the finger bones of his deceased relative.

The wild area of Ladakh reminds one of Tibet, for it is a land rich with monasteries and Lamas, of curious images inhabiting quaint shrines, the high snows falling upon the valleys. In the lower valleys of Baltistan, the mountains climb to the same height and the wild rivers run riot, marching onward with a brutal majesty. This ends the scenery of Kashmir.

Kashmir has been truly called the museum of the world. It is a splendid example of Nature's exquisite beauty, and a tremendous food for imaginative minds that seek sweet nature and its beauties for their sake. The poet, the romantic climber and the society man, have all of them alike excellent facilities to spend their time according to their moods and fancies. And hence, a trip to Kashmir is a tonic to all for their enfeebled imaginations.

 *The verdict is the same to-day as it was twenty-four years ago:—"It is far and away the best book of its kind."*

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HAND-WRITING.

BY MR. K. SUNDARAM AIYAR, B.A., B.L.,
Secunderabad (Dn.)

IDEAS are expressed visually by symbols called letters, portrayed by pictures on surfaces of objects and represented by miniatures in the form of images, statues, sculptures, etc., made out of solid objects. The most common and universal of these is writing out the letters by the human hand. The education of the Hindu boy is begun with *Aksharabyasam* when the lad is first taught to write.

Till the introduction of printing and other mechanical processes like type-writing, photo copying, litho, etc., hand-writing was the only means of transcribing on paper, leaves, barks of trees, stones and on metal plates and on cotton sheets. Numbers of scribes made their living by the profession of hand-writing. The word scripture means what has been transcribed or written. The fast scribe of the *Mahabharata* was Lord Ganesha, who wrote the long poem to the dictation of Sage Vyasa. There are copies of other scriptures too, written artistically and preserved unto this day.

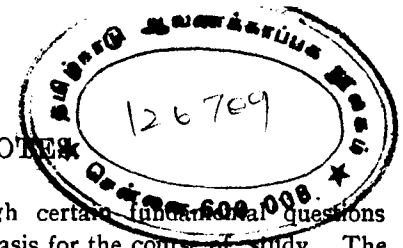
Familiarity breeds contempt. In this age of mechanical activity things elementary and fundamental are lost sight of. The most elementary essential art of writing, one of the Three R's has to be specially brought to the notice of the public. The mechanical processes such as printing, etc., have shoved behind the parent art of hand-writing. There is not even the remote idea of suggesting the discarding of the mechanical appliances. Mankind is much indebted to these for the advancement of human knowledge and bringing the benefits of education within the reach of even the humblest and poorest. In the fascination for the new the tedious but yet the essential art of hand-writing has been neglected. Even to-day much of the proceedings in commercial houses, Government

offices and practically almost all private business is in hand-writing only.

Hand-writing is not only a means of recording ideas but is also one of the fine arts. Who does not admire a good hand-writing? It is really a treat to the eyes to go through manuscripts which are written legibly, well and artistically. Even in printing the script type has got its own value.

It pays to have a good hand-writing—for any office, especially in commercial firms and banks, the man with a good hand-writing has better chances of entry. Further some of the failures in examinations of hard-working and intelligent boys are due to bad hand-writing. The examiner of the answers cannot be expected to wade through in his hurry an illegible hand. The postal authorities tell us the great difficulty they find often in making out the address on the postal communications due to illegible, careless writing.

As in everything, a good hand-writing is an inborn gift. But those who have not that have to laboriously, carefully and systematically cultivate the art. From the schools and colleges, numbers of youths come out in the world. But it is only a few that write a good hand. But in the case of others it is mere scribbling, an apology of handwriting—some illegible, some indistinct, some ill-formed, some erratic, some wavy and what not—as many different odd specimens as there are writings, baffling even to the hand-writing expert. It behoves therefore that those who are interested in the education of the young will pay their attention to this common-place but yet essential requisite accomplishment of education and include hand-writing as a compulsory subject in the scheme of studies from the elementary school right up to the end of the school course.



NEWS AND NOTES

FOREIGN

1. RAISING THE SCHOOL AGE BY A BYE-LAW IN ENGLAND.

Although the school leaving age in England has not yet been raised by Parliament, any Educational Authority, under the Education Act of 1921, may raise it to 15 in its area by a bye-law, without Act of Parliament. The bye-law must be sanctioned by the Board of Education before it can become operative.

The Borough of Chesterfield passed such a bye-law, which came into force after the summer holidays of 1933. Dr. Stead, Education Officer at Chesterfield, in a very interesting article published by "Education" on September 14th, 1934, gives the results after twelve months' experience.

The sanction of the Board of Education was sought on the two following grounds: (a) the schools of Chesterfield had been completely reorganised and provision made in the "senior schools" for the age group 14-15; (b) there was a great deal of juvenile unemployment in the district and, from the educational, moral and social points of views, the unemployed young people would be better off in school than running about the streets.

The bye-law provided for exemptions: (a) Boys were to be exempted if they obtained suitable approved employment. If the employment terminated before the end of the term in which the boy became 15, he had to return to school until another post was obtained. (b) Girls were exempted: (1) on obtaining suitable employment as in the case of boys; (2) where difficult home circumstances warranted it.

Certain occupations were definitely prohibited as unsuitable for children between 14 and 15 years: as "lather boy" in a barber's shop; in

the kitchen of any hotel or refreshment room; as marker in any billiard saloon; in selling intoxicating liquors except in sealed vessels; in selling programmes or refreshments, or taking tickets, or shifting scenery in any theatre, cinematograph hall or other place of entertainment; in collecting or sorting rags or refuse; as attendant in any shop or hall used for the purpose of public amusement (such as shooting ranges); in hawking or street trading; employment in any occupation, payment for which is made on a commission basis; in selling papers in the streets or other public places.

Any doubtful cases of vacant situations were to be considered by a Rota Committee set up for this purpose, for instance, in exceptional cases a lather boy may really be taught the trade, or a boy in the kitchen of a residential hotel or hydropathic establishment may be entering permanent and satisfactory service. On the other hand, occupations not forbidden by the law may sometimes be undesirable and unsuitable for children between 14 and 15.

The following figures show the effect of the bye-law during the first ten months of its operation:

Eligible to leave in period if exemption granted	550
Number exempted on account of work:	
boys	183
girls	130
	313
Number of girls exempted on account of home circumstances	34
Number of exemptions refused because of nature of employment:	
boys	8
girls	5
	13

No. of exemptions for domestic circumstances refused	11
No. of post-14 children remaining at school	203
These results may be expressed in percentage thus:—	
Percentage exempted for employment	57.0
" domestic reasons	6.0
" remaining at school	37.0
" of applications for exemptions refused	6.4

The effect of the bye-law on individual schools was marked. The total number of children on the books of the senior schools rose during the period by 107, but the number of those aged 14 + rose by 283, the majority of which were retained by the new bye-law (a few were due to a larger age group).

2. THE AMERICAN PEOPLE'S COLLEGE.

The People's College idea, which originated in Denmark, has had a remarkable development in Europe, especially in the Scandinavian countries, and has spread far and wide. In the United States, the Pocoro People's College in Pennsylvania was one of several institutions adapting the People's College idea to the needs of young American people. Many of its students wishing to continue their education through study tours abroad, these were organised. Then, in 1931, the American People's College was completely transferred to Oetz in the Tyrolean Alps. This is a picturesque village in the heart of the Austrian Tyrol; it offers a dignified courtesy and hospitality to its American guests. The students, both men and women, participate in the simple life and recreations of the villagers.

Instruction is carried on by the lecture and discussion method. Each student has his own counsellor who aids him in setting his own goals and meeting the problems of his progress. The needs of the students determine the curriculum,

though certain fundamental questions furnish the basis for the course of study. The student is given a serious introduction to many fields and is brought to realise that life itself is all too short for the joyous adventure of his own education. For the admission of students, the record of a job held and wages well earned counts as much as a high school diploma; a genuine eagerness to learn and the willingness to live co-operatively within a group are considered indispensable. The American People's College aims at least at taking its students as directly as possible into the life of our times and enabling them to examine its great possibilities for good and evil.

The course of study is divided into four great fields of knowledge: World History, Science, Problems of Human Relationships and the Arts, as follows:

World History. Emphasis on man's progress in civilization. Special series on Understanding Modern Europe: an interpretation and comparative study of the nations of Europe including England, France, Italy, Spain, Germany, Austria, Hungary, Czecho-Slovakia, Poland and the Balkan States, Russia and its significance for the rest of the World. Relationship between the East and the West; an interpretation for Americans of Oriental civilization. America's History and her Position among the Nations.

Science. The scientific method of thought. Outline of the latest discoveries in physics, chemistry, astronomy, biology, etc. Significance of the scientific attitude for the individual and society.

Problems of Human Relationships. International Relations and World Peace. Unemployment. Social Insurance. Comparative Types of Government; Socialism, Communism, Democracy, Technocracy, Cultocracy. Meaning of

Major World Religions. Race Relations. Psychology and Personality Development. Elements of Ideal Marriage : contributions of all nations to the physiology, psychology, and philosophy of love. Woman's New Freedom and her Place in Modern Society. Youth and Youth Movements. Education in Europe and America. Adult Education and its Relation to Social Progress. The Development of Workers' Education. Ways of Life : an evaluation of the major philosophies with a consideration of their possible meaning for the individual.

The Arts. The contribution of aesthetics to the life of man. *Music.* Folk singing, Choral singing. Interpretation of certain great compositions as a study of the conflict and harmony of great emotions and life forces. *Art.* A study of some of the great masterpieces of painting, sculpture and architecture as the expression of different conceptions of life and beauty. *Literature.* A study of world literature. American and English literature will be given rather less prominence than usual, the literature of all countries being considered in proportion to their importance. Special emphasis on post-war literature. A major part of each lecture will be actual reading from the authors considered, either in the original or in translation. *The Art of Living*, especially the wise use of leisure.

Daily lessons in German, French and Italian are given.

The staff is partly American and partly European (from several different countries).

Field trips into various European countries are made in connection with each course at the American People's College. Following a period of orientation into European life, the students go directly into the major countries of Europe, visiting cities and small towns, living among the people and studying their problems first hand. In each case the programme is under the

supervision of some outstanding individual or an organisation interested in seeing that the students receive an accurate picture of the country they are visiting.

Specialised study in Europe can also be undertaken under the guidance of the American People's College and its Associates, at Vienna, Rome, Budapest, Exeter, Edinburgh, Woodbrooke, Grenoble, Munich, Berlin, etc. The full programme may be obtained from the Director, Mr. S. A. Mathiasen, American People's College in Europe, Oetz, Tyrol, Austria, or from the Pocono Study Tours, 55, West 42nd Street, New York, or 224, South Michigan Boulevard, Chicago.

3. NEW ZEALAND EDUCATION DEPARTMENT. *Regulations relating to the School Certificate Examination, 1934.**

EXTRACTS.

Order in Council.

In pursuance and exercise of the powers conferred on him by the Education Act, 1914, and of all other powers enabling him in that behalf, His Excellency the Governor-General of the Dominion of New Zealand, acting by and with the advice and consent of the Executive Council of the said Dominion, doth hereby make the following regulations.

Regulations.

(1) These regulations may be cited as "The School Certificate Examination Regulations, 1934."

* This examination is for pupils of post-primary schools who do not intend to proceed to University education but who desire to receive, upon leaving school, a certificate of educational attainment of a standard similar to that required by the Entrance Examination of the University of New Zealand.

(2) These regulations will come into force on the date of their publication in the *New Zealand Gazette*.

(3) An examination, to be termed the "School Certificate Examination," shall be held annually in conjunction with the Entrance Examination of the University of New Zealand.

(4) Every candidate for School Certificate Examination must give notice of his intention to sit for the examination. Such notice must be on the form provided, and must be addressed to the Director of Education, and sent so as to be delivered at the office of the Education Department, Wellington, not later than the 1st day of October preceding the examination. All such notices shall include the names of the optional subjects selected by the candidate, and, where the candidate is entering for the whole examination and is not at the same time a candidate for the University Entrance Examination, must be accompanied by a receipt for the payment of two guineas at some money-order office of the Post and Telegraph Department of New Zealand, and in all other cases by a receipt for the payment of ten shillings for each subject in which the candidate desires to sit.

These provisions notwithstanding, late applications received after the 1st day of October and on or before the 22nd day of October may be accepted by the Education Department provided that the application is in each case accompanied by a receipt for an additional fee of one guinea paid at some money-order office of the Post and Telegraph Department of New Zealand.

(5) Every applicant for the certificate must furnish evidence on the form provided that he has completed at an approved school, being a secondary school, technical, combined school, district high school, or registered private secondary school, at least a three years' course of secondary instruction, including not less than

10 units in English, 7 units in arithmetic (or 12 units in mathematics including arithmetic), 3 units in history, and 4 units in science. A "unit" denotes one hour a week for not less than thirty-eight weeks regular throughout the school year.

(6) In order to qualify for the School Certificate a candidate must pass the examination in English and at least four other subjects to be chosen from the schedule of subjects as set out in clause 7 hereof. A candidate may not enter at one time for more than six subjects, provided that where both (9) arithmetic and (10) algebra and geometry are taken he may not enter for more than seven subjects.

(7) The following shall be the subjects for the examination:

(1) English; (2) History; (3) Geography; (4) Latin; (5) French; (6) German; (7) Greek; (8) Maori; (9) Arithmetic; (10) Algebra and Geometry; (11) Mechanics; (12) Heat and Light; (13) Electricity and Magnetism; (14) Chemistry, or; (15) Home Science; (16) Botany; (17) Agriculture; (18) Music; (19) Drawing; (20) Technical Drawing; (21) Economics; (22) Book-keeping; (23) Shorthand and Typing; (24) Needle work; (25) Housecraft; *(26) Technical Electricity; * (27) Heat Engines; (28) Applied Mechanics; (29) Plane Trigonometry (not with 9); (30) Physiology and Hygiene; (31) General Biology;

(8) In subjects (1) to (19) inclusive the papers shall be those set in the Entrance Examination of the University of New Zealand.

(9) A candidate may obtain a partial pass in the examination by passing in at least four of the subjects prescribed, and any candidate who has

* Candidates in (26) must also take (13), and candidates in (27) must also take (12).

obtained such a partial pass may in any subsequent year complete the examination.

(10) A candidate may in any year subsequent to that in which he obtained a partial or complete pass in the examination offer himself for examination in any additional subject or subjects chosen from the schedule of clause 7 hereof.

(11) Every candidate for the Entrance Examination of the University of New Zealand who complies with the requirement of clause 5 hereof shall be regarded as a candidate for the School Certificate Examination.

(12) As soon as possible after the examination has been held a list shall be published in the *New Zealand Gazette* of the names of the can-

didates who have passed the examination. Candidates shall be notified of the result of the examination and shall be entitled to receive a statement of the marks obtained in the several subjects.

(13) To every candidate who has complied with all the requirements of these regulations there shall be issued by or under the authority of the Director of Education a School Certificate whereon shall be recorded the name of the school or schools at which he has carried out his post-primary school course and the names of the several subjects in which he passed the School Certificate Examination.

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INDIAN.

PERIYAKULAM.

The V. M. High School, Periyakulam, celebrated the Durbar Day of Their Imperial Majesties in a fitting manner under the presidentship of Mr. V. Subbarama Ayyar, B.A., L.T., Retired Headmaster of the school.

There was a large open air meeting of boys and teachers in the neatly decorated play ground of the school. After prayer, the President opened the proceedings with a short speech laying stress on loyalty to the king as one of the primary virtues every student ought to imbibe while at school. He also explained why of all public institutions schools alone need to celebrate the Durbar Day year after year. The celebrations, he said, were intended to inculcate in each generation of young men the highly beneficial virtue of loyalty to the king at an impressionable period of their life.

There were addresses to the boys on "The Importance of the Durbar Day" and "Loyalty to the Crown" by Messrs. K. V Seshachala Sarma, Additional Tamil Pandit, and M. Parameswara Iyer, B.A., L.T., Mathematics Assistant, respectively of the V. M. High School.

The boys entertained the audience with songs at intervals.

The President in his concluding speech touched upon the greatness of the British Empire and illustrated the increasing benefits of British Rule. He observed in the end that it was particularly appropriate for the V. M. High School to celebrate the Day with such regularity. He finally advised the boys to specially remember the significance of the Day. The boys had a small treat with the help of Mr. Kasimbava Rowther, Municipal Councillor, Periyakulam.

With a vote of thanks to the President, proposed by Mr. M. S. Ganesa Sastrigal, and the singing of the National Anthem, the meeting came to a happy close.

The celebration of the Silver Jubilee of His Majesty the King Emperor's accession to the throne on the 6th of May 1935 is under serious contemplation in the school by the Headmaster, Mr. M. R. Rangasamy Ayyangar, M.A., L.T.

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REVIEWS AND NOTICES.

A SHORT HISTORY OF THE INDIAN PEOPLE (FROM THE EARLIEST TIMES TO THE PRESENT DAY) BY TARA CHAND, M.A., (ALLD.), D. PHIL. (OXON.) MACMILLAN AND CO., LIMITED, CALCUTTA. 1934. pp. xiv AND 510. Price Rs. 2-8-0.

This text-book which is eminently suited for the students of the S. S. L. C. standard is an attempt to give a tone of India's history through the differing and diverse lines of racial, cultural and political tendencies and events. It also aims to give its due importance to the life of the people, their social system and their economic condition, as different from a mere survey of dynasties and kings, wars and courts. The Introduction which deals with geographical and climatic conditions as they have influenced historical development, is followed by an account of the different stages of the peoples who lived in the pre-historic epochs. A short note is given on the civilization of Mohenjo Daro and of Harappa whose age is put down between 3,500 and 2,500 B.C. Aryan expansion from the Rig Vedic epoch down to the age of the Guptas follows next. The great empires and invasions of foreign peoples from the age of Alexander to the appearance of Mahmud of Ghazni is treated in the proper perspective and proportion of its various elements and divisions: and each period has a supplement dealing with art, literature, religion and administration pertaining to it.

The Muslim conquest of India is explained as being largely due to the superiority of the social organisation of the invaders and not so much due to climatic and racial factors. The mediaeval Sultans of Delhi and the Mughal Emperors who followed are treated in the usual manner. The fall of the Mughal Empire is said not so much due to religious persecution, nor even to national revivals like those of the Marathas and the Sikhs, but should be mainly attributed to economic and administrative decay.

European advent and the final establishment of British dominion are given but scanty treatment as is perhaps proper; but a more than usually large space is devoted to the depicting of the life of the people and the arts of the country in the Mughal age, their decline in the eighteenth century and their subsequent revival under the influence of British rule and the impact of western culture and learning. Modern Indian movements, political, religious and national, are also touched upon. There is on the whole, an agreeable combination of proportionate stress on the different bases of national life and a brevity and clearness of treatment that are praiseworthy. Another good feature of the book is the abundance of maps, dynastic lists and genealogical tables as well as illustrations, many of which are reproductions of good original paintings and views.

PHILIP'S PRIMARY HISTORICAL ATLAS FOR SCHOOLS PREPARED UNDER THE DIRECTION OF THE HISTORICAL ASSOCIATION. GEORGE PHILIP AND SON, LTD.

The Historical Association has issued this Atlas with an intention of improving the Intermediate Historical Atlas published some years ago, and for the use of children in the High School classes. The maps have been revised and brought up-to-date; three deal with the ancient world and are black and white. The others are coloured maps ranging from the Roman Empire of the second century A. D. to the world as it was in 1933. Special prominences have been given to maps of Europe depicting the various settlements of international disputes and boundaries. There is also a useful index. The maps themselves are not overloaded with names most of which are in clear and broad type.

A REVISION COURSE IN PHYSICS—HEAT, LIGHT AND SOUND. BY E. J. EVANS. J. M. DENT AND SONS. viii & 256 PAGES. Price 3s.

Teachers of Physics often feel the necessity of dictating notes to pupils for supplementing the information contained in the prescribed text-book or for emphasis. The publication of this volume gets over this difficulty and so supplies a real want. The book is obviously intended only to supplement and not to supplant the existing text-books. Hence the book is likely to become popular and find wide use among the students.

The following, among other special features, make the book interesting as an examination compendium.

1. The brief historical sketches, (2) brief treatment of important topics, (3) typical numerical problems which have been fully worked out, (4) summary at the end of each chapter, (5) the series of well-graded problems for discussion by students, (6) reference to some of the latest practical applications, (7) complete graphical representation of results and (8) the carefully selected sectional diagrams.

Examples are worked out by using algebraical symbols and as such will be appreciated by candidates answering a theory paper; but they will not get a quantitative conception of the various substances required in an experiment and visualisation is not therefore possible. It is better to add also numerical data.

The book being a revision course, the statements made in it should be accurate and precise. A careful examination reveals that it is not so in every instance. For example, in describing Wollaston's Cryophorous no mention is made of the fact that one of the bulbs should be emptied of all water before being kept in a freezing mixture. Otherwise success is uncertain. In p. 70 the ice used for the determination of the latent

heat of fusion of ice, should be not only dry but at the melting temperature. The latter point does not find mention. Fig. 38, p. 77, is the graphical representation of the changes in the volume of ice from -10° to 100° C. It does not seem to be correct as one would come to the conclusion from the figure that ice will sink in water of 70° or 80° C. Again in p. 98 defining relative humidity no mention is made of the volume of air. Also in p. 146 the first condition for total reflection is not correctly expressed; the ray cannot pass into the second medium but ought to be merely incident on the surface of separation. These and a few other inaccuracies are only trivial and do not minimise the value of the book.

A COMPENDIUM OF THE SCIENCE OF LOGIC, BY THE REV. M. SOLA, S. J., PROFESSOR, ST. XAVIER'S COLLEGE, BOMBAY. MACMILLAN & Co. Rs. 2-8.

A course in Logic, however brief, provides a welcome mental discipline, and must, therefore, be compulsory for all those University students who do not study mathematics. To text-books on Logic there has been no end. But among them, some enter into premature philosophical digressions which only serve to bewilder most of the students; and some rest content with stating a few of the too well-known logical tricks and fallacies and thereby fail to grip. Logic is a difficult subject, and one that is very controversial. Students and teachers alike have felt the need of books which will provide for the beginner a rapid survey of this subject and introduce them to its problems. In 'A Compendium of the Science of Logic,' the Rev. M. Sola attempts to present in a lucid manner the rudiments of Logic and may be said to have achieved some little measure of success in his undertaking.) Like algebra and geometry, Logic cannot be mastered by mere reading; the

student must work a number of exercises before he can hope to acquire facility in critical examination of arguments. The exercises found at the end of the volume will greatly help the beginner to think for himself. The book deserves to be read by every one who commences the study of Logic.

NEW METHOD COMPOSITION EXERCISES IN TAMIL. BY C. FEARON, Ed. B. OXFORD UNIVERSITY PRESS, MADRAS.

BOOK I. (STANDARD THREE 0—3—0
BOOK II. „ FOUR 0—4—0
BOOK III. „ FIVE 0—4—0

With her long experience with the children and teachers of the Saidapet Kindergarten, Mrs. C. Fearon has brought out a set of three useful books for the use of teachers and children in the elementary schools. The exercises in composition are well-graded and as we see from the preface, they are the outcome of actual experience. The exercises reveal that care has been taken to study the children's difficulties in written exercises.

The three books contain the following exercises:—Picking out words with difficult letters, filling up blanks, arranging words in groups, answering questions based on pictures, stories, and extracts from notices, solving riddles, writing letters, etc. We are sure that teachers and children in the elementary schools will greatly profit by going through the exercises from the beginning to the end.

These books also give practice in silent reading and individual work with a view to help the children leaving the elementary school at the end of the school course (the Fifth Class). The last book contains exercises, such as reading extracts from a daily newspaper, ballads, agricultural advertisements, health bulletins, copying wedding cards, reading a poem with

the aid of pictures, etc. It is however open to teachers to think more about the subject and chalk out suitable exercises.

The get-up of the books is excellent. At the same time we would like to point out that some of the illustrations are not upto the mark. We hope that this will be rectified in the second edition.

We heartily welcome these new publications and recommend the same to the teachers and the children of the elementary schools in the Tamil Districts.

FIRST COURSE IN ENGLISH GRAMMAR: (IN DIGLOTT FORM). BOOK I, PREPARED BY M. S. SUBRAMANYA IYER, ASSISTANT, ST. MARY'S HIGH SCHOOL, DINDIGUL. CR. 8vo. Pp. 96. Price 7 As.

This is the first of a series of books intended to cover three or four years of instruction in the early stages of English teaching. Following the principle of learning from the known to the unknown, the author has begun the book with a few graded simple lessons on Tamil Grammar which form the first part (Pp. 1—35). In this part, a simple notion of Tamil Grammar is given in sixteen lessons. The second part, (Pp. 36—96) deals with English Grammar, (the parts of speech, kinds of sentences and analysis). The lessons are well graded and can be easily understood by the pupils. A large number of exercises add to the value of the book. The Rev. Father M. Santhappan observes in his Foreward that "the work aims at helping boys to acquire correct knowledge of elementary but principal parts of English Grammar through notions the boys are familiar in their mother-tongue. Thus the work provides the boys with a very necessary foundation on which a good superstructure might safely be raised." It is hoped that this book will meet with the encouragement that it well deserves.

SCHOOL CERTIFICATE ENGLISH PRACTICE BY NORMAN L. CLAY, B.A. J. M. DENT AND SONS, LTD. LOCAL AGENTS: MACMILLAN & CO., LTD. CR. 8vo. 185 Pp. Price 2s.

The book has been prepared to meet two aims: (1) supplying exercises of the same type as school certificate requirements; (2) supplying exercises of the same standard. The exercises are varied as can be realized from the chapter headings: Punctuation; Analysis and Parsing; Use and Meaning of Words; The Paragraph; The Sentence; Expression and Diction; The right word; Essay subjects; Correction of sentences; Figures of speech; Indirect speech; Precise. Under each heading the exercises are numerous and of different types. It would perhaps have been useful if a few examples had been worked out in each model. But since the author's aim is to use the book in the class

room it has not been done. The value of the book is enhanced by the fact that the exercises set are not alone selections from standard literature but that the selections include copyright pieces from living authors like J. M. Keynes and Sir James Jeans. There are two Appendices. The first deals about grammar where the information needed for parsing the different parts of speech is given as also the forms of certain verbs in different moods. The second explains in lucid terms technical terms of Grammar and Rhetoric.

The book will be useful for class room work in our high school classes in view of the recent circulars regarding the teaching of grammar and composition. A Teachers' Edition (if it has not already been published) giving the principles of selection and working out the more important exercises would be of use to the non-specialist teacher of English.

 *It is the one book that treats all the topics generally included in the "General English" paper.*

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Sixth Edition. Pages 428. Price, Rs. 2-4.

 Practical in treatment, and comprehensive in scope, this book merits introduction in all the High School classes at the first opportunity.

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MATRICULATION ENGLISH GRAMMAR OF MODERN USAGE. BY L. TIPPING, M.A., I.E.S. (RETIRED) MACMILLAN & CO. LTD. CR. 8 vo. 466 Pp.

Principal Tipping has made a name for himself as the author of a number of books on English grammar and the rapid Reading Series of English Readers. The present book represents the high water-mark of perfection. The author says: "The book aims at being a grammar of modern usage and the illustrative examples given are nearly all in the language of everyday speech and writing." This is a welcome feature in books intended for use in India since pupils are not able to understand the illustrative examples of grammatical forms given from standard authors. Further the exercises are large in number and varied in nature to pick and choose from. Through these exercises grammar can be taught by practice and example. This will in addition be a valuable help in the acquisition of power of composition. The sterling worth of this book has been recognized by the S.S.L.C. Board (Madras) and it has been recommended as one of the books for study in connection with Grammar and Composition. The index is full. This well printed and elegantly bound volume is quite cheap for Rs. 2.

ENGLISH ERRORS IN INDIAN SCHOOLS. BY T. L. H. SMITH PEARSE, I.E.S., PRINCIPAL, RAJKUMAR COLLEGE, RAIPUR, OXFORD UNIVERSITY PRESS. Pp. 96. Price 12 As.

The author says in the introduction, "The object of this small book is to collect the common mistakes on idiom, vocabulary and spelling which boys make and to obliterate them by exposure." The book has been divided into three parts. Part I deals with common mistakes with nouns

and other parts of speech and words commonly confused on account of similar sounds or faulty pronunciation. Part II (pp. 62-83) gives lists of words wrongly spelt. There is a short introduction giving some useful rules of spelling. In Part III, lists of words which are difficult to spell are arranged alphabetically according to the different school subjects—Mathematics, Nature Study, Science, Geography and History.

The author rightly suggests that if oral tests are conducted regularly in school instruction with the object of removing errors, it would tend to the better understanding and use of language. Since the habit of correct speech can be formed only by recurring practice, pupils should be drilled in the use of correct forms of expression. The forms given in this book could safely be used by all teachers of English.

THE SCHOLAR'S LIBRARY: THE MERCHANT OF VENICE. EDITED BY P. H. B. LYON, HEADMASTER OF RUGBY. Pp. xviii+150, Price 2s. 6d.

DR. JOHNSON, A SELECTION FROM BOSWELL. EDITED BY M. A. PINK. MACMILLAN & CO. LTD. Pp. xv+298. Price 2s. 6d.

This new edition of Shakespeare's "Merchant of Venice" is justified by the original and stimulating introduction of the editor. The contemporary event which helped to fan the popular feeling against the Jews and the quality of Shakespeare's dramatic genius which is too good to leave his production a mere melodrama, are satisfactorily explained by the editor. Though it is not clear if Tubal had a malicious motive in helping to draw out Shylock's alternate feelings of exultation and misery in Act III, Scene I, the editor's description of Tubal as a laughing stock is quite misleading. The fallacies

involved in the trial scene and the consequent difficulties in the appraisal of Portia's character are made clear in an Appendix. The Notes must prove useful to students. But we must quarrel with the explanation for the "maid not vendible," which is obviously a girl who has no marketable qualities and not one whose charms cannot be bought as the editor puts it.

The abridgment of Boswell is prefaced with an appreciation of Boswell and his biography. The text is edited with convenient headings of topics dealt with therein, though we regret there is no page of 'Contents' at the beginning to collect the headings. Useful notes come at the end. One is about "the shepherd in Virgil" the meaning of which numerous readers of the famous Letter to Chesterfield usually miss.

THE MIRROR OF THE SEA,—MEMORIES AND IMPRESSIONS. BY JOSEPH CONRAD. METHUEN AND CO. LTD. Pp. 217. Price 2s.

It is a great pity that Conrad is comparatively little known in this country. Even more than his novels, the present volume which consists of sketches of varied phases of sea-faring life, must make a special appeal to Indian readers. The gusto with which life on board a ship is described, and in faultless and charming style, must make this a desirable text-book. The general reader is equally likely to profit by it.

LITTÉRATURE ITALIENNE—PAR BENJAMIN CREMIEUX.

LITTÉRATURE ESPAGNOLE — PAR JEAN CASSOU.

—"PANORAMA DES LITTÉRATURES CONTEMPORAINES" SERIES—EDITIONS KRA, PARIS.

The Publishing House of Kra specialises in publications relating to European literature, and

the two books under review are excellent manuals surveying the development of contemporary literary tendencies in Italy and in Spain.

The history of contemporary Italian literature is traced from the year 1870 which initiated a new political epoch in Italy. After a preliminary survey of the currents and cross-currents that have aimed since 1870 "at giving Italy a literary position of the first importance in the world and at bringing Italy into a line with the rest of Europe," the author (who, by the way, is an enthusiastic and sympathetic student of Italian literature, and a successful translator of Luigi Pirandello's works) discusses the following: the importance of Carducci (ce romantique par nature qui par discipline est un classique pur); the movement of "verisme" or naturalism (which followed the principle that every writer should have the divine courage of effacing himself in his work); the characteristics of dialectical works; the genius of the mighty D'Annunzio; the originality of the critic Croce; the new spirituality of Papini who has transformed the figure of Christ into that of a great revolutionary fighting against violence, nationalism and love of money; the influence of the great war on Italian literature; the plays of Pirandello; and the relationship of Fascism to literature.

The work is a masterly condensation of facts, illuminated with interesting comparisons and contrasts, and furnished with sane judgments.

The second book similarly unfolds to us the enigma of Spain as reflected in contemporary literature. Choosing 1898 as the commencement of the contemporary period, the author analyses the several literary movements and the characteristics of prominent writers. The world outside has heard only of two names: Miguel de Unamuno and Blasco Ibanez; but a perusal of

this book reveals other literary personalities of importance. Contemporary Spain may not be rich in literary achievement; but the future is not without hope since some of the most eminent *litterateurs* of this border-land of Europe have set themselves the task of synthesizing the critical culture of the rest of Europe with what our author describes as *philosophia hispanica*.

L'AGE HEUREUX ET SIMONSEN—BY SIGRÖD UNDSET-MERE MARIE—PAR HEINRICH MANN—PELERINAGES EUROPEENS—PAR ANDRÉ GERMAIN—EDITIONS KRA, PARIS.

The first two books are French translations of the stories of well-known European writers:

the Norwegian Sigred Undset, and the German Heinrich Mann, the brother of the more famous Thomas Mann.

The third book contains a number of sketches, by the celebrated French writer André Germain, of post-war men and things. André Germain is a pacifist, having much in common with Romain Rolland, H. G. Wells and Bernard Shaw in his political opinions. Among other things, this book gives a criticism of the German theosophist Steiner, and appreciations (based on personal conversations) of Fritz von Unruh and of Gorki. In the preliminary chapter treating about the anguish of post-war Europe, André Germain describes the hopes and the fears of those belonging to his school of thought.

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
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THE EDUCATIONAL REVIEW.

We must congratulate the organizers of the All-India Educational Conference on the successful session which has just concluded in Delhi. Started in the Christmas week of 1925, at Cawnpore in the United Provinces, this was the tenth session and it is no exaggeration to say that the conferences have gained strength each year and the All-India Federation of Educational Associations under whose auspices the conferences are held may be said to have established itself on firm foundations. It was a disappointment that Mr. Shyama Prasad Mukherjee, Vice-Chancellor of the University of Calcutta, who was to have presided, was prevented from illness from doing so; but the chair was occupied by Rai Bahadur Thakur Chain Singh, Senior Minister of the Jodhpur State. As a minister in charge of education in one of the largest Indian States, he represented a new element among the Presidents of the Conference and the Chairman of the Reception Committee was a cultured Muslim gentleman, Dr. Zakir Hussain, who is in charge of the Jamia Milia, the 'national' educational institution started in Delhi during the days of the non-co-operation movement. In spite of the fact that the latter did not belong to what may be called the 'recognised' educational system in India, there was no element of disharmony and everything connected with the Conference went off in a spirit of comradeship. There were

some special features in connection with the Conference to which attention may be invited. The Federation established direct personal contact with the Government of India, almost for the first time, as it was opened by the Hon. Sir Fazli Hussain, the member of the Government of India in charge of Education. Sir George Anderson, the Educational Commissioner with the Government of India, also came to it and spoke at the Conference, giving an excellent account of recent happenings in Indian Education. There was a very successful educational exhibition organized by the energy and enthusiasm of a lady from South India who is now the Principal of the Indraprastha Girls' School in Delhi, Miss Sarojini Naidu. There was very valuable work done in the various educational sections, some of the younger teachers displaying great ability and intellectual alertness. The attendance could have been larger; but there were representatives of the different parts of India including the Indian States, Gwalior, Jodhpur, Cochin, Bhawalpur, Kotah, Tonk and many other States were represented, the Directors of Education being among those who attended the Conference. The Council of the Federation held its annual meeting and re-elected Principal Seshadri as President and resolved upon holding the next session of the Conference at Nagpur. In view of its comparative nearness to South India, we hope the next sessions will be attended by a larger number of delegates from the Southern Presidency.

The present writer is willing to give the assurance that the members of the teaching profession have everything to gain by attending these annual conferences. An attempt was made at the Conference to change the name of the Federation into the original All-India Federation of Teachers' Associations from its present designation of All-India Federation of Educational Associations; but the proposal was not carried, as the present name furnished a broader platform for all those interested in the cause of education in India.

We are glad to find that the Hon'ble Justice Sir Suleiman, Chief Justice of the High Court of Allahabad, delivering his Convocation Address the other day at the Aligarh Muslim University, warned students against participation in politics. "I warn you," he said, "not to engage in any political or other activities when following an academic career." He was also anxious that our educational system must be in close touch with our social and economic conditions, so that our education may be more utilitarian and there may not be such acute unemployment in the country. He regretted the wide-spread nature of illiteracy in the country and hoped that a determined effort will be made by the co-operation of all concerned, to wipe out this blot on our country.

The Aligarh Muslim University.

Opening the tenth session of the All-India Philosophical Conference at Vizagapatam, the other day, His Excellency the Governor of Madras gave expression to some useful ideas regarding the aims of education :—

But are we quite sure that the education that is being provided is of the right type? I have always understood that the ultimate object of good education was to make men happy and contented no matter in what stations in life they might find themselves situated. And that is most certainly the aim of philosophy. But at present our educational system appears to be having the reverse effect and a little learning seems only to breed discontent. Both in the East and the West men with a certain amount of education tend to drift into the towns where the professions are already overcrowded and few seem to desire to return to that simple agricultural life with which so many countless generations of their ancestors were content, and yet we must agree that a life on the land will for ever remain essential for the bulk of the inhabitants of the earth and that a purely urban existence is not only not possible but would indeed be a tragedy. One of my regrets as a lover of the English countryside is the extent to which in that country the towns are now spreading over the rural areas. We have in England developed a lop-sided industrial civilisation and I am one of many who regret that the Industrial Revolution of the last century was not more wisely planned. But here, there is as yet no such danger. India must long remain basically agricultural. But if ever the factory system threatens to grow to dangerous proportions, it will be the task of the philosophers to teach the people how to learn by our mistakes. And it is

surely one of the duties of philosophers to direct and teach. As Socrates instructed his age in the best forms of government, so it is necessary that some modern follower of that master-mind should arise and think these questions out: how to reconcile the possession of education with an agricultural existence, how to devise the ideal system of instruction that will make the man who is the happy possessor of knowledge a contented and indeed a grateful person.

There is no doubt that this is one of the most serious of India's problems today.

Speaking at the All-India Educational Conference held recently at Delhi, Principal Seshadri drew attention to some interesting points regarding the present trend of University reform in India. The acute unemployment in the country, particularly among the products of our Universities, has caused considerable heart-searching into our educational system, and people have begun to wonder if everything is all right regarding our centres of learning. The trouble is due, at least in part, to the large number of ill-qualified people who crowd into our Universities without being able to take advantage of the education imparted in them. The diversion into other channels of those who are not likely to benefit by University education is an important step. This also implies the provision of technological instruction in our Univer-

The Present Trend of University Reform.

sities. It is possible there has been some prejudice in the minds of our educational leaders against the introduction of technology into our Universities; but the reason why it has not been done till now is largely financial as the establishment of technological colleges requires enormous funds. It is again a mistake to imagine that the mere establishment of technological colleges will automatically solve the problem of unemployment. There must be industries enough in the country to absorb the products of our technological colleges and the people must take to them in larger numbers, giving up their present prejudice against forms of livelihood involving any manual labour. Another hopeful idea in connection with University reform to-day is the growing realisation that no scheme of University reform can be successful unless we begin with the foundations in the lower stages. The proposals adumbrated by the Punjab University Enquiry Committee and now being considered by the Government of the United Provinces deal with this aspect of the subject. They recommend a shortening of the present High School course by one year and the establishment of a number of what may be called "Higher Secondary Schools" which will either prepare students for admission into colleges, or prepare them for certain vocational courses in Agriculture, Commerce or Industry. This will ensure the

diversion of those who are not fit for University education into other departments and also provide that students before admission into Universities will be carefully trained for the purpose, in institutions specially organised for the work. Another welcome movement was the desire to make our Universities self-contained, so that the present large influx of Indian students into British and other foreign Universities may be gradually eliminated. With the coming of the new constitutional reforms in India, the responsibilities of our Universities become even greater, as they have to provide the administrators and statesmen of our country in the future and we cannot continue our dependence on foreign Universities.

Sir Abdur Rahman Khan, till recently the Vice-Chancellor of the Delhi University, delivered a valuable address at the Convocation of the Punjab University surveying our present educational problems. He was particularly anxious that the educational system should be correlated to the social conditions of the land and it was no use turning out a number of young men who cannot find any livelihood. "Mere provision of vocational schools will not create new industries to absorb young men who have received a vocational

Education and
Unemployment.

training," said Sir Abdur Rahman. "On the other hand, we may add to the number of the unemployed by creating a new class, of trained men without work. We have already in the country not a few young men who have received an industrial training abroad, but are waiting for suitable places which may offer them a chance of employment. This unfortunate position makes the problems for the educationist still more difficult. He has to devise an educational system which not only provides a vocational training suited to the economic and social conditions of the country, but creates in our young men a mental attitude which will not reject the humbler occupations of life as beneath their dignity. Middle class unemployment is not entirely an educational problem. It is rather a social problem for the solution of which the educationist should co-operate with the statesman, the administrator and the organiser of industries."

We have always associated the Province of Burma with a high percentage of literacy and the rapid progress of education aided by financial prosperity. But the latest report issued by the Director of Public Instruction for 1933-34 makes as doleful reading as the annual report of any other province. "The howling blast of retrenchment," says the report, "has swept through every educational institution in this province, clearing away much that was

Education in
Burma.

badly in need of reorganisation, but at the same time causing infinite distress to many." The report points out that retrenchment delivers a double blow at education. Not merely does it mean the closing of schools, the abolition of a cadre of subordinate inspecting officers, the cutting of grants, the reduction of scholarships and stipends, but it throws the parent out of work and makes it impossible for him to find the necessary school fees. Again, agricultural depression compels the farmer to make more use of his children to help him in his work and grudges sending them to school. In the course of an interesting paragraph on Compulsory Education, the report observes: "Compulsory education has been assumed to be merely a question of legislation, but India has already realised that this is a mistake. You cannot have a satisfactory scheme of compulsory education until you have carefully surveyed your field and have ensured the means of enforcing the law. Failure to do this has stultified more than one scheme in India and we can perhaps learn from their failure. But compulsory education does not merely require an overhaul of the existing vernacular schools, the question of local administration needs reconsideration also. Every inspecting officer and all our commissioners are agreed that the present method of local control is entirely unsatisfactory." We are not quite sure if the last remark does not apply to conditions in India also.

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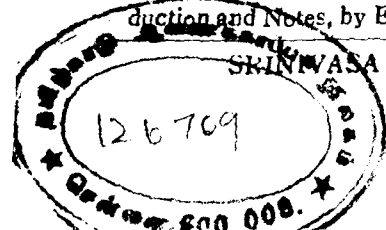
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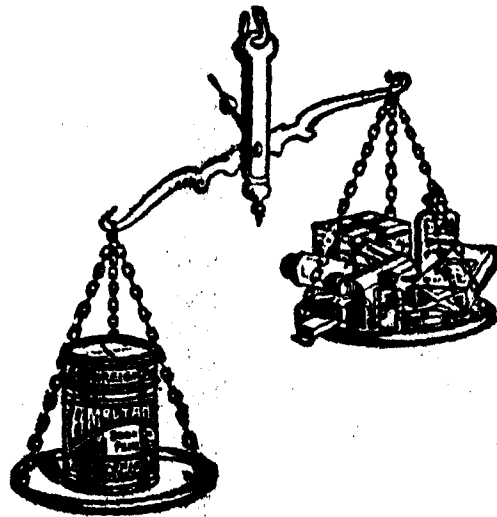
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