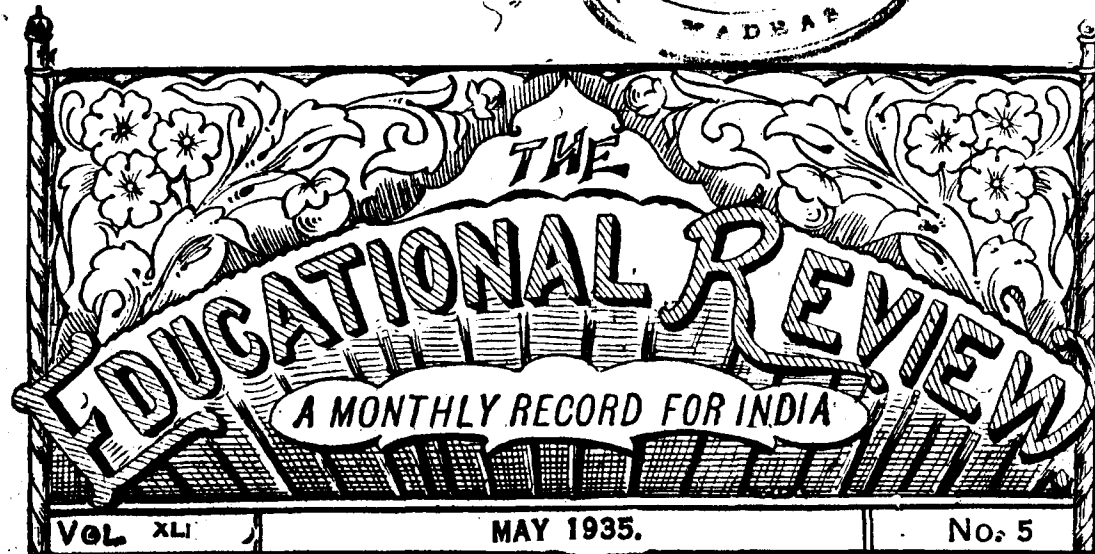
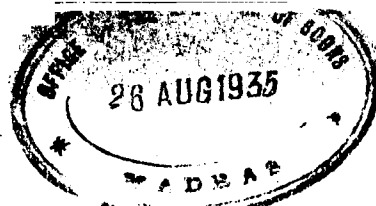




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In that confusion will hurt like discords. Without each organ of the body being attuned and vibrating to the harmonic tone-value of the physical man, there is that jangle of sweet tones out of tune, we call sickness, discord, disease, an unbalance of mental and physical vibrations. That which is called disease, the electrons are in reality miss-eased.

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Then the disappointed author tried to read for himself the polished skeleton and

he became horrified and could not admit the thought that he could have himself written such common-place vulgarity. Then the unfortunate author began to think, whom did he please by depriving his work of even primitive significance and interest? And then began a curious reversal of the procedure. The author began mentally to select as readers for the remaining fragments of the book—all sorts of professionals and from the opposite point of view he found nowhere a prospective sympathetic reader.

Finally remembering that the ruins of the book should represent something indisputably well-intended, the author imagined his book in the hands of a policeman. But here also he was greatly disappointed, for he understood that also in this case his well-intended work represented no interest.

And thus, in the reverse order, the author gradually began to include everything which could arouse the attention of various kinds of readers, and his book again grew, almost to its original size.

Thus the very same narrow gorges, which appeared so terrible and impassable suddenly changed into a wide open plain, on which met people of various ages, all nationalities and positions. Finally the author went to see his worldly-wise friend, with the following tragic question: 'how should he act in

order to arouse human consciousness and make them think?" His friend heartily laughed at this dilemma and said:

"I would like to see a Manu or any lawgiver, whether he would stop for a minute in order not to offend someone. In the first place, he would have to avoid hurting the feelings of all criminals. His covenants then would become some sort of instructions in thefts and in order to make some one happy, he would have to line his teaching with vulgar anecdotes. If you really want to arouse human consciousness, remember that to offer something that is already inherent, would be not only ridiculous, but even immoral. And if, God forbid, your book would arouse only praise, this would be for you a fatal sign!"

How many phantom-like narrow gorges have been built! Sometimes the mirages are so distinct, that it is even difficult to establish the beginning of their formation. In general, every generation is quite beyond the reach of human earthly laws. After all, the true moment of death is likewise undefinable. One may according to earthly standards only suppose the time of generation or dissolution. Under such circumstances decisions "ad adversum" are especially significant. The so-called "Tactica Adversa" especially often helps in insoluble problems.

Should our writer not have begun mentally to please all conditions, depriving his work of the most essential parts, and if he would not have done so with full force, he would not have come to the realization of the incongruousness of his actions. If the writer would have thought partially, how to please only one particular person, he would not have come to the realization in all its remarkable evidence. But he wanted to smile to everyone and instead of a smile there resulted a most sour and banal grimace. In his sour servility the writer reached just the opposite result. Even the policeman at the corner of the street would have been offended in his own particular way. But when the writer pictured to himself all the existing and phantom-like gorges, he understood that one may not pass through these and that it would lead only to destruction. He fully realized this decision, judging from the opposite. And this complete decision showed him the entire incongruity of his fears.

Thus, when there are too many narrow gorges and the walls of these gorges approach one another to such an extent that one may not pass already through them, then suddenly instead of narrowness a broad plateau appears and that, which seemed to hinder, served but as steps to broad vistas.

A SURVEY OF MASS EDUCATION IN INDIA AND SUGGESTIONS FOR ITS EXTENSION.

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"Lead us from Ignorance into Truth
From Darkness into Light
And from Death into Immortality."

—The UPANISHADS

Education is not any more a luxury than a necessity.

BRUSHING aside all complicated juridical and constitutional definitions, Lord Morley contented himself with the simple explanation that democracy as understood in current discussions meant a system of government, working directly through public opinion; the corollary he drew from this obvious functioning of any form of government by public opinion was dependent on the cultivation, on a national scale, of those qualities of mind and temper upon which, along with knowledge of the right facts, the soundness of opinion depends. Every civilised government having a democratic basis, having a system of universal suffrage or something which tends towards this ideal, has recognised the provision of ample educational facilities as one of its primary duties. If every citizen is to have some share in determining the destinies of his fellows, the State has to see to it that, so far as possible, he is equipped for the task. Education in the democratic state is thus not a fad or a phantasy, but an imperative necessity. But education for this end does not mean the rules of arithmetic and the ability to read and write. If it means anything, it means the giving to the child of the possibility of self-education, after the school years are over, the working years have

begun. If that possibility does not exist, we get, not democracy, but despotism in its modern form. Interests and imperialisms, avarice and ambition, pride and love of power can triumph as before; they only need to flatter and cajole an ignorant mob incapable of judgment, till, bemused, it follows their unscrupulous leadership to its own destruction. The dangers of democracy are the real dangers of civilisation. They are diminished by anything that increases the possibility of intelligent citizenship, that helps to secure conditions in which those who exercise political power may fit themselves for their great responsibility. These considerations have a special significance to India where democratic forms of government are in process of being evolved, and all eyes are turned to educational reforms of one kind or another. Up till now, attention has been concentrated on the Universities in the hope that the training imparted by them would supply the intellectual motive power for the rising democracies of the East. It has been only within recent times that the perception began to dawn in our minds that trusting in the Universities to produce the kind of intellectual leader that is needed for our times will only result in calling into being a new intellectual oligarchy which is sure to perpetuate the ancient gibe "C'est toujours le beau monde qui gouverne le monde." This was a phenomenon which has already attracted attention in the older democracies of Europe and America and it will not be wrong to consider that one of the main *raison d'être* of the

Adult Education Movement is to correct this tendency.

In Bulletin No. 4 of 1929 issued by the Department of Education in the U. S. A., the various political divisions of the world which are 68 in number have been grouped under ten heads. The first group consists of countries with a literacy between 90 and 100 per cent. and includes England and Japan, while India falls in the category of the last group with a literacy below 10 per cent.

It is a pity that England, the native land of our rulers, should top the list of the first group with a literacy of 99.66 per cent. while India with its part of a century's British rule, should stand last in the list with a bare 7.9 per cent. literacy. In Japan, of all the children of school-going age,

80 per cent. were in schools in 1900;

97 per cent. were in schools in 1910;

and 99 per cent. were in schools in 1922.

While of Indian children,

18.5 per cent. were in schools in 1917

19.6 " " " " " in 1922

26.3 " " " " " in 1927

Progress of literacy in India in general which includes men and women of all ages is shown below:

In 1881 the literacy of India was 3.5 per cent.

" 1891 it rose to 4.6 " "

" 1901 " " " 5.3 " "

" 1911 " " " 5.9 " "

" 1921 " " " 7.3 " "

In other words, the literacy of our country rose from 3.5 to 7.3 per cent. in four decades or at the rate of one per cent. in one decade. As there is still 92.7 per cent. illiteracy in the land, at the speed with which we have been progressing, it will take us 927 years or about

ten centuries to come up to the standard of Japan.

Expenditure on primary education was 5.9 crores of rupees in 1922 and it was 6.95 crores of rupees in 1927.

Burma, the last annexed province of British India, has a literacy of 27.7 per cent.; Travancore 25.7 per cent.; Cochin 21.6 per cent. and Baroda 14.4 per cent. When the British took over India, literacy in the land was reputed to be 20 per cent. Our great misfortune is that the educational policy of the Government has led to the replacement of the indigenous system of education which was conducted by the people themselves, by a lifeless and uncongenial system based on mannerism and departmentalism. Under the old system every man of ordinary means considered it his duty to teach any children he could get hold of. Even the Emperor Shah Jehan after his dethronement occupied himself with teaching work, a fact which clearly indicates the tendency of that age. Thus, in addition to public institutions financed from public funds, almost every residential house was a sort of regular school. Every village had its *maktub*, *madrassah*, or *pādashala* supported by the people or the Panchayat.

But just as the early British rulers destroyed without a thought the most magnificent system of village autonomy in the world, so their later successors uprooted an indigenous system of primary education that was ideally suited to the needs of the people. There are certain things which are assimilated to the soil of the country, and the system of infant education is one of them; and such a system was torn up without a thought, in the passion for centralisation, in the firm conviction that Eastern conditions were Western conditions.

With the best of intentions, those with whom lay the shaping of the early government policy have done their worst, and that is precisely the reason why it is so difficult for British administrators to realise the magnitude of the evil. At the base of the indigenous system was the pial school, or street school, in every village; and the village school-master was one of the esteemed functionaries of the place, his office in most cases hereditary. He was paid in kind by every household which sent a boy to school; his modern prototype gets the magnificent pay of about a dozen rupees a month and has probably to await the arrival of an inspecting schoolmaster. The teacher in India was always held in high esteem, and the teacher of children was no exception. The respect for him in the mind of the child was instilled by the respect which every parent showed him and his jurisdiction over the boy was complete and unqualified. Within the school the arrangement was such as showed at a glance that the inclinations of childhood had been thoroughly understood and provided for. Anybody who knows anything of child nature knows that it cannot keep quiet or attentive except under conditions of criminal cruelty. It must be moving its limbs and making a noise, and if possible must have at its disposal a quantity of sand. The system of instruction in the indigenous primary school provided for all these; each child freely squatted on the floor, and was not perched upon a bench; each had a quantity of sand spread before it, and all the children simultaneously and lustily pronounced each letter of the alphabet as they traced it on the sand with their tiny fingers or with a small piece of stick. There was enough sand and ample scope for the noise which children love so much, and which is so greatly conducive

to their health. The primary school-master of those days would have thought one of his calling a dangerous lunatic if he had kept his school still and silent. The task was as nearly assimilated to play as possible, and the merry, sonorous, sing-song noise with easy recourse to sand took them on the wings of playfulness, with nothing of the deleterious effects of the oppressively silent model school room of the present-day constructed by the Public Works Department and presided over by a qualified primary school teacher. All that has been reformed out of existence now. The primary school has become the first rung in a highly centralised system of departmental education. The scheme of primary education then was a consistent whole in itself and aimed at the imparting of the amount of learning essential for every man, whatever his work in life was to be. The boy learnt reading, writing and arithmetic in a finished manner. As oral lessons, he was taught multiplication tables, including fractions, as a piece of exercise for the lungs, *in fact as an arithmetical song*, without any effort to his memory. A sum in simple fractions or the calculation of compound interest involving fractional rates, the old school men were able to solve by a process which had become a habit of the tongue. Today, on the other hand, our graduates of modern English education will require a quarter sheet of paper and a pencil for the same sum before they hazard an answer. Yet those were days when the Public Works Department did not plan, estimate and supervise the school building where the boy had his instruction. Black-boards and slates and pencils were unknown. There were no registers, returns and inspectors; there was no demi-god of a Director of Public Instruc-

tion and no super-divinity of an Education Member to interest himself in the nature, scope, and efficiency of the instruction imparted by the village teacher. The elaborate contrived administration that now prevails in primary education has come as a blight and a curse, and the bureaucracy is altogether unable to grasp the fact. The notion of that estimable Englishman who told his colleague that the British Government should make immediate provision for giving socks and boots to the people of India, at least to those who bore palanquins, has been given full play by the men who have shaped the policy of the Government in regard to primary education. Under the old method of instruction, along with reading, writing and arithmetic, moral aphorisms were ingrained in his mind with the earliest recollections of school life; a little more time spent in school, and he grappled with the rules of grammar and committed to memory stanzas embodying admirable moral sentiments, which sunk deep in his heart. His future course depended on the status of his family. If he was an artisan he became at once an apprentice under his parent or guardian who observed him while he was at work. Doing all such minor services as might be entrusted to him, he learned the art as he grew day by day. That was the system of technical instruction. If he were to be apprenticed to a physician, he had to be, in the first instance, practically a labourer and an attendant collecting and drying drugs, pounding them, and in fact learning the art and science, step by step from the lowest intellectual grade. If he wanted to study higher literature, and was not trained by his own father, he was left under the care of a teacher. The distinction he earned in after-life as artisan, carpenter, architect, goldsmith, physician, scholar, commentator or author depended on his own aptitude and exertion. Thus the primary and the secondary course, the technical course and the higher scholastic course were each different, and formed parts of an ideal system of instruction—ideal, because apart from combining all the merits that a system of instruction ought to possess it was free from two overpowering vices of the modern system: firstly, the preponderance of examinations; and secondly, the conversion of the functions of the teacher from that of a builder of character and complete manhood into that of a mere intellectual coach. In the indigenous system of instruction, the primary teacher was in the first place the person who moulded the character of the boy; the teacher had entire jurisdiction over the boy for what he did in school, at home, or abroad. The care of the boy was in fact entrusted to the teacher, so much so that, if the boy proved troublesome in any respect, the teacher had only to be summoned and to call out the name of the boy to ensure instant obedience. The teacher realised his duty outside the school as much as inside it, and the parents of the boy recognised the teacher's jurisdiction as co-extensive with the physical and mental activity of the boy and with his moral inclinations as well. The teacher studied the boy, his ways and his aptitudes and his pronouncement was received by the parents with all the confidence and deference that an expert's opinion commands today from a business firm. The boy, in fact, grew under the eye of his teacher. Similarly, when he worked as an apprentice artisan or when he was studying the higher branches of any science, literature or art he was moulded in character and judgment by his teacher, with whom he often lived and to whom he

often rendered personal services. If any object must be dear to a mother, it is her son, and to an Indian mother her son is all her treasure on earth, the very apple of her eye, one with whose welfare her very heart-strings are bound up, and her affection transcends all those dictates of philosophy to which she is usually amenable. If such a mother in India could frankly, and with the utmost earnestness of spirit, say to a teacher that she had borne a son to be moulded or marred in character and culture by him, that he ceased to be her child from the time the teacher took possession of him—and nothing was more common in India than the expression of such a sentiment—then one can easily comprehend how the teacher in former times became in India a *part and parcel of the family and how not simply the tuition of the boy, but the boy himself, was entrusted to his care*. On the other hand, in the present system of education one need hardly notice how thoroughly the teacher has been disestablished from his function as a builder of character, and relegated to the position of an instructor within the school, with no concern whatever in the moral and emotional development of the pupil. The teacher would resent the idea that there is anything remiss on his part in not having a care for the boy outside the school, while the boy himself is now prepared to turn round on the teacher and ask him what he means by calling him to look for what took place outside the pale of the school. The change from status to contract which has taken place in every other department since the establishment of the British Government, has operated nowhere with more disastrous consequences than in the relation between pupil and master.

The entire edifice of the system of education is founded upon examination; the student

studies to pass, and the teacher teaches him to pass an examination; and we have the spectacle of hundreds of teachers of all ranks engaged in perfecting a system of hot-house growth, oppressive and artificial, blunting the intellect, enfeebling the mind, and in the end prostrating the man. One can conceive what a huge process of mental demoralisation and moral degradation is involved, when the resources of the State and the available energy of all educational institutions in the country are devoted to such a purpose. If anything is calculated to convert a growing, developing and expanding mind into a mere mechanism adapted for a process of selection and rejection and retention of facts, it is a system of education in which examination is the be-all and end-all of a student's career. Instead of assimilation, there is mere loading, instead of mental development, there is a process of what is bound ultimately to prove mental enervation; instead of culture becoming the end, passing a test becomes the end; and finally, instead of a man whose mind has been fortified by the acquisition of valuable and well-assimilated knowledge, whose actions are the outcome of healthy emotions, rational convictions, and well-balanced judgment, we have a sorry specimen of a passed candidate. Indian student life culminates in producing a vast majority of failed candidates, and a small minority of passed candidates; and the few exceptions superior to either class occur in spite of our system. The teacher does not influence the judgment, train the emotions, and build the character of the student, but undertakes to coach him for a test; and the whole-hearted aim of the student himself is in exceptional cases to get a pass as high as he can, it does not matter how low in most others. The strain imposed

on him is tremendous, as the strain of all unnatural processes is bound to be. Is it not a feat of intellectual acrobatics to pass off the appearance of knowledge for knowledge itself, and to be capable of doing this simultaneously with regard to a number of subjects, at the risk of being pronounced a failure in all, if he should fail in any one of them? What can be calculated to make a mechanism of a mind more efficiently than this? If in this annual process of selection and rejection of candidates a large number must be permanently thrown out, what an amount of intellectual wreckage does the growing and accumulating percentage of failures evidence? Apart from all other considerations, is it a healthy feature that thousands of young men should be permitted to go through life as educational failures? The present system is so deplorably constituted that most of those who pass* successfully become too soon in life victims of the strain they have gone through, in many cases leaving their parents impoverished; and most of those who do not get through successfully believe that a stamp of failure has been put on them from which there is no escape so long as educational qualification counts for anything. Such is the system of the present, yielding the maximum of evil and the minimum of benefit. Certainly the horizon of knowledge has been expanded, new subjects have been added to the curriculum of study, equality of opportunity has been created, a standard of merit has been instituted, and the latest advances in the domain of experimental science are embodied in the syllabus of instruction. All these are no doubt great benefits, but they could have been secured at much less cost and to far better advantage. If only British ministers had recognised the merits of the

prevalent system of instruction before they so ruthlessly displaced it, a great deal of what was good in it would have been preserved. Did they remember that monuments and palaces, hill-forts and citadels, had been built long before the existence of an engineering college? Did they remember that so vast was the advance made in the study of astronomy and in the methods of astronomical calculation that without any of the aids of a modern observatory, planetary movements and even meteorological events had been foretold with marvellous accuracy? Did they remember that the properties of drugs and minerals had been so thoroughly mastered and the preparation of salts so perfected, as to excite the wonder of modern scientists—and that all this had been achieved without the aid of a modern laboratory? In what branches of skilled workmanship was the Indian without eminent aptitude? What is becoming of all this knowledge, of all the skill and all the capacity which was then in existence in such abundance? Already we have become such stranger to our own inheritance that the monumental works of the past in every branch of science and art seem to us as though they were the achievements of a nation we know not, whose descendants we seem not to be! For such a result the British Government is not a little answerable. Vandalism is the only word we can apply to the destructive work they have accomplished in constructing new systems. Those who, for instance, swept off the indigenous system of primary education, hardly knowing what they were about, are still experimenting with the early boyhood of Indians. They were guilty of two capital errors of judgment: first, in believing that the British method, from the infant standard of instruction upwards con-

be transplanted to India; and second, in the name of efficiency in bringing even primary education under a centralised control. In fact, the notion has taken possession of them that primary school teachers should be trained in the latest methods of German pedagogy for teaching infants. The Indian system, on the other hand, would have produced admirable results if only the Government had offered financial support and entertained some respect for what had stood the test of time and would have been in a flourishing state to-day but for the blighting zeal of a centralising bureaucracy. A well-shaded *choultry* with an open space round it, plentiful supply of sand for the children to trace the alphabet in, would be enough equipment and benches and chairs might altogether disappear in all primary schools. India is a poor country, but until yesterday, with all its poverty, it loved learning with such exclusive passion that material comfort had little fascination for its people. The result of British administration, however, has been to raise the cost of everything that it has touched, and even primary and secondary education has become prohibitively costly, and no one can now think of education except as a rich man's privilege. Picture books, kindergarten toys, model gardens, and excursions for object lessons may all be in the fitness of things in European countries, but in India, where the poverty of the people is overwhelming, the ancient method of instruction is the best and most substantially suited for the country. Further, the genius of the Indian people has been entirely different from that of European nations. To multiply wants, to make a man endlessly dependent on external aid, to make three steps of one—such has been the trend of European civilis-

ation. That is the spirit of industrialism; text-books, picture-books, atlases, nay, even note-books, are produced in a spirit of competition in the West; but it will be a sad plight for Indian primary education to be made an objective of this spirit of industrialism. The shortest and cheapest route to learning, however thorny and rugged it may be, not a royal road with an avenue of trees, is the one that the Indian has been taught to prefer. Moreover, the Indian principle has been to teach first what is to last through life, and to make it a part of a man's individuality. Moral aphorisms and mathematical tables, following invocation to the all-ruling power, were amongst the earliest acquisitions of the Indian school-boy. Now his first introduction is to the picture of a striped zebra which he comes to glorify in his childish fancy as an object of consequence in his school-going, and his first acquaintance with letters is bound up with associations with the palm-tree, the spider, and the crab. These he sees with his own eyes as they are, but when he sees them in his books as well, he believes that he is taught in the school to know them more intimately. He grows up with no seeds of moral dictates, religious humility, trust and faith sown in his mind at this morning hour of his education. He is practically led to begin his moral and mental development without any deeper foundation than the feeble excitement caused by the sight of pictures, maps and clay-models. This is all very well for a nation that has its faith embedded in a robust materialism and believes in curing, by a spirit of magnificent social service, moral and social evils, whose growth has been left unhindered and unhampered. For a people whose problem of life has never been identical with an acquisition of the comforts of the world or limited by the

balance they may have in the bank or in the cash box, and with whom prevention rather than the cure of evils, social and moral, has claimed prime consideration, the dawn of school life has always been associated with moral and religious notions rendered charming to the senses of the adolescent by a vivid manner of portrayal. The ideal school boy of the Hindus is one who insisted upon beginning his practice of the alphabet with the name of the god of his own choice, which method the imperious and self-glorying king, his father, would not brook. He obtained relief from the parental tyranny by the deliverance of Providence, whose omnipresence, while the haughty father in supreme disdain denied it again, kicking a pillar and asking the boy whether his God, if omnipresent, was in that pillar. Thus denied and reviled, the God manifested Himself, according to Hindu Puranic lore, as leonine man, justified the faith of the child, and rescued him from the tyranny of one who was at once his father and king—a religious tyrant and an infidel. Just as the Hindu boy began his alphabet by venerating the name of God, so also an author as profound as Sushruta, one of the greatest Indian writers on anatomy and medicine, whose works will come as a surprise to Western scholars of the present day, or a grammarian like Panini, the perfection of whose works is marvellous, would not begin his works without an invocation. Thus the Hindu conception of life and the Hindu aim of existence are fundamentally different from those of European nations. They were imparted to awakening childhood by associating secular knowledge with reverence to the Supreme Being, and later on in the career of the student by making the finite knowledge of man a narrow pathway from which to see

glimpses of the domain of the unchanging and the eternal. Mundane existence in their view has been but a gift and an occasion for realising ulterior truths by acting upon which the Hindu strove and even now strives to obtain final bliss. Whatever may befall the school-boy as he grows up, whatever doubts may assail him, however scornful of undemonstrable sentiments and beliefs he may grow to be, the time when he begins to go to school is the time for him to learn reverence and to imbibe in his earliest sayings and repetitions the dictates of good conduct. Our British rulers are not of course, opposed to any of these things, but the scheme of primary education which they have devised is such that there is absolutely no scope for the national system to prevail. They should be convinced sooner rather than later of the fact that they cannot make India a part of Europe, and that the best thing they can do is to help India along its own line of development, and not to try to transform it, a process which can only end by mutilating it. The education of children is almost like the cultivation of the soil, which is bound up with the physical features and meteorological conditions of the tract of the country wherein the cultivable area lies. To utilise the Western system of instruction in the very earliest stages of childhood is not only to begin by giving a wholly wrong outlook, but to deprive the child of what it may fail in most cases to regain in later life. In spite of all these years of mistake, there is still time enough for the Government to retrace its steps and to release primary education in this country from the trammels of a Western outfit, from the tyranny of a foreign method, and from the essential unproductiveness of making education a process of feeding the supposed fancies of the child, not

according to the genius of his own race, but in keeping with that of another. Above all the certain contingency of gradually but inevitably making primary education as costly as it is in the United Kingdom is to be dreaded as a curse in the disguise of a boon. To place it under the withering control of a centralised department with a radiating staff of Indian, Provincial, and upper subordinate and lower services is to let in the scorching heat of a departmental divinity from one of the many solar systems of the Indian bureaucracy. To release primary education from the bondage of centralised control, and to free it from its Western habiliments is to restore to the nation its own children. We do not want the Western quality and the Western standard of costliness, in the primary school at any rate. Let the Western method and manner begin from the secondary course, and to a fuller extent from the high school course, and have free play in the collegiate curriculum. Let the nation have the privilege and the responsibility, the right and the obligation, of laying the foundations of education as the genius of the race demands and the means of the people will permit. Let no child be denied education because the Western trappings in which it is to be clothed are so costly that all the children cannot afford it. To an Indian, it is the substance and not the manner of giving which is important; let England by all means have for herself the Western method of teaching the alphabet

and the numbers, but let India be allowed its immemorial method so far as the system of inculcating early moral lessons and of strengthening the faculties of the mind is concerned. After this is accomplished, let the Director and his abundant and fast increasing staff of Inspectors, Assistant Inspectors, Sub-Assistants, Inspecting school-masters and any others who may be in store for a service-ridden country like India, assume charge of the education of the boy. But in the first instance, at the softest, tenderest, and most impressionable period of existence, let the community itself perform the ceremony of initiating the child's education. The primary school is, in fact, a portion of the home; it is not even a neighbouring house, as is the secondary school, and not a place of migration as the college; in literal truth, the beginning of a boy's education is a sacrament of Hindu life. It is an actual ceremony of initiation with appropriate hymns which today, through the all-pervading fascination of Western ideals, is being allowed by men of modern education to fall into disuse. This sacred custom has been wrenched from its ancient setting and cast aside to make room for Western methods totally unsuitable to Eastern conditions, and for which the people also have to pay. As if all this were not sufficient, the expenditure on this score is made an obstacle in the way of free elementary education.

(To be continued).

THE POLITICAL PERSONALITY AS AN AIM OF EDUCATION.

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THE historical development of civilized humanity may be compared to a river which but seldom fills the entire breadth of its bed. According to the fall of the ground it drives the bulk of its energy now to this side, now to that; sometimes whole stretches of land between the two banks remain unwashed by the waters; then again it presses forward with might and main, making use of all its possibilities towards expansion.

This change of energy in the stream of life may be traced in particular in the change which takes place with regard to educational aims in so much as we become conscious of them. Later on, educational aims of a chiefly economic or political, or learned or aesthetic nature, branch off from the religious source which still comprises existence in its entirety. Their intrinsic value, too, changes, "of course, with the general situation of the times and with the specific will to life" of the generations. Yet there is something typical in them, or they could not be given such general names. In Germany today people expressly profess the aims of education to be political.

If we would understand the main issue of this idea, we should have to comprehend the essence of what is "political." Carl Schmitt, the leading expert in political law, has termed the contrast "friend-enemy" to be the original phenomenon on which are based all political groupings. Doubtless this contrast pervades all forms of culture which stand out in the life of the nations as a whole as being definitely political. But the problem must be pressed further; why are people each other's friends or enemies? Frequently they are so

from incentives and in a manner which has little to do with what is "political," even if the meaning of the word is traced back to an original sense which existed before the outer and inner organization of public life, a method which I take to be the right one. What is political has, it is true, only become quite manifest within the compass and in the life of the *πολις*. The friend-enemy relation of men may mean a mere horizontal relation between groups and individuals. What is originally political, however, comprises vertical relations, the tendency to be at the top and not at the bottom. In other words, the will to power as a fundamental fact of men living together, indeed even as a vital root of individual life, is the main issue of what is political. The State is only a complicated form of balancing the different powers and, finally, the highest collective power emanating from, or, *vice versa*, forging a national unit.

At all times, the education of man to become a political personality an ideal which appears very frequently and most emphatically in the history of the human mind has meant a development of the will to power in one sense or another. It is subject to all the laws of structure and happening which pervade the sphere of power. It pre-supposes in the individual as the centre of his life, so to speak, a disciplined will which is ennobled in the school of obedience towards the ethical art of commanding. This discipline of the will, however, self-command as a preliminary condition of commanding others, sends forth its ray in various directions as soon as it is practised in the sphere of political life as

such. For in that case a State-supporting personality is to be formed, who, in the highest stage of perfection, may some day rise to a personality commanding the State.

There is sufficient evidence in the history of education that a State-supporting personality may appear in many varieties. In his original form he is the able-bodied man ready to defend the State, his country and his people, thus contributing his share towards the physical power of the State. However, the State is never an expression of power alone, but, at the same time, a structure regulated by law. It is power partly through law and in the shape of law. On the other hand, law itself is a particular manifestation of power and a system of the distribution of power, of a collective guarantee of duties and rights (spheres of liberty). So there is another variety of the political personality, *viz* the legal personality, a fact which becomes most evident in the ancient Roman conception of the personality. Finally history teaches us that, apart from the display of military power, the art of rhetoric has always been an essential political expedient, particularly in the domestic fight for power between rival groups. In spite of Plato, philosophy has not managed to become the organizing power in political life. Rhetoric, which in ancient times struggled against it for centuries to win the first place in education, has certainly taken precedence in political matters. The third variety, therefore, of the political personality is the rhetorical personality if we mean by this that type of human being who develops and uses the power of speech expressly as a political expedient. Thus the educational ideal of the political personality is split up into the three primary types of the military

personality, the legal personality, and the rhetorical personality.

All three have their peculiar history. The oldier, the jurist, the orator of to-day are different from what they were in the Attic democracy of the fourth century, in the Rome of the Emperors, or in the so-called Renaissance period. Naturally they all absorbed an ever-increasing portion of the scientific and technical tradition of their time. They all formed themselves and changed according to the structure of the political organism in whose service they stood, and which they supported. In their primary type, however, as special original phenomena of what is political, they remain what they were throughout the ages.

The political personality, as he is meant to be the ideal of education in Germany to-day, bears a peculiar mark of his own. We are experiencing a renewal of our people which goes back to the vital biological roots of the successive generations and of the individual. We are further passing through a process which is going to recast and reverse our national strata, at the same time bringing about a fundamental change in our social structure. Everywhere the new form demands a decided discipline of the will for its basis, which we have found to be the general foundation of what is political. This discipline begins with the health of the body and the instincts, rising to a defensive capacity, to a type of man which should never be termed warlike or menacing. Because its intention is to realize the eternal form of soldierly attitude in the entire sphere of life, not in a professional military sense. The spirit of self-sacrifice, a readiness to serve and a consciousness of being deeply connected with the nation as a whole—these are the funda-

mental virtues which are to support the State. So there is a super-personal ideal background to the entire system of education: a feeling of responsibility towards the nation and the State, manifesting itself in deeds and not only in words. Everything depends on clearly distinguishing this ideal from a collectivism which we find in Russia, and which is definitely rejected by the German mind.

Turning away from individualism does not mean a depreciation of the individual. After the Napoleonic period, Pestalozzi, one of those who discovered that each people has its national individuality, most emphatically stressed the fact that education is not based on the "collective existence" of the human race, nor that this can be its aim. All true education is applied to the individual, but to-day this is the case in a very special sense. Education does not take the individual as an isolated being whose vocation is mere self-preservation, not even as a being whose chief aim would be mere self-realization, but it means the individual as a future responsible representative of super-individual values and their moral consequences. The individual as such is indispensable, it is true, he is indeed the only representative that we know of what is super-individual. For a generation, a nation, even a State, only live as long as they make the whole of their individuals now living the vessel of their values and representatives of their spirit. National education, also national education with a political aim, never penetrates to the masses unless it has reached the individual first. Mass-education is a word which gives rise to misunderstandings; the moral focus of the will, of decision, of even discipline, always rests with living souls in whom the divine spark must first flare up, if it is intended to kindle the great fire of the

common spirit. Collective responsibility consists of many small responsibilities. The national language, for instance, does not exist by itself, it only exists through the medium of those who take part in the community of language and who are, in their small part, responsible for the purity, spirit, and growth of the language. The entire culture of a people, which it has acquired in the course of history, is only alive if it lives through individual souls who are conscious of their responsibility in the successive generations. The same is the case with the State.

The catchword "education of the political personality" means neither the mass-being nor the individual without a soul. In its last interpretation it rather implies that we are beginning to mean by soul something more than what is in the body, and by personality something more than self-sufficiency and self-seclusion. The soul itself is the point of intersection of the spiritual stream; it widens with the duties it fulfils, conscious of its own responsibility. The political personality is one which takes part in the spiritual connections. Apart from all this, the soul is ever and alone that point in life where there is a connection with God. For to whom should we feel thus responsible, if not to God? The "personality" is the individuality chosen by the spirit to be its representative, thus ceasing to cultivate, in its narrow sphere, a *misunderstood* autonomy. It is the name of a person conscious of moral ties and obligations. The term "political personality" must therefore be based on an ethical ideal, which the best representatives of the nation have anticipated in former time. To-day it is perceptibly and effectively being appropriated by a youth that is ready and eager to accept real responsibility.

DRAVIDIC PERSPECTIVES.

BY MR. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Ernakulam.

(Continued from page 260).

(5) 'Falling'

(i) 'To drop from a height'

- | | | |
|-----|------------|--|
| (a) | Tam., Mal. | <i>vīl-</i> |
| | Kann. | <i>bīl-</i> |
| | Tulu. | <i>būr-</i> |
| cf. | Tel. | <i>urel-</i> 'to hang down' |
| cf. | Kui | <i>urē-</i> 'to descend.' |
| (b) | Tel. | <i>paḍ-</i> |
| cf. | Tam. | <i>paḍ-</i> 'to lie down,' 'fall' |
| cf. | Kann. | <i>paḍ-</i> |
| cf. | Gō. | <i>paṭṭ-</i> 'crouch,' 'wallow' |
| (c) | Tel. | <i>kūl-</i> |
| | Kann. | <i>kūl-</i> in <i>kūlu hōg-</i> 'to fall down and be ruined' |
| (d) | Gōṇḍi | <i>arr-</i> [Marāṭhi <i>ārā</i>] |
| | Kuṛ | <i>khatr</i> |

(a) This group is represented only in a few speeches of the south. Tel. *bidd-* 'to die,' connected by Kittel with this group, may be IA [cf. *bidda* < *bhinna* 'broken'].

I do not know if Kuṛ *bijd-* 'to cause to fall' is allied; but Kuṛ *ejd-* 'to rouse from sleep' beside southern *eḷ-* 'to rise (from sleep)' suggests a connection. Grignard says that [Kuṛ. Gr., p. 85] that this causative does not have in Kuṛ. a primary base; if -d is detached as the causative affix, *bij-* may correspond to Kann. *bīl-* 'to fall'.

(b) The sense 'to fall' is prominent for *paḍ-* in Telugu. Tam. and Kann. show the meaning in some contexts [cf. *Puranānūpu*, verse 19; *paḍutta*.] The Naiki and Kolami sub-dialects of Gōṇḍi show *paḍ-* 'to fall' [LSI, pages 564, 572.]

*Paḍ-*¹ is a very ancient base with numerous developments and ramifications in meaning, all of which (I think) may be traced to a basal concept of 'falling.' This idea appears to be preserved as such in present-day speech only in Tel., the other dialects of the south having popularised *vīl-*, etc. *paḍ-* in the sense of 'dying' occurs, however, in Tamil and Kann. colloquials.

(c) The Tel. word is literary; it seems to be allied to the Kōi forms.

(d) Gō. *arr-* and Kuṛ. *khatr* are entirely divergent.

(ii) 'To be depressed, to descend'

Tam. *īḷi*
Mal. „
Kann. „
Tulu *iri, īḷi*
Tel. *ḍig-, dig-*

cf. Kuṛ *ett-* [past stem *itt-*] 'to descend.'

The bases in all the speeches except Tel. had from an early time developed the figurative meanings 'to be humbled or humiliated' [cf. Puṛ., 77: *īḷittanṛu* 'disgraced'; *īḷiśinan* 'a pulaya'], though the literal meanings also exist in the texts [cf. *Aganā.*, 66.]

Tel. *ḍig-* [an accent-shifted variant of an original form like *īḷi-g-*, with -g as an extension-suffix,—see my Dr. Aph.] and *dig-* [with decerebralisation] is used today with the literal meaning in tact.

¹ For the similarity in meaning and in the possession of *ḍ* of MIA *paḍ-* 'to fall' to Dr. *paḍ-* see Bloch, BSOS, V, p. 739.

(iii) 'To descend'	(7) 'To be seated'
Tam. <i>irāṅg-</i>	Old Tam. <i>ir-</i>
Mal. "	Mal. <i>iri-kk-</i>
Kann. "	New Tam. <i>uṭṭār-</i>
Gō. <i>ragg-</i>	Tel. <i>kār-c-</i>
	<i>uṭṭukkā-</i>
(iv) 'To be immersed, as in water'	Kann. <i>kuṭṭir-</i>
Tam. <i>muṭṭug-</i>	Kūvi <i>kug-</i>
Mal. <i>muṭṭ-</i>	<i>kuṭṭir</i>
Kann. <i>muṭṭug-, muṭṭug-</i>	Gō. <i>udd-</i>
Tulu <i>munug-</i>	<i>kuṭṭ-</i>
Tel. <i>muṭṭug-</i>	Kuṭ. <i>okk-</i>
Gō. <i>muṭṭug-</i>	Br. <i>tūb-, tūs-</i>
Kuṭ. <i>mulux-</i>	<i>kuṭṭ-</i>
Kūi <i>muṭṭij-</i>	<i>kūṭ-</i>

This is a very widely represented type.

(v) 'To be lowered'

Tam. <i>tāl-</i>
Mal. "
Kann. " 'below'
Tulu <i>tāl-</i>

This set is restricted to the above speeches. Even Tel. shows no representative. I cannot say if Brāhūi *tamm-* 'to fall (down)' and Br. *dar-* 'to descend' are at all related.

(6) 'Standing (in an upright position)'

Tam. <i>nil-</i>
Mal. "
Kann. "
Tel. "
Kūi <i>nis-</i> 'to stand erect,' <i>nil-b-</i> 'to be standing as corn'
Gō. <i>nil-, nitt</i>

Cf. Kuṭ. *il-* 'to stand upright.'

Here, there is no motion involved. The base is one of the most fundamental in Dravidian; but it does not appear to be represented as such in Brāhūi or in Kuṭukh, unless indeed Kuṭ. *il-* is regarded as related.

It is very difficult to connect Brāhūi *sal-* 'to stand,' structurally with *nil-*.

This type evidences the greatest degree of structural divergence.

Tam. *ir-* which signifies 'to remain' without any motion being involved, was used in Old Tam. for the idea of 'being seated' [cf. Nāḷadi. *irundān* 'seated himself'].

Mal. [old and new] also uses *iri-kk-* with this meaning.

New Tam. *uṭṭār-*, *uṭṭukkā-* [cited by the Tam. Lexicon as occurring in an old commentary on Tēvaram] are puzzles to me. The Kuṭ. base *okk-* structurally reminds one of the new Tam. base, but I do not know what to make out of it.

Tel. *unc-* [the causative of *uṇḍ-* 'to remain'] appears in Bhārata with the meaning 'to seat', 'to cause to sit.'

II. "THE SUN, THE MOON, STAR AND SKY"

(1) 'The sun'
(a) Tam., Mal. <i>ṇāyiru</i>
Kann., Tulu <i>nēsarū</i>
(b) Tam., Mal. <i>poludu</i>
Kann. <i>polutu</i>
Tel. <i>proddu</i>
(c) Tam. <i>el, enru, enrūl</i>
Cf. Tel. <i>enḍ-</i> 'to be hot'
<i>enḍa</i> 'sun's heat'

(d) Kūi	<i>vēla</i> 'time' 'sun' [NIA]
Kūvi	<i>vēḍa</i> " "
Kuṭ	<i>bēṛā, bīrī</i> " "
Malto	<i>bēṛu</i> " "

(e) Brāhūi	<i>dē</i> 'sun'
------------	-----------------

(a) The *ṇāyiru* group is ancient in the south; its affiliations with native bases are very obscure. Whether it is related to Tam. *ṇānru* 'time' and *nēram* 'time,' is more than I can say.

(b) Structurally, Tel. *proddu* is the accent-shifted representative in that speech corresponding to *poludu* [see my Dr. Aph.]

All words of this group mean 'time' also. The base must have been deep-rooted in Dravidian; for it exists in Tam. *appoludu* 'that time,' *ippoludu* 'now,' Tel. *appuḍu*, *ippuḍu* and Gōṇḍi *appor*, *ippor*, words that are indispensable in these dialects. For the verbal base underlying these forms, I can only suggest Tel. *poḍ-u-c-* 'to emerge, as the sun,' Mal. *poḍi-* 'to sprout out, as leaves.'

I do not think that Tel. *proddu* is an adaptation of Skt. *bradhna* (1)

(c) *el* in Tamil is a deictic base meaning 'space,' 'limit,' 'time,' and derivatively 'the sun.' *enru* is formed from *el* with affix *-t-* [normal *sandhi* change.]

(d) All these forms appear to be borrowings from NIA. The Kūi form is from Oriya; and the Kuṭ-Malto forms are perhaps from Bengali.

Gōṇḍi has no native form for 'the sun' [cf. Trench, *Gr.*, p. 3] though there is a word for 'sunlight': *addi* [cf. Kann. *aḷṭe*, Tulu *adde* 'burning,' 'heat' from the base *aḷ-*]

(e) Brāhūi *dē* is a lone form. Its connection with southern *ṇāyiru* 'the sun' or *nēram* 'time' is problematical.

In the poetic language of the southern literatures, 'the sun' is denoted by picturesque expressions like the following:—

Tam. <i>veyyōn</i> 'the hot one'
<i>oḷi</i> 'brightness'
<i>kadir</i> 'ray'
<i>śeṅgadiravan</i> 'he of the red rays'
<i>vāna-viḷakkam</i> 'the light of the sky'
<i>paṇi-p-pagai</i> 'the foe of cold'
<i>kanali</i> 'the flaming one'
Tel. <i>vē-velgu</i> 'the hot light'
Kann. <i>bāna joḍar</i> 'the lamp of the sky'
<i>nisi-v</i> (b) <i>age</i> 'the foe of darkness'
<i>āgasa-v</i> (m) <i>aṇi</i> 'the jewel of the sky'

Similar picturesque words and collocations are used for 'the moon' and 'star' also.

(2) 'Moon'

(a) Tam. <i>tiṅgaḷ</i>
Mal. "
Kann. "
Tulu "
(b) Tam. <i>piṛai</i> 'crescent moon'
Mal. <i>piṛa</i> "
Kann. <i>peṛe</i> "
Tel. <i>peṛe</i> "
(c) Tam. <i>niḷā</i>
Tel. <i>nele</i>
Kūi <i>lēṇju</i>
<i>dēṇju</i>
Kūvi <i>dāṇj</i>
Gō. <i>nalēṇju</i>
Kaikādi Tam. <i>nalāṇju</i>
Korvi " "
(d) Kuṭ. <i>candō—billi</i> 'moon shine'
Malto. <i>bilpu</i> 'moon'
(e) Br. <i>tūbe</i>

(a) *tiṅgaḷ* has disappeared from the colloquials except in Kann. and except in Tam. *tiṅgaḷ-kiḷamai* 'Monday' and Mal. *tiṅgaḷ-āḷca* 'Monday.'

(b) *piṛai*, etc., are from the verb *piṛa-kk-* 'to be newly born.' These forms primarily refer

only to the 'crescent moon' < 'newly born one.'

(c) While Tamil shows in the literary dialect the primary meaning 'steady shine of the moon' [*nil* 'stand' + *i*] and the secondary sense 'moon,' Tel. and the central Indian dialects use this word for 'the moon.' In Tam. colloquial, *nild* means only 'moonlight.'

The structural changes in Kûi are normal: there is aphaeresis and vowel-lengthening (cf. Tam. colloquial *nîvu*, *lâvu*) and the dialectal change of *l* to *ḍ* (Kûi *pâlu*, *pâḍu* 'milk').

(d) *bil-c-* 'to shine' of Kuṛ. is the cognate of *bil-*, *beḷ-* 'shining' 'white' of the south. Malto *bilpu* is certainly derived from this base.

(e) For Br. *tîbe*, cf. Tuḷu *tî* 'light' 'heat,' Tam. *tî* 'brightness.'

Br. *tî* means 'month' which concept is associated with *tîngaḷ* 'moon' of the south.

(3) 'Star'

- (a) Tam. [old] *mîn*
Mal. [old] *mîn*
Kann. „ „
Tel. „ „
Gôṇḍi *mîn-ko*

- (b) Tam. [old] *sukkai*
Kûi *sukka*
Kûvi *hukka*
Gô. *sukkum*
Korvi Tam. *cukkyang*
Kaikaḍi Tam. *cukkyā*
Tel. *cukka*

- (c) Kuṛ. *bîn-ko*
Malto *bîṇḍke*
Tuḷu *bolḷi*

(a) I regard this group as derived from *min-* 'to shine' appearing in all the southern dialects, to which same verbal base the word *mîn* 'fish' [the phosphorescent animal of the sea] [cf.

Caldwell, *Comp. Gr.*, p. 573] occurring in all Dr. speeches except Brāhūi, may be assigned. [For IA *mîna* as a Dr. loan, cf. Charpentier, *Le Monde Oriental*.]

(b) This set with representatives in Southern and Central Indian dialects is compared by the Tamil Lexicon to IA *ulka*; but what about the initial consonant? I would suggest the base *śud-*, *suḍ-* 'to burn' of the south as being at the back of these nouns; * *śudkai* 'burner' — 'star,' may yield *śukkai*, in the same manner as *paḍukkai* 'bed' [from *paḍ-*] has changed to *pakke* in Kann.

(c) cf. *viḷ*, *veḷ*, *beḷ-* 'shining' of the south.

(4) 'sky'

- (a) Tam. *viṇ*
Mal. *vinṇu*
Tel. *vinnu*, *minnu*
(b) Tam. *vānam*, *mānam*
Kann. *bāna*
Tuḷu *bāṇa*
(c) Tam. *mī*
Tuḷu *mugaḷu*
Kuṛ. *mérx*

(a) This ancient group has been connected with IA *viṣṇu* from different standpoints. If native Dr., the verb *viḷ*, *veḷ-* 'shining,' 'bright' may be compared.

The Tel. word *minnu* 'sky' reminds one of *min* 'to shine' and suggests a possible prehistoric connection between *viḷ*, *veḷ-* and *min* (through * *viṇ-*, * *vin*).

(b) Is this set an ancient adaptation of IA *varna*?

(c) Tam. *mī* and Tuḷu *mugaḷu* are related to the base-type *mī*, *mēmu* 'above, upon'; and the Kuṛukh word appears (particularly on account of *x*, the fricative) to be related to *mēl* 'above' of the south.

THE THREE AXIOMS OF EDUCATION.

BY MR. N. K. VENKATESWARAN, B.A., L.T.,
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EDUCATION is unfastening human power for use in good human relations. Human power consists of physical felicities, such as health and energy, agility of eye and hand, quickness of hearing, sensitiveness of smell and taste; and intellectual felicities, such as common wit, imagination, memory, estimation, fantasy. In brief, education aims to render human life abundant and elevated.

Human power is really one and indivisible, although we are accustomed to divide it in speech and thought and give each part a name. For example, it is next to impossible to establish a sound mind in an unsound body or a sound body in an unsound mind, because the mind is everywhere in the body and the body everywhere in the mind, so that the mind and the body are inseparable. Therefore, the ancient educational ideal of a sound mind in a sound body is not only a desideratum but also a condition ordained by nature herself. Education must, then, address itself to the whole child in order to fulfil itself, and a partially educated person instead of being any improvement on nature's pattern is in effect an infraction of it. It is true that we often meet with giant intellects in pigmy or fragile bodies and giant bodies in pigmy, fragile or perverted intellects, but such men or women are on no account fit to be considered normal or even healthy, let alone full or perfect.

It is, therefore, harmful, even if it were possible, to educate children partially, though it is often attempted to be done in the belief that it should do them good, but always with results which are not the less mischievous because they are not immediately perceptible. In fact, it should be better to leave a child

uneducated than to enforce on him an education that does not comprehend the whole of his life and personality.

Another equally important circumstance relating to education is that though children are all children no two children are alike either in their characters or in their capabilities. Education, to be fruitful, must, therefore, be suited to the individual nature of each child. Teaching a class without careful and constant reference to each child in it is like the voice of one crying in the wilderness. That is the reason why the teacher must understand, before everything else, the distinctive ground-plan of each child in his class, for then he will see, for himself, that as long as he teaches the class as a whole, he will not be educating a single child in it. Good teachers know that their work lies in the enthralling undulations of each child's nature and fashion their methods accordingly.

And just as every child is almost fundamentally different from other children and should, consequently, be treated by himself, instead of in combination with others, in order that he may be really educated, so, in order that he may be as well educated as possible, each child should be allowed and encouraged and impelled to educate himself. Thus, the three axioms of education are:

1. Educate the whole child instead of supposed parts or faculties of him, since the human personality is one and indivisible.
2. Educate each child singly, since children are different from one another, each having his peculiarities of nature and temperament,

3. And since these two important conditions can only be best fulfilled by self-education, educate the child by gently drawing him into circumstances in which he will be sure, unconsciously and delightedly, to educate himself in his own way, instead of, as is often done, by dragging him forcibly from such circumstances, with the result that he is often rendered incapable of helping himself.

Although, therefore, teachers are elaborately trained to 'teach' the young, the wisest educational system is that which will afford the most facilities for them to teach themselves. Teaching is a supererogatory art and is only useful in the measure in which it is inconspicuous. For how excellently are children fitted by nature to educate themselves! They instinctively seize what they need and delight in learning by themselves for themselves. The teacher's true part consists not in choking up the forces of this self-education inherent in children, but in guarding and nourishing them by all the means within his reach. Self-activity is the epic of child-life; ordered freedom its most nourishing fare. You cannot overturn children in their natural impulses for their benefit. Their fancies and moods, their picturesque yearnings and adventurous imaginations, their make-believe raptures, their dream glories, are the immortal traditions of their nature, and since the teacher cannot give them these traditions, he has to take all the more reverent care of them, which is the beginning of wisdom in teaching. It is not education to indemnify children with false minds after robbing them of their own. Education should arise from the child as flower and fruit from the plant under natural processes of self-activity.

And there is no better education than self-activity, because activity is expression and by expression life's major functions are fulfilled. The true purpose of life is action,—intellectual, spiritual, or physical. We are born to do and activity of mind, body or spirit, is action. The function of the school is to promote the function of life and no school can be said to be a school at all that does not afford scope to the self-activity of its pupils. The true school will enlarge the blended iconology of work and play to cover the whole living ground of juvenile life and outlook, so that the curriculum of studies, strictly so called, may no longer threaten to eliminate the playground. It will render work in terms of self-directed sports and the elevating spirit of play thus interpreted in its daily life will lay a radiance not only on games and sports but also on the whole range of the curriculum, the making of things, the gaining of knowledge, the tending of animals and plants, the unleashing of intellect and thought, the purifying of feeling, conduct and speech. In work as well as in play the teacher should leave the child largely to himself in the best interests of the child, for true education progresses in step with what he wisely refrains from doing rather than what he overzealously does. Personal occupation, intellectual and physical, original and reproductive, substantial and intangible, useful, rejoicing and inspiring, is the first and the greatest instrument of unfolding the young body and spirit. The highest discipline is that which affords the most generous scope to the child's impulses and functions, and when in a school the students get to be irritable or mischievous,

spiritless or mechanical, ease-loving or un-aspiring, it is a sure indication that the forces of their life have been unduly tied and repressed by the way education is discharged in it.

And if the curriculum is to stand on its own merits, it must at all times be subservient to the needs and tendencies of child-life. The condition is seldom honoured. Only too often does the subject swallow the pupil and teaching violently 'hammer him into shape' instead of inspiring him with the desire for more and higher life. Only too often is the true purpose of education bullied by the brave impressive march-past of the 'lessons' and the tender juvenile mind gives way under the pressure and often beyond recovery.

The genuine school-curriculum would aim at skill no less than knowledge and would place equal value on polite learning and creative occupations. Intellectual work is best succeeded by physical activity, because they strengthen and stimulate each other. There is no higher wisdom in education than to vitalise book-learning and intellectual exercises by complementary activities of the hand and the eye in contact with the pure air and soil of the earth.

And, as the teacher is the first arbiter of the educational prospects of the young, it behoves him to think that he will be educating them only as he helps them to grow freely and fully.

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RELICS OF A PAST CIVILIZATION.

ANCIENT CEREMONIES OF THE CEYLONESE.

BY ANTIQUARIAN.

WAVES of Tamil, Portuguese, Dutch and English invasions have washed over Ceylon's isle. Christianity, thanks to the indomitable energy of missionaries, has penetrated the hinterland and education has reached heights unheard of before, but still the relics of past times in the guise of ancient ceremonies remain. They are reminders to the world of the Lanka that was. They speak of its ancient religious Hinduism and Buddhism and of the art and architecture of a bygone age. Most of these ceremonies have suffered change by reason of the intermingling of races and today history is confronted with the serious question of determining whether they are of Dravidian or origin.

Ancient ceremonies are many and varied. Of these child ceremonies are strange, and of absorbing interest. They clearly show the Ceylonese parents' anxiety for the future well-being of their children. Of the various deities invoked at these ceremonies, the Swami Palaniandy and the goddess Saraswathi are the most popular. In this article, the writer will deal only with those ceremonies connected with children and describe them in the order in which they usually take place.

Even on the very day of a child's birth, a very strange and interesting ceremony is performed. It is left to the father of the child to pour the first drop of milk into the mouth of his new born son or daughter. But, before the milk is given, it is stirred for a considerable length of time with a gold or silver coin according to the position in life of the child's parents. That some of the metal may dissolve in the milk and thereby bring

riches to the child is the main object for the performance of this ceremony.

The naming ceremony comes next in the life of a child and it is his or her first appearance in public. The seventh or the fifteenth day after the birth of the child is taken for its performance. Great is the excitement and much is the money spent to celebrate the occasion in a manner befitting the position of the child's parents. The ceremony consists in the child being carried across the threshold of the room of his or her birth at an auspicious moment by the maternal or paternal grandmother. It is also customary for the grandmother to announce the name of the child after a short speech. Many are the presents bestowed on the child by the visitors, who are in turn served with an abundance of refreshment.

The next two ceremonies of interest are those of boring the ear and cutting the first lock of hair. The Tamils take these two ceremonies far more seriously than do the Sinhalese. For the performance of the latter ceremony, the wealthier Tamils take their children to the great temple of Palani in Trichinopoly, where the hair is cut and offered to Palaniandy and that Swami's aid is invoked for the future well-being of the child. The poorer classes choose Adam's Peak as the site for the ceremony.

Both the Tamils and the Sinhalese indulge in the 'weaning' ceremony. This strange ceremony takes place when the baby begins to take an interest in the edibility of objects. During this period the parents are very careful not to permit the child to eat anything except its natural nourishment, before the ceremony

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RELICS OF A PAST CIVILIZATION.

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has been performed. On this occasion too, elaborate preparations are made and the visitors who are served lavishly, bestow presents on the child. This ceremony is performed in various ways. In some parts of Ceylon it consists in placing the child at an auspicious moment within a circle composed of various kinds of sweetmeats, and allowing the child to eat anything he or she desires. In other parts, however, specially prepared rice is fed to the infant by the paternal grandfather.

The last ceremony that takes place during the childhood days of a boy or girl is that of learning the first letters. The parents of the child take great care to visit the astrologer or the priest and ascertain from him the opportune moment for the performance of the ceremony. The pundit of the village is called in, and he sitting the young hopeful

on his knees teaches him the first letters of the alphabet. Saraswathi, the goddess of learning, is invoked to shower her blessings on her young disciple.

Such are a few of the fast dying out ceremonies of ancient Ceylon. The advent of Western civilization has been the main cause of the destruction of these weird customs, the bulwarks of the East. In this respect one cannot but admire the wonderful pertinacity of the villager, to whom alone it has been left to prove the truth of Kipling's well-known lines,

"East is East and West is West,
And ne'r the twain shall meet."

In recent years, however, patriotic feeling has been roused to a considerable extent and great efforts are being made to rekindle the smouldering ashes of ancient custom.

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TO DEAR AND SWEETEST FRIEND.

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

1

Dear and gentle friend
Eyes mine for you pine
All songs at thy shrine
Offer I to mend :
Lewdly love at sight
Silent I lament,
Boyish Paradise bright
I view with content,
Loved thy home and name
Where I left my claim.
Cherishing thee I wend
Dear and fairer friend !

2

When on western mound
Golden gleams went down
On our Khandwa town
Very hours I count.
Days of sunny air
By the Abna's stream,
Loving beauty rare
Lost in joy and dream,
Tossing waves in glee
Still are calling me,
Soul ours tries to tend
Dear and tender friend !

3

Sporting many days
Sweetly, swiftly, went
And forlorn head bent
Down I walk the way.
Built we home of stones
On Narbada's bank
Place for resting bones
Our momento sank.
Sailing sink we so
Sleeping shall we go.
Crying we descend
Dear and sweeter friend !

4

If again we come
Rhyming on this earth
We shall take our birth
Both in one fine home.
Of my grief-worn heart
Deep wound who can heal ?
Turn I oft to art
Chanting what I feel.
Love-lorn heroes' dust
Trace I that with trust.
I knew, I knew, in past
Happened that at last,

5

Planting trees I go
Serving simple shade.
Love cease not and fade
Kindly fountain flow
Boring wells by way
Thirsty shall I hold.
Singing humble lay
Ringing thoughts of old,
Shake me storms of fate
Dropping tears I wait.
Latent Lord I tend
Stand by me my friend,

6

Dear and pretty friend
So we both are one—
Now my song is done
Blessings sweet I send
' All thou art to me
And to you am I.'
Eye to eye we see
Soaring vision high
Broken dreams of late
World with eyes tear-wet
Walk alone I trend
Dear and sweetest friend !

CO-EDUCATION.

By Mr. P. V. DORAISWAMI IYER, B.A., L.T.,
Thiruvilwamala.

THE PROBLEM OF LITERACY.

ALL are agreed that education of the right type is essential for national efficiency and progress. The spread of literacy among the masses has been the declared policy of the Indian Governments for many years. Owing to various causes, however, the problem of providing suitable education for our boys and girls is not free from difficulties and prominent educationists are groping in the dark to solve it. The figures of literacy make dismal reading. Only 18.5% of the men and 2.9% of the women are literate. The figures receive more poignant interest when we realise that the test of literacy applied by the Census is of a very rudimentary kind indeed, being mere capacity to write a letter or read one written by others. "Increasing interest, but inadequate progress," says a recent report, "characterises the education of our girls." It is extremely sad to reflect that a large proportion of our girls are sunk in illiteracy and superstition.

WOMEN AND EDUCATION.

It is doubtful if there has been as yet an adequate realisation of the right principles underlying the education of our children, particularly of girls. Women benefit as much as men and it is a narrow view indeed, which seeks to fit women only for the needs of motherhood and domestic life, though it is not argued on parallel lines that man's education should be so ordered as to make him primarily a good father and husband. Women were not meant by nature to take part in the struggles of life and to compete

with men in the domain peculiarly their own. Their education should be such as to enable them, among other things, to help men in their struggles, to comfort them in their troubles and to create a happy home. But men and women have to advance together not only in the direction of family life, but in all directions in which human endeavour has to be made for the further progress of the race. While, therefore, it is not commendable to look upon education in the case of women as a means of livelihood, such of them as are inclined to enter any learned profession should be enabled to carry out their intentions. Thus we come to a question which has a direct bearing on the educational problem of illiteracy among women.

A certain controversy is going on as to whether the instruction of girls should proceed on the very same lines as that of boys or whether there should be one system for boys and another for girls. There are those who favour an identical course for both, while there are others who would keep the two systems totally distinct from each other. There are still others who while avoiding the extremes would chalk out a *via media* for women's education. They hold, and rightly, that in the choice of a curriculum, the peculiar needs and requirements of women and their mental constitution should not be lost sight of. They bear in mind that the time our girls can devote to studies is necessarily very limited and therefore the course of instruction for them should be such as to admit that the necessary amount of knowledge is imparted to them within that period,

CO-EDUCATION IN THE PRIMARY STAGE.

The education of women as of men falls under three heads, primary, secondary and collegiate. The attainment of literacy has been admitted on all hands as the aim of primary education. Although the power to read and write is not education, it is the most potent tool of education in that it opens the door to all kinds of knowledge and to a fuller and higher life and a greater fruitfulness of manual labour; that the enlightenment of the masses by the spread of literacy is a moral obligation and is accepted as such by all governments, "Primary education is ineffective unless it at least produces literacy." (Simon Commission Report). Besides the acquisition of literacy, schools for girls should provide courses of instruction most suited for the special needs of girls.

But in planning any scheme of mass education the practical question that has to be considered is how to provide an adequate number of school places. It is equally desirable to have a system of schools in which large and economically well-filled schools will as far as possible meet the requirements of the majority. In this connection—in our endeavour to make every boy and girl literate it has to be considered whether the school provision for girls should be kept separate from the school provision for boys. The curriculum for boys and girls being almost the same except for the additional provision of music, needle-work, etc., for girls, it is tantamount to waste to have a duplication of machinery. That schools should exist side by side with excess accommodation and with no particular justification except sex difference would certainly lead to overlapping and waste which no government can afford. In the absence of a differentiated course of studies,

the objection to co-education in the primary stage is understandable.

WHAT IS CO-EDUCATION.

"The education of scholars of both sexes under one roof," says one of its staunchest exponents, "is the only way for creating real comradeship in all affairs of life." Beadles, the most important co-educational centre in England, was founded in this belief. The school is the model for other co-educational institutions. It has been widely copied. They all adopt the principle of co-education through the whole range from the nursery to the University. This is the natural outcome of a view of education as a training for the whole life by means of the fullest range of experiences and not therefore to be limited to one sex any more than to one nationality or creed. Nobody wants to make boys and girls alike. At the same time we should always remember how much alike they are and how largely their wants are similar. Whether in work or in play the greater part of the provision to be made is the same, more so, in these days when after school, both sexes share more and more the same interests and follow the same careers.

GAINS OF CO-EDUCATION.

It is not merely in the common instruction of the class-room but still more in the common interests and problems and the whole inter-course of the school life that the chief gains of co-education are to be found. On the one side there is the humanising influence that the presence of girls exert upon boys, not only in language and manners but also in the ideas of government and methods of exerting authority and in their general outlook on the problems of life and the ideals with which they pursue them. The school is a large family of brothers and sisters. It is only

when boys and girls grow up together that they develop their whole nature, differences and resemblances most normally and healthily. "From such possibilities of friendship comes the mutual knowledge without which there can be no real sympathy or respect between the sexes—the only firm basis of lasting comradeship. This knowledge gained through school years is surely the best safeguard against the hasty mistakes of ignorance. This comradeship has something of great value to give the community, a feeling of interdependence, of co-operation in something more than personal aims, of a relationship with an outlook no longer negative determined by convention, but positive based on mutual helpfulness. This new spirit in education will help to build a new world out of the ruins of the old."

SOME OBJECTIONS.

The gains of co-education may appear a bit exaggerated. But the experience of western countries and such of our States as have adopted it is entirely in its favour. In our own country, however, co-education is being stoutly opposed in certain quarters. Here is one such adverse criticism. "Some of us may be led owing to a comparison with European schools where boys are admitted with girls up to the age of ten or twelve to make light of the matter. But the Indian girl who attains the age of maturity in this hot climate much earlier and who hears so much at home and in the streets about marriage is not quite like her European sister of the same age. To herd these precocious Indian girls with all sorts of boys in crowded class-rooms and that under men teachers is a pernicious measure that is sure to be a source of moral danger. The indiscriminate conversion of boys' and girls' schools into mixed schools may result in the formation of schools with only a small minority of girls—a set-back in the development of girls' education."

THE BIOLOGICAL ASPECT.

Biologically there is some difference between boys and girls. Dr. J. G. Adami, who was consulted by the Committee on the English Board of Education some years ago, on the differentiation of the curriculum for boys and girls respectively in secondary schools, divided the physical structure of boys and girls under four heads—rate of growth, date of adolescence, anatomical age and the composition of blood after puberty. He also established the inter-relationship of the internal secretions and the essential and secondary organs of sex.

Other scientists have established the lower proportion of red corpuscles in women than in men. With the dawning of puberty, girls feel the instability of the calcium metabolism, while boys do not. The greater nervous strain in girls is attributed to the lesser percentage of calcium. That again is the reason why women in general are generally less capable than men and are subject to nervous breakdown. Girls just before and soon after puberty are generally unable to bear any strain of an important nature. The encumbrances put upon girls by their functional organs during certain periodical intervals due to menstruation and other allied causes tend to curb their activities. These periodical disturbances cause a decrease in their intellectual output and occur often unhappily at times of examination.

These differences have a profound bearing on the differentiation of the curriculum for boys and girls in secondary schools; but it is very doubtful if the argument can be advanced against co-education in the primary classes even in a hot country like India where in any case girls do not attain puberty before twelve and where the school age for primary classes is between six and eleven.

THE PSYCHOLOGICAL ASPECT.

The psychological aspect of the effect that each sex has upon the other in their adolescent years has also to be considered. Does co-education stimulate sexual development to an unnecessary and unwholesome extent so as to become a moral danger? Experience shows that it is not usually so. On the contrary the development is made steadier. No harm will come if the rigidity of the social order is loosened somewhat, only we must be careful not to loosen it too much. "The relationship of the two sexes should be identical and co-extensive in certain matters, complementary in certain matters and entirely different in others; yet all on the basis of full and complete equality." Does co-education make boys girlish and girls boyish? The fear is unfounded, provided, of course, that in such things as numbers, age and balance of sexes, there is no excessive influence on the one side or the other.

The practical consideration is how much they are alike and how much they can do together. Co-education does not mean that boys and girls should do the same thing or must be treated in all things alike. In sports, for instance, they must be mostly apart and in the later school stages specialisation should be made. But there is also a great deal that can be shared, more so in the pre-adolescent stage.

SAFEGUARDS.

The advocates of co-education have not been blind to the question of safeguards. Mixed schools do presuppose mixed staffs. One lesson of the new psychology is that children need to be understood and encouraged so that they may cast off their soul-clogging fears. This stimulating task is one for which women are particularly endowed. The women on the staff give their pupils confidence and hope while some most excellent men paralyse their pupils by their

Olympian attitude or absence of gentleness. "To the little chaps away from their homes the readily extended sympathy of the mistresses is a much-needed mothering." Their influence, even in boys' schools, has been to civilise, encourage and inspire. "Women have that instinctive human sympathy which understands without asking, that keen sense of humour which is not shocked by the crude and the absurd, that indescribable charm of polished manners which can make even the disagreeable acceptable, that wonderful youthfulness and clean-heartedness which is the mark of all those who have a genius for teaching." This employment of women members on the staff is considered an adequate safeguard by the Commission on Christian Higher Education.

SOME RECENT FINDINGS.

The Hartog Committee have, after an elaborate survey, recommended the introduction of co-education with adequate safeguards. In Madras the Government has declared itself in favour of co-education. The Director of Public Instruction, Madras, has unequivocally declared that "the segregation of sexes is educationally undesirable." The Champion Report on Elementary Education says that "on educational and social grounds there is a need to bring children of all communities and both sexes into a common school and teach them together in the same class." The percentage of girls in boys' schools is increasing in Madras—more than 50% are reading in boys' schools—and the opposition is not very pronounced.

In Travancore (*vide* Statham Survey Report, '33) it has been clearly demonstrated by public evidence and by actual practice that there is practically no objection to co-education in the primary stage. Co-education in the primary stage is far commoner than separate education. And Travancore has long been considered, next to Cochin, the most

forward area in India so far as the education of women is concerned. 65% of the girls under instruction are attending institutions for boys.

In Cochin (*vide* Cochin Education Survey Report, '33) no objection has been taken by any one against co-education in primary schools. Says the Director of Public Instruction in his report: "Where parents evince no objection to co-education it is wrong to duplicate schools, for, there can be no doubt that co-education in most cases is more economical than education on a separate basis." No wonder, 67% of girls of school going age are under effective instruction in Cochin.

CO-EDUCATION IN THE HIGHER STAGES.

When we come to higher education, the problem appears to be more complicated. Every one admits that the present system is scholastic and academical, that it tends to make man of woman, that it serves only boyish needs, that we are going on an absurdly wrong track and that the sooner a more rational system is devised the better. All are equally agreed that a differentiation of the course is necessary to meet the physiological and psychological needs of girls. Nor does any one challenge the right of any woman to educational and professional opportunities.

All these granted, we have to address ourselves to the question whether co-education is desirable in the higher stages. Representative and enlightened women have welcomed co-education. But there are those who believe in co-education in earlier and later stages but ask whether it is fair to introduce an extra complication into the life of a boy or girl at the age of adolescence. This view found strong expression in the recent All-India Women's Conference held at Karachi. They fail to understand that the incidence of sex

problems cannot be postponed. It can at best be ignored, which is sure to lead to suppressions and complexes. The injurious effects of these complexes become apparent only in later life. Co-educationists therefore believe that it is a better plan to co-operate with Nature instead of trying to thwart or side-track her. They believe that co-education instead of bringing a disturbing factor into the girls' life really brings a stabilising one.

Says the Director of Public Instruction, Cochin: "Another objection that is sometimes raised is that co-education during adolescence prevents the development of some of the finer feminine qualities in girls and of virile characteristics in boys. The cumulative experience of many years' co-education in Cochin and the testimony of other countries go to disapprove such a contention."

Miss Mirian D. Park, forty years Headmistress of Roman Catholic Schools, Ardwick, Manchester, is equally emphatic. "I have found teaching becomes much easier in classes of mixed schools. There is less misbehaviour, as it hurts the pride of either a boy or girl to be punished in front of the opposite sex. They are all tremendously sensitive in that way."

Sometime ago the Punjab University Union declared itself in favour of co-education. It reported that "not only would it terminate the inferiority-complex from which the Punjab student suffers in the presence of ladies, but it would also get rid of the various represses and complexes which have so bad a psychological effect."

The Bengal University, when approached on the subject of allowing co-education in secondary schools discussed the question and in view of the numerous objections suggested the managements to open special classes in the mornings—a device which would instantly lead to duplication and waste. This was considered an obviously impossible task and another suggestion was made that if manag-

ing committees decided in favour of co-education, and the public opinion supported that action, the arrangement was to be permitted provided certain safeguards were observed. For even this there was stout opposition and the University decided that girls could appear for University examinations after private study and attendance in schools was not to be insisted upon. It is very doubtful, however, if private study can give all that efficient tuition which only well equipped schools can. The easiest solution that suggests itself is to allow co-education except in cases where the people's desire for separate schools is genuinely felt and definitely expressed and where there are enough girls seeking high school education.

CONCLUSION.

There is a growing demand and an economic necessity for secondary education among girls. At present, the education that is given to boys and girls in secondary schools is almost identical. There are schools which try with other studies to give a special course to girls. But the movement is very young. Such subjects as needle-work, cookery, music,

domestic science, etc., find a place in the curriculum. But it is believed that they do not possess sufficient dignity or cultural value to form courses of studies leading to University degrees and hence are only of subsidiary interest.

Boys and girls have to live the life of men and women together. They can only be trained in each other's company and in surroundings which are common to both. The school is more than a place of intellectual interest, it is the training ground for citizenship. It is a preparation for life. To train girls apart from boys and boys apart from girls is, as one writer has expressed, "like 'simplifying,' a problem in differential calculus by making the supposition that the variables should remain constant."

Thus on educational grounds, on the remarkable success of the work turned out by co-educational institutions, and on convenience, including financial convenience, co-education is desirable in the best interests of Indian education.

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UPTON SINCLAIR.

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

(Continued from page 279)

XI.

IN 1928 was published *Boston*, a full length, contemporary historical novel. This is one of the biggest books from the virile and indefatigable pen of Sinclair. *Boston* is at once a thrilling fiction, a sociological review and a capital work which eternalizes in literature the memory of two revolutionists who gave up their mortal coils as valiant victims to their indomitable faith. Sinclair's boundless hatred of the exploiters and parasites of the capitalist order is with daring and dash—ing force expressed in this volume of over eight hundred pages. The book is an authoritative and valuable narration about the life, work and death on the electric chair of two stalwart victims of the capitalist regime—Sacco and Vanzetti. The seven years of continued and continuous torture suffered heroically by these two innocent souls, only because they were “red” is related most passionately, truly and heart-breakingly in this breath-taking work. The great feelings which animated mankind in those days of feverish excitement are most faithfully and vigourously presented in *Boston*. The extreme horror of the bewildered liberals of all shades of thought on becoming aware that beautiful, persuasive and endearing language and rhetoric would not move the thick-skinned serfs of capitalism, the limitless and burning wrath, vengeance and hatred of the proletariat of the world, the mighty demonstrations proving their readiness for struggle, notwithstanding all sacrifices, the

deep psychological experience of individuals—all these are hit off wonderfully well in this sensational volume of living fiction.

The book, it must be said, is overloaded with facts gathered after almost superhuman labour. Nevertheless *Boston* gives a vivid picture of the great comedy and panoplied fetish of “law” as practised and administered in civilised America. It is true that the book provides reading, heavy and not quite easy; yet it is a powerful work, a veritable gospel of the working classes, a dynamic thunderbolt into the camps of the capitalists. The great fear roused in the hearts of the bourgeoisie by the so-called “red-danger” which, in their minds, was inevitably bound with the word “communist” drove them to deeds of inhuman cruelty and to the extermination of the latter for no fault of theirs. *Boston* is the only one book which reflects this movement and here lies its value. The book, in a touching manner, reminds humanity of how people struggled and died for the sake of revolution and therefore *Boston* is of inestimable value, inspiration and use to the working class. The plot centres round the execution of a couple of revolutionists, Sacco and Vanzetti—one a good shoe-maker and another a poor fish-peddler—a fact against which the entire world expressed grave resent. The two anarchists, after seven years of prison life, met death calmly and cheerfully. *Boston* shows that the execution is not sanctioned by any known code of laws, even those of the bourgeoisie but is a mere, deliberate, wanton murder

committed under the inhuman and powerful influences of the capitalists brought to bear on the Government. The book no doubt suffers from its length, its overloading of facts and heavy style. He who is not prepared to weep at the terror and beauty of life need not read *Boston*.

Sir Arthur Conan Doyle, in his book "Our African Winter" wrote from Nairobi: "I have been agreeably occupied in reading Upton Sinclair's *Boston*. I look upon Upton Sinclair as one of the greatest novelists in the world, the Zola of America, and his power of detail and marshalling of facts leave me amazed. I think he has become almost monomaniacal in his reaction against our settled law and order, but his high, unselfish soul shines through it all." *Boston* was most enthusiastically received in Russia and Germany. The "Berliner Tageblatt," a leading periodical in Germany, says: "How quickly one reads these 800 pages. Does one really read them? No, one lives through them. One forgets the world around him. What compels us here? It is the uncomfortable nearness of real life. It is the weight of historical truth. Sinclair not merely looks over the social life of America, he looks through it. Every page of his *Boston* is rich in educational value. He has written a book marvellously full of documentary and human values. He has shared with the world an arousing truth. Men will thank him for it." Robert Morss Lovett, Professor of English at the University of Chicago, and one of the Editors of the "New Republic" in his recently published book called "Preface to Fiction" has made a critical study of six of the world's greatest novels, each as a type of national fiction. The works are Tolstoy's "Anna Karenina," Flaubert's "Madame Bovary,"

Butler's "The Way of All Flesh," Hamsun's "Growth of the Soil," Mann's "Buddenbrooks," and Sinclair's "Boston." *Boston* appeared in translations and foreign editions in England, Germany, France, Holland, Denmark, Spain, Poland, Czecho-Slovakia, Russia, India, China and Japan, to mention but a few of the countries where *Boston* met with roaring sales.

Oil Play, a dramatization of the novel *Oil* was published in 1929. The play was a signal success. *Mountain City* was published the next year. It is a full length novel giving an inside picture of high finance and society in the oil-fields of America. A novel of the Rocky Mountains and Wall Street, *Mountain City* no doubt is, it is full of sustained interest. The social life on the edge of the Rocky Mountains, a rich region abounding in coal, gold and oil is vividly described in this "corking novel, always interesting and convincing" and marked out by "superb craftsmanship" as Fulton Cursler chose to describe it briefly. The hero born in a hut in the candle country dreamed of ease and power. The flame of greatness burned in his soul. He rose in the world, elbowed his way into a rich man's home, married a child of privilege and made fifty millions before he was thirty. Side by side is a story of a girl who, when she was fourteen, thought it would be nice to have "a live doll" to play with. It is an enthralling and exciting story of success in America. *Mountain City*—the immediate outcome of a visit Sinclair paid to Denver in 1929—has as its hero Jed Rusher who was born in a hovel in the cattle country, and later moved to the sugar-beet fields. Jed is a powerful portrait. Company officers who accumulate company "surpluses," and use them to manipulate company securities in

Wall Street will find in *Mountain City* a true picture of their world. When one has read *Mountain City* one will see what it means to the American people to have the natural sources of wealth thrown into the arena to be scrambled for by the greediest.

Mental Radio, a competent and comprehensive study of telepathy based on the experiments of Mrs. Sinclair, was published in 1930. The book is full of gripping interest and written after genuine experience compels respectful recognition as being authentic and authoritative. The book throws much light on many dark and undiscovered regions in the extensive sphere of telepathy and hence is of arresting interest and stimulating instruction. Early in girlhood, Sinclair's wife discovered that she "got" what other people were thinking. In maturity she studied and cultivated this gift. In *Mental Radio* Sinclair presents the results of some hundreds of experiments, mostly on telepathic reproduction of drawings made by himself and others. More important yet Mary Craig Sinclair tells how one can acquire this strange art. In her opinion, telepathy or "mind reading" is not an accident, but an obscure faculty which can be cultivated; she describes the technique in good detail. *Mental Radio* is not a work of mysticism or superstition, but a perfectly and convincingly serious report of an enormous lot of hard work which Mrs. and Mr. Sinclair did in order to satisfy themselves as to the reality of the surprising gift. Professor William McDougall, one of the leading psychologists of the world, leads *Mental Radio* with an Introduction in which he states: "The experiments were so remarkably successful as to rank among the very best hitherto reported." The book was published in England and widely discussed in circles interested in psychic research. The

London *Times* gave it a couple of columns and called it "a sensible, and in its broader conclusions, a convincing book." Here is what Prof. Albert Einstein has written, as an Introduction to the German edition of *Mental Radio*: "I have read the book of Upton Sinclair with great interest, and I am convinced that it deserves the most earnest attention, not only of the laity, but also of the specialists in psychology. The results of the telepathy experiments which are carefully and plainly described in this book stand surely far beyond what an investigator of nature considers to be thinkable; but, on the other hand, it is not to be thought of that so conscientious an observer and writer as Upton Sinclair should attempt a deliberate deception of the reading world. His good faith and trustworthiness cannot be doubted, and if it should be that the facts set forth with great clearness do not rest upon telepathy, but upon some unknown hypnotic influence from person to person, that also would be of high psychological interest. In no case should the psychologically interested pass over this book without heed."

The next work published in 1931, was *Roman Holiday*. Throughout Sinclair's career as an author he has been intrigued by resemblances between his own America and the Roman republic at a certain stage of its development. In one of his circular letters, Sinclair says: "It is one of the most curious parallels in history. Luke Faber, hero of my story, swings back and forth between the two civilisations, and cannot be sure which is real and which is dream. Strikes and labor revolts, "red" conspiracies and deportations, farm problems, speculations and hard times, feminism, divorce and prohibition—is it Rome, or is it America? A love-story and a cutting

satire are woven into the pattern of this new-old adventure." *Roman Holiday*, which is a scholarly criticism of the American scheme of things told in the most delightful manner, reveals the supreme story-telling skill of Sinclair. In this work the author is more than ever the master novelist and propaganda peeps out seldom. World famous writers and critics hailed this book as lively, original, ingenious, interesting and immense fiction. For rare story-telling and stinging satire, the book is most impressive. W. E. Woodward expressed his great appreciation of *Roman Holiday* thus: "I am charmed with Roman Holiday." The fine and delicate satire reminds me of the best work of Anatole France. Though it is a scholarly book, there is a quality of pleasant ease about it, and I admire greatly the dramatic suspense in which you carry on the thread of the story. It is a novel that will live, and add to your already splendid reputation."

The Wet Parade, a bulky volume which deals with liquor drinking and rum traffic in America for a period of over two scores of years, was published in 1931. Prohibition is a subject in which Sinclair has been interested all through his life. The heroine of the novel is the daughter of a sugar-planter in the "Teche country" of Louisiana. The hero's father is the proprietor of a "family hotel" in New York. Both fathers are "drinking men" of the old-fashioned school of geniality. The story for the most part centres round New York. There are many interesting and sensational scenes such as of the corner-saloon and the "brass rail," the struggle for prohibition, and the later developments of the "bootlegger" and the "speakeasy." The brother of the heroine turns out to be a popular Broadway playwright and through

him we come across the "intellectual" drinking set. From the depths and dives of the Bowery the story proceeds to a millionaire home on Long Island, celebrated in legend as "the house on a hill that is built on a still." Later events cause the American Press wits to qualify: "But burglars came and he didn't see 'um and now it's a mausoleum." Bankers who back the "rum-ring" and allow their private harbours to be used by the "runners" are sure to recognise themselves and their accomplices in this story. Also fashionable poets who use their intellect and intrigues as material for dramas which are advertised by police censorship. Roger Chilcote, the playwright and brother of the heroine, ascends the "golden jail" and makes use of his sister as the means of winning fame and fortune. There are many thrills provided by "hijackers," and the hero takes up the job of an Agent in the Prohibition Service, waging war upon the "alky racket."

This strong and daring novel characterised by clear-cut originality and brilliant narrative power compels unbounded respect and ranks with his excellent novel *Oil*. *The Wet Parade* abounds in vigour, energy and colour. The style of the book is brilliant, vivid and arresting and the characters of the novel live and move before our eyes. This magnificent, highly interesting and thrilling novel indicting farcial yet tragic enforcement of the Eighteenth Amendment as nothing else yet has done, was well received alike by the intelligentsia and press of the world. H. L. Mencken said: "Such stuff moves me, and I like a lot of it." This hammering, sneering and indignant novel opens the eyes of the great mass to the utter falsity of their insidious propaganda and portrays with reality and vividness the destructive anti-social effects of liquor in a complex

civilisation. The point of view of one who hates drink with all his soul, is powerfully expressed in *The Wet Parade*, a magnificent literary achievement full of thrill and humour. "Everyman" of London hit off thus: "..... This is a rich and full book, dramatic, crowded with sharply drawn characters, satirical and realistic by turns, and inspired by a fine and sincere spirit." Robert Herrick, in the "New Republic" has thus paid a fitting tribute to Sinclair's *Wet Parade*: "Mr. Sinclair has neglected no angle, no aspect, no detail of this grotesque squabble: political, religious, social; bootlegger, boozier, politician, officer; alcoholic art, literature, theatre, press."

The Wet Parade is a classic among all literature dealing with temperance. The book has been widely recognised as the greatest novel on Prohibition. Every page of it depicts clearly, correctly and convincingly, with biting sarcasm and penetrating

humour, deep emotion and fiery propaganda, scenes of immense interest, unlimited thrill and deep instruction, which burn in the memory of the reader and leave him stupefied and thoroughly moved. No doubt *The Wet Parade* embodies within its covers, the most popular and the most human writing of Sinclair. Apart from the lesson the book drives home into the minds of the reader, the author's human delineation is memorable. The success of this novel has been so enormous that it had to be made into a talking picture. *The Wet Parade* was made into a talking picture by Metro-Goldwyn-Mayer. Col. Woodcock, Head of the Federal Prohibition Service on seeing the picture called it "a monumental work, which does for prohibition what 'Uncle Tom's Cabin' did for slavery." *The Wet Parade* is a monumental work which preserves the enduring fame of its author. This novel holds the reader spell-bound and absorbed from the first to the last of its four hundred and odd pages and is a work of genius.

 *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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— ORAL AND WRITTEN —

BY

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1st Edition, July 1911.

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LORD ROSEBERY.

BY MR. M. S. RAMASWAMI, *Trivandrum*.

LORD Rosebery is among the most prominent of recent statesmen who have won laurels in the field of literature. He is a striking example of the fine combination of the scholar and the orator, the biographer, the essayist and the man of letters, and an ideal to inspire enthusiasm among the educated youths of any country and at any time. His premature death in 1902 removed one of the most distinguished of the race of literary statesmen whose gradual passing away from the public life of England, he himself has been lamenting in his address on "Statesmen and Bookmen" in the second volume of his *Miscellanies*. The wielder of a direct, simple, beautiful and effective prose style, with the added charm of literary grace and polish, his works have always met with the ready appreciation of discerning students of English literature.

Rosebery's two volumes of *Miscellanies* by revealing themselves as they do the highly cultivated mind of the author in the expression of every opinion and thought and his own personal reminiscences of many of the characters dealt with, prove a most delectable dish to the intellectual epicure of all countries and of all climes. The section entitled 'Appreciation' contains noble tributes to an illustrious galaxy of eminent persons well known in the world of thought or politics—Burns, Dr. Johnson, Thackeray, Cromwell, Frederick the Great, Burke, Peel, Gladstone, Salisbury and Randolph Churchill, the last being one of the longest and the most interesting sketches in the book dealing with a character some of whose traits have expressed

themselves in the personality of his illustrious son, well-known in the world of English politics to-day. Itself, his first important work and the *magnum opus* of his life, the life of Pitt is already a classic with students of history as well as of biography. His next best work is his 'Napoleon: The Last Phase.' Though many may say that it is an ingenious but paradoxical attempt to justify Napoleon's conduct in exile at St. Helena, really it is not so and it does not deal with speculation, but it aims to penetrate the deliberate darkness which surrounds the last act of the Napoleonic drama. And, verily, as a piece of literature, it exhibits at their best the most characteristic virtues of the author, with less than usual of his defects. On the whole, it is a sympathetic picture and Napoleon in Rosebery has a human biographer with human tenderness. "Chatham: His Early Life and Connections" is a less satisfactory piece of work. It is excellent, regarded as a narrative of things in general. It only begins to be dull when it treats about its hero.

No sentence of Rosebery can more appropriately and in full, be applied to his mode of speaking than the one he says when he speaks of Lord Salisbury: "His sentences were always polished, his speeches were always literary gems, and although towards the end he was no longer equal to himself, those who have heard him in his prime will feel that there was nothing that appealed more to their intellect and to their admiration than that deep, rich voice rolling out brilliant sentence after brilliant sentence as if the fountains of eloquence could never run dry

within him." When he speaks he never chuckles nor sniggers but confines himself to delicate banter and the drily humorous phrase. For the rest we find the same sort of instinctive tact that distinguishes the born hostess; we seem in a world in which amenity is the highest good, in which everybody knows, but nobody mentions, disadvantageous things about everybody else, in which condemnation is conveyed only by compliment, and compliment itself is often the vehicle of irony. If the golden phrase arrives without effort, he uses it not only with aptness but enjoyingly, if it does not come, he is content with well-worn copper or nickel. He even remarks that 'comment is superfluous' (Raymond). As that great scholar and critic, Frederic Harrison somewhere remarked, Rosebery is England's greatest master of incisive speech.

It was in the year 1871 that Lord Rosebery delivered his maiden speech in the House of Lords, and in 1880, in his Rectorial Address to the students of the Aberdeen University, he boldly challenged the doctrine, that dullness—with or without accuracy—is the essential merit of any work which sets out to present a picture of the past; and manfully declared his preference for "the bold colouring of character and the grand march of events." In the summer of 1891, Lord Rosebery acted as a pall-bearer at Mr. Gladstone's funeral in Westminster Abbey and it fell to him to pronounce in the House of Lords a stately panegyric on his dead chief, that "pure, splendid, dauntless figure" to which generations still to come, through many long years, would "look for encouragement in labour, for fortitude in adversity, for the example of a sublime Christianity with constant hope and constant encouragement." At the unveiling of the statue of Gladstone at

Glasgow in 1902, he spoke of the infinite variousness of the genius of that Grand Old Man. He could have been, had politics not claimed him, "a great churchman, a great professor, a great historian, a great bookman, he would have grappled with whole libraries and wrestled with academies." In his little monograph on Randolph Churchill, he speaks of his master like this: "His was a figure of supreme moral dignity; to his followers he was little less than sublime; to his opponents he was an object of respect; to the people at large, to the silent judgment of those who deal little in party politics, he was a national asset." Thus, this worship of Mr. Gladstone sat gracefully on Lord Rosebery both in his glowing youth and in his marred prime.

We feel ourselves actually at Trafalgar when Nelson fell amid "the rush and hubbub of the half-naked sailors and powder monkeys, ignorant as yet of the calamity; some perhaps, more vigilant, glancing with consternation at the frail body, from which the life blood flows fast, but all of them black and glowing with the sweat and passion of conflict; all round the groans of the wounded, the careless corpses of the dead, the scuppers running with blood; and outside the dull thunder of the cannon, the piercing rattle of the musketry, the curses and the cheers, all the reek and tumult and raging mystery of the battle; it is in this fitting and stormy scene that the great soul leaves its wasted fame." Again, we feel ourselves part of the mourning crowd at Burns's funeral, when we read the following passage: "We hear those dropping volleys and that muffled drum; we bow our heads as the coffin passes, and acknowledge with tears the inevitable doom. Pass, heavy hearse, with thy weary freight

of shattered hopes and exhausted frame; pass, with thy simple pomp of fatherless bairns and sad moralising friends; pass, with the sting of death to the victory of the grave; pass, with the perishable and leave us the eternal."

The peroration of his address on Burke that "great master of eloquence and political genius," to quote his own words, is just and charming and reveals the author's veneration for that mighty personality. "He will be remembered as long as there are readers to read, when those orators on whose lips Parliaments and people hung enthralled are forgotten with the tongues that spoke and the ears that listened to them. Day by day the powerful ministers whom he could not persuade, the great nobles whom he had to inspire and to prompt, the sublime statesmen who, forsooth, could not admit him to their cabinets, wax dimmer and dimmer, and he looms larger and stronger; for their fame rests on bills and speeches—ephemeral bills and ephemeral speeches—but his is built on a broader and stronger foundation, built on a high political wisdom; like some noble old castle or abbey which while it stands is a monument and beacon to man, but which even in its decay furnishes a landmark, remarkable to posterity." Wherein can we see his art of vivid summary, that makes him a prince in that little world of essays, save in the following brilliant passage, wherein he sums up beautifully the whole career of Robert Burns, as if in a nutshell? "The brilliant poet, the delight of all society from the highest to the lowest, sits brooding in silence over the drama of his spent life; the early innocent home, the plough and the savour of fresh-turned earth, the silent communion with Nature and his own heart, the brief hour

of splendour, the dark hour of neglect, the mad struggle for forgetfulness, the bitterness of vanished homage, the gnawing doubt of fame, the distressful future of his wife and children—an endless witch dance of thought without clue or remedy, all perplexing, all soon to end while he is yet young, as men reckon youth; though none knew so well as he that his youth is gone, his race is run, his message is delivered." Wherein can we have the real portraiture, the vital things, physical and spiritual, seized with certainty and stabbed, so to speak, to the paper, like butterflies on pins, but when Rosebery paints clearly the picture of Randolph Churchill in measured but noble words to his reader's mind? "His (Randolph Churchill's) demeanour, his unexpectedness, his fits of caressing humility, his impulsiveness, his tinge of violent eccentricity, his apparent dare-devilry made him a fascinating comparison; while his wit, his sarcasm, his piercing personalities, his elaborate irony, and his effective delivery, gave astonishing popularity to his speeches. Nor were his physical attributes without their attraction. His slim and boyish figure, his moustache which had an emotion of its own, his round protruding eye, gave a compound interest to his speeches and his conversation. His laugh which has been described as 'jay-like' was indeed not melodious but in its very weirdness and discordance it was merriment itself." Concluding his essay on Sir Robert Peel, Rosebery pays a fitting encomium to that prime-minister. "For then, and now, and for all time, above and beyond that government and the perished passions of the time, there looms the great figure of the great minister with feet perhaps of clay, as well as iron, but with a heart at least of silver, and a head of fine gold."

Every true student of biography and British history knows by heart that fascinating passage in which Rosebery compares the two Pitts—father and son, the elder and the younger. His estimate of Napoleon is not at all one-sided and prejudiced but just, human and manly. "Was he a great man? That is a much simpler question, but it involves definitions. If by 'great' be intended the combination of moral qualities with those of intellect, great he certainly was not. But that he was great in the sense of being extraordinary and supreme we can have no doubt. If greatness stands for natural power, for predominance, for something human beyond humanity, then Napoleon was assuredly great. Besides that indefinable spark which we call genius, he represents a combination of intellect and energy which has never perhaps been equalled, never, certainly, surpassed. He carried human faculty to the farthest point of which we have accurate knowledge. Alexander is a remote prodigy, too remote for precise comparison. To Cæsar the same objection is applicable. Homer and Shakespeare are impersonal names. Besides, we need for comparison men of action and business. Of all these great figures, it may be said that we do not know enough. But Napoleon lived under the modern microscope. Under the fiercest glare of scrutiny he enlarged indefinitely the limits of human conception and human possibility. Till he had lived, no one could realise that there could be so stupen-

dous a combination of military and civil genius, such comprehension of view united to such grasp of detail, such prodigious vitality of body and mind.....No name represents so completely and conspicuously dominion, splendour, and catastrophe. He raised himself by the use, and ruined himself by the abuse, of super-human faculties. He was wrecked by the extravagance of his own genius. No less powers than those which had effected his rise could have achieved his fall."

In fine, to finish up this article with two quotations, one from the *Encyclopedia Britannica* and the other from Mr. E. T. Raymond. "No public man of his time was more fitted to act as unofficial national orator; none more happy in the touches with which he could adorn a social or literary topic and charm a non-political audience; and on occasion he wrote as well as he spoke." "Lord Rosebery in short is hot ice and wondrous strange snow. By omitting certain sets of facts and placing others in a strong light, he can be proved almost anything we like—a man before his age, a man behind it, a strong far-seeing statesman, a sentimentalist bemused by his own incantations and catchwords; a patriot too pure for the vulgar commerce of politics, a politician too slippery to be trusted by men themselves not over-particular. His admirers will have him all godhead. His detractors make him all clay-feet." (RAYMOND).

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PLACES OF EDUCATIONAL INTEREST.

XLI. LAHORE.

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

Like all ancient cities of India, Lahore too had its romance. Successive Muslim rulers had devastated its beauty, and it was Akbar, who as if by his magic wand, reared upon its forgotten ashes a more imposing city. Under Shah Jahan, Lahore attained its splendid apogee, but the decay of the Moghul Empire put it on the high road to ruin. With the advent of the British rule, Lahore, once more, the sweet city of the East, became the seat of the Punjab Government, an important garrison town, a centre of trade, industry and education.

The historical sites that ought to be seen by a visitor are the following:—

Anarkali Bazar. This is a most busy shopping thoroughfare, two hundred yards long, affording a splendid example of the unsophisticated oriental way of doing business. There is all the imposing and gaudy splendour of ancient Hindu shops.

Wazir Khan Mosque. This was built in 1634 by Shah Jahan's Governor, and was dedicated to the city. The mosque has about it the mellowed beauty that arises from coloured tiles artistically inlaid, and the rich painting gives it a gorgeousness that is pleasant and dazzling to the eye, though heavy.

The Fort. The fort harbours the armoury with a curious collection of arms, the beautiful pavilion, the Naulaka, enriched with gems and semi-precious stones; the Shish Mahal, (Pavilion of Mirrors) tremendously decorated, and breathing with reminiscences of the historic times when the great Koh-i-Noor diamond was handed over to Sir John Lawrence; the Dewani-Am, a hall used for public audiences and great ceremonials; the Moti Masjid, and the Hazuri Bagh with a gigantic gate.

The Tombs at Shahdara. Shahdara is about three miles from the fort. The Dilkusha Bagh is the most outstanding. It

is a beautiful garden, green with lawns and trees and flower-beds, which Jehangir selected as his last resting place. The mausoleum, a long low structure, decorated and inlaid with all kinds of marbles and sand-stone, stands out in arresting dignity. The emperor's tomb shelters in the centre. On the other side of the railway line is Nur Jahan's tomb.

Zam Zamaah. This is a historical piece of artillery, standing on an island in the middle of the roadway. It was one of the two guns cast in Lahore before the battle of Panipet of 1761. Then comes the Museum with rare and wonderful exhibits and a fine collection of stone carvings.

Anarkali's Tomb. Anarkali was one of the most beautiful ladies attached to the harem. She was ordered to be bricked alive by Akbar, because he caught a smile in a mirror, that was exchanged between his son Jehangir and her and considered it a slur on the harem. The tomb was built by Jehangir to demonstrate his love for her. The sarcophagus is of pure marble, and is thought to be one of the finest pieces of carving in the world. It is locked up in a side chamber and contains the following lines:—"Ah! Could I behold the face of my beloved once more, I would give thanks unto my God until the Day of Resurrection."

Shalimar. It is the world famous garden that Shah Jahan had designed for himself to serve as a place of refuge from the heat. It is composed of three terraces, flanked by lofty walls. The highest was used by the ladies of the Emperor's palace. The second served as the Emperor's court while the third was also open to men. Shorn of Moghul splendour and the rich pageantry of the Oriental Court, there is still a beauty about the garden, smooth marbled pavilions, green lawns garlanded by charmels, wild groves of trees in careless abundance, give it a colour and mellowness, very rare in gardens of a similar nature.

KANNADA LITERARY FESTIVAL, BANGALORE.

THE Second Literary Festival organised by the Karnataka Sahitya Parishat was inaugurated on Thursday, the 25th April 1935, by Rajamantrapravina Mr. S. P. Rajagopalachari, B.A., B.L., Member of Council of the Government of Mysore, in the hall of the Sri Krishnarajendra Parishat Buildings, Bangalore City. The Literary Festival lasted for eight days and consisted of a series of special lectures on subjects of modern interest delivered by well-known specialists and scholars, every morning and evening, besides musical readings of poetry and recital of songs, visits to laboratories and factories of scientific interest and other educational and cultural items.

A similar festival, the first of its kind, was held in May last year and was opened by Sir Mirza M. Ismail, Kt., C.I.E., O.B.E., Dewan of Mysore, with a very thoughtful and suggestive speech full of appreciation and encouragement for the movement of Kannada renaissance. Encouraged by the expressions of appreciation then elicited by these special activities, the Parishat has arranged an equally interesting and instructive programme this year.

The first day's proceedings began with the singing of invocatory verses by Vidwan M. S. Subramanya Sastri.

WELCOME SPEECH.

In welcoming the members and visitors, Mr. D.V. Gundappa, M.L.C., M.U.C., F.M.U., Vice-President of the Parishat, described the object of the Literary Festival to be, briefly, to help in the modernising of Kannada literature. He drew attention to the fact that the word literature "Sahitya" was

hitherto taken by the man in the street as a peculiar fad or fancy of the learned. The average man did not think that there was any intimate connection between literature on one side and his own life on the other. This was so, because literary works hitherto dealt chiefly with themes remote from the life of the common people, and that in a style not easily intelligible to them. Literature hitherto was poetry written in a pompous and bombastic style, plus its grammar, prosody, rhetoric and things of that kind. Literature, as interpreted by the orthodox, did not include things of importance to the daily life of the average man. But the Parishat has taken the word literature in a wider sense. Literature as understood by the Parishat comprehends all fields of human thought and human activity. Literature is to it an instrument for the upliftment of human life in every group or grade. And thus the various Natural and Social Sciences have come within the purview of the Parishat. The old literature of Kannada is rich in works of poetry and religion dealing with piety and love and renunciation. Great as these qualities are, they are by themselves not sufficient if life is to be lived purposefully. They should be supplemented by a capacity for enquiry and thought, practical efficiency and enthusiasm for the tasks of life. These latter qualities can grow and develop only out of a thorough understanding and appreciation of the various Natural and Social Sciences.

Mr. Gundappa proceeded to point out that this point of view accounts for the predominance of subjects of Science in the series of lectures arranged both last year and this

year. The purpose of the lectures firstly is to enable school-masters and others interested in popular education to acquire that background of knowledge with reference to the various subjects that they handle in their classes, without which their teaching cannot be effective. Secondly, the Parishat hopes that public workers and citizens would also benefit by these lectures as they are designed to convey a sense of the nature and the magnitude of the forces that influence and govern life in the modern world and thereby to extend their intellectual horizon. Thirdly, the Parishat trusts that the use of the Kannada language for the exposition of the difficult and complicated ideas of modern sciences will serve to give that language suppleness and flexibility and enrich its vocabulary with phrases of new meaning and power.

Incidentally, Mr. Gundappa thanked the authorities of the Department of Public Instruction in Mysore for having recently made Kannada the medium of instruction in High Schools in History, Geography and Mathematics; and he expressed the hope that this reform, long desired by the Parishat and the public, will before long be extended to the teaching of Science and other non-language subjects also. He pointed out that this reform would, however, throw an additional responsibility on those engaged in teaching Kannada. Whatever the number of languages which a man has to learn, the faculty that enables him to do so is one and the same; and this linguistic faculty is most easily and most surely cultivated and developed when he is learning the common language of the country. Educationists have proved by experiments that the greater a student's efficiency in his vernacular, the

greater is likely to be his proficiency in English also. This means that when the student is being taught the vernacular, he should be well grounded in its grammar and idiom. For some time past, the teaching of grammar in Middle and High Schools seems to have suffered neglect, with deplorable consequences to the further linguistic attainments of the pupil. Mr. Gundappa therefore pleaded that hereafter the teachers of Kannada should devote greater attention to the science side of the language. He also pleaded for the preparation of a new grammar for Kannada which would be less rigid than the old one and more adapted to the requirements of a growing language.

Mr. Gundappa then referred to the controversy that has for some time been taking place among the Kannada scholars as to the relative merits of the old and the new in Kannada literature. He explained that what is described as new or modern should really refer to the contents more than to the form of a book. A new freedom of the intellect, a new critical method in the evaluation of things, a new breadth of outlook, a new feeling of fellowship and sympathy with the world around, and a new efficiency and zeal in attending to the tasks of life, these, Mr. Gundappa said, are the characteristics of the modernity that is desired. Such modernity in literature would be helpful in modernising the life of the people.

Mr. Gundappa observed that modernity in itself was nothing blameworthy. At one time in the history of creation, even the Sun and the Moon must have been new. The Vedas describe them as beings "born afresh every day." They also describe the Supreme Lord as "Ancient and Eternal" and at the same time as (*Sadyo Jatha*)—"born always

afresh." They also describe the gods "as fond of new hymns composed in new words." They describe the Goddess of Dawn as one "born again and again; and yet ancient and still one who is ever of unfading splendour." This description may as well be applied to the Muse of Literature. Newness or modernity is a thing not only natural but also beneficial.

In our day the conflict between the old and the new is to be seen not only in the field of literature, but also in every other field of our social and national being; and the path of wisdom for us is that indicated in the fourth aphorism of the Sage Vyasa (*Tat-tu-Samanvyat*). It is "to keep in view the oneness of human life and the interdependence of its various parts and to strive for the reconciliation and harmony of its various elements." Not to see the old and the new as in conflict and to reject either, but to recognise them both as organically connected with each other and to harmonise both in the service of the great purpose of bringing beauty and meaning to life—is the path of wisdom.

Mr. Gundappa next referred to the Exhibition now held of the Kannada Books published last year. The output of the last fifteen months is a little over 170 books, that is, one book in three days roughly. This is a clear sign of vitality and growth; and Mr. Gundappa appealed for a corresponding increase in the number of buyers and readers of Kannada books. At present most authors have to be waiting upon the Text-Book Committee for patronage. So long as this continues to be the condition of book production, there can be no great prosperity for literature.

He also appealed to writers for an increase of output of books dealing with realistic subjects, and in that connection he alluded to the work of the University of Mysore in having arranged for the preparation of an English-Kannada Dictionary designed for the use of those who wish to understand and interpret the modern Sciences. He also referred to the publications of the Kannada Committee of the Mysore University as examples of modernity in literary outlook.

Mr. Gundappa closed with a grateful acknowledgment of all the kindnesses done to Kannada and the Kannada Parishat by the Government of His Highness the Maharaja of Mysore. He appealed for the continuance and enhancement of their interest and sympathy.

MR. S. P. RAJAGOPALACHARI'S SPEECH.

In declaring the Festival open, Mr. S. P. Rajagopalachari delivered the following speech:—

"I am grateful to the Committee of the Karnataka Sahitya Parishat for inviting me to inaugurate the special activities of the Parishat this year and it gives me sincere pleasure to be present here this morning and to comply with their request. These special lectures were started last year by the Dewan and proved, I understand, to be a great success. Encouraged by such success, the Parishat have, therefore, arranged for them again this year.

"The Parishat have been in existence for a fairly long time and you must all be familiar with the important work which they are carrying on. Their aim in brief has been the improvement of the Kannada language and literature and the provision of all necessary measures for the purpose. The work has been started none too soon in Mysore. The literary revival

of the vernacular languages in India has become a prominent feature of the constructive work in the country. In many parts of India such as Bengal, Maharashtra and the Tamil country, considerable activity has been shown in the extended use of the vernacular language.

"The Kannada country has also inherited a rich heritage of literature, which goes back to a remote antiquity. The work of recent scholars in bringing the vast cultural wealth to the notice of the present generation is worthy of every commendation and in this work, the Kannada Academy under whose auspices we are meeting to-day are taking an honourable part. Amongst the pioneers of the movement, we have the good fortune of having in our midst Mr. R. Narasimhachar, whose labours as well as of others in the field have enormously increased our knowledge of Kannada literature. I do not intend to review the various aspects of the work which the Academy have undertaken in pursuance of their main object but I would like to refer to one or two matters which the Academy might usefully take up. One of such items is the creation of a good and vigorous prose style suited to our present-day needs and fit for expressing all aspects of life—political, educational and scientific. In the journalistic field, the necessity for daily expression of diverse news and views has brought forth a style suited for the average reader. On the literary side, the modern taste for novels and short stories has been similarly met by certain scholars who are imbued with the culture of the East and the West. It should be the function of the Academy to co-ordinate these efforts and create a form of diction which, while deriving its strength from the past, will also satisfy the tests of simplicity and clarity.

"The other matter I would refer to is the unification of the Kannada language and the formation of a common literary Kannada for the whole of the Karnataka. We have now what may be called dialects for different parts of Karnataka. While this is natural in the case of the spoken dialects, there should be a common literary form of the language for the whole Kannada country and I trust I am not wrong in saying that this work is well within the normal scope of an Academy of this kind.

"The lectures and other function that have been arranged have the two-fold object of spreading general knowledge amongst the younger generation through the teachers and also of extending the use of the Kannada language in expressing modern sentiments and ideas. The authorities of the Parishat are to be complimented upon the very extensive arrangements made and the array of scientific talent which they have enlisted for their help. I notice the subjects for the lectures cover a very wide and comprehensive ground. As Member in charge of the Education portfolio, I am naturally interested in the efforts you are making to give a background of increased general knowledge to the teachers of our schools. In many countries, training of teachers in this manner during summer and other vacations has assumed great importance. I am sure the department will welcome it as supplementing their own efforts. It will be a fresh and novel experience for most of us to hear experts like Professor Venkatesachar talk in Kannada about the Electron and recent theories about Energy. It is very wise of the authorities to provide specially that wherever suitable equivalents for scientific and technical words are not available, the necessary foreign words can be

used. I am sure this concession will be gratefully welcomed by many of the lecturers. This procedure is in consonance with the practice in other countries.

"I wish every success to the Karnataka Sahitya Parishat in undertaking this most useful work. The task is not an easy one and none knows better than myself the difficult conditions under which the organisers are working. As we all know, a large number of workers, competent as well as enthusiastic, imbued with patriotic motives, are giving their honorary service and I must congratulate the Parishat on this pleasant feature. The difficulty which I adverted to is financial as the work of the Parishat is much hampered owing to want of sufficient funds. Government have been fairly generous to this institution, but they cannot continue to meet most of the expenditure for an indefinite time.

"I would, therefore, appeal to the general public also to realize the great potentialities of the movement for mass culture started by the Parishat and help in the fulfilment of their cherished objects. The preservation and extension of the language of the country in which one is born is equally worthy of our philanthropy as other objects towards which such philanthropy is now directed. I hope that your difficulties in this respect will soon be a thing of the past and that you will be able to command a sufficiency of the world's goods to carry on your work with redoubled energy and zeal."

SIR MIRZA ISMAIL'S MESSAGE.

"I am very glad to learn that the Karnataka Sahitya Parishat is holding again a Week of special literary and educational activities for

the benefit of the public interested in the Kannada language.

"A similar Week was organized about this time last year, and I had the privilege of being associated with it. It is a matter for deep gratification that the Parishat has been able to carry on its work with so much success.

"I am a firm believer in the value of such activities. They stimulate public interest in the development of the chief spoken language of the State. I cordially wish the Parishat more and more success in its efforts in this direction.

"One of the fundamental objects of the Parishat is to cultivate in the public a feeling of pride and interest in their mother-tongue. Of its activities the public know this—that it is concerned with a movement of immense potentialities for the future. The Parishat is, therefore, worthy of all the co-operation and help that they can give it."

Prof. B. M. Srikantia offered the sincere thanks of the Parishat to Mr. S. P. Rajagopalachari for his kindness in having made it convenient to go to the Parishat that morning and to inaugurate the Literary Festival. It was a great encouragement to the Parishat and its cause. Mr. S. P. Rajagopalachari had always shown great interest and sympathy in the work of the Parishat and the members of the Parishat would gratefully cherish the words of encouragement and guidance that he had just addressed to them. Professor Srikantia thanked also others who helped the Parishat in connection with the Special Literary Festival.

The pleasant function closed with the singing of the Mysore National Anthem by the Scouts.

NEWS AND NOTES.

FOREIGN.

(Information Service of the International Bureau of Education.)

ENGLAND.

LIBRARY LESSONS AT HALIFAX.

Schools of to-day aim at training their pupils to use their literary abilities to the full and to cultivate the habit of good reading and to this end there is a growing tendency to work in co-operation with the libraries. Full advantage, however, is not always taken of the excellent facilities for better reading afforded by the libraries. Many children, when they leave school, fail to avail themselves of these facilities and lose interest in the library. The County Borough of Halifax (Yorks) claims to have done more than most towns of its size to arouse and to maintain in after-years the child's interest in books, first cultivated in school. Recent information received from a correspondent and from the Central Public Library, Halifax, bear out this claim. As a result of experiments carried out over a number of years, 30 per cent. of the total population are now enrolled as library readers (as compared with 16 per cent. for the nation as a whole). The circulation of books from all centres during 1933 was 728,521 issues or 7.4 per head, the total available stock in the centres being 126,118 volumes. Of this stock 18,089 books are to be found in the school centres.

In 1906 a system of school libraries was inaugurated, managed by a committee of Head Teachers with the Public Librarian as technical adviser. The Education Committee finances the scheme, allotting £300 per annum for books and equipment. At the present time 46 school departments have permanent collections of books specially chosen by the Head Teachers from the

standard list prepared by the above-mentioned committee. Specimen copies of the books listed and the committee's reviews of them are placed at the Head Teachers' disposal in the Public Library when making their choice. Once chosen, the books remain the property of the school until they need to be replaced. No book is interchangeable with those of other schools or of the Central Library. In addition to the school collections, a Junior Library was opened about four years ago and continues to be a great success. From about the age of nine years, the children thus have access to a large stock of books. In many Junior Schools the children are introduced to the library idea at a very early age by being asked to bring 2d. or a 2d. book of the "Books for the Bairns" type. These books are then circulated among the children.

The school collections are not sufficient in themselves to cultivate the art of reading; they provide but a beginning. So further activities in the nature of "library lessons" are arranged with the older children, especially those about to leave school. First of all introductory talks on libraries in general, their functions and possibilities are given by the teachers in school. This leads on to a discussion of the development of the printed book, the great national collections such as those of the British Museum library, the University libraries, etc., and later to a talk on the establishment, organisation and upkeep of the town libraries. After these preliminary talks the children are taken in groups of about twenty to the Public Library for the library lessons proper. During 1933, six such groups (118 scholars) benefited by this instruction.

At the library the general disposition of the books on the shelves and the various classifications are demonstrated to the children. It is pointed out to them that books of fiction are arranged alphabetically by author while all other classes of literature are classified by subject, by

the Dewey decimal system. They are taught to use the various catalogues and also to use intelligently the Alphabetical Key to the Classification. The young readers are then tested in finding books. Some are asked to fetch books on a given subject involving a reference to the Key to Classification and to the subject catalogues. Others have to search for books by a certain author, either fiction or non-fiction, entailing the use of the two different sets of authors' catalogues.

When the children have mastered the use of the various catalogues and the shelves, they are taught the value of books of reference and how to make the best use of them. Following these library lessons, some of the older children are periodically sent to the library to dig out their own information either on some specified subject or on a topic of their own choice. In this connection some profitable work is being done but it requires careful guidance if it is to be of

practical and lasting value. The possibilities of private research have not yet been developed to the full; there is still room for a great extension of the work, but there can be no doubt of the success of the experiment carried out so far.

On leaving school, the children are given a card entitling them to join the Public Libraries free. Many of course have previously joined.

As a further aid to good reading, an attractive pamphlet entitled "The Satchel" was first published in 1908. It is now issued monthly for use in the schools of Halifax. The Public Librarian acts as editor but it is financed by the Local Education Committee and managed by a committee of teachers. It aims at presenting extracts from good newspapers, journals and books, and many of the items have some bearing on the calendar of current events which appears in each issue. There are now some 2,500 copies printed monthly.

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ITALY.

MINISTRY OF NATIONAL EDUCATION.

Extract from the programme of studies, norms and didactic prescriptions for Elementary Schools, approved by the Minister of National Education Mr. Ercole, on 28th September 1934, and published in the Bollettino Ufficiale of 16th October 1934.

VII. *General Knowledge.—Rudiments of hygiene.—Rudiments of chemistry, physical and natural sciences.—Rudiments of law and economy.*

FIRST CLASS

Personal information concerning the pupil (surname, Christian name, parents, etc.) The home, the school and the school class.—The child's conduct at school and elsewhere; relations with his parents, his headmaster, his teachers and his companions.—Graphic and exact description of the daily occupations of the child who wishes to grow strong and healthy; cleanliness of body and teeth; meals; walks, games, etc.—Clothes.—The child's world; animals, plants and things which hold his attention.

SECOND CLASS

First notions of the nomenclature of the various parts of the human body. The different ages.—Defence and conquest of health; advantages of cleanliness; open air life and sports. Seaside and mountain camps, etc.—Physical exercise and study. The life of the "balilla" and of the "piccola italiana," as a school of virtue, discipline, and courage. (Poems, illustrations from "The Golden Dawn" of the National Balilla Organisation).—Poems and readings on the life of animals and plants.—Principal divisions of time.

THIRD CLASS

Brief notions of the organs and the functions of the human body.—Foodstuffs; hygiene in relation to foods.—Water: its purification and use. Soap. The bath; precautions.—The fields, the vine, the olive plantation, the forest.—Hygiene of the home and its surroundings. Country houses and town houses, superiority of the coun-

try for healthy living.—The sick-room: health principles and advice on the treatment of the sick. Contagion: first notions of the most common illnesses. The hands as carriers of infection. Divisions of time: hours and the calendar.

FOURTH CLASS

Elementary notions of the human body.—Physical education and the National Balilla Organisation.—The soldier's life as a school of energy, discipline and courage (stories).—First aid. Popular prejudices contrary to hygiene. Small medical chest.—Principal vertebrate animals: animals useful to man, taking account of the local needs and industries. Examples of invertebrate animals, in particular of useful or harmful insects. Readings on the life of animals.—The most common local plants.—Information on the culture of plants, on the "battle for grain", on profits. The tree festival. Protection of the beauties of nature and national parks.—Fore-sight and savings.

FIFTH CLASS

Some simple examples of chemical mixtures and combinations, of simple and composite bodies; air, water.—Information on the most important mineral resources of Italy, taking account of local characteristics, and on their extraction (sulphur, metals, coal, oil, etc.).—Some examples of movements and of energy, work; examples of mechanism. Floating and submersible bodies; information on the development of the Italian merchant service.—Air pressure and the barometer. Balloons, air-ships and aeroplanes. Italian aviation and its feats.—Some notions on heat, light, sound, magnetism, electricity, in relation to phenomena and apparatus best known to the children and illustrated as far as possible by experiments. (Whenever an opportunity arises, emphasis should be placed on the importance of the transformations of various physical forces: heat into work, and *vice versa*, electricity into heat or movement, etc.).—Diseases due to social or industrial causes; accidents. Insurance against sickness and accidents.

—Information on the spread of infection, on the laws for the protection of health (specially those enacted under the Fascist regime) and the institutions which owe their existence to these laws. The anti-tuberculosis campaign.—Forms of social assistance. The national maternity and child welfare organisation.—Duties and rights of a citizen.—Elementary notions on political and administrative institutions.—Elementary notions on the administration of justice.

DIDACTIC ADVICE

For imparting this general knowledge, the teacher will use in particular the methods most successful in holding the attention of the pupils and of developing their powers of observation, experiments, object lessons, use of lantern slides, etc.

This instruction will be supplemented in the periods devoted to recreative intellectual occupations, as well as by suitable recreational reading.

Instruction in the rudiments of physical and natural science and of hygiene should be essentially objective and confined within modest limits, proportionate to the age of the pupils. It should draw the attention of the pupils to the form of different objects and to certain facts and phenomena, in order to develop gradually the power of observation and of thinking and to arouse an intelligent admiration for all forms of life.

Consequently there should be no systematic lecturing, no enumeration of names, principles or laws, but a simple and agreeable conversation—probably only occasional and therefore more pleasant and profitable—between the teacher and the pupils on all questions likely to be of interest to the latter.

The pupils' repetition of the knowledge acquired should be in the form of a conversation, always new and complete in itself, and not a useless attempt at memorisation. Even if it is necessary to explain the rudiments in a certain order and with a certain co-ordination, one should not sacrifice to this necessity the clear,

simple, well-balanced and above all attractive explanation.

Whenever occasion arises, the attention of the pupils should be drawn to the great contribution of Italian genius.

With regard to health questions, the teacher shall rigorously control the personal cleanliness of the pupils and if necessary shall see that the indispensable operations are carried out at school.

Fourth International Conference on Public Education.

The Swiss Federal Department of Foreign Affairs has sent invitations to all Governments to be represented at the Fourth International Conference on Public Education, organised by the International Bureau of Education, and which will open at Geneva on 15th July 1935, with the following agenda: (1) Reports of the Ministries of Public Instruction on the Educational Movement in 1934-1935; (2) The Professional Training of Elementary School Teachers; (3) The Professional Training of Secondary School Teachers; (4) Councils of Public Instruction.

Taking into account former experiences—particularly that of last year, when 38 Governments accepted the invitation of the Swiss Government the International Bureau of Education is once again offering Ministries of Public Instruction and school authorities an opportunity of making personal contacts with colleagues of other countries, of discussing educational problems and of drafting recommendations on several scholastic questions of particular interest at the present time. It may be useful to reiterate that the object of the Conference is neither to impose any solutions nor to standardise education, but to seek to facilitate mutual information and to draw attention to the efforts accomplished by individual countries in the field of education.

Reports of the Ministries of Public Instruction.

The experience of previous conferences has shown the usefulness of this collective review of

world educational efforts during the past school year. For this reason the Bureau has placed as item (1) on the agenda the presentation of reports from the Ministries of Public Instruction summarising the educational movement in their countries during the school year 1934-1935. These reports will as usual be printed afterwards, supplemented by statistical data, in the "Annuaire international de l'Education et de l'Enseignement 1936."

The Professional Training of Elementary School Teachers.

At the request of the representative of the Government of Colombia, the Executive Committee of the Bureau, at its thirteenth meeting, decided to undertake an inquiry into the professional training of elementary school teachers. So many school administrations are studying this question at the moment that it is unnecessary to enumerate the reasons for placing it on the agenda of this year's conference. It has already been the subject of much research and has been discussed in several congresses; the time, therefore seemed opportune for voicing the opinion of official circles and for giving the delegates of Governments an opportunity of drawing from the replies received by the Bureau certain guiding principles. A report containing the replies of the Ministries of Public Instruction together with a general survey of the problem will be published in advance by the Bureau, on this subject as well as on the two last points of the agenda.

The Professional Training of Secondary School Teachers.

At the request of the Ministry of Public Education of Czechoslovakia, the Bureau undertook an inquiry into the professional training of secondary school teachers. The Research Division has nearly completed the analysis of the 48 replies received up to the present from the Ministries of Public Instruction. The report will

be sent to the different Governments before the conference.

It is not by a coincidence that the Executive Committee of the Bureau has placed simultaneously on the agenda of the 1935 conference the professional training of elementary school teachers and that of secondary school teachers. It was deemed that, far from being mutually harmful, the two questions would supplement each other and that a parallel study might even lead to certain suggestions for improvements in the professional training of the whole body of teachers.

Councils of Public Instruction.

The fourth item on the agenda is that of Councils of Public Instruction. As in the case of items 2 and 3, the Bureau is engaged in drawing up a report on this question. The report will contain the replies of 43 countries to the inquiry undertaken by the Bureau at the request of the Polish Ministry of Public Education and Worship, dealing not only with Higher Councils of Public Instruction but also with regional, provincial and municipal Councils.

Individual Work in Swedish High Schools.

The International Bureau of Education has received from Dr. B. A. O. Knos, Under-Secretary of State at the Swedish Ministry of Education, an interesting paper, the greater part of which is given below.

The Law of 1933 on Secondary Education rules that the pupils of the two upper forms shall—without detriment to the class-work or homework prescribed—carry out a piece of *individual work* bearing on one of the subjects in the curriculum. The pupil shall choose his subject himself after consultation with his teacher. In deciding the extent of this task, both the aptitudes of the pupil and the conditions of the other school work must be taken into account. In case of illness, or other valid reason, the

headmaster (*Rektor*) may, after consulting the conference of teachers of the form concerned, liberate the pupil either wholly or partially from this task. Every pupil is bound to notify the monitor of his form, within a fortnight after the beginning of the autumn term, of the branch chosen by him for his individual work. The headmaster is entitled, after discussion with the teacher of the branch chosen, to grant the pupil leave of absence when necessary for the carrying out of his individual work. These tasks shall be taken into account for the attribution of marks. The subject chosen must be of a nature allowing the pupil to draw up his own outline and to carry out his task by using the sources at his disposal. The subject once chosen, the teacher is expected to give the student the necessary information regarding the literature and other auxiliary means at his disposal and the advice indispensable for carrying out the task. He must keep himself informed of the progress of the work in hand and must indicate the manner of presentation that shall be used.

The Chief Central Educational Authority has issued supplementary information on the organisation of individual work. This Authority requires that the work shall naturally follow on the instruction given in the preceding classes and that at the same time it shall be connected with the other school work in progress. With regard to the choice of subjects and material, as much freedom as possible should be allowed the pupils. It is desirable that the subjects chosen should not be merely analytical, but that they should furnish the pupils with an opportunity of a real personal activity. If a group of pupils chooses the same branch for presentation, it will perhaps be advisable to entrust the whole group with a subject vast enough for division into sections so that each of the pupils in the team may treat of one aspect. The presentation of the individual work may take the form of a lecture to the class, an essay, a conversation or an oral test.

The Committee whose proposition served as a basis for the regulations on individual work,

dealing with this subject in its report for 1932, justified and developed its proposition as follows: The aim of the individual work is to give the pupils of the upper forms an opportunity of doing personal work, so as to develop their initiative and their personality. The individual work is not intended to add to the instruction given or to force the pupils into doing a scientific task, but to encourage them to acquire useful knowledge by themselves, and to learn to order and co-ordinate their observations so as to draw conclusions. It is a means of deepening their knowledge and of acquiring an idea of the methods of research and of scientific reports. With subjects which are essentially theoretic the pupils will learn to utilise books, to make notes and pertinent extracts, to master their study material and to order it into a logical sequence. With subjects of a different nature, it may be necessary to do some research work, to collect documents and study them thoroughly (for regional monographs, historical and biographical themes) or to carry out experiments on which the work should be based (for biology, physics, chemistry). The choice of the subject matter should be determined by the previous knowledge and interests of the pupil as well as by the importance of this or that branch of his studies of his future activities. The pupil should be able to ask advice freely of his teacher whenever he requires it to settle a doubtful point. This method demands much of the teacher who is organising and directing the work: it often implies supplementary studies on his part, and always requires a keen interest in the pupil, a true knowledge of his aptitudes, his tastes, his scholarship, his maturity. The Committee considers that fifty hours should be the normal length of time for carrying out a piece of individual work.

From the reports furnished during the last school years, it seems that all subjects in the curriculum have given rise to individual work,

and that the choice of subjects has been judicious. The following examples will furnish some idea of the mentality of the young Swedes and of their interest for the various branches of study.

Mother Tongue.—Linguistic subjects (such as school children's slang, provincial dialects, journalistic language, words borrowed from foreign languages, the influence of French and German literatures on Swedish literature at different periods, subjects dealing with Swedish authors and their works.

Classical Languages.—Study of books not prescribed in the curriculum: Cicero, Livy, Cornelius Nepos, Sallust, Plato, Homer, the New Testament. Some research work: Latin quotations in modern languages, Roman officials, slavery in antiquity, etc.

Modern Languages.—English being the favourite, a large number of pupils chose this branch. They studied authors of former times (Shakespeare, Milton, Scott, Byron, Dickens), modern or almost contemporary authors (Stevenson, Oscar Wilde, Arnold Bennett, Jerome K. Jerome). Several subjects were drawn from philology and from the history of the language. The interest of the pupils was concerned not so much with England as with its language. In German, several linguistic studies (infinitive constructions, dialects, German idioms). There were several studies of authors, such as Goethe, Schiller, Heine; less frequently of moderns, e.g., Thomas Mann and Hitler. In French, literary studies (Moliere, Voltaire's Charles XII, Victor Hugo, Balzac, Jules Verne, Alphonse Daudet, Anatole France; several contemporaries: Estaunie, Dorgeles, Benoit, Maurois). There were also several linguistic studies and several studies on modern France.

Religion.—Little interest was shown in dogma as being too abstract. The subjects preferred were the Reformation, Luther, Protestant denominations, missions, non-Christian religions. A few special studies, e.g., on primitive religions, the psalms, the influence of romanticism on the

Swedish Church, the religious activity of young people of today.

History.—Three distinct trends were noticeable: (1) a love of the dramatic moment; (2) an opposite tendency leading to the study of historical developments; (3) interest in facts which enable the student to make contacts in time and space. The first group comprised a large number of subjects drawn from the French Revolution, from the life of Mary Stuart, of Napoleon, of Disraeli, from the English Revolution of 1688 and—as concerns the history of Sweden—the death of Erik XIV, Gustavus Adolphus, Queen Christina, and especially the history of Charles XII and of Gustavus III. In the second group were to be found, for example, the Baltic problem, the development in various countries, of the constitution, royal power or political parties, industrial power, economic liberalism. The third group comprised, besides subjects drawn from the causes or effects of the world war, the study of present-day social and economic problems; the Russian Revolution, the League of Nations, Fascism, national socialism, and—for Sweden—the study of certain national movements, and monographs on local history. Apart from those which concerned the world war, the French Revolution and Napoleon, the subjects were nearly always studied in relation to Swedish history. Moreover, there were several subjects dealing with antiquity and several studies bearing on the foreign policy of Bismark, the Russo-Japanese war, etc.

Geography. Many subjects concerning Swedish life: minerals, the soil, production and exchanges, iron industry, match industry, agriculture; several studies (illustrated by diagrams) on the fluctuations of population, the variations in the production of cereals. Several studies concerning other countries: Japanese industries, the industrialisation of Soviet Russia, the world production of oil, fuels, etc. Several ethnographic studies, for example, on the Lapps and on racial differences in Europe. Interest in purely physical geography was very limited.

Biology. Many studies dealing with botany (collections of flowers, sea-weeds, mosses, medicinal plants—always in a well defined area—life and functions of plants, geographical distribution of plants, research concerning certain plants or parts of plants). In zoology, a systematic study of certain families (e.g., beetles, butterflies) or of certain groups of animals (e.g., fresh water fish, varieties of birds), anatomy and dissection of small animals, studies in human physiology. Biology from the social angle was rarely treated, the interest was especially with theoretic and purely scientific subjects.

Neither physics, chemistry, nor the history of art, music and gymnastics were overlooked.

The results of the individual work are regarded as excellent, both for the school—by bringing about a close co-operation between teachers and pupils—and for the pupils and the community, since this work was a good preparation of the young people for the more important duties awaiting them after their studies are ended.

LUXEMBURG.

Order in Council, 24th May 1934, modifying the order in council of 31st March 1907, concerning the entrance examination to class VII of the classical and class VI of the industrial secondary school, signed by the Minister of State, President of the Government, M. J. Bech, and published in the "Bulletin de l'Administration de l'Enseignement superieur et moyen, 1934, No. 28.

The Minister of State, President of the Government,

In view of Art. 13 and 14 of the general regulations of 7th June 1861, for schools of higher and intermediate education;

In view of the order in council of 31 March 1907, regulating the entrance examination to Class VII of the classical and Class VI of the industrial secondary school:

DECREES:

Art. 1. Paragraph 2 of Art. 10 of the order in council of 31st March 1907 is repealed and replaced by the following regulations:

"Shall be refused:

"1. Candidates who have obtained insufficient marks in two or more of the following branches: religion, German dictation, German paraphrasing French dictation, French essay, arithmetic.

"2. Candidates who, whatever the number of their insufficient marks, have obtained a total

number of points less than 192 inclusive of religion, or 160 exclusive of religion.

"The maximum number of points is 60 for each of the six branches enumerated above in sub-section 1.

"Candidates who have obtained insufficient marks in any one of the six branches enumerated in sub-section 1, must repeat that branch.

"Candidates failing to obtain sufficient marks in a repeated branch shall be refused."

Art. 2. Article 13 of the order in council of 31st March 1907 is modified as follows:

"Admission to intermediate schools is provisional. It only becomes final as a result of the pupil's work during the first year of studies.

"If, at the end of the first quarter, a pupil obtains such insufficient marks in several branches that it is obvious he will not be able to keep up with the level of the class, the headmaster will advise the child's parents to withdraw him from the school.

"Pupils who, at the end of the third quarter of the first year's studies, obtain either insufficient marks in three principal branches, or insufficient marks in two principal branches and two secondary branches, or insufficient marks in one principal branch and four secondary branches, will be debarred from the school whose courses they have followed and from schools of the same type (classical, industrial or commercial secondary schools). They may, however, be admitted, without having to take another entrance examination, to the lowest class of a different type of school.

"In view of the application of the regulations of the preceding paragraph, classical and modern languages and arithmetic are considered as principal branches, and religion, history, geography and natural sciences, as secondary branches."

Art. 3. During the first year of studies the pupils must follow the courses in the school in which they sat for the entrance examination, except in exceptional cases previously submitted to the General Director of Public Instruction for approval.

Art. 4. The regulations of the present decree are applicable to girls' secondary schools.

Art. 5. The present decree will come into force as from the current school year.

Art. 6. Copies of the present decree will be sent to the headmasters of intermediate schools.

INDIAN

PERIYAKULAM.

A special meeting of the Victoria Memorial Board High School Teachers' Association was convened at 4-30 P.M. on 25-4-'35 by the President of the Association, Mr. M. R. Rengasamy Aiyangar, M.A., L.T., for the purpose of carrying on an academic discussion on the relative merits of the 1929 S. S. L. C. Scheme and the 1934 S. S. L. C. Scheme.

Mr. S. Ramasamy Aiyar, B. A. L.T., First Assistant, took a leading part in the discussion. Messrs. B. S. Gopala Aiyar, B. A., L. T., A. Ramasamy Aiyangar, B. A., L. T., History Assistants, Mr. M. Parameswara Aiyar, B. A., L. T., Mathematics Assistant, M. S. Ganesa Sastrigal and E.S. Ramiah Aiyar contributed ably to the discussion of the various issues involved.

The following conclusions were arrived at as a result of the prolonged and interesting discussions:—

1. The 1929 Scheme is a far better one being conducive to the better equipment of the students both for life and for the prosecution of further studies in the University and providing also for both variety and diversity in the optionals, though there is a certain heaviness of syllabus in general knowledge subjects which needs slight lightening.

2. The 1934 Scheme is much lighter and is not well adapted for preparing students for life at the end of the Secondary School stage. The grouping of optionals is incongruous and is fraught with practical difficulties. The inclusion of Algebra and Geometry in the Elementary Mathematics Syllabus in the 1934 Scheme makes Mathematics a greater bogey to students and as such Algebra and Geometry will come in more aptly in the optional group.

The following further points also were elucidated:—

1. The true aim in Secondary education should be enunciated and grasped.

2. The teaching profession should always be consulted beforehand.

3. There should be some fixity in the scheme when once the scheme is properly drawn up.

4. Portions covered in the V and VI forms alone should be assigned for the Public Examination.

5. The process of vernacularisation also should develop with a view to cover syllabuses where they are rather heavy.

It is expected that steps will be taken by the Department early enough to facilitate work in schools for the new school year, 1935-36.

As it is, the situation is so unsettled as to create confusion in the teaching world.

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REVIEWS AND NOTICES.

THE THIRD ENGLISH EMBASSY TO POONA COMPRISING MOSTYN'S DIARY, SEPTEMBER 1772 TO FEBRUARY 1774; AND MOSTYN'S LETTERS, FEBRUARY—NOVEMBER 1774—EDITED BY J. H. GENSE AND D. R. BANAJI—D. B. TARAPOREWALA, SONS AND CO., BOMBAY. 1934—pp. xx AND 424. Price Rs. 10.

The English power had for long to remain in a comparatively unimportant position in the Bombay region where it had to face the powerful Maratha State in the interior and the rivalry of the Sidis and the Angrias on the sea, as well as the rivalry of the Portuguese power at Goa. Even after the disaster at Panipat had crushed the Maratha Confederacy for the time being, the English soon found that the strength of the Marathas quickly revived under the able lead of Peishwa Madhava Rao I: while their dread of the growing power of Hyder Ali of Mysore taught them to pretend friendship for, and cultivate an alliance with, the Poona durbar to which they sent Mr. Mostyn as their envoy in 1767. It was the first embassy of Mostyn to the Peishwa's court; and it was now that he came to know the ill-fated Raghunatha Rao (Raghoba) who was to exert a very potent, but baneful, influence on the diplomacy and prestige of the Bombay Government.

After this embassy which proved abortive in its results, there was a lull in the English diplomatic relations with Poona. The death of the promising Peishwa, Madhava Rao, was quickly followed by the murder of his brother and successor, Narayana Rao, at the hands of a military camarilla instigated by Anandi Bai, the scheming and unscrupulous wife of Raghunatha Rao, whose succession was openly resisted by the Bhar Bhai under the lead of Nana Phadnavis.

Mostyn reached Poona only a few days before the murder of Narayana Rao and found that the crisis had shaken the Maratha Government

to its foundations and could not long stand. Raghunatha Rao had alienated all the old ministers, and began a desultory warfare with the Nizam in the neighbourhood of Bidar, while constant reports circulated at Poona, of his speedy deposition. The Bombay Government secretly resolved to seize Salsette in the latter contingency and showed an undue haste in believing in such rumours even as they subsequently displayed an equally hasty belief in the rising fortunes of Raghoba though Mostyn went on writing to them of his growing unpopularity and increasing financial difficulties. From Mostyn we also learn that Raghoba was not over-enthusiastic for an alliance with the English and that he was very pessimistic about the latter's ability to escape from the dangers that were thickening round him.

The Editors give us *in extenso* the letters of Mostyn from the 21st February 1774 to the beginning of the succeeding December when he had to return to Poona. It is these letters that throw a good deal of light on the struggle between the discredited Peishwa and the powerful party of the Bhar Bhai. But we learn that both the parties were but mere opportunists, only hesitating in varying degrees in their response to the demands of the equally opportunist Bombay Government, which, on one occasion, asked Mostyn to negotiate for the surrender of Thana from the Ministerial party itself, rather than from Raghoba who could not deliver the goods. We further learn that Raghoba was not the submissive Anglo-phile that he is usually represented to be, nor ready to barter away the Maratha heritage without a moment's thought; nor was he more ambitious or unscrupulous than Nana Phadnavis himself who has been usually regarded as an embodiment of partiotic nationalism. The Nana was equally prepared with Raghoba to make territorial concessions to the Nizam in return for his help. The Editors have given several useful explanatory notes at the end of the book and have thrown

new light on some points connected with the preliminaries that led to the outbreak of the First Maratha War in 1775. They also rebut the charge that Mostyn was sent with the particular object of fomenting domestic discussions at Poona. They have filled a gap left by Sir George Forrest in his "Selections from the State Papers preserved in the Bombay Secretariat (Maratha Series)" and have given us a valuable introduction regarding the significance and historical setting of the records left by Mostyn.

CLASSIFIED FRENCH UNSEENS—BY W. G. HARTOG—UNIVERSITY TUTORIAL PRESS—Price 3s.

The special feature of this compilation of French unseens is that the passages are carefully grouped together under clearly marked off headings: Portraits, Scenery, Narrative, History, Oratory, Philosophy, Satire, etc. The advantage of such a classification is obvious. The student is thereby enabled to concentrate on those departments of vocabulary and phraseology in which he feels weak. The passages selected are quite representative: the compiler has indented on the works of novelists like Hugo, Daudet, Zola, Copée and Mérimée, essayists like Renan and Sainte-Beuve, historians like Michelet, Thierry and Thiers, philosophers like Montesquieu and Descartes, and even the older theologians, Fenelon and Bossuet. A chapter is set apart specially for miscellaneous selections from twentieth-century French writers among whom one finds Romain Rolland, Proust, L. Poincaré, Jules Romains and Matherland represented here (besides others). The passages are well chosen; and a student who works systematically through this compilation is sure to feel sufficiently equipped in French vocabulary, phraseology, idiom and construction to tackle with confidence and ease the French unseens set for him at the University examinations in India.

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STAR FIRES BY V. N. BHUSHAN, M.A. PUBLISHED BY THE ANANDA ACADEMY, MASULIPATAM. 44 pp. Price Re 1.

ENCHANTMENTS BY V. N. BHUSHAN, M.A. (MAHARAJAH'S COLLEGE, BIKANER). PUBLISHED BY ANANDA ACADEMY, MASULIPATAM. pp 50. Price Re. 1.

These smart volumes of spirited poetry are worthy successors to Prof. Bhushan's previous books of verse which have made his reputation as an inspired poet. We had occasion to review Mr. Bhushan's Flute Tunes, the delightful collection of poems which preceded the couple of books now before us, in April 1933. From the many judiciously culled Appreciations published towards the close of the books, one could at a glance learn that Mr. Bhushan's poetry has been very enthusiastically received by such gifted custodians of the Winged Word as Gurudev Tagore; Devi Sarojini, Muhammad Iqbal, Edmund Blunden, John Masefield and such giants in literature as John Galsworthy, John Drinkwater, A. G. Gardiner, Eden Philpotts.

The very titles of Prof. Bhushan's works are most fascinating and profoundly significant. *Star Fires* is a fine collection of twenty beautiful poems. *Enchantments*, his most recent book of poems, contains twenty-two charming pieces. All the poems are characterised by entrancing melody, felicity of phrase, height of thought, rich imagery, sweeping emotion and poetic glow of an avowedly mystical nature. Full of rich idealism, deep emotion and attractive grace, Mr. Bhushan's inspired poems are remarkably oriental in spirit. He sings with spontaneous ease and wonderful rapture. *Moments*, *Images*, *Dream*, *Mortal's Dream*, *Comparisons* and *Twins* are some of the outstanding poems in *Star Fires*. *Enchantments* holds within its inviting covers such excellent poems as *Architects*, *Alchemy*, *One View*, *Memories*, *You*, *Hunger* and the *Truants*. The author's commanding intellectual virility and alertness render these poems full of rare intensity and positive poetical greatness. These two volumes of poetry from one who feels

and knows to express well his emotions, "lift one up from things terrene to pinnacled heights" where he feels rapturous and over ecstatic. The publication of these splendidly bound and charmingly printed works, no doubt, marks a milestone in Prof. Bhushan's poetic career at once rich in achievements and full of promise.

That this is a heyday of verse writers who masquerade as poets, no one can ever deny. There is a threateningly enormous output of verse finding space in contemporary periodicals and anthologies. Quite unhappily most of such stuff is pitifully poor. The poetic performances of some Indians—college wits—who dabble in English verse are outrageous and disgraceful. It is indeed most refreshing to note that Prof. Bhushan's poetry deserves to be styled poetry rich in imagination, inspiration and charm. Some of his loveliest poetry is found in *Star Fires* and *Enchantments*. Sweetness, simplicity, and high thought make his poems really good. The many pleasant moods, visions and imageries, one comes across in Mr. Bhushan's works are all surcharged with mystic glow and poetic fervour distinctly original and luminous. The rich snatches of high reflection, luminous word pictures, happy moments of rich colour and fancy which distinguish his poetry and render it great are dominated by passionate vigour and profundity of thought. These amply show that their author is deservedly worthy of the privileged burden of poetry. To an enviable extent the young and talented poet rides "sublime upon the seraph wings of ecstasy, through inviting fields of abundant imagination" and most of his lines do come to us "wind-carried, butterfly-borne, or, as softly as all as a rose-petal on a stream's surface."

Bhushan the poet speaks in a voice genuine, clear and sweet; his art is one of fidelity to the Muse, one of dignity, ease and charm. There is a universal note of enquiry into and earnest attempt at elucidation of the known, half-known and unknown, in many of the poems from this mystic writer. The music of his poetry is

authentic, smooth and ever-entertaining; he has rich and soul-entrancing cadence in his themes: his verse forms have been carefully worked out and will not offend even the fastidious set of critics who give scant praise to freer manners in poetry. His poetry arrests attention by its essential clarity and depth.

Star Fires and *Enchantments* are two ably composed volumes of poetry, "unconventional, spontaneous in expression, full of idealism" (to quote Tagore's opinion). These books make a direct appeal to the reader's mind and heart alike for all the poems are emotional, graceful and exquisitely tender besides being full of high vision. These works which are powerful and promise-bearing expressions of the Indian cultural renaissance, attain power and popularity through the impression they give of an ample and noble spirit ever virile, temporarily imprisoned within neat, strict bounds of the couplet, the quatrain and the blank verse. Some of the poems albeit overflowing bounds, do conquer a wider province without injury to effect. Maurice Baring, verily a friend of all creative strivings, struck the right chord when he expressed regarding Prof. Bhushan's Works, that "there is in them the rarest gift of Vision." We devoutly wish for Mr. Bhushan larger achievements in the realm of poetry.

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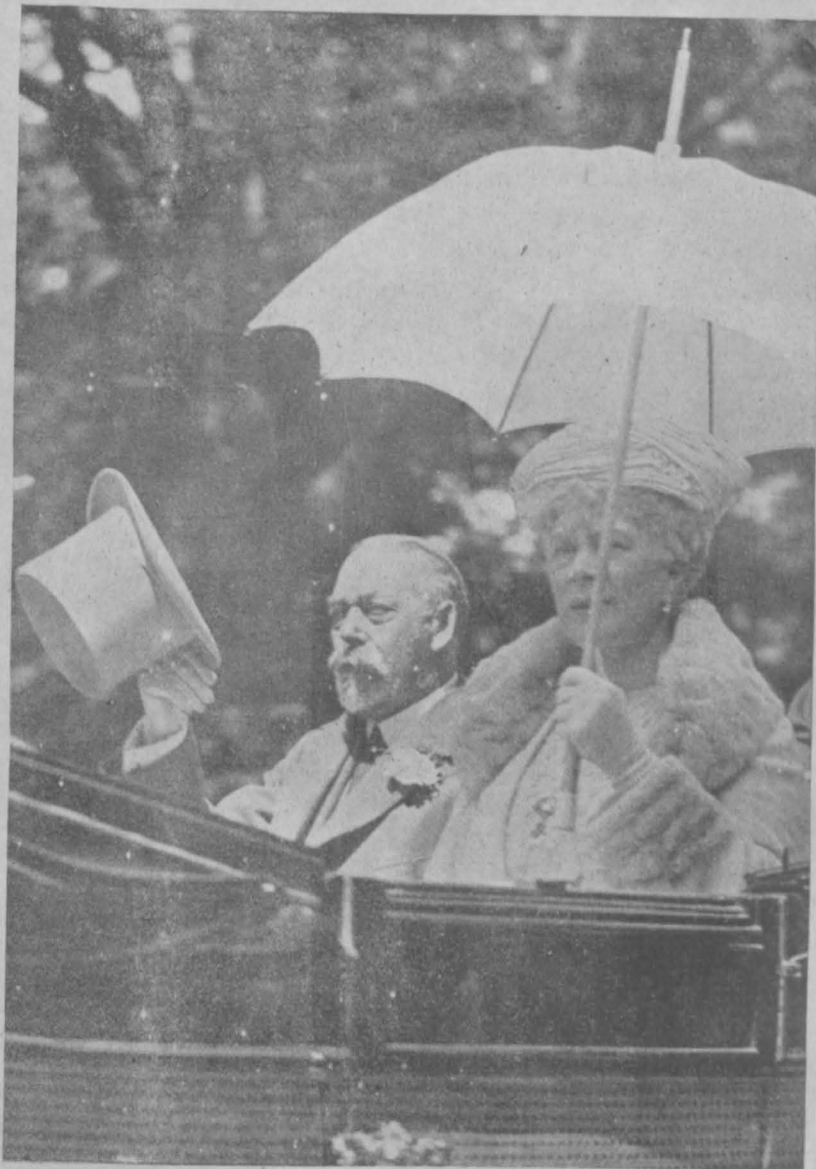
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It is hoped that efforts have been made by the members of our profession all over India to bring home the greatness of the event to the younger generation in their charge. The king of a constitutional empire like the British is the visible symbol of the principles of law and justice underlying its life and organisation. Nothing can be more useful than an appreciation of this fact by the millions of children undergoing education in our schools and colleges. On behalf of the teaching profession in India, we offer our most cordial congratulations to His Majesty on this auspicious occasion and wish him many more years of happy and prosperous life.

It is one of the misfortunes of the Aligarh Muslim University that it should always have had to fight with internecine strife and sensational

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more education. It is hoped that efforts have been made by the members of our profession all over India to bring home the greatness of the event to the younger generation in their charge. The king of a constitutional empire like the British is the visible symbol of the principles of law and justice underlying its life and organisation. Nothing can be more useful than an appreciation of this fact by the millions of children undergoing education in our schools and colleges. On behalf of the teaching profession in India, we offer our most cordial felicitations to His Majesty on this auspicious occasion and wish him many more years of happy and prosperous life.

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University.

crises of various kinds. Soon after its inauguration, it had to face the first onset of the Civil Disobedience Movement which almost depleted it. It took years for the University to recover from the effects of this attack, from which, it is interesting to know, the great Indian Nationalist leader, Pandit Madan Mohan Malaviya, was able to save the sister institution at Benares. The University was soon after involved in the controversies of an unhappy enquiry initiated at the request of the Vice-Chancellor himself, whose duty it was to protect the good name and prestige of the institution. When the University settled down to work soon after, though in a somewhat attenuated form, there came the sensation of Sir Syed Ross Masood's resignation, though he has never taken the public into confidence regarding the exact reasons which necessitated such a step. It was true that he was successful in collecting funds for the University, but at the same time, it was the experience of all concerned with the University that he could not adjust himself to the conditions of a democratic constitution inevitable in the Universities of to-day, though so long as the constitution had been suspended, he had apparently no difficulty in administering the affairs of the University as its virtual dictator. This was quickly followed by the resignation of the Chancellorship of the University by His Highness the Nawab of Bhopal. Apart from the personal qualities of His Highness, this step has to be regretted as he is an Old Boy of the University and his house has been

connected with the office since its inception, his late revered mother having also occupied it with distinction. The latest is the sensation about the election of the Vice-Chancellor which apparently formed the subject of unpleasant controversies between two parties, one headed by Nationalist Mohamedans like Dr. Ansari and others while the other is accused of having been under the special protection of some members of the Government of India. Dr. Zea-ud-din Ahmad has been elected Vice-Chancellor and we are not sorry that this has happened. It is true that the Rahimtoolah Inquiry Committee of the University discovered several irregularities in his administration and actually recommended his resignation, but as we urged even at that time, at least part of the campaign against him was due to a few disgruntled Europeans who had to leave the University and make room for Indians and to some of his own countrymen who felt envious of his position and could not tolerate a mere member of the teaching profession occupying such important positions in the University, because it is a well established principle with some of our lawyers and other laymen in control of Indian educational institutions that teachers should always be their petty subordinates waiting upon them with "bated breath and whispering humbleness." He had offended the Europeans because he had the courage to replace them by Indians on the legitimate ground that the latter were in no way inferior to the former, at least for professorial appointments in an Indian

University. He had also offended some bigwigs of his own community by demonstrating that the administration of a University was largely a matter for educationists. It must be a matter of satisfaction to many that the injustice done to him on a former occasion has now been righted and he comes back like a conquering hero to the scene of his old academic activities. Whatever may be said regarding the past activities of Dr. Zea-ud-din Ahmad it must be acknowledged that he is one of the most intellectual persons the community has produced in recent years and but for his hard work and expert academic knowledge Aligarh Muslim University could never have come into existence. It must be said to Dr. Zea-ud-din's special credit that in spite of the treatment he received at the hands of the University, he never sought to remember it with bitterness and it is well-known that he would not even discuss the affairs of the University. On assuming office, he has struck a proper note by pleading for the forgetting of old sores and allowing by-gones to be by-gones. We hope the University will now settle down to work under his auspices and be allowed for some years to be free from the constant disturbances which have unfortunately prevented the University from making rapid and effective progress. Dr. Zea-ud-din has promised to work in an honorary capacity and also take part in the teaching of his subject, mathematics, in which he has not many equals in this country and this makes his return doubly welcome.

It is an easy transition from the Aligarh Muslim University to the sister University of Benares where also interesting developments have happened, though not of a similar nature. One of the most distinguished educationists of South India, Rao Bahadur K. V. Rangaswami Iyengar, has been appointed Principal of the University College, though Principal A. B. Dhruva will continue as Pro-Vice-Chancellor and a new designation has been created for him as Director of Sanskrit Studies in which very little has been accomplished since the inception of the University, though the Benares Hindu University was supposed to have come into existence mainly for the purpose of resuscitating Hindu culture. While congratulating Rao Bahadur K. V. Rangaswami Iyengar on his appointment as Principal, we only hope he will have the conditions of service necessary for maintaining and improving the efficiency of the institution. There has been so much neglect in the administrative work of the University in recent years that the work awaiting Rao Bahadur K. V. Rangaswami Iyengar will really be in the nature of one of the labours of Hercules, what is well-known in classical mythology as cleaning the Augean stables! We wish all strength to his elbows.

It is time the Presidency of Madras wakes up from its feeling of easy complacency that its academic standards are superior to those of every

other province in India and there is no fear of competition from others. Whatever may have been the fact some decades ago, it is well-known that during the last few years, as has been pointed out by us more than once in these columns, Madras is rapidly being outstripped by other provinces. There is the startling fact that at the last competitive examination for the Indian Civil Service held in Delhi in January, the results of which have just been published in the papers, not a single student of the University of Madras has been able to get in. The Universities of Northern India have monopolised all the four places and Madras has been left severely in the cold. It may not be wise to draw any inferences from the results of a single year, but it is a fact well-known to those who have gone round the Universities of India that the other Universities are improving rapidly and students are being offered superior facilities for study and research at those centres in an increasing measure. Stiffness in the conduct of examinations was at least one unchallenged merit of the University of Madras, but apparently even that is not to continue for a long time. We are, therefore, justified in asking the University to wake up and keep up its old position of the leading University in India in academic standards.

Madras has furnished another Educational Commissioner to the Government of India, by the recent appointment of Mr. R. M. Statham to act for Sir George

Anderson who has gone on leave. Mr. Statham has varied educational experience in teaching, inspecting and administrative appointments and should fill very well the office the main function of which is to advise the Government of India on educational matters. Mr. Statham rendered useful service as Secretary to the Hartog Committee and we congratulate him on this fresh opportunity he has for distinguishing himself.

It is surprising that the idea of establishing new Universities in some more distinct regions of India

should meet with opposition, in spite of their separate political jurisdiction and administrative areas. The idea of a separate University for Assam for instance, is an old proposition, the present affiliation of its colleges to Calcutta doing good neither to Assam nor to Calcutta. The University is hardly a reality to the colleges in Assam, the only evidence of their affiliation to Calcutta being the periodical receipt of question papers from headquarters, and the conduct of examinations. The economic resources of Assam are of course inadequate to-day for the establishment of a high-class University, but it is a step which cannot be delayed for a long time. In spite of this a foolish agitation has started in the province to oppose the idea of a separate University. The case for a separate University is even stronger in Ceylon which has been content all these years to hang on to the

skirts of the University of London. Ceylon is not only a distinct political and administrative unit, but has also considerable facilities for the development of Tamil and Buddhist cultures in the island. Owing however to a strange slave mentality, there is a section of the Ceylon population which is opposing the idea of a new University feeling proud of the fact that the University of London allows some of its students to appear for its external examinations! Ceylon has ample educational material and economic resources and we therefore hope that wise counsels will prevail in the end and the separate University for Ceylon will be an accomplished fact at no distant stage.

It is very rarely that the Indian administration shows itself susceptible to any appreciation of literature and art. It is therefore gratifying to find that the Secretary of State for India has sent a message to Rabindranath Tagore on the occasion of his seventy-fifth birthday.

"It is very much to be desired that East and West should get to understand each other as well as possible, and English is the best medium available for this purpose. By your mastery of the English language you have, during your long life, contributed greatly to this cause as well as to the repute of your own country. I sincerely hope that you may still have many years of health and activities before you and that from time to time I may have the pleasure of enjoying your beautiful English."

In spite of the fact that the expansion of the British Empire English Culture. has also seen a great spread of British culture all over the world the people of Great Britain are anxious to make special efforts for the further spread of English cultural influence. The British Council for Relations with other Countries is being established to promote abroad a wide knowledge of English language, English literature, art, music, science and other aspects of English national life and thereby to encourage a better appreciation of Great Britain and to maintain closer relations between Britain and other countries. It may be maintained that His Majesty's Ambassadors, Ministers and Trade Commissioners abroad have been recommending such a step for a long time and this Central Body has therefore been established now to coordinate all activities in the matter. Those connected with the movement include Mr. John Masefield, the Poet-Laureate. The Council has on it representatives nominated by the Secretaries of State for Foreign Affairs and Dominions, by the Presidents of the Board of Trade and of the Board of Education and by the Secretary of the Department of Overseas Trade. The Council intends to achieve its objects by encouraging the study of English in foreign schools and colleges and Universities, by establishing British institutes for teaching English, by extending a knowledge in other countries of English literature and by awarding prizes for English in foreign schools.

While we have every sympathy with the idea of imparting instruction through the vernaculars in all stages of education we are afraid we do not see much prospect of success for the idea of a Hindi University which is proposed to be established at Indore. It may be pointed out at the outset that the movement for the University is not sponsored officially by the authorities of the State and it therefore differs materially from the Osmania University of Hyderabad. Even if it enjoyed the official support of the State, it would not ensure success as the State of Indore cannot absorb all the products of such a University as the Nizam's dominions are able to absorb the products of the Osmania University whose Degrees are practically unrecognised outside the State. It will be remembered that when the Benares and Aligarh Muslim Universities were started, it was laid down clearly in the Acts of Legislature constituting these bodies that the Government *shall* recognise the diplomas and degrees of these Universities like those of any other Uni-

versity in India. The absence of such an assurance has effectively wrecked many other University schemes in India, particularly those connected with Mahatma Gandhi's so-called national education movement. What has happened to the Guzerath Vidyapith at Ahmedabad started under his own auspices and the much-advertised Vidyapith at Benares which received a splendid benefaction amounting to several lakhs from Babu Shiva-prasadgupta? We hope the proposed University at Indore will not meet with a similar fate. Again, if a Hindi University is to be started, why think of doing it in Indore which is in no sense a centre of Hindi studies and which on the other hand, has to contend with strong anti-Hindi feelings on the part of the Mahratta community so powerful in the State, including the royal family? The proper centre for a Hindi University is further North, at Benares, Allahabad, or Haridwar. Its progress will however be watched with considerable interest in a vast country like India where there is ample room for all kinds of experimentation in matters educational.

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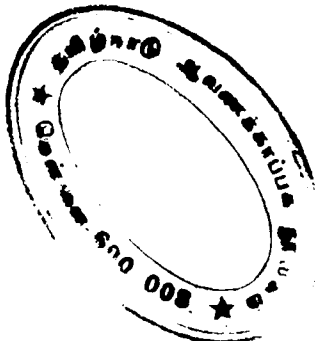
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