

JULY 1935.]

ADVERTISEMENTS.

iii

A TEXT-BOOK OF ARITHMETIC

for Lower Secondary or Middle Schools

BY

The late S. RADHAKRISHNA AIYAR, B.A.

Principal, Maharajah's College, Pudukotah

AND

K. VAIDYANATHASWAMI AIYAR, B.A.

Retired Headmaster, Board High School, Tiruvalur.

This book which had long been recognised for use in Schools under private management and has passed through 23 big editions in about 30 years, is now recognised for use in Schools *under public management* also.

2. In its 21st edition it was thoroughly revised and brought into line with the *Syllabus in Elementary Mathematics* recommended by the Director of Public Instruction, Madras, for Forms I, II and III of Secondary Schools, and will be found to be a most suitable and satisfactory Text-Book of **Elementary Mathematics** for Forms I, II and III of all Secondary Schools both in the Madras Presidency and in the Indian States of Mysore, Travancore, Cochin, Hyderabad and Pudukotah.

3. The book is issued from the 21st edition in two *complete and independent* parts written on the *Concentric System*, Part I being intended for Form I, and Part II for Forms II and III.

PART I—24th Edition for Form I. Price As. 12.

PART II.—25th Edition for Forms II & III. Price As. 12.

Prescribed as a Text-book for 1930-31, in the first and second year classes of Middle Schools in the Mysore State, *vide* Notification D. No. 49, dated 23-12-29.

Approved for use in ALL Schools

(Both under Private and Public Management.)

TAMIL EDITION

Part I-A—(Pages 240 + xvi). Price 12 as. 6 pies

Parts I-A & B in one volume. No. 1-10-0.

Approved as a suitable Text-book for School use.

(*Port St. George Gazette*, 24th July 1929, p. 588.)

SRINIVASA VARADACHARI & CO. 190, MOUNT ROAD, MADRAS

XLI—a



ELEMENTARY MATHEMATICS

BY

RAO BAHADUR P. V. SESHU AIYAR, B.A., L.T., I.E.S.

Retired Principal, Govt. College, Kumbakonam.

AND

V. VENKATASUBBAYYA, B.A., L.T.

Headmaster, High School Dept., Pachaiyappa's College, Madras.

Part I for Forms I to III. 8th Edition, Cr. 8vo. 550 pp. Rs. 2.

Approved as a Text-book for Secondary Schools, *Fort St. George Gazette*, 4th June 1912, and *Cochin Govt. Gazette*, 15th June 1912, and for Schools under Public Management, *Fort St. George Gazette*, 3rd December 1913; also at p. 642, Part I-B, dated 21-6-21.

Part II for Forms IV to VI. 6th Edition, Cr. 8vo. 612 pp. Rs. 2.

Approved as a Text-book for Secondary Schools, *Fort St. George Gazette*, June 1915; and for Schools under Public Management, *Fort St. George Gazette*, July 1917; also at p. 642, Part I-B, dated 21-6-21.

TAMIL EDITION.

Adapted and translated by S. Sivaraman, B.A., L.T., Mathematics Assistant, Salem College.

Part I for Form I. Cr. 8vo. 292 pages. 12 As.

Approved as a Text-Book suitable for School use, vide *Fort St. George Gazette*, Part I-B, dated 1-11-27.

Part II for Form II. Cr. 8vo. 208 pages. 10 As.

Approved as a Text-Book suitable for School use, vide *Fort St. George Gazette*, Part I-B dated 1-11-27.

Part III for Form III. Cr. 8vo. 300 pages. 12 As.

Approved as a Text-Book suitable for Class use, vide *Fort St. George Gazette*, Part I-B, p. 513 dated 13-11-1928.

TELUGU EDITION.

Adapted and translated by A. Jayaram Rao, B.A., L.T., and S. Krishna Rao, B.A., L.T.

Board High School, Kavali.

Part I for Form I. Cr. 8vo. 294 pages. As. 12. Second Edition—Revised and Enlarged.

Part II for Form II. Cr. 8vo. 208 pages. As. 10. Do. do.

Approved as Text-Books suitable for School use, vide *Fort St. George Gazette*, Part I-B, p. 513, dated 13-11-28.

Part III for Form III. Cr. 8vo. 303 pages. As. 12.

Approved as a Text-book suitable for School use, vide *Fort St. George Gazette*, Part I-B.

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

A COURSE OF GENERAL MATHEMATICS FOR SECONDARY SCHOOLS

Suiting the Syllabus in Elementary Mathematics for the S. S. L. C.
Public Examination

By V. RAGHUNATHA AIYAR, B.A., L.T.

Dy. Inspector of Schools, Ambasamudram.

6th Edition. Cr. 8vo. over 570 pages and 200 diagrams. Rs. 2.

Approved as a Text-book for Schools under Public management,
vide *Fort St. George Gazette*, Part I-B, p. 641, dated 21-6-21.

Approved as a Text-book suitable for school use,
vide *Fort St. George Gazette*, Part I-B, p. 877, dated 21-9-21.

ADAPTED IN TAMIL

BY

V. RAGHUNATHA AIYAR, B.A., L.T.

Deputy Inspector of Schools, Ambasamudram.

The adaptation in Tamil of the above book is specially made to encourage the study of the subject in Tamil. The publishers will be delighted if they hear that pupils understand the subject with ease through Tamil as the medium of instruction. Special efforts are made to present the subject in simple clear Tamil. English equivalents for the scientific terms are set side by side with the Tamil terms. Test papers and copious problems are added to give enough drill.

Approved as a Text-book suitable for school use,
vide *Consolidated List of the D. P. I., Madras*.

D. Cr. 16 mo. 396 pages. Price Re. 1-4-0.

This is a Tamil edition of the very useful text-book on Mathematics for High Schools prepared by Mr. Raghunatha Aiyar and published a few years ago. The fundamental principles are explained in easy language and the examples set in the several exercises are of graded difficulty and calculated to take the student easily on from one problem to another. The book is made interesting to the student, by relating the problems as far as possible to actual life. In this Tamil edition, the author has employed Tamil equivalents for the technical terms of Mathematics; and to facilitate their use, he has also given the English terms in brackets.—*The Hindu*.

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

INTRODUCTORY ALGEBRA

The Most Elementary Principles Fully Explained
and Illustrated by Model Solutions

WITH
ONE THOUSAND EXAMPLES

BY
JOHN COOK, M.A., F. R. S. E.

Principal, Central College, Bangalore, Fellow of the Madras University, etc.
Sixth and the latest Edition—Revised. Price 10 Annas.

RUDIMENTS OF ALGEBRA

With a Chapter on Graphs
by the late S. SRINIVASA IYER,
Author of "Problems in Arithmetic."

Revised by B. HANUMANTHA RAU, B.A.
Professor of Mathematics, College of Engineering, Madras.
Sixth Edition. Price Re. 1.

15th Edition.

A MANUAL OF ARITHMETIC

By the late S. RADHAKRISHNA AIYAR, B.A.
Principal, Maharajah's College, Pudukotah.

Approved as a Text-book for all Classes and Forms.

Vide Fort St. George Gazette, 24th Jan. 1907.

Very useful for School-Leaving Certificate Examination.

Price—Rs. 2.

PROBLEMS IN ARITHMETIC

WITH
SOLUTIONS AND EXAMPLES
CLASSIFIED AND ARRANGED

BY
S. SRINIVASA AIYAR

Late Headmaster, Pachaiyappa's High School, Conjeevaram.

TENTH EDITION—REVISED AND ENLARGED.

Price Re. 1-4-0.

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

A PREPARATORY ALGEBRA

Prepared in accordance with the Syllabus in Optional Mathematics
(C. Group) for the Madras S. S. L. C. Public Examination

By V. RAGHUNATHA AIYAR, B.A., L.T.

Dy. Inspector of Schools, Tirukurungudi Range (Tinnevely Dt.); author of 'A Course of General Mathematics.'

D. Cr. 600 pages with 49 diagrams. Price Rs. 2.

Approved as a Text-Book suitable for School use.

Vide Fort St. George Gazette, Part I-B, p. 545, dated 1-11-'27.

OPINIONS.

RAO BAHADUR P. V. SESHU AIYAR, B.A., L.T., *Retired Principal, Govt. College, Kumbakonam* writes:—"I am glad to find that 'A Preparatory Algebra' by Mr. V. Raghunatha Aiyar, B.A., L.T. (published by Srinivasa Varadachari & Co.) is well planned and written very carefully so as to meet the requirements of pupils in the S. S. L. C. classes for whom it is mainly intended. The expositions and illustrations are clear and lucid and there is a good collection of nice examples and exercises. The appendices A and B are really well-written and add much to the usefulness of the book. * * * I hope the book will meet with the encouragement it well deserves."

Mr. A. TIRUVENKATATTAYANGAR, B.A., L.T., *Headmaster, O. R. O. High School, Pursawakam Madras*, writes:—"Mr. V. Raghunatha Aiyar, B.A., L.T., has laid the student population under obligation by his Preparatory Algebra. The plan of the book is commendable. The chapter on Directed Numbers is in its proper place and is well written. What a student will find of greatest value in the book is the large collection of exercises following theorems. There are a few typographical errors, which, it is hoped, will be removed in a subsequent edition. The book is a useful addition to the books on High School Algebra and will supply a real want."

Fifth Edition—Revised and brought up-to-date.

IMPORTANT TO INTERMEDIATE STUDENTS.

INTERMEDIATE GEOMETRY (THEORY AND PRACTICE)

Containing a detailed and exhaustive treatment of the matter for the
Intermediate Examination with special reference to the Syllabuses of
the Madras and Mysore Universities.

By M. SATYANARAYANA, M.A., L.T.

Chief Lecturer in Mathematics, Maharajah's College, Vizianagaram;

AND

K. S. PATRACHARIAR, M.A., L.T.

Chief Lecturer in Mathematics, Government College, Kumbakonam,

Crown 8vo. 390 pp. with over 130 diagrams. Price: Rs. 2-8-0.

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

Approved as a Text-Book suitable for School use,
vide Fort St. George Gazette, Part I-B, p. 513, dated 13-11-28.

A NEW GEOMETRY FOR HIGH SCHOOLS

BY

A. A. KRISHNASWAMI AYYANGAR, M.A., L.T.
Chief Lecturer in Mathematics, Intermediate College, Mysore.

WITH A FOREWORD

BY

DR. R. VAIDYANATHASWAMY, M.A., D.Sc., F. R. S. E.
Reader in Mathematics, Madras University.

Price Rs. 2-8-0.

CONTENTS.

Book I. Chapter I. Introductory; Chapter II. Angles at a Point; Chapter III. Parallel Straight Lines; Chapter IV. Angles of Triangles and Polygons; Chapter V. Relation between the Sides and the Angles of a Triangle; Chapter VI. Congruent Triangles; Chapter VII. Parallelograms; Chapter VIII. Construction of Triangles and Quadrilaterals from given data; Chapter IX. Loci.

Book II. Areas. Chapter X. Areas of Parallelograms, Triangles and other Rectilinear Figures. Chapter XI. Identities. Chapter XII. Pythagoras' Theorem and its Extensions. Revision Papers.

Book III. The Circle. Chapter XIII. Properties of the Circle. Chapter XIV. Construction of Circles. Revision Papers.

Book IV. Ratio and Proportion. Chapter XV. Ratio and Proportion. Chapter XVI. Trigonometrical Ratios. Revision Papers.

OPINION.

The Journal of the Indian Mathematical Society, February 1930:—This a Text-Book designed for use in Indian High Schools and meets the requirements of O. Group Geometry of the Madras S. S. L. C. It is really a "new" geometry containing several distinctive features among which may be mentioned: the new ordering of theorems enabling related propositions and constructions based on them to be treated side by side, the emphasis on the application of geometrical results to practical needs of man, and the historical notes imparting an oft-neglected human touch to the subject. The reference to the contributions of great Hindu mathematicians like Aryabhata, Brahmagupta and Bhaskara is an original feature which must make the book specially valuable to Indian students. The section on Trigonometrical Ratios is a welcome addition to a Text-Book for the High School classes. We may echo the hope, expressed by Dr. Vaidyanathaswami in his Foreword, that the book may set the fashion—not only in text-book writing, but also in actual teaching.

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

IF YOU WANT TO BE IN TOUCH WITH THE MIND OF INDIA
YOU MUST SUBSCRIBE TO

THE CALCUTTA REVIEW

An Illustrated Cultural Monthly Published by the University of Calcutta.

ANNUAL SUBSCRIPTION Rs. 7-8 only (with postage)

Writers, eminent in public life, and in their respective sphere of activities, all over the world, contribute to our pages, on subjects of general, cultural and educational interests, current political and constitutional, social and economic, religious and literary topics and movements of national and international significance. Besides important and interesting articles there are also regular features every month like the following: (a) Miscellany, (b) Reviews and notices of books by scholars and specialists, (c) Important gleanings from Indian and foreign periodicals, (d) At Home and Abroad containing a monthly record of news relating to cultural and academic institutions of our country and abroad and (e) Editorial comments on news and affairs of Calcutta University.

Enlist yourself at once and be one of a most respectable and cultured group of intellectuals.

THE CALCUTTA REVIEW opens up a wide and chosen field for businessmen interested in the widest publicity of their articles of business. It, therefore, pays to advertise in the CALCUTTA REVIEW.

For a sample copy and other particulars please write enclosing one anna stamp to:—

THE MANAGER, THE CALCUTTA REVIEW,
SENATE HOUSE, CALCUTTA.

For advertisement rates, etc., please write to:—

HOME TAGORE & CO.

Sole Advertising Agents,

THE CALCUTTA REVIEW.

Senate House, Calcutta.

Essence of Buddhism

BY

P. LAKSHMI NARASU NAIDU, B.A.

With 105 illustrations of Buddhist Art. Second edition. Revised and Enlarged.

Price—Paper cover Rs. 1-8-0. Cloth bound Rs. 2.

SOME OPINIONS ON THE SECOND EDITION.

The first edition was welcomed by competent critics in Asia, Europe and America as one of the most successful expositions of Sakyamuni's teachings and in its present form—practically so much rewritten and enlarged as to amount to a new book—it will long hold its own as one of the standard works on the subject. We can give it no higher praise than by saying that it is quite worthy to take rank with the books of scholars like Bhys Davids and Oldenberg.—*Hindustan Review*, May-June, 1912.

To those who wish to obtain a knowledge of the noble religion promulgated by Sakyamuni from the standpoint of the scientific scholar imbued with the spirit of modern research there is no work that we can recommend better than the *Essence of Buddhism*.....The compilation from Buddhist sources embodied in the *Essence of Buddhism* is splendid, and we sincerely trust that the book will have a very wide circulation in Buddhist and non-Buddhist countries where English is spoken. Buddhism is intended for the honest searcher of philosophic truth, and in these days of scientific scepticism when theological religion is losing its ground, a work like this is opportune. To those who wish to know the path leading to enlightened peace we cordially recommend Mr. Narasu's *Essence of Buddhism*.—*The Mahabodhi and the United Buddhist World*, July 1912.

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

C. L. S. ELEMENTARY MATHEMATICS SERIES**CLASS I TO FORM VI***For Primary and Elementary School*

IN TAMIL AND TELUGU

By E. J. SWAMICKAN

C. M. S. Training School, Palamcottah.

Book I for Standard I 3 as. Book II for Standard II 3 as.
 Book III for Standard III Tamil, 4 as.; Telugu, 5 as.
 Book IV for Standard IV 6 as. Book V for Standard V 8 as.

By L. G. LAWSON, M.A.

INDIVIDUAL NUMBER WORK*For use in the Class Room in the Lower Standards.***Pupils' Cards.** (English, Tamil and Telugu combined in each Card.)

1250 cards in 25 packets of 50 each.

Price: For the complete outfit of 25 packets (at 8 as. a packet), Rs. 12-8.**Teachers' Book.** With introductions and Answers for ready checking.

English 4 as.; Tamil 4 as.; Telugu 4 as.

For Higher Standards**Individual Mathematics Booklets. English or Tamil or Telugu.**

Booklet No. 1, one anna. Booklet No. II. one anna. Booklet No. III, one anna.

For the Lower Forms

IN TAMIL AND TELUGU

By A. KOTHANDARAMAN, B.A., L.T.,

*Mathematics Master, St. Bede's European High School, Madras.***Elementary Mathematics:** Book I for Form I Tamil. Now Ready. Telugu. In preparation.

" Book II for Form II. Ready by December 1933.

" Book III for Form III. Ready by February 1934.

For Forms IV, V and VI**A Text-Book of Elementary Mathematics for Secondary Schools**

IN ENGLISH

By A. KOTHANDARAMAN, B.A., L.T.,

Edited by K. S. PATRACHARIAR, M.A., L.T.,

Professor of Mathematics, Government College, Kumbakonam.

Prepared in accordance with the Revised S.S.L.C. Syllabus. For Forms IV, V,
 and VI. A book popular with Students and Teachers. Rs. 1-12-0.

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA, P. B. 501, PARK TOWN, MADRAS.

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLI.]

JULY 1935.

[No. 7.]

TO LOKMANYA TILAK.**SONNET.**

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

Indore City.

Thine be the soul to watch the struggle long
 Accelerating our caravan alone
 Through heaven high—A freedom's golden throne.
 Encomium thine is needed with will strong
 To run the spirit of ancient martyred sages.
 Like a lion thou roared drowning all
 The useless noise. We go by tower and hall
 Manipulating "Song of the Ages."

Now hath come happy hour for thee to sing
 Anew illuminating words with might,
 O Blessed man amongst men, who will ring
 Again that "Swaraj is my birth-right?"
 None, none could fill thy place, O Uncrowned King!
 Grant us thy extravagant strength to fight.

(All Rights Reserved.)

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

BY MR. B. K. SASTRI, B. A.,

Bombay.

(Concluded from page 375.)

AS regards the subjects taught at school there has to be a redistribution of the same according to their importance from the Indian point of view. For there are certain subjects that are more Indian than others and these have to be given quite as much importance as certain others in the school curriculum. Of the language subjects there are three, *viz.*, English, the vernacular and Sanskrit. The vernacular and Sanskrit have a right to claim equal attention with, if not more than, English. For the vernacular is one's own mother-tongue. It is the language usually employed in talking with people at home and abroad. In spite, however, of its usefulness as the common daily medium of speech and its good literature, sufficient attention is not paid to it in the school course and as a result, one does not find oneself able, after completing one's education, to speak or write one's own vernacular at least quite as well as one does English and very often does not care to use it at all. This sad and unfortunate result is due evidently to the step-motherly treatment accorded to the subject by those framing the course of studies. It is necessary that the vernacular should be given a proper place in the school curriculum if education is to assume its true national character.

As regards knowledge subjects, more importance should be attached to Indian

History and Indian Geography. It is but reasonable to expect every one to know more of his own country and its past than that of any other, though dull and uninteresting it might be. It is only a true and accurate knowledge of the past which is of great guidance in shaping our future. We may then retain whatever is good and avoid whatever is bad. It is only then that history will have continuity and there will be a gradual evolution in its course leading up to progress. The knowledge of geography is knowledge of one's own physical environment and such knowledge, so far as the Indian youth is concerned, will help him to know or to determine his own economic conditions of living. As to other subjects such as science, botany and mathematics, the Indian point of view should always be stressed and the subjects should always be taught with special reference or application to Indian conditions. There are some subjects in which special advance was made by our forefathers in the past such as mathematics, astronomy, medicine and every attempt should be made in the higher courses of study to know the nature of the advance that was made by active research and to continue to make further advance on Indian lines by further active research. The reference to intellectual activity of the higher type in the realm of

science calls to mind the names of Sir J. C. Bose and Sir C. V. Raman and if the country can produce many more men of that type, that will certainly show what India's potentialities are in contributing towards the progress of the world's knowledge.

It is often said that one of the important characteristics of modern school life is the expansion of school activities and the progressive character of any institution is to be determined by the facilities it affords for such expansion. The sporting activities and scouting activities are instances in point. As regards sports, the games that are usually introduced and practised in the schools and colleges are only English games such as cricket, hockey, football and tennis. The sporting nature is inborn. It is dulled by want of practice. It is common to the people of all nations at all times. The Greeks and the Romans of old had their national games which were quite as interesting and as much fitted to improve the physique of our boys as the English ones are and these also should be encouraged and introduced in schools and colleges. Even as regards drill and gymnastics, there are also Indian systems and if England can boast of a Sandow, India can boast of a Ramamurthi.

There is no denying the fact that the medium of instruction being English causes considerable strain both to teachers and pupils. It is contended that so far as science subjects are concerned, there are no suitable equivalents in the vernacular to all the scientific terms. But it is not a difficulty which it is impossible to overcome. If serious attempts are made, suitable words can be coined which will come to be freely employed and become part of the vocabulary of the language itself. Necessity is the mother of

invention. Where teachers are mostly Indians and the pupils are likewise Indians, what better medium can be thought of than the vernacular which is the common language of both, to make instruction effective, wholesome and interesting? Even the most difficult thoughts can be best expressed only in the vernacular. All the difficult sentiments of human irony and pathos which are the enlightening factors of thought-utterance are more intimately associated with, and find a more natural expression in, one's own native tongue than in the tongue of a foreigner. It is true that in India hundreds of languages are spoken; but all these are Indian and when each is made the medium of instruction in schools and colleges, each will serve to accentuate in the best manner the national character of the education imparted.

The problem of education in India is primarily the problem of the people, to be solved by them from their own stand-point. But at a time when the people could not recognise their responsibility in the matter, the Government took it up and they are now directing and controlling the whole educational policy in the country. An alien government cannot, however, be expected to view things otherwise than from their own stand-point. Hence it is that the education which is being imparted to the youths of this country is so thoroughly Western in character. Much good has indeed come out of it. But it is good not unmixed with evil and the evil is becoming more and more apparent as time advances. The education opened the eyes of the people to the treasures of Western thought and Western science. It made many drink deep at the fountain of Western knowledge. But many got so much intoxicated that they almost forgot themselves. They began to

question their own conduct and ways of living. They could find nothing good or wholesome in all their traditional beliefs and practices, but began to imitate the ways and manners of the West. It was said of Great Britain in the early centuries of the Christian era, when it was occupied by the Romans, that the country underwent a process of Romanisation. The same may be said of India at the present day which is undergoing a process of Europeanisation as a result of the Western type of education that was introduced into the country. This process of Europeanisation is, in other words, a process of denationalisation and this can be effectively checked only if a new orientation is given to the present system of education. In addition to the change already indicated as necessary to nationalise education, much more has to be done to render the process of nationalisation thorough. The people should, in the first place, realise their own legitimate responsibility in the matter. They should begin to tackle educational problems themselves and try to solve them from their point of view. A far too rigid adherence to the ideals of the past is quite as bad as a blind fascination for those of the West. They should set before themselves both these ideals and try to evolve out of them a new one which will embody what is best in each. The new ideal will then be suited to the conditions of the Indian society which in itself is the result of the action of two sets of influences, namely, those of the past and those of the present. The new ideal will also have an individuality of its own, distinct from that of any other nation, either in the West or in the East, and every attempt that will be made to approximate to the ideal will render more marked the stamp of Indian

nationality and will make India more fitted to take its rank in the comity of nations.

In a system of National Education instruction should be imparted, especially in the case of the younger pupils, orally and with the help of as few text-books as possible. It is pitiable to see the load of text-books which striplings have to carry now-a-days. They are so numerous and are changed so often that it is difficult to say whether they are intended for the benefit of students or of text-book makers. Reading and writing are accomplishments the importance of which is grossly exaggerated. Book education is prized much more highly than education from nature, life and tradition, and reading much more than thinking. "I do not care," declares Ruskin, "that children as a rule should learn either reading or writing, because there are very few in the world who get any good by either. Broadly and practically, whatever foolish people read does them harm, and whatever they write does other people harm."

Education has become too bookish everywhere. The well-known novelist Mr. Baring Gould describes how he went into a school nestling below the hills of Dartmoor with His Majesty's Inspector. First, the Inspector asked the children questions. He asked them to name the rivers of Siberia, and they did. He asked them to name the highest mountain in Africa, and they did. He asked them to give the height of the highest mountain in Africa and they did. And the Inspector was pleased. Then Mr. Baring Gould asked questions. He asked them to give the name of the river which flowed through their village and they could not. He asked them to give the name of the hill that overhung the valley, and they could not. He asked them how high the hill was, and they

did not know. He asked them the name of a common wild flower he had picked in the lane, and no one knew it. "This," he cried, "is the rubbish which we inflict on the children and call education."

Excessive book-education is especially mischievous in India, as the books prescribed for various subjects are saturated with pro-Western predilections. This is especially the case with historical text-books.

The fundamental fact is that a Government alien in race, habits, thought, feelings, religion and general culture controls the education (more and more strictly in recent years) and essays to teach the people of this country. It has been well said that probably in the whole world there are not two more dissimilar persons than an Englishman and a Hindu. The position is unnatural, and injurious to the true interests of this country. This control may be, and I think has been, directed by self-regarding political motives. But, even if the point of view be one which primarily regards the interests of the Indian people, there is still place for conflicting theory and practice. There are some (the foremost of whom may be called the missionaries of race) who, sincerely believing in the superiority of the Western civilisation, think it will be for the benefit of India to impose it on the East. The product of this system is Macaulay's "colored Englishman." The drift of education has been in this direction. As Mr. Havell has rightly said, the fault of the Anglo-Indian system is that instead of harmonising with and supplementing national culture, it is antagonistic to, and destructive of, it. Sir George Birdwood says of the system that it "has destroyed in Indians the love of their own literature, the quickening soul of a people, and their delight in their own arts

and, worst of all, their repose in their own traditional and national religion, has disgusted them with their own homes, their parents and their sisters, their very wives, and brought discontent into every family, so far as its baneful influences have reached."

Wrong education is the cause of physical and mental strain and sapping of moral strength. It is productive of instability leading, in the case of some, to violence, in the case of others to a paralysing inner conflict or a sense of intolerable oppression, and in a large number of ordinary and inferior natures, to imitation, automatism and subservience. The influences working on the student have been de-racialising (the word being used to denote destruction of racial characteristics), devitalising and deforming.

The education of the Indian people should be in the hands of the Indians themselves, without any interference from Government as at present constituted. But, if Government must control education, the principle on which it now proceeds must be changed.

Says Sir John Woodroffe, in his Memorandum to the Calcutta University Commission: "It is necessary to enquire into the question of the respective superiority of the civilisation of East and West. It is sufficient to hold that Indian civilisation is the best for the people whose forefathers have evolved it. Let us stop all attempts, direct or indirect, whether political or religious, to impose our beliefs and practices on a people to whom they are foreign. Let us admit and give effect to the claim of the true Indian patriot that his language, history, literature, art, philosophy, religion, general culture and ideals should be given the primary place in the prescribed courses of study."

The evils of an English education on English principles by English teachers has, to some extent, been remedied by an increasing national consciousness, but the necessity to remove the causes of these evils, still remains.

Education should be such as a true, and not a denationalised, Indian would desire to see given and would himself, if an educator, give. Such an education can only be properly given by an Indian, able in his subject and inspired by great ideals, who has not been denationalised under the English system of education which has hitherto prevailed. Indians should be employed in every case except those in which the expert knowledge of an European (and not necessarily an Englishman) justifies his appointment. The educational curriculum should give Indian culture and the Indian standpoint the primary place.

Dr. John Mathai in his "Study of Village Administration in British India" says that "when the British took possession of the country, they found, in most parts of the country except in Western and Central India, that there existed a wide-spread system of national education. Even in 1838 the results of an inquiry were published which had been made in typical districts in Bengal. There were then what we should call high schools and elementary schools attached to temples and masjids. Colleges were found in all the large villages as well as in the towns. The age of the scholars was about 5 or 6 years to 16. The curriculum included reading, writing, elementary arithmetic, accounts, either commercial or agricultural or both. In these village schools elementary education included multiplication tables not only twelve times twelve as in English but up to 20 times 20." From that time onwards we find a gradual,

rather slow, disappearance of the system of national education existing when the British came into authority so that England found in India an educated people and she is accountable for the lamentable condition of things that followed, where we find it described too truly, unhappily, as the most illiterate people in the lower social class except till recently in Russia. This wide-spread system of elementary education was entirely independent of Government and being naturally evolved was well adapted to the material condition of the people and to their requirements. Maintained by the community, it encouraged self-help and self-reliance, and it did not promote pro-Western prepossessions and luxurious tastes and habits.

Sir Thomas Munro had an investigation made into the state of indigenous education in the Madras Presidency. From the results of his inquiry it appears that in that Presidency, about 1825, the number of schools totalled 12,498 and the population to 12,830,941, so that there was, roughly speaking, one school to about a thousand of the population; but as only very few females were taught in schools, we may reckon one school to 590 of the population.

"Education in India," says Mr. Arthur Mayhew, "has meant a system of schools, colleges and examinations ultimately controlled by the Government. The master enmeshed in the network of our Indian system works with code in hand. For him, there is no unwritten law or tradition. There are 'returns' to be submitted periodically, regulations to be followed, examinations in which a percentage of passes is to be obtained, and an Inspector, more regular in his visitations than famine or the plague, who in the course of a few minutes, must be convinced that no rule has been

broken, and that something practical has been done. It is hard to imagine a Thring, Arnold or Sanderson thrown up by such a system. It will not produce a Sankara, Kabir, or Tagore in India.

"The system affords no chance of personality coming into play as an educational factor. It is terribly rare to see a real live man at work in an Indian school room. Emergence of the real self, with all its prejudices and convictions would scare the class, and probably produce an entry in the daily order book, to be shown at the next inspection, reminding the man who is a real live ember that controversial subjects, particularly religion, politics and social affairs, are debarred. What constitutes the real self must remain outside the school.

"Essentially practical and utilitarian, our State schools and colleges have aimed at the production of government officials, lawyers, doctors and commercial clerks and within this narrow range, they have succeeded remarkably well. Where they have failed, almost completely, is on the cultural side. They have trained their students to earn a living in occupations congenial to their traditions and antecedents and increased in number and attractiveness by British administration. But they have not taught them to enjoy their life, to enter with minds steeped in the culture of their home and cast into a joyful heritage."

If, by proper methods and efficient teaching, and by relaxing the rigidity of the timetable, the boy can be taken through thrice as much course as at present and that too by taking only two hours of a boy each day, the father would be glad to see at the end of the year that his son can read every book

printed in bold type and written in the spoken language and he will be encouraged to continue his son for another year in the school. In this way if we take less time of the students and give them more than at present, certainly the ignorant masses will think of getting their sons educated, if properly approached. In rural areas, the schools will become more and more useful and attractive if some knowledge is imparted to the students about the village uplift, sanitation, hygiene, manures and improved seeds. A proper selection of teachers means either a much higher pay than is now given or reversion to teaching, not as a career, but as a life-long dedication to a sacred duty. This is in vogue even to-day among Roman Catholics. The first is obviously impossible in a poor country like ours. The second seems to me to be the only course left open. But that course is not open to us under a system of Government in which everything has a price and which is the costliest in the world.

The best teachers for young children are women. Determined attempts ought to be made to remove difficulties which at present stand in the way of Indian women intending to qualify as teachers. Supply of women teachers is one of the most important academic problems. Elementary education, especially of girls, cannot make much headway until women are available as teachers. Untrained teachers can be employed till trained ones are available. They may teach according to the old Indian system which is more economical than modern methods.

Women's education is backward due to lack of funds to finance new and revised schemes, to improve existing schools, to start new schools, to open separate arts and training colleges and to create more facilities

for the training of women teachers so as to enable them to live comfortably in villages. "In Madras Presidency a number of trained secondary women teachers are without employment and throughout British India thousands of women are teaching in village schools with a meagre salary per month hardly enough to make both ends meet, and we have been informed that in certain districts women teachers have not been paid at all for months together," says Dr. Muthulakshmi Reddi in a note appended to the report of the Auxiliary Committee.

The inclusion of religious literature, selected pieces from the Vedas, Gita and Upanishads will make education popular among the Hindus, will attract more girls to our schools and colleges by creating an impression on the people's minds that modern education will not westernise their women, but will keep them to their ancient faith and tradition.

In British India there are 184,156 primary schools, of which 114,293 are one-teacher schools. Though not approved of by the Agricultural Commission and the Hartog Committee each such school serves, on an average, 6.73 square miles for the whole of British India. Failure of the one-teacher schools is due to the environment of the child (illiterate parents and want of help from them); text-books not being written from the pupils' point of view but from the teacher's or the examiner's and subordinate officers considering it a lowering of their dignity if all the children are allowed to pass their examination. The tendency of the inspecting staff to nonplus the clever child or the teacher by putting unexpected questions rather than to test whether the child has acquired sufficient knowledge to start work

in the next higher class is also another cause in this direction.

It has been observed that farmers and labourers in rural areas send their children to school for a year or so provided it be within easy reach of their dwellings. One reason for this may be that in early stages when these children are unable to look after their cattle or work in the fields they are a sort of handicap to their parents in their work and are, therefore, turned out in the day and thrust upon the school master who manages somehow to keep them in the school-room for a period of about five hours daily. Statistics will disclose that generally two or three out of every twenty scholars in the Infant Class go up to the highest class in the primary section and pass the examination at the end of that stage. The average primary school teacher is a dull sort of man, with no ideas on education and is incapable of interesting his pupils in what he teaches them. He exercises control over his boys by a sort of fear of himself which he manages to instil into their minds. Knowledge is stuffed into their brain by means of cramming and repetition and the scholars do not understand fully what they have learnt, no effort is made to develop intelligence. The result of all this is that within a year or so of a boy's leaving school he forgets most of what he learnt there. Practically speaking, this is a waste of time, energy and money.

Education of small children should, as in other civilised countries, be the concern of women teachers. Educate and train young girl widows for the profession. The plight of widows in Indian homes is too well known to need any description here and if they are awakened to the advantages of leading semi-independent lives as teachers of primary

school children, there will be no dearth of suitable teachers of infants, after the necessary training has been imparted to the widows numbering about forty millions.

Dr. Albert Mansbridge, the founder of the World Association for Adult Education, London, in 1918, in his presidential speech at the World Conference on Adult Education in 1929 said that "*no adult education*" means "*no education*." Education for children can only be rightly developed if grown-up men and women pursue it for themselves.

Every man must choose the content and method of his education for himself. Every legitimate human activity will serve it. Division between technical and non-technical is arbitrary. Adult education holds a certain brief for the amateur. "No amateurs" means in the long run "no professionals."

The dynamic force of adult education is the same in the East as in the West, but the method and the fruit of it must be as diverse as tradition and environment are diverse. There must be no imitation.

The predominant aim in adult education is the development of free men and women, capable of realising and discharging their personal and social responsibilities to the community to which they belong. Though it is true that adult education is not strictly confined to the needs of any particular section in a community, it is the masses generally, those toiling millions that have to work for their daily bread even from an early age and that cannot afford any school or college education—it is these that need adult education most. Adult education strives to effect the using of their leisure to the best advantage by affording them education of diverse

kinds during that period. In a negative way, it obviates mis-spending of leisure.

One of the most notable advantages adult education has over school or college education is that if the adult student submits to discipline, it is at his own free will and choice. And as adult education is nearly a process of development of powers through experience and thought, there is absent in it the unreality and abstractness of the class room education.

For adult education to be successful there is the need for comprehensiveness in the syllabus of instruction, that is, the subjects taught should cover the entire field of human activity. It should touch life at all points, and the people who teach should be those who genuinely represent the various aspects and organisations of life. Further, as the ordinary man dislikes highly technical and detailed and abstruse points which he cannot understand without a rigorous exercise of the mind, it is essential that only elementary and informal types of instruction ought to be emphasised.

On the need for adult education in a country like ours it is needless to dilate. Millions of the people are sunk in poverty and ignorance. A peculiar problem with us is the civilisation of the outcastes, the so-called "depressed classes" who are looked down upon by Hindu orthodoxy as "untouchables." The enervating climate under which he has to live his daily life dries up the tendency, if any, for the average Indian to learn things. This is one of the reasons for the so-called "lazy indifference" attributed to the Indian workers generally by westerners. What one writer terms "the social redemption of the new industrial centres"

growing nationalism and the demand for self-government make the need for adult education all the more imperative and urgent.

Regarding the methods of imparting instruction to adults it has to be borne in mind that no particular method is final or sufficient and that it all depends on the people and circumstances. The attainments and temper of the people receiving instruction, the time of instruction, the leisure available and the finance forthcoming have all a direct bearing on the method chosen. A suitable combination of methods allowed by circumstances would secure the best results.

The majority of the people are, as a rule, averse to disciplinary attendance at classes, and they require other means to be approached. They can be easily and most effectively appealed to by dramas, cinema shows, exhibitions, museums and other visual demonstrations of an educational variety. If only the reading habit could be engendered in the people—and it is exactly this that we aim at as our chief means in adult education—there is no dearth of ways through which to mould the mind and outlook of the nation as a whole. Opening of reading rooms and libraries, wide distribution of leaflets, organisation of periodical lectures, illustrated whenever possible by lantern slides by men versed in various subjects, study circles, discussion groups, evening clubs, debating societies, summer schools, etc., are some of the methods of imparting education.

Adult education classes might be organised in centres where people show an inclination to take lessons regularly. Of course, these classes are popular only within that section of the community which is at least literate to

an extent and earnestly desires improvement. Of late broadcasting has come to be a prominent means of instruction. The chief defect in the use of these mechanical devices is the absence of touch between the instructor and the instructed. Excursions, tours, travels have their own place in any scheme of adult education and they ought to be encouraged very much in a country like India, where the conservatism of the people is proverbial.

America has made great strides in the field of adult education. Private and official agencies there vie with one another in educating the masses through every imaginable method and the literacy percentage there is very high. Among western countries, Denmark in particular is noted for its efficient 'adult education high schools' functioning in all parts of the country. The other European countries are one by one copying the Danish model.

Co-education can claim to be the most ancient of all systems of education since education in the home is usually co-education. It has grown considerably in the last century all over the world, and in America it has always been the established method. Occasional glimpses of it may be obtained even in India's present fallen condition, for instance, at Tagore's Santi Niketan and at Dr. Besant's Adyar School. Co-education advances with the majestic sweep of a conquering army. A lantern slide depicts an Indian schoolmaster with girls on one side of him and boys on the other.

Co-educationists claim that actual experience with mixed schools shows: 1. That coarseness of language among boys is rarely, if ever, met; 2. that there is practically no sex-tension; 3. that there are fewer cases of flirtation among pupils of such schools

than elsewhere; and that these are generally short-lived, and less likely to do harm, because they are known; 4. that sexual trouble of a seriously unhealthy nature is unknown; 5. that sensible co-operation and unsentimental friendships between boys and girls are possible, to the great advantage of both sexes; 6. that each sex gains an added dignity in the eyes of the other. Thus co-education is a 'natural' development, that is, 'like the family.' The world being 'man and woman' the school should be 'boy and girl.'

Co-education is not a new idea but was prevalent in ancient days in India. All the men and women were then literate and persons of both sexes were equally educated. There was no mention in ancient books of academic institutions meant only for the fair sex. There were several instances where boys and girls used to read together under the same roof. It had been the custom so late as the time of Gautama Buddha, when monasteries and nunneries were built separately and education was imparted in different institutions. Only recently the old idea of co-education has been revived and we are having again boys and girls together under the same roof. For the moral and social uplift of the country, co-education is most useful and desirable and without it no country will ever prosper and march forward.

Of late *Broadcasting* has come to be a prominent means of instruction. In 1923 the British Broadcasting Company took the initiative in exploring the possibilities of wireless as a medium of education and to transmit educational programmes without waiting for official recognition. An advisory education commission was set up to advise on and to watch the progress of educational broadcasting. The commission included

representatives of local educational authorities, directors of education, and representatives of various teachers' organisations. A regular daily service was begun in 1924. The Director-General of the British Broadcasting Corporation can every afternoon take out his watch and say: "At this moment 200,000 children are listening to a wireless lesson in History or Geography or General Knowledge" as the case may be. Who can say what the influence in the next ten years would be?

In Germany broadcasting is done by the Reich Postal Department. The reasons for assuming the usefulness of school broadcasts are:—

1. The ordinary school curriculum needs to be supplemented by concerts, plays and good lectures for stimulating the mind and broadening the outlook of the pupils. Broadcasting aims at fulfilling this lack.

2. Some of the schools having insufficiency of specialists on their staff give instruction in some of the modern subjects in such a third hand way that much of life and interest is gone. Now, wireless lessons, since they are given by experts with their first-hand knowledge, might prove invaluable aids to the class teacher's work by awakening new ideas both in the children and the teacher.

3. The inspirational effect produced by the very idea that the living voice of the speaker at the other end is of a renowned specialist is considerable.

4. Through broadcast lessons there is a possibility of establishing uniformity of instruction in certain topics, because the same lesson is given by one man to all the schools.

5. There is a peculiar link felt between schools lying far apart because of an unconscious, immeasurable, yet real, connection that

is established through a common lesson. Broadcasting is most usefully employed in primary education and can be made really useful in connection with adult education.

Both in England and in Germany broadcasting has been utilised for giving suitable talks to the youths of both sexes who are waiting to enter life or have entered it. The object of adult broadcasting is not the same as it is for school broadcasting. Here they have broad-cast talks rather than wireless lessons, thereby connoting a different object which is distinctly cultural rather than tutorial. The range of subjects chosen embraces problems of the present age, those which are of social, cultural, domestic and national value. The greatest experts whom the country can afford are engaged to speak on these topics. And thus the programme always gives a sense of expectancy rather than sourness in the listener. To the adult it is the engagement of leisure, while to the school boy it is a part of the lesson. It is a device full of possibilities.

The *Cinema* may usefully be applied in the spread of rural education for the following reasons:—

1. It neither presupposes nor waits for literacy. If the widely spread literacy of the urban population is discounted, the percentage of rural literacy is nil. In India expenditure on primary education is about 2 annas per capita whereas Denmark spends Rs. 17 5 as., America Rs. 16 4 as. and England Rs. 9. If we wait for our rural population becoming literate before we can think of imparting them instruction in the arts and sciences of modern times, that time will never come under the present government. Through the "screen" we can educate the illiterate masses,

make them share our own ideas, bring wisdom home to them and refine their tastes. Children, adults as well as old people of both sexes and of all professions can afford time and energy to enjoy pictures on the screen set up in their village and listen with rapt attention to the instruction imparted through them no matter how ignorant they are of those symbols of thought and speech which we call letters of an alphabet.

2. The "screen" is the cheapest method of education. Private individuals or companies can also set up the screen in villages for their own profit but with a view to educate the masses. Magic lanterns are available for 60 rupees or so.

3. Psychologically speaking, it is the best method of educating the people of average intelligence next to education through actual experience. It combines instruction with pleasure. It involves the least effort or attention on the part of the audience. Vision and hearing, the two very important sources of our knowledge, are used together. There is also no language difficulty.

In modern days the *newspaper* is said to be the poor man's University. If we want to spread mass education, we must encourage the press in India, which is in its infancy. In the West, where newspapers circulate by millions, the press is the cheapest medium of mass education. But it must take interest in all the live issues of the day pertaining to politics, religion and sociology. These are the factors where the public want enlightenment.

Agricultural institutions of the present day merely keep in view the training of clerks and other employees required for the maintenance of the Agricultural Department

and other official organisations and little or no attempt is made for ameliorating the condition of life in villages and raising the mental outlook of the primitive people.

Mr. F. L. Brayne, a Punjab civilian, has recently undertaken the work of village uplift in the District of Gurgaon. By improving the economic and sanitary condition of the villages, by carrying on intensive propaganda through official and non-official agencies, and by providing increased facilities in education, he has already achieved remarkable success, and his efforts, if carried on further, will prepare the people for the acceptance of the system of compulsory education and improved methods of agriculture and sanitation, and for the means of protection necessary against their perpetual indebtedness to *Mahajans* or local bankers.

The chief obstacles to the spread of agricultural education are illiteracy and an irrational reverence for all old customs and traditions. At present the percentage of literacy in India as a whole is 7.6. The proportion of illiterate persons is much higher in the villages than in the towns.

No effective system of agricultural education can be introduced unless primary education is made compulsory. The Royal Agricultural Commission also recommends compulsion in the following words:—

"Compulsion should be introduced as rapidly as local conditions permit and should be preceded by a campaign of explanation and persuasion."

Teachers should be from the locality of the school and in sympathy with the feelings and traditions of the people, of rural origin and upbringing, trained in the art of teaching and community work and service and taught to participate in the healthy activities of village life.

The object of a village school should be to make better, more intelligent, healthier and happier villagers. If a ploughman's son comes to school, his schooling should so prepare him that when he comes to follow the tail of his father's plough he will pick up the work more quickly and display more intelligence in his business than his father did. Above all, the children must learn at school how to lead healthy lives and protect themselves from epidemic diseases. What is the use of teaching boys who are going to go blind, become in some way physically incapacitated, or even to die before they reach manhood? What is the use of education when the home is dirty, uncomfortable and epidemics are liable to sweep away the whole family or leave the children blind or maimed?

To this end we must make the village teacher not a man who could only impart a knowledge of the Three R's. He must become a genuine village leader, a centre of light and culture whom the people trust, to whom they refer their problems and whom they consult when they are in doubt or difficulty. The teacher must take and hold his proper place in village life. He must practise what he preaches, and set the example of working with his own hands at all the uplift measures he recommends. His gospel is the dignity of labour and the dignity of social service, and he must be as willing to set about cleaning the village or adjusting an iron plough as he is to teach reading and writing.

The education of working men by working men would prove to be narrow and circumscribed, and if the workers in the co-operative and trade union movements joined hands with University trained scholars, not only would the thought and power of the ordinary people be improved and developed, but scholarship would itself receive a new

infusion of spiritual and intellectual force. Labour divorced from scholarship would be handicapped and hindered, but scholarship divorced from labour would become artificial and turn in upon itself.

Schooling in intensively cultivated areas should be confined to the off season. Rewards and inducements should be liberally available from district and charity funds. Immediate compilation in all the principal dialects and vernaculars of India of the broad elements of Natural Science—Botany, Geology, Mineralogy, Zoology, Physics, Chemistry, Sanitation and Hygiene, Domestic Science, simple arts and cottage industries—is necessary. "Back to the land" and "Back to the village" should be the war cry if education is to spread rapidly.

Young, educated and enthusiastic men and women should be encouraged to settle in villages and carry on the work of expansion of education in the right spirit. Townsmen should be repatriated to their native villages

and aided by the State to settle and work among their kith and kin.

The curriculum of village schools should be thoroughly overhauled. It should contain such subjects as agriculture, handicrafts, spinning, weaving, co-operation, public health, hygiene, so that the village children should, after leaving school, be able to assist their parents and make an independent living.

The cost will not present insuperable difficulties. Twenty per cent. of all provincial incomes might easily be set aside for education and other expenditure economised from the remaining 80 per cent. The normal annual growth of revenue estimated at one crore and twenty lakhs of rupees by Sir Edward Baker should be ear-marked for this purpose. The Famine Insurance Fund of one crore cannot be better utilised than for expansion of mass education in the land. With some propaganda, much of the money that is donated to temples and mosques and is given away in the name of religion will find its way to the education budget.

For Intermediate and B. A. Students and others.

THE ESSENCE OF DEDUCTIVE LOGIC

BY

KRISHNA R. GURUSWAMY REDDIAR,

M. A. (Cambridge), M. A. (Dublin)

Sometime of Balliol College, Oxford

Printed on superior paper, Cr. 8vo. 42 pages. 2 As. By Post As. 3.

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

EDUCATION AS A 'BI-POLAR' PROCESS.

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

Bangalore.

INTRODUCTION.

IT has not infrequently been stated that Education is a process by which all the general powers and specific aptitudes of an individual are exerted to the highest pitch of harmonious development. It is the process by which a child is inducted into his social inheritance, ideals of life and citizenship. The verdict of the nation is that all children, irrespective of any racial difference, should grow up as effective individuals and citizens. The realising of the potentialities of a child would be unthinkable, unless the teacher and the pupil mutually depend upon each other for efficiency. Hence it goes without saying that teaching is a 'Bi-polar' process. In this article it is my wish to analyse the nature of the error involved in the process and to suggest means by which the teacher can obviate such an error, and how his main concern will be to get into action the total personality of each child entrusted to his care, in order to make an individual develop all his faculties and to use the same in the active pursuit of an end.

THE NATURE OF ERRORS.

We are aware that without some data, we shall not be in a position to keep ourselves in touch with the world in which we live. The inner world of ours is an individual matter. But the outer world of ours is common to us all. The first is objective, while the second is subjective. The inner world of ours is made up of concepts which by the way are synonymous with ideas. Ideas are the furniture of the mind. The inner world has two

provinces of which one is independent of the world and the other is connected with it. It becomes therefore obvious that there are two sources of errors. The first is found in the acquiring of the data and the second in the use of the acquired data. The fact is that a fine field for raising a luxuriant crop of errors is cultivated, when materials are supplied to us through sense impressions or through a wrong manipulation of the material presented.

It would not be a mistake to suppose that 'Concepts' mean possibilities of behaving intelligently. Our inner world is made up of static ideas. But it is to be conceded that it is an area in which certain potentialities may develop into actualities. It is a sort of zone in which acquired possibilities have organised themselves in such a way that the person concerned may be able to use them when required. So long as the action of the internal world leads to the expected result in the outer world we are in the path of truth. But if unexpected truths result, we are said to be in the domain of error.

According to Spenser, education consists in so manipulating the environment as to give the educand an intensive experience. The function of the school therefore is to supply the experience in a condensed form. The condensed experience must be of such a nature as will be useful even outside the school. Its goal must be such as to make the educand feel at home in the environment. Hence the process of education should not be the mere creation of vacuums at the pro-

per places and the filling of them as soon as the educand has been made to realise that they exist.

But our treatment of errors is to be confined to the cognitive plane. Obviously the mental content forms the basis of our investigation. The teacher's mental content is a complex one. Education should lead to the enrichment and organisation of the pupil's mental content. So instruction in a given subject consists in the transference of a block of knowledge from the teacher's mental content to that of the pupil.

So the function of the teacher is not to deviate from truth. He should have a complete mastery of the subject. He should have a professional training. It is excusable if he is accused of hectoring and domineering. He must do his best to secure accuracy and interest. He must keep himself abreast of all its developments. He is neither a teacher nor an investigator, but an expositor. He should have a very wide range of knowledge, for it is one of the principles of education, that no one can teach to the very verge of his knowledge without the imminent danger of falling over. The teacher's subject should be the 'How' and not the 'What.'

PREDISPOSITIONS TOWARDS ERRORS.

It would be a mistake to suppose that there is no difference between the adult mind and the child mind. The grown-up has to live; but the youngster has both to live and to grow. The latter's mind is of a motor type and is likely to go astray in jumping to conclusions. There is a sort of tendency in the young to act as others do, because of the herd instinct and he is likely to get a cinema-view of the world. Again, the school spirit, the house-spirit, the gang-bias, the politics of

the athletics, all these exercise a powerful influence over the thoughts of the youngsters.

Accordingly the teacher should take a wider view and must be keen on causes and cures. He should equip himself with the double task of detecting and dealing with errors. It would be a mistake to identify the mastery of the subject with success. The mode of presentation is the most important and in this the teacher ought to regard himself as sailing in calm seas with the help of a good compass. The work of the class room is bi-polar and teaching and learning are correlative processes. A thing is not given till it is taken. A lesson is not taught till it is learned. The teacher must always be on the alert at getting the possibilities of his pupils, so as to reach the desired maximum pace consistent with the best work. It goes without saying that he should not shudder at the mention of the word 'Method,' if systematic teaching is to be carried on.

BUILDING UP THE INNER WORLD.

The essence of the work of the educator is the building up of the mental content of the educand in such a way as to bring it into harmony with the facts of the outside world. This is what is called the idea cluster. Each cluster creates a newer situation. An experienced teacher will do better. He must take account of the back-ground against which the pupil is likely to project it. Each lesson has its own back-ground and atmosphere. It is his important part to communicate knowledge and it is equally important that his instruction should consist in the organisation and enrichment of the mental content of his pupil. He must aim at unity by putting each idea at its proper place. Contradictory ideas should be presented by means of either confrontation or by the Socratic method. In the

way of character as well as knowledge, the teacher's problem is to take an important part in the building up of the mental content.

BRIDGING THE WORLDS.

There should be a process of association between the teacher and the pupil. This consists in the proper manipulation of ideas, so as to secure an errorless passage from one mind to another. Hence the vocabulary of the pupils will count much. Then only there will be an actual intercourse. This is what is called the process of rationalisation. To smoothen the passage the gloom of vagueness must be done away with, by means of definitions and statements.

ERRORS IN INSTRUCTION.

It is incumbent upon a teacher to know how and why a pupil goes wrong. The temperature of the class room, the ventilation, the incidence of the light, the position of the black-board, the nature of the desks and the arrangement in the class may produce either favourable or unfavourable situations for error making. Again, eyesight, fatigue, carelessness and indifference may produce an error. Ignorance, state of expectancy, under-explanation or over-explanation may cause errors. A teacher is entitled to have a charter of what he is going to teach. He must have an agreement with the public. He is a communicator of knowledge and a developer of character. He is not a public debater, or a religious missionary. He should not consider himself a knowledge-monger. He must educate as well as instruct.

GENERAL ERRORS.

Knowledge and skill are not synonymous. Both these must be differentiated. The teacher should not assume self-confidence and contradict the statements of the text-book. The change of the seat of authority

from the text-book to the teacher's own mental content is a good one. It will increase his personal responsibility. Causing each pupil to make a text-book for himself by taking careful notes from the teacher's lessons would involve greater merit, as it calls forth initiative on the pupil's part. It will encourage him to take a definite share in class work and to ask intelligent questions. The final asset of the pupil must be the power of treating his own errors. He must not only detect, but also correct. Skill in self-correction is one of the precious gifts of good education.

THE PUPIL POLE AND THE TEACHER POLE.

The careful training of the skilful teacher will make the pupil acquire the double power of detecting and correcting errors that he makes. At the outset the teacher corrects; but as the process advances, the pupil ought to be encouraged to take a hand in the game and become his own detector and corrector. This is the way in which the pupil shows that he is responding to the teacher's efforts.

It is recognised that education is a bi-polar process, the two poles being the teacher pole and the pupil pole. At the beginning the teacher pole is active. From an educational point, it is the only pole that is active. By and by, the pupil begins to take a hand in the game. The time he begins to take interest varies with the individual. There are cases in which education is uni-polar. In that case the pupil is merely a passive partner, taking no interest.

THE CROSS-CURRENT.

In a well ordered school, the teacher fits into this gradual development of the pupil's interest in his own education. At every step the pupil takes into the active work of educating himself, the teacher takes a step backwards. The more the pupil advances into the limelight, the more the teacher steps back

into the surrounding gloom, till by and by in a successful course, the individual pupil is fully in the limelight, while the teacher is standing in the back-ground as a sympathetic and interested on-looker. It does not mean that the teacher becomes dispensable. In fact his work becomes less and less active. Teacher and pupil are working as partners, but the teacher's function is now different. He is no longer the source of power. The active influence now comes from the pupil. The pupil may be said to educate himself by reacting upon the teacher. At first the teacher communicated certain pieces of knowledge, saw that they were assimilated and then waited for the educational effects to follow in their proper course. At the latter stages, the pupil wants to acquire knowledge and skill in order that he may become a certain kind of man that he has set up as his ideal. To this end, he finds the teacher of the greatest possible use. So, in the final years of his course, the teacher and the pupil work along as partners who understand each other and fit into each other.

THE PUPIL WITHOUT THE TEACHER.

In preparing for this passage, from the period at which the pupil is mainly the educand to that period in which the pupil becomes the educator, nothing helps more than co-operation. Once the proper relation is established between the teacher and the pupil in connection with the detection and correction of errors, the partnership is set up on a wholesome basis and it is only a matter of time that the pupil emerges from the stage of pupilage. The teacher's end in the double sense of aim and terminus is to make himself unnecessary. When he has put the pupil in the position of being able to do without him, he has fulfilled the function so far as that pupil is concerned.

Young Ceylon! Young Ceylon!

Read THE "YOUNG CEYLON"

THE MOST PROGRESSIVE MONTHLY MAGAZINE IN CEYLON

Largest Circulation
Widest Popularity

Articles on Current Problems and
International Topics

Foremost Young Ceylonese Thinkers & Leaders

Articles on Vital National Problems
Breezy comments on current topics
by brilliant writers

Several Special Features

Literary Supplement; Local Government
in Ceylon; Women's Page; Finance, Insurance
& Banking; Slips & Slipshods; Historical
Romance (Serial); Health & Dietetics.

A Short Story in every issue.

Gleanings from leading articles from
Magazines of the world.

BE A SUBSCRIBER }
BE AN ADVERTISER } AT ONCE

The Best Medium for Advertisements.

Special Trade Directory for
short Advertisements.

Annual Subscription including postage Rs. 3.

FOR ADVERTISEMENT RATES

AND

SPECIAL TERMS

Apply to

Manager,

"YOUNG CEYLON,"

HULFTSDROP,
COLOMBO, CEYLON.

EASY DIFFICULTIES.*

DIARY LEAVES.

By H. E. PROF. NICHOLAS DE ROERICH,
Naggar, Kulu Valley.

It is especially difficult for people to change their mode of living. One cannot help remembering an old proverb that "old furniture ought not to be moved." But this saying wisely states that something old should not be moved. That means that all difficulties are relative only as regards our consciousness. Verily, people often speak of difficulties, when they create them in their own imagination and have affirmed them with a prejudiced consciousness.

The city dweller, being overcome with the conventionalities of city comforts, considers that life in tents or in yurtas would be the most dreadful existence. And should he find himself with such prejudice in the conditions of desert life he will himself multiply all sorts of terrors. If he will enter various conditions with the firm belief that people live everywhere and that they themselves create the conditions of life, then all the phantoms will be dispersed. Not without reason, while children are yet uncontaminated with the conventionalities of life, do they yearn for travelling, for knowledge and easily adapt themselves to different conditions.

Who knows, that perchance the migration of nations, as a result of that great war, was nothing but a lesson—a trial, for the renovation and broadening of consciousness. I remember, how an enlightened and highly spiritual lady was terrified at the thought that she may have to spend all her life in the well-

being of city life. Truly, if one but imagines that all inhabitants of the earth have reached a little well-being, then in that mediocre limitation is contained the great danger of petrification. And here the great Hand has again pointed out that people should migrate, again renovate themselves for new profound upbuilding.

For all these years, to everyone who has seen many people, it has become clear that two distinct types of people exist. Some have always come up on the surface amidst unbelievable difficulties; and not only did they come to the surface, but they also brought much help to their surroundings. Despite family and various complications, they always remained alert, cheerful and friendly. The other type, even with outside help, always went down. It could not reconcile itself with the changes of conditions and even of nomenclatures. They not only consider themselves unhappy but they carried that grey heavy unhappiness into the circle of their friends.

Every journey is for these people already like some punishment from Above. They not only were unable to understand the new local conditions but they became engulfed in baseless condemnations of everything which was beyond them. One of the greatest consolations for them consisted in mutual condemnation and mutual belittlement, as if through bemeaning some one else, they hoped to raise themselves. Instead of learning how to adapt themselves, understand, show pity

* Written at Tsagan Kurey on April 2nd, 1935,
during the Central Asiatic Expedition.

and move on, they preferred to slowly sink to the bottom, as it is said in an old Ukrainian proverb: "Don't spend your forces in vain, brother, sink right to the bottom."

Such cases as we have seen during recent years, did not concern only one nation. They were of a purely international trait, from which those who are alive in spirit, could learn in life the advantages of an active optimism, and the horrors of an ignorant pessimism. Of course these two types of humanity, one leading, successful, spiritual and the other deadly, ignorant and deteriorating, have always existed. But the years of the extraordinary world crisis have only brought them out more clearly.

Experienced educators have always understood that children should not be separated from nature, because only in it they retain movability, alertness and decisiveness in action. A certain wise physician advised city people to keep closer to earth and the results of such wise advices in life were often evident. All sorts of sokol organizations, scouts, pioneers, hikers, guides and other sound communities which bring the city-dwellers out into nature, are the most healthy movements of recent years. Everything that called to the friendly bonfire around which everything must be done by the people themselves, all this strengthens the spirit. And not only had everything to be done by themselves, but everything had to be thought of in a new manner and perchance in a better way.

Inventiveness must be exercised. Who knows, whether such a giant of inventiveness as Edison could have appeared, if he would have grown up in the narrow well-being of a city! Everyone of us has seen many examples, when even more or less outstanding personalities were overcome by the

surroundings of a vulgar well-being. I remember that a brilliant educator, on letting his wards into life, used to say to some of them: "I regret that your parents are wealthy. I hope you do not get into a golden cage." And to others he said: "No metal weighs down your wings. Fly high and far!"

As if to justify these advices, all conventional values have been shattered. Even such strongholds as land securities were struck as if by an earthquake. A certain inhabitant at the time of an earthquake, rushing out of his house, complained: "And this they call immovable property!"

Many such maxims are offered by life itself. Some people are doomed to fear and are afraid of these maxims; and others sensibly accept matters as they are. Some are unwisely drawn by mirages and others understand very well the difference between a mirage and reality. But in order to find one's way amidst mirages and illusion, one must first of all preceive these mirages. One cannot help remembering the Indian parable about the seven blind men who describe an elephant, everyone from his point of perception. Likewise you cannot describe in words the impression of a mirage to him who has never seen one. But in cities mirages do not appear. In order to see them, one must visit the desert and learn there on the spot to distinguish reality from illusion.

Convinced city people have great difficulty in distinguishing true impressions. I remember how a member of our expedition, who was in the desert for the first time, decided to explore an illusionary lake. All my persuasion that the lake did not exist, was of no avail. The deluded traveller called out two attendents and to the surprise of everyone said that he would reach that lake within an

hour and that he believed his eyes more than our contentions. After many hours the poor fellow returned exhausted and angrily refused to discuss further the question of the existence of the illusionary lake. Yet one must recall with what self-assertion he criticized the order to stop at a little well, instead of going an extra hour to the "splendid lake surrounded by trees."

Mirages are always extremely educative. Only personal experience can teach someone the vanity of illusionary conceit and the experience of life is best of all secured amidst nature.

But one cannot go out into nature only theoretically deciding upon the usefulness of such an experiment. There will be little wisdom in intellectual decisions. Nature must be understood. One must enter it as a co-worker and not condemning, but admiring it.

Everyone remembers the beautiful legend about the mines of Falun, so picturesquely narrated by Hoffmann. The ruler of the mine is very stern to the miner, who not from love to the work, but from other personal motives, comes to carry away the hidden treasure.

The voices of nature sound for those, who enter it with an open heart, benevolently. Anthaeus contacted the earth for the absorption of strength, in order to renovate the might of the spirit. Of course it was not from intoxication that he fell upon the ground, but he touched the earth consciously and then the earth conferred upon him a healthy renovation. Anthaeus was called a mighty giant. Is it not from these health-giving contacts with the earth, that he received this powerful name? And could those trials, which take possession in closed cellars, under vaults and narrow walls, appear as a heavy burden?

Probably Anthaeus would consider such conventional difficulties quite incomprehensible. Thus from the point of view of nature such easy difficulties become not a paradox, but a real definition: "Place a greater burden

upon me when I enter the Beautiful Garden." Is this not an exact definition of how and where difficulties are transmuted.

When the Magi gazed into the boundless sky, they saw the Guiding Stars. If they would not have looked into the depth of heaven, they would not have seen the Star. Blessed is he, who in his days has armed them with the knowledge of observing the laws of nature and has awakened their vigilance, thus making them watchful and turning them into wondrous messengers.

Why should we deplore any difficulties, when the Guiding Star is vigilant! He, Who said: "Blessed are difficulties, through them we grow!"—He knew also the Guiding Star.

Madras University.

Intermediate 1937.

SHAKESPEARE—MERCHANT OF VENICE, with Introduction and Notes, by Sir J. H. Stone, M. A. (College Classics)	1	6
MILTON—IL PENNEROSO AND L'ALLEGRO, with Introduction and Notes, by A. J. Grieve, B. A.	0	10
WORDSWORTH—SELECTIONS, containing CHARACTER OF THE HAPPY WARRIOR and other pieces with Introduction and Notes, by E. H. Elliot, B. A.	0	12
TENNYSON—ODE ON THE DEATH OF THE DUKE OF WELLINGTON, with Introduction and Notes, by the same Editor	0	4
<i>The Minor Poems together</i>	1	4

B. A. Degree Examination 1937.

SHAKESPEARE—MACBETH, with Introduction and Notes, by the Rev. John Morrison, M. A. (College Classics)	1	6
MILTON—COMUS, with Introduction and Notes, by the late Dr. S. Sattiyandhan, M. A., LL. B.	0	12
GRAY—SELECTIONS, containing the BARD and other pieces, with Introduction and Notes, by E. E. Kellett, M.A.	0	8
WORDSWORTH—SELECTIONS, containing TINTERN ABBEY and other pieces, with Introduction and Notes, by E. H. Elliot, B. A.	0	12
<i>The Minor Poems together</i>	1	8

SRINIVASA VARADACHARI & CO.,

190, Mount Road, Madras.

DAWNS THE MONTH OF MARHAZHI!

BY MR. R. BALAKRISHNA MUDALIAR, B.A., L.T.,

Aruprukotta.

[This poem is based on the Hindu belief that a year to us mortals counts as but a day to the *Devas* (Gods) and that the month of *Marhazhi* constitutes the last two hours before day-break. So then the Hindus worship the Devas in the way described in the poem.]

Wake, ye maidens wake !
Dawns the month of Marhazhi*
Does early hours make
For Devas soon to wake !
Rise, ye maidens rise !
The pumpkin trembles on the roof
With blooms of Paradise.
In the garden pearl'd lies
The sacred Arugai grass.
Leave your bed, O leave your bed :
The conchman now doth pass
The neighbouring river across.—
Hark ! his blow and bell
Which thrill the golden flower and grass !—
Come ye, pluck them well
As fairies in a dell.
And deck your threshold floor !
The choristers come singing along.
The Sun is on the stair
And at the Heaven's door.

Look Devas peeping down !.....
Come bathe in the ponds where the lilies
 blow,
And your rainbow sarees don.
Bring in the sugar-cane.
God Manmath's† honeyed bow,—
Why blush ye maidens at the touch !—
Arch it the eyes below
By the saffron plant aglow,
And the flowers washed in dew.
Upon the gaudy plantain leaves
Spread Pongal‡ rice§ anew
Of the blushing purple hue !
Now let the censer swing !
O break the cocoanuts and peel
The plantains ripe and bring
The camphor, burn, and ring
The bell, and sing the praise
Of Devas at the starry brink
In the garden of Paradise,
And pray for Heavenly Bliss !

* The Tamil month corresponding to from about the middle of December to that of January.

† The Hindu name for the God of Love, Cupid.

† The name of the festival celebrated on first *Thai* (next to *Marhashi*; when the day dawns for the Devas.

§ The rice of a purple hue used specially on this festive occasion.

VEDIC LEARNING AND MODERN SCHOOLS.

BY MR. N. SESHADRI SHARMA, B.A.,

Chickmagalur.

IT is not merely difficult and almost impossible to bring back the ancient method of studying and teaching or *Adhyayana* and *Adhyāpana*, but it is even useless and almost suicidal to try to do so. For the aims and requirements of the two methods or systems are poles asunder from each other. The Vedic scholar is more religious and introvert than the modern scholar who is on the other hand very much worldly and extrovert in his aims and purposes. The Vedic scholar valued life as a whole and thought of the present life as part of a bigger whole (because of his beliefs or theories in *Karma*, *Dharma*, *Yagñā*, *Punarjanma* and similar other principles), but the modern scholar mostly thinks of this life and thinks of it as all-important and all-sufficient (led by the modern interpretation of aggressive Christianity, which denies or ignores principles like those stated above). Therefore if anyone with modern outlook, tastes and requirements tries to bring in along with it the system of ancient education, it will be a sorry failure. It would be like trying to write a modern novel or drama on the basis of the ancient “*Bṛāhmaṇas*” and “*Upanishads*”—the last things to think of in such a connection. Again, except for purposes of carrying on ordinary life, Vedic schools should never try to combine the modern methods of study and teaching with those of its time-honoured ways. We do not want the critical study of Macdonell and Keith to understand our Vedas and Puranas, though at times it may be well to take in their help, as in trying to understand the ancient forms of marriage and social life.

Shuka is spoken of as an *Ayonija* or person not born of the womb (in *Devi Purana*), but except in a spiritual sense it is difficult to understand it as true in the practical everyday world where something can never come out of nothing, except in the logical sense of chance, accident or the unexplained and yet uncalculated or the contingent. *Tapas* then becomes *Rajasic* (because of its desire for fruit or enjoyment) and provides room for enjoyment, *Bhoga or Kama*. By 'Sanga' or Association, the *Rishi* or *Muni* Soubhari became extrovert and married fifty wives, the daughters of Emperor *Māndhātā* (as told in the *Vishnu Purana*), but after tasting the new life or the so-called enjoyment (of *Bhranti*, illusion), he realised his folly and ignorance, (*Avidya*) (in leaving the Blessed Unity which passeth all understanding) and quickly took back to his old state of *Tapas* and *Brahmacharya* or contemplative spiritual life guided and kept up by the highest self-control. Even in our own times, many modern scholars too like Ruskin and P. C. Ray, the chemist, have similarly left the sensuous world behind and are treading the path of spiritual life very steadily and boldly ; but they are an exception, and modern education and culture should never be judged and followed by their examples—just as Vedic learning should never be judged and discouraged by its bad examples, as where else do we not find them ? Thus modern education is good for people of modern outlook and culture, and ancient education for those of a different outlook and culture.

The people, therefore, who think of fame and money need not and should not take to

Vedic study, for the outlook and requirements of our (Indian) society have changed very much and we must adjust ourselves to changed conditions. We must concentrate our every energy and opportunity or facility in getting what we want or gaining our object, progress and prosperity in the material or outer world first, before we can think of anything higher, like the spiritual life of our ancestors, the ancient Brahmanas and Kshatriyas.

We must note this very carefully in building new institutions like the "Shanty-Ashrama," lest we should mix up issues and spoil everything. Rabindranath and people of his standing may try to weld up things and build International Universities or Vishva Bharatis; but they are not for us. On the other hand, like Galaganath and the National High School, Bangalore, we must be content to keep things separate, however much we may like to have them together, and carry on Vedic and modern studies separately as far as possible.

One corollary from this is that the Vedic schools need not and should not (1) pay such high salaries to their staff, nor collect such high fees as the modern schools and colleges; (2) or follow such wide and heavy courses that lack in depth (or learning and understanding or full assimilation), and prescribe so many text-books and so many ordinary (and not higher standard) books; (3) or get so many ordinary books and magazines for their libraries and reading rooms, and spend so much money for their so-called laboratories. Sir P. C. Ray and other Indians are now trying to prepare their laboratory equipment at a moderate cost, and we may follow their example with advantage.

Again, purely technical, industrial and professional studies like Surgery and Soldiery, Law and Medicine, Engineering and Archi-

itecture require a different course from that of the Vedic studies which are so religious, and should never be confused with them though things like Religious Law or *Dharma* should be studied in the ancient form. Buildings also need not be so costly as now and can be built at a moderate and less expensive cost.

The other day I went with the school party and saw the K. G. F. Mines under working order. There is a great need, and a good display of modern science in boring and working up such great and wonderful mines which require much skill and endurance, great courage and intelligence, huge capital and great powers of organisation and management; but yet all this activity is outward or worldly-turned and not inward-turned or self-directed. This, however, is not and need not be possible to many persons, and to this extent modern education may plead not guilty to the charge of not attending properly to our spiritual culture and development. But yet it cannot deny that while the ancient education did not neglect (as History—modern historical research and archaeological discoveries—proves beyond all doubt) the material prosperity, comfort or conveniences of the people, at the same time it did not, like the modern system, neglect the culture and development of that great, and higher aspect of life, called spirit or the most real and important part of ourselves. To this extent, then, the seeker after Truth is more beholden to and should better attend to the culture and development of the ancient system than to those of the moderns. The same conclusion holds good, however many be the things of modern times we may quote for our present education, and whatever may be the nature and extent of these instances so quoted.

ABOUT THE GOAL OF PUBLIC EDUCATION.

BY MR. N. K. VENKATESWARAN, B.A., L.T.,
Martandam, Travancore.

RELIGION AND EDUCATION.

EDUCATION is much too intimately connected with human nature to be rigidly organised without harm to its substance or purity. In this respect, as indeed in several others, it resembles religion which has sometimes a remarkable way of being absent wherever it is too visibly or loudly proclaimed; for instance, as in rituals, sects, temples and other inelastic embodiments of collective piety. Not rarely does religion lead to Phariseism, intolerance and insidious enmities. So does education often subtly withdraw its loftier and more lasting influences from its authorised houses. So not less infrequently do the results of organised education jar in society instead of bringing into it fresh additions of unity, harmony and progress.

Organised education, as also the professional teacher, can only have one legitimate end: to render themselves superfluous as quickly and thoroughly as possible. A school must survive the dependence of its neighbourhood on it before it can lay any rightful claim to success. Likewise, he is the greatest teacher who makes himself of little use to his pupils in the shortest time.

THE HOME ITS OWN SCHOOL.

The only true and becoming seat of general education, of elementary education at least, is the home. The mother is the greatest teacher, the father the wisest and best friend; and theirs are the duty and privilege to educate their own children. Any State educational effort must, therefore, be administered with a view to

making every home a living seat of education, in whose atmosphere its children might be depended upon to grow and develop, to look within and see without. Then, a time will come when every home will be its own school and the State will largely be relieved of the most difficult and delicate of its present pre-occupations which it can only ill-discharge even under the most favourable conditions and with the best will in the world, namely, the sowing of light and good in the minds and characters of the people. Unquestionably, the function pertains to the home and there it must act to act well.

WHY ORGANISED EDUCATION FAILS.

It is painful to think how much waste there is in organised education and how superficial is often the little good it confers. It cannot, it is stated, confer on the young and growing the merest rudiments of mechanical literacy in four most fruitful years! Seven years are spent in gaining the most superficial acquaintance with a foreign tongue. And how often does elementary education relapse into illiteracy from which are excluded even the natural curiosities and wits of the mind never harnessed to learning! It is all in large part the fault of organised education under impersonal control, such as that of a government, because such education is bound to function like a machine in order to function at all and since in education the influence of personality is the supreme factor and mechanisation is the greatest enemy of human personality, it is no wonder that organised education generally fails to ennoble character and to produce the best types of men and

women, and often fails to educate even in a more limited sense. How often do we find the powers of intellect and knowledge gained from the prevailing system of education put to unmoral uses!

Thus it is that organised education either fails to educate or fails to elevate, whenever it does not altogether fail to educate. Education, at least in its earlier and general stages, is solely and purely a human instrument to be used in human relations in a human atmosphere. That is why private schools are often better than government schools and the private tutor than the school teacher. Therefore, the only goal of State effort in education should be to make every home its own elementary school, if not its own secondary school as well. A time is surely coming when the State will begin to give its educational grants to individual homes where children are brought up and educated in the right way, instead of to schools as it is accustomed to do to-day. Then will the profession of schoolmasters become almost obsolete for good.

THE IMPORTANCE OF PLAY.

It will be argued that the idea is Utopian and that school education can never be replaced by home education since there is no small amount of education in the mere assembling itself of the young for being educated. But who does not know how often are good children spoiled by bad associations in schools? The only safe place for the meeting of the young is the playground and the provision of sports for the children must continue to be the concern of the State even after that of schools for them has ceased to be its concern. In fact, even when education remains largely the care of the State, sports must have

precedence of schools in any place where there are neither sports nor schools.

THE ROLE OF EXAMINATIONS.

It is now the established custom to round off education with examinations. To-day we have set courses of studies and examinations conformed to them. Employments in State services are now distributed mainly on the strength of the certificates obtained at these examinations. Private agencies also often accept the same basis in the recruitment of hands needed by them. When the home becomes more and more the school, many of these examinations will cease to exist and governments and private bodies will conduct their own examinations for the selection of hands required by them. Vocational educational institutions such as law, medical or engineering colleges will hold their own admission examinations. Universities will become more and more homes of discovery and less and less store-houses of certificates and degrees. When education comes into its own place in the home, it will no longer be required of anyone to undergo a prescribed course of training if he should be allowed to sit for a particular examination. Even highly professional examinations will be open to anybody who wants to compete for them. For the only legitimate function of any examination is to examine, and not to ask those who come to be examined where they learned or how they learned, or to insist, for instance, that they must have all learned for so many days in a year in certain specified places.

THE SIGNS OF THE TIME.

The change may not come tomorrow, but it will come. Consider the signs and tendencies of the time. Consider the trend of all its new and wonderful things. Motion

pictures and talking films are bearing instruction to the remotest corners of the earth. The radio gathers the living voices and wisdoms for individual use. The daily newspaper bears the latest knowledge to every house. Great books at small prices are rapidly taking the place of costly instructors. And people everywhere are becoming more and more enlightened without so much as their knowing it. This is, indeed, an age in which education and knowledge are no longer confined to schools.

FIRST STEPS.

So, the future of education is clear to all those who would look and see. It is the duty of educational policy-makers of the time to keep this future in view and hasten the day when the major part at least of what may be called essential education will have been transferred from schools to homes.

Some of the steps that should be taken in order to set education moving in this direction are:

1. Organised State encouragement to private enterprise in the spread of education.
2. State advice to educated parents to provide elementary education for their children in their own homes instead of sending them to schools.
3. The recognition of free adult education as the first duty of both government and local bodies.
4. The appointment of educational visitors of homes by local bodies.
5. The institution of grants by government or local bodies to homes functioning as their own schools.
6. The establishment of playing-schools for children by government or local bodies.

7. The throwing open of all general educational examinations to 'private' candidates.

CONCLUSION.

It might seem that these arguments and propositions are entirely out of tune with the time-spirit. To-day, everywhere in the world, the State is assuming increasing responsibility for the citizen and the citizen expecting the State to exercise increasing solicitude for him or her. It is universally taken for granted that the enlightening of the citizen is one of the first duties of the State. Bolshevism would even go so far as to disestablish the family, the immemorial unit of human life, and weld the State into a proletarian household unimpeded by paternal or maternal functions! We cannot get rid of the family and still be distinct from the lower animals. And it must always remain true that the best government is that which governs least and the best State is that in which the citizens most look after themselves. If by democracy we mean 'government of the people for the people by the people,' it must logically follow that the best democracy is that which maintains order and prosperity with the least effort and the most freedom to the people. True democracy would aim at enabling every citizen to rule himself or herself and true democracy should be unattainable unless the people comprised within it were truly educated. Let us have schools and more and more of them, but let us not forget that we cannot have them in as good a quality or in as great a number as we want until the day when every home will have become its own school in at least the more general and essential parts of education.

CHARLES LAMB.

CENTENARY OF GREAT ENGLISH ESSAYIST.

BY MR. T. P. AMARASINGHE,
Colombo, Ceylon.

ON December 27th, 1834, there died in the quiet of his home at Church Street, Edmonton, Charles Lamb, one of the greatest English essayists of all time. Lamb first saw the light on February 10th in the year 1775 at 2, Crown Office Row, Temple, where his father, John Lamb, was holding the office of servant to one of the barristers. He was the youngest of seven children of whom only three lived to a ripe old age. Of these three one was a sister, Mary Lamb, who stands high on the ladder of literary fame as a result of "Lamb's Tales from Shakespeare," which she wrote in collaboration with her brother, Charles Lamb. The other was a brother named John, who worked at the Examiner's Office of the South Sea Company, where Lamb himself worked for the space of a few months. The said John was of a selfish disposition and paid little or no regard to the trials and difficulties which clung about his brother and sister allthrough their sojourn on earth. At the age of seven, Charles was sent to the famous Charity School of Christ's Hospital, where he met and struck up a life-long friendship with another poor, neglected boy, S. T. Coleridge, who too has earned literary fame as the writer of the now famous poem "The Ancient Mariner."

LAMB AS CLERK.

When he was fourteen years of age, Lamb left Christ's Hospital and attached himself as clerk in the office of one Joseph Paice, a merchant of Bread Street Hill. Few though his business qualities may be, he acquired

them during his momentous, though short, stay there. Lamb pays a fitting tribute to this, his old master, when he says: "I owe to his precepts and example, whatever there is of the man of business—and that is not much—in my composition." Leaving this clerkship, Lamb entered the South Sea Company, in 1791, where he worked for a few months along with his brother. In April of the succeeding year, Lamb transferred himself to the Accountant's Department of the East India Company, where he worked for the greater part of his crowded life, with a brief respite—Dec.-Jan. 1796, when he went violently insane. His writings about this month record the following: "My life has been somewhat diversified of late. The six weeks that finished last year and began this, your very humble servant spent very agreeably in a madhouse at Hoxton." Disaster followed disaster during subsequent years which were to Lamb the darkest in his life. In 1797, after a slightly successful departure into the realm of poetry, Lamb's sister, Mary, was taken with an attack of insanity, and in a sudden frenzy killed her own mother. Then in Lamb we behold for the first time, the spirit of the devoted and tender brother, who undertakes the responsibility of harbouring his poor neglected, insane sister. This spirit of his has done more to make the name of Lamb worthy of our admiration and a more fitting figure for us to copy, than all his writings. The malady never quite left Mary and time out of time, "brother and sister might be seen walking hand

in hand to the gates of the Asylum, their cheeks wet with tears." In the spring of 1799, his father died, and together with Mary, his sister, Lamb revisited Blakesware, the abode of his infancy. This most surely would have given rise to the well-known and delightful essay, *Blakesmoor in H—shire*, in which his romanticism is most fully revealed to us and contrasted with the romanticism of Wordsworth in passages like the following: "Was it for this, that I kissed my childish hands too fervently in your idol worship, walks and windings of Blakesmoor!"

HOW CLERKSHIP REACTED ON LAMB.

The feelings of a man who loved to wander in among the solitary groves of country places and crowded streets of London; of a man who loved to be free as freedom itself, when forced to a desk and confined within four walls of the dust laden halls of the East India Company, is better imagined than described. His own essay, the *Superannuated Man*, nevertheless, gives us a vivid description of what the life of a quill-driver was in that past eighteenth century, and more. It gives us an ample picture of how clerkship reacted on Lamb. It also, in the most simple style, declaims to us the heroic struggle he must have put to keep head and shoulders above water. At the age of fifty, the East India Company, as a mark of recognition of his literary ability and his thirty-three years of faithful service and being led by his own confession that he would be forced to resign their service, granted him a comfortable pension. "I stammered out a bow," he says, "and at just ten minutes after eight I went home for ever. This noble benefit—gratitude forbids me to conceal their names—I owe to the kindness of the most munificent firm in the world—the house of Boldero, Merry-

weather, Bosanquet and Lacey.

Esto Perpetua!"

How glad he was to leave the drudgery of the desk and devote himself wholesale to literature, is amply shown, in his own words to Wordsworth in April 1825: "I came home for ever on Tuesday of last week—it was like passing from life into eternity."

THE CLOSE OF HIS LIFE.

What great danger a person may meet with, even a great literary figure like Lamb, when "from strict cellular like discipline suddenly by some revolution returned upon the world," his later essays which lack something of the grace and charm of his earlier works, will bear witness. Lamb himself seemed to have realised this when he bids caution to "persons grown old in active business, not lightly, nor without weighing their own resources, to forego their customary employment all at once, for there may be danger in it." In 1833, after the publication of the 'Last Essays of Elia,' he moved on to Church Street, Edmonton, where it pleased God to take his humble servant to his reward. So passed away a great English essayist, poet, biographer and prose-writer.

LAMB THE MAN AND HIS WORKS.

Lamb's works are few and varied. His works portray to us Lamb the poet, the dramatist, the essayist, the humanitarian, and the biblical and classical scholar. His first poems were published together with Coleridge's poems on various subjects in the year 1796 under the pseudonym, "C. L." His romance, *Rosamund Gray*, was published in 1798 and this was followed in quick succession by his poetical drama, *John Woodoil*. His essay, "Newspapers Thirty-five years ago," makes a distinct reference to his weekly con-

tribution of six jokes, puns and squibs to the "Morning Post." One of his best known poems is "The Old Familiar Faces," in which he shows his great love for Coleridge and strikes a very pathetic note when he says:

"Friend of my bosom, thou more than a brother,

Why wert not thou born in my father's dwelling?

So might we talk of the old familiar faces."

In 1807 appeared "Lamb's Tales from Shakespeare," written by Charles and Mary Lamb. The former reproduced the tragedies and the latter the comedies in story form. They form the most delightful tales and are the best of their kind in English literature. In the following year appeared his "Specimens of English Dramatic Poets contemporary with Shakespeare." The last phase in his writings is the most fruitful. *The Essays of Elia* (1823) and the *Last Essays of Elia* published a decade later gave Lamb the stamp of a great literary figure, in which he holds his own above the mass of essayists that have trod English soil. All these essays appeared in the "London Magazine," now defunct, prior to their appearance in book form.

His essays reveal to us Lamb the man of humour, the humanitarian and finally that he was a scholar prose-writer whose mind was saturated with classical and biblical writings. Lamb loved the London populace and found in his love food for his writings in abundance. Unlike Wordsworth who haunted the woods and glens and kept at a distance from pent-up cities, Lamb lived and died in the midst of the London streets, for those things which influenced Wordsworth were to him but 'the decorations and painted

scenery in the great theatre of human life.' He was the true embodiment of the town lover and all his life is one extollation of town life and the great influence it could exert and does exert on man. Longfellow spoke but truly when he said: 'A ruined castle is as picturesque as a ruined character,' for Lamb's gospel is wrought from the poor, half-starved Londoner, to whom his heart went out in sorrow. A paragraph from one of his best known works reads thus: "The children of the very poor have no young times. It makes the very heart to bleed to overhear the casual street-talk between a poor woman and a little girl... It is not of toys, of nursery books, of summer holidays (fitting that age); of the promised sight or play; of praised sufficiency at school. It is of mangling and clear starching, of the price of coals or of potatoes. The questions of the child, that should be the very outpourings of curiosity in idleness, are marked with a forecast and melancholy providence. It has come to be a woman, before it was a child! It has learnt to go to market; it chaffers, it haggles, it envies, it murmurs; it is knowing, acute, sharpened; it never prattles. Had we not reason to say that the home of the very poor is no home?" The passage quoted above reveals to us Lamb the true humanitarian. He never so desired to gain publicity, by his writings about the poor and degenerate proletariat, like some of our present day labour politicians. He was most truly affected by the sufferings of his fellow-people. He was much more than the mere sentimentalist. One can do no better than close an eulogy of his life by quoting his own ending in his essay "Ellistonia" in which he pays a glowing tribute to his dead friend, Robert William Elliston—the actor.

"Great wert thou in life, Charles Lamb!... For thee the Pauline muses weep. In elegies that shall silence this crude prose, they shall celebrate thy praise."

UPTON SINCLAIR.

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

Trivandrum.

(Continued from Page 410.)

XIII

SINCLAIR passed his fifty-fifth birthday in October 1933 and the same year saw the publication of his forty-seventh book. Some enthusiastic members of the Country Central Committee of the Democratic Party made their way into the virile literary genius's inviting study with the somewhat startling proposition that he should register as a Democrat and stand as candidate for Governor at the Democratic primaries. Sinclair always fond of new adventures thought the idea "a fascinating one" (to use his own words). He wrote a book named *I, Governor of California: And How I ended Poverty: A True Story of the Future*. His platform, set forth in this important work calls for the ending of poverty in the State. The principal feature of Sinclair's ambitious programme is to put unemployed and dependent persons at productive labour, permitting them to produce what they consume, and in that manner taking them off the clutches of the taxpayers and reversing the course of the State towards bankruptcy. In this arresting book of political wisdom an intelligent and powerful demand is made for graduated taxation of wealth, and of pensions for the aged, blind and infirm, and for the widowed mothers of dependent children. The book easily became the best-seller in the country selling nearly 200,000 in hardly six months and was very widely reviewed throughout the world. Hamilton Fyfe in "Reynold's Illustrated News," London, said: "Here is leadership at last...

.....Ah, if only it could be as easy as that! You say. Well, it could be, if we had common sense, determination and courage."

Upton Sinclair began a mass movement in California to guide the people through the great social change without either Fascism or Communism. Over 800 clubs scattered throughout the land vigorously functioned for the purpose of the Epic Movement originated by Sinclair and it is one of the epochmaking incidents in the history of America. Eighteen internationally reputed Americans including Theodore Dreiser, W. E. Woodward, Oswald Garrison Villard, Jerome Davis, Lewis Browne Stuart Chase, formed a Campaign Committee to support Sinclair. Under their signatures, they sent out a circular which said..... "We, the undersigned, feel that the election of such a life-long friend of social justice as Upton Sinclair would represent a great advance for the cause which we have at heart. No such campaign as this has occurred in the history of California, and the progress made is astounding to all observers. It proves that the people are at last aroused and that something can be done." All the sincere, steadfast and vigorous efforts of Sinclair and his sturdy supporters notwithstanding, he did not win his laurels at the election. The interesting and soul-searing story of his failure at the polls is set forth by Sinclair in his brilliant book, *I, Candidate for Governor: And How I Got Licked*. This arresting volume ran serially in sixty newspapers and was hailed by all as the best inside view of Ameri-

can politics ever available in print. Fulton Oursler wrote: "An amazingly compact and well organised account." The big papers ever controlled by the business magnates, the lords of the capitalist realm, are boycotting the book. The *Macon Telegraph* observed: "As a human document of great present significance, it deserves reading by every American citizen." The *Evanston Daily Index* said of the book: "A marvellous educational job."

The broad liberalism of democracy brilliantly exemplified by Upton Sinclair to lead California from the throes of the depression to the elysian fields of plenty and prosperity was enthusiastically welcomed by the nation. A State wide campaign by Upton Sinclair and Sheridan Dawney served the grand purpose of educating the people in regard to the inauguration of the Democratic platform which would not swing the States to Radicalism or Communism but would rather lead to more offices for the unemployed and a general rise in business. The Epic Plan, if it had become successful, would certainly have taken the unemployed off the hands of the people, reduced taxes and enabled millions now dependent on the State to be self-supporting. The failure of this mighty move is indeed one of the greatest tragedies ever known to history.

Here is one of the many eloquent responses which the Epic Plan received from the highly cultured and the intelligentsia of America. Dr. Ernest J. Stevens, the author of the poem quoted below from *The Golden Gate Star* (The Light of Truth), a standard journal, is an internationally reputed scientist and research worker. This poem comes as a voice from the intellectual world.

TUNE OF
"MARCHING THRU GEORGIA"
By
Principal Dr. Ernest J. Stevens
(As We Go Marching To Victory.)
Dedicated to the New Deal Democracy.
Sing the new deal news aloud, and tell
it with a song,
Sing it with a spirit—friends, and help
the cause along—
Sing it as you work or play, and tell the
weak and strong—
That we are marching on—to victory.
Chorus:
Hurrah, who-ray, we see the light of day,
Who-ray, hurrah, we know the right-of-way;
We find the people's minds at last
alisting to Sinclair,
And now we all go marching on to victory.
We shall let the nations know, there's
freedom in our deal,
And let them know our cause is just, for
this we sing and feel,
Yes, right must reign and justice rule,
for this our souls' appeal,
As we go marching on—to victory.
Chorus.
Let us celebrate the "deal," so all can
see and hear,
Tell it to the unemployed, to others
make it clear,
Tell'em Roosevelt-Sinclair's deal brings
hope and epic cheer,
As we go marching on—to victory.
Chorus.
The ever-lasting God of right, is in this
cause today,
'Tis the cause of good and peace, and
progress paves the way,—
It's the people's right to live, to work, to
serve and play,
And we go marching on—to victory.
Chorus.

The head of the Bank of America expressed the belief that Sinclair's plan to "End Poverty in California" was a "hazardous experiment which would seriously hamper the progress of our State." The Russians expressed indignation at Sinclair's plan which was contrary to communist doctrines. In *"The Living Age"* appeared the translation of a long review published in a Russian paper. The concluding portion of the review read as follows: "Upton has raised a cloud of Epic dust with his manifesto which might cloud the view of some people at the very moment when the American intelligentsia is so much in need of clear vision. Of course this cloud will dissolve itself, the Epic fountain will dry up, but the naivete of Upton Sinclair should be punished if only for his own sake. Yes, indeed, we hope that he will be elected Governor of California." America can never forget the stupendous Epic campaign launched out by one of the noblest and boldest men on earth.

A devoted friend of Upton Sinclair's books in England, Mr. I. O. Evans, in 1933, published an *Anthology of Sinclair's writings*. ^a*An Upton Sinclair Anthology*, a handsome volume of 328 pages, contains besides selections from his best works, extracts from his writings not yet released in book form. The "New English Weekly" wrote on this *Anthology*:

"Socialism in America has been a most unpopular creed and Socialists have until recently been regarded as little less dangerous than anarchists and gangsters. Sinclair has always been identified with Socialism, and for this reason his worth as an artist has not been truly appreciated. While he has been hailed as a genius by some critics, others have labelled even his finest work as exaggerations of an embittered man.....

"We are concerned with Sinclair the artist, who, were his works as widely known in this country, as, say, those of Mr. Priestley, would be appreciated for what he is—one of the greatest of living authors. This *Anthology* should at least help towards that appreciation.....It gives an impression of the greatness of Sinclair and he is great—and some conception of his encyclopaedic knowledge. Sinclair is interested in everything and his knowledge has given him not the conceit that some authors of less learning air so freely, but a broad, steady, unshakable philosophy...

"He may shock us at times, revolt us at times, but always he forces us to acknowledge his brilliance. He convinces us because of his sincerity, which is stamped on every page he has written. Sinclair is great because he is much more than a novelist. He is a minor prophet—the Prophet of Social Justice."

Upton Sinclair is actively associated with the Socialist Party. This is evident from his life both as man and author. He was Socialist candidate for the Congress in 1906 and 1920, for the Senate in 1922 and the Governorship of California in 1926. He is the author as well as publisher of his books which have revolutionised human thought. The *Encyclopaedia Britannica* makes special mention of his immortal works, the *Jungle* and *Oil*, and at the same time says that "his Socialist convictions often interfere with his work as an art." Strange as it no doubt strikes, this colossal genius's first work could not find any publisher at the time. The *Jungle* which made him win world recognition first, was rejected by twenty-five publishers! The *Profits of Religion* could find no publisher. So he had perforce to publish his works himself. Again his sensational volume the *Brass*

Check would not be published by any one because of its depth and danger. Sinclair started the first edition with twenty-three thousand copies which sold like hot cakes in three weeks! He received fresh orders for over forty thousand soon after. There was shortage of paper, in spite of which more than a hundred and thirty-five thousand copies were hastily printed and sold. His business as publisher of his works has been throughout a wonderful success. How the thousands of publishers throughout the world vie with one another for getting rights of publishing Sinclair's works and he the literary giant shut the doors against the whole army and publishes first editions himself. Still the publishing folk knock at his doors and he magnanimously allows them (of course after receiving decent sums) to bring out subsequent editions.

Sinclair has been deservedly honoured with an international reputation at once rich alike in quantity and quality. Many of his books have been translated into different languages. The *Jungle*, one of his best works, has been translated into more than eighteen languages. This great work continues to have undiminished success throughout the world. The books of Upton Sinclair, in translations and foreign editions, came up to a Bibliography of 525 titles in 34 countries, in 1930! *Oil* and *Boston* are the "best-sellers" in many countries. In Germany, they are amazingly popular. The former is now past its hundred thousand, and the latter seventy-fifth. Recently these books have been translated into Dutch and Japanese. Hindi and Hebrew editions have also been published of late. In Soviet Russia *Boston* is extremely popular. The State Publishing House has the monopoly of printing Sinclair's works in Russia. The total sales of his

books in Russia alone exceeded two million copies in 1930. *The Books of Upton Sinclair in Russia*, a pamphlet published by the author, embodies proceedings before workers' cultural groups of the unions of metal-workers in Leningrad, reviewing and discussing his works. The material besides being curious, not merely from the literary but from the social point of view, is most stimulating thought inasmuch as it reveals the active and alert minds of workers. *Oil* has been translated into more than twenty-two tongues. The *Western Australian*, a leading newspaper of Freemantle, took a plebiscite of its readers to find out their favourite novelists. For 303 different authors 2,496 votes were cast. The result was: Charles Dickens, 146; Jack London, 137; Upton Sinclair, 130; Alexander Dumas, 88; Edgar Wallace, 85; William Makepeace Thackeray, 63. *Money Writes*, Sinclairs' famous work on American literature, sold more copies in the first months in Japan, than in the first year in America, over 5000 copies. The *Christian Science Monitor* of February 19, 1921, observed thus: "The replies to two questionnaire recently submitted to the Czechoslovak intelligentsia by quite different organisations give an excellent idea as to their reading during the past year. Of the 612 people consulted it was found that they read an average of twenty-seven books each in twelve months. Upton Sinclair (his novel *Oil* in particular), George Bernard Shaw, Arnold Zweig, Tolstoy, Sinclair Lewis, and John Galsworthy head the list of foreign authors, in the order given."

The following is quoted from a Syndicate newspaper article by Arnold Mulder: "Who is the contemporary American writer with the biggest European reputation.....The

correct answer—according to Lewis Browne, author of "This Believing World" and "That Man Heine"—is Upton Sinclair.....Not six months ago I read a statement by J. B. Priestley, the English novelist, author of "The Good Companions" and "Angel Pavement," to the same effect, made after Priestley had been travelling extensively on the continent. If I remember correctly he asserted that Upton Sinclair was about ten times as popular in Europe as any other single American author. Lewis Browne made his remark on the basis of his own observation. He claimed that he saw Upton Sinclair's books in all sorts of formats, in all sorts of languages and in all sorts of countries from Jugo-Slavia to Finland. There can be no doubt, he said, that Europe knows Sinclair better than it knows any other writer in this country." Lewis Browne, himself a famous author, has lectured on Sinclair's books all over the country and has called him "that strange, bewildering, and to my mind immensely important man," placing him at the head of the list of three great American authors, the other two being Sinclair Lewis and Theodore Dreiser. Lewis Browne in a letter from India expressed thus: "We've just come down from Sabarmati in the Gujerat country where we lived for some days in Gandhi's Ashram—a Sanskrit word meaning monastery. There his closest followers live in starkest simplicity.....We went there to learn what we could of the fight for India's freedom—but stayed to tell about Upton Sinclair. For we at once discovered you were—judging by the books in the small library of the Ashram—the favourite author of

those people. Naraindas Gandlhi, a nephew of the Mahatma, informed us that the great man had read most, if not all of your works, and was intensely interested in you as a person....." Sinclair's books have been translated in the following languages in India: Hindi, Gujerati, Urdu, Bengali and Tamil. Up-to-date there are 525 (as per list in 1930) +97 (new additions in three years), i.e., 622 titles in the Bibliography of foreign translations and editions of Sinclair's books in 42 countries!

All these authoritative facts, to mention but a few of the more outstanding among them, clearly convince us as to Upton Sinclair's unique and vast popularity all over the world. Indeed Upton Sinclair stands first, unrivalled and growing in popular esteem as the greatest labour novelist of the world who has earned his great fame by a life of magnificent conflict against the shams and shames of to-day's oppression. As an author and man, Sinclair has deservedly and valiantly earned the commanding right (which no doubt compels reverence) of being regarded as one of the world's pre-eminent and transcendent voices speaking against all injustice and championing with intelligence and courage social justice and devoutly endeavouring towards a better world. So great and bewildering is his reputation as a fearless fighter in the cause of social protest that his standing as a literary artist is sometimes underrated by certain high-brow critics. Yet his genius has been heartily acclaimed by many competent critics. Verily, Upton Sinclair is a literary giant whose stature grows more impressive from day to day.

(To be continued).

THREE UNIQUE

TEXT-BOOKS

High School English Grammar

BY
P. C. WREN, M.A. (OXON.)
LATE INDIAN EDUCATIONAL SERVICE



High School English Composition

BY
P. C. WREN, M.A. (OXON.)
LATE INDIAN EDUCATIONAL SERVICE
AND
H. MARTIN, M.A., O.B.E.
PRINCIPAL, ISLAMIA COLLEGE, PESHAWAR.



High School English

— PRACTICAL GRAMMAR & COMPOSITION —

BY
HENRY MARTIN, M.A., O.B.E.
PRINCIPAL, ISLAMIA COLLEGE, PESHAWAR.

Ninth Edition.
390 pages
PRICE
Rs. 2.

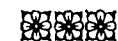
This is a working class-book of modern English Grammar and Usage for High School classes. It provides side by side a practical course in English Composition. The Exercises for practice are numerous, varied, carefully graded, and of a practical character. Contains:—Grammar and Usage—Analysis of Sentences—Transformation and Synthesis of Sentences—Formation of Words—Figures of Speech, etc., and 201 Exercises in Grammar and Composition.



Sixth Edition.
428 pages
PRICE
Rs. 2-4.

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

The great care and labour bestowed upon the preparation of the book will be evident at every step to the experienced teacher who uses it in the class-room, and, it is hoped, will materially help him in his work of raising the general level of the knowledge of English in our schools.



Second Edition.
294 pages
PRICE
Re. 1-12.

An eminently practical Course of Matriculation English, written on sound educational lines.

The whole book is marked by a refreshing originality of treatment.

The 120 pages on English Usage and Idiom form a unique feature of the book.

COOPER, PUB

Sole Selling Agents—MESSRS. MACMILLAN

LISHERS, BOMBAY

& CO., LTD., BOMBAY, CALCUTTA, MADRAS

AN ASPECT OF EDUCATION—PAST AND PRESENT.

BY MR. D. KRISHNAYYA,
Hindupur.

WE are having the waves of transformation—reformation and revolution—in the present day education; but one can feel sure that all these would ultimately lead to the restoration of the educational system of the past. There was a time, as we all know, when the old Matriculation was considered to be over-burdened with a number of subjects and with the new phase of the optional system, there came the S. S. L. C. course in 1911. This seemed good enough for some years with all its "B" group subjects entrusted to the class teacher which came to be neglected in preference to the subjects prescribed for the Public Examination.

This system continued so for nearly two decades and in 1930 or thereabouts there came in the idea of having a change in the S. S. L. C. and this ultimately came to be termed as the remodelled S. S. L. C. course giving importance to the so-called "B" group subjects by elevating them to the rank of "A" and by reducing the optional subjects to one. By the present system, some feel we are almost on the dawn of the old Matriculation system minus the detailed grammar plus the optional system tackled on to it and who knows at what time this optional also would drop away showing the old Matriculation form in all its glory. Such and nearly such are the waves of education which are rolling fast on the rock-bed of educational reformation.

But what was the nature of education in the past is the question. The past cannot easily be defined and it may mean any time

in the past. From the time of the introduction of English education into our country, we are having the Matriculation system and on this changes are being constantly experimented and so we have changes—changes and changes as rolling waves in the mighty ocean of knowledge.

Firstly, I am told, we had the primary examination—then the middle school examination a form of which is the Lower Secondary Examination surviving still in some provinces as the Mysore State and which was also contemplated to be introduced into our presidency in a slightly different form. Above the Lower Secondary Examination there was the Upper Secondary and these two came to be identical. Some of the Upper Secondary candidates have become successful pleaders also. A loose form of these has been the S. S. L. C., for these students have never been admitted to the pleader's line. The public examination has given for some time a passport for public service and an admission to the University courses of studies. Even in the above, changes after changes we have had. There was a time when the college principals were given the option of selecting candidates for admission to the University courses of studies and after some years, this option of the principals was withdrawn and the system of declaring eligibility came into full force. From out of this list, the principals were asked to select candidates and public offices came to be filled with these candidates generally. But, for the past some years, we are having the Public Service Commission

for recruiting candidates for offices and so even Collectors and Judges have not the option of selecting their candidates. In the same way, for some time, only public examination marks came to be considered important and then importance came to be attached to the class work also by having a kind of moderation scheme and finding this too to be of not much use in consideration of the process involved in it, again the public examination marks have come to play the important role.

Seeing all these changes—a pull to the front and again a retard, the lovers of the old system of education are inclined to say that the past is better than the present and they even go to the extent of saying that the old Matriculates are better than the present day graduates and quote the instance of Mr. Gandhi who is only a Matriculate. They even say that some of the U. P. C.'s—(unpassed candidates) are better than the so called S. S. L. C.'s for even raw graduates. How far these dogmatic statements can be universally approved of let the public alone judge. I want to invite the kind attention of the readers to take up the subject of the palmy days of our oriental culture in the subsequent issues of this valuable monthly on the educational problems of India.

Our country, I am told, is noted from long past ages for culture, character, high principles of life and lofty imaginative faculties as sublime perhaps as Mount Everest. All these should have been built up, one should think, by a sound system of education. What then was the educational system in the past?

To begin directly, we are told, the temple was the school and the preachers and the teachers were one and there was a special

class of people—the religious class in whom the moral, religious and the philosophical aspects of life had the harmonious blend as in the ideal teacher of Mahatma Gandhi, and these by a Gurukula system gave a magnetic touch in their disciples and these we note have stood the storm of time and finally have proved themselves to be the noblest sons of the soil with the soul force ever predominating in them and finally turning them into philosophers—the highest aspiration of the Indians. To point out the glorious system of the past we have perhaps the splendid work of some of the present day Asramams started by the highest intellects of the day—Sir Rabindranath Tagore and Mahatma Gandhi. Thus, in the past, the teachers and the preachers were one wedded to their noble mission of the formation of character and conduct in their disciples and preparing them fully for the battle of life.

But, our school life points out to a casual observer that one who has one's training certificate or the teaching diploma is a teacher. Even in this, the restriction is in force for the past four or five years, for, some time back, many treated this teaching profession as a stepping-stone to other walks of life and so men of the highest order we were hardly getting for this profession. Even now, many treat this as the last and only walk in life when all other chances fail. There is now a kind of systematization of the profession and refresher courses in the various subjects of school life including library work have come to be organized.

In training up the students, two questions come up for serious consideration, whether we must adopt the class-master system or the subject-master system as both have the disadvantages and advantages with the systems to follow any one to the highest degree and

so some advocate the *via media* policy of that noble Queen Elizabeth and ask us to have a harmonious amalgamation of both these systems. How they can successfully be amalgamated is an educational problem.

The class-master system, apart from other causes, is advanced mainly to inculcate the nobility of character in the pupils by modestly copying the example of the teacher. Again, the subject-master system is advocated, to find competent men to teach their special subjects and thus give the pupils correctness and specialization.

If the formation of character alone is considered to be the primary characteristic of education and the ultimate result thereof, how this can be achieved either by the class-master system or the *via media* policy or the subject-master system or the modern tutorial method and a host of other methods, it is not easy to judge correctly. We have a number of subjects to rush through with the eye bent

on the examination as the pupils and so the students care more for their examination and the preparation therefor, than for the formation of character or the principles of life with which they cannot be expected to have their experience so early in their career; if we try to do so, we have to remember and read out Gray's poem "Ode on Eton's College," day in and day out, to the pupils.

The students seem to pass through school life as passengers in a mail train from station to station and so a clear, clean impression of any one teacher is not of ordinary access. Even if a teacher sits with the pupils for a pretty long period in the day—for the majority of school-day, we have again the modern psychological maxims of fatigue, boredom and a train of these even to the adults, not to speak of school children specially at a time when applied psychology is so constantly advocated.

RAVI VARMA

A Biography of the Great Indian Artist with a critical and impartial appreciation of his works

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

New Lodge, Chettikulamkara, TRIVANDRUM.

EXCERPTS FROM APPRECIATIONS.

"His sketch is informed by knowledge and irradiated by sympathy and insight...."—Rao Bahadur K. V. Rangaswami Aiyangar, M.A.

"I am glad you are trying to open a new line of distinction."—Rt. Hon. V. S. S. Sastry, P.C., C.H., LL.D.

"I read it with great interest....your presentation of Ravi Varma's art is admirable."—K. P. S. Menon, M.A. (Oxon.), I.C.S.

"You have written your Monograph excellently well.....An able production."—Prof. V. N. Bhushan, M.A.

"A charming Monograph. The booklet will be a valuable addition to Indian biographical literature."—S. Haldar, B.A., P.C.S.

"I appreciated the book not only for penmanship but also your tribute to a guru."—His Excellency Prof. Nicholas de Roerich.

Over 52 Pages—Illustrated—Beautifl get up. Only Eight As. (8 As.) per copy. (Packing & Postage extra).

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

PROBLEM OF THE FUTURE GENERATION.

BY PRINCIPAL SOHRAB R. DAVAR, BARRISTER-AT-LAW.
Bombay.

There is urgent need for the formation of professional boards which would lay down syllabuses for their respective professions and supervise the whole education.

The question whether the present educational system is suitable to modern requirements as well as those of the future generations of this country, has been engaging the attention of most of our prominent countrymen. The object of this short article is to lay down some ideas which the author has evolved out of his experience as an educationist of over thirty years' standing during which period he had the opportunity of watching the progress of India's rising generations from decade to decade who hailed from the most distant parts for their education in Bombay both for the University Degree in Commerce and for the professional Diploma Courses.

UNIVERSITY EDUCATION

We planted our educational system in India on Western lines on the foundation of University learning. We never had professional bodies like those prevailing in the United Kingdom who make professional practical education for the vocations in which they are interested, their special preserve and care. The deep-rooted idea among the University Dons is the old pre-judice in favour of "culture" and the cultural side of education, with the result that even where they have tried to plant a professional or vocational course, they have spoiled the syllabus by overcrowding it with what they call "cultural subjects" which are of not the least value in practical life, with the result that the actual

branches of study in which the professional student has to specialise and earn his living are not only neglected, but for the scholar and the professor concerned there is very little time left after the so-called cultural subjects are dealt with, to give sufficient attention to the same.

A DEGREE IN ARTS.

Let us first of all take up the question of our graduates in Arts. The degree in Arts follows the theoretical syllabus of so-called liberal education as laid down originally by the old Universities of Oxford and Cambridge in the days when the special business of the Universities concerned was to produce clergymen or platform and Parliamentary orators. It is a degree which leads one nowhere and the result is that thousands of our young men who persist year after year in joining colleges for this course as a matter of habit created by the deep rooted prejudice of ages in its favour, find themselves stranded when the time for earning a living and standing on their own feet arises. It is said that the old East India Company introduced this education with a view to produce clerks for Government offices. I am not sure whether that view is correct, but even in the clerical line, there is not even standing room for our University graduates in the Government offices. Thus, it would be to the interest of the nation at large if the leaders of public opinion were to dissuade the largest proportion of our young men from taking up this course and encourage them to follow vocational and practical training for professions

and industries, so that, in the race for improving the prosperity and progress of the country, they may lend a substantial helping hand instead of doing menial jobs after graduating or wasting their time hunting for the same. Many employers in large business and industrial concerns in Europe and America, as well as in India, have declared that an Arts graduate employed by them, in the majority of cases is found to be unfit to pick up the reins of practical training and adapt himself to same, because prolonged theoretical study seems to have incapacitated him for this type of work. The other explanation may be that after wasting so many years in a college he has attained an age when the formative period had passed and his brain has got crystallised. In the opinion of Mr. Hall in his excellent book entitled "Why Men Fail", where he talks of graduates of the Universities of the United States of America,

"A college education sometimes helps but it is not a passport to success. Some of our greatest failures were college educated, while most of the great ideas and inventions have been contributed to the world by unschooled thinkers. The scholar's education is largely artificial, while the thinker's is natural. That accounts for the difference in the results obtained. It is very difficult to unlearn a wrong method, to learn Nature's way. Learning of any kind that we cannot make use of is valueless. And even correct learning is profitless unless we set it to working for us."

PROFESSIONAL AND INDUSTRIAL EDUCATION.

If we go back to the country from which our Arts education was originally imported, we find that all professional education and examinations are more or less under the

control of professional bodies, independently of their Universities, such as the Inns of Court for the Barrister, the Incorporated Law Society for the Solicitor, the Chartered Institute of Accountants for the Accountant, the Royal Institute of Architects for Architects, the Institute of Engineers for Engineers and so on. They have not only laid down a syllabus of practical studies, but also insist upon some form of apprenticeship for practical work, side by side with theoretical education of the scholar concerned. They universally provide in this syllabus an "Entrance Test" of their own, where emphasis and importance are given to such subjects of general education as are most useful to the profession concerned. They, thus, do not possess the "slave mentality" of admitting only "Matriculation passed," as our people do, into these vocations. The Vice Chancellor of our University thus was quite practical when he said that the University entrance test was not meant as a qualification for entrance anywhere else excepting the University. Being a practical man of long standing, he naturally realised this position.

PROFESSIONAL COURSES IN UNIVERSITIES.

Let us now take up such professional or vocational courses as are provided for by the Universities both in the United Kingdom and in India. In the United Kingdom a University Degree is not considered a qualification for the practice at law. The only profession where the University Degree is recognised is the medical profession, because there, hospital practical work has to be conducted side by side with theoretical training and in the case of theoretical training also professors are practising surgeons or physicians. In all other vocational branches the University degrees are either not at all recognised or are considered to be of subordinate value or

importance in the vocations concerned when compared with the professional Diplomas.

Let us now take the case of our University where the degree in Law has been given a recognition for admittance into the profession; the result is that the largest number of practising lawyers in the junior bar, not having received any practical education, are failures and if they want to succeed at all, they have to struggle for a large number of years to pick up their practical experience in one form or other. As against that the examination of a Solicitor conducted independently by the High Court provides for Articled Clerkship with the result that a young Solicitor is equipped with both theoretical and practical training and starts his practice without much difficulty and gets on without blundering or spoiling cases, before he acquires the necessary practical training so essential to success. No wonder that before the Civil Courts Committee which the Government appointed some years ago a number of expert witnesses argued that the University degree in Law should not be recognised for practice, *i.e.*, for the Sanad of an Advocate.

Let us take now the degrees in Commerce. All over India, Universities have now started granting degrees in Commerce, but none of these degrees are recognised for the practice of a profession. The Bombay University gives a degree in Commerce with specialisation in professions like Accountancy, Banking, Actuarial work, etc. None of these diplomas are recognised for either the profession or Accountants and Auditors or of Bankers or of Actuaries, with the result that the University graduates in Commerce have to study once over again to become accountants, bankers, actuaries, etc., by taking up the professional diploma courses and serving articles or working in banks or insurance companies.

OBTAINING REMEDY.

The obvious remedy which appears to me is that we should encourage the formation of Professional Boards who should lay down syllabuses both for practice and theoretical training for their respective profession and supervise the whole education. A beginning has already been made by the establishment of the Institute of Bankers in this country. The All-India Accountancy Board as established by the Government is the first step towards the establishment of an Institute of Accountants for India. I trust that similar steps will be taken by professional men concerned to found independent Associations and Examination Boards along the lines of European countries, particularly that of Great Britain. We have already Associations like that of Engineers, Architects, Insurance Company Officers, etc., and I would appeal to them to formulate their respective syllabuses and take up the educational side of the question in the interest of their respective professions. In the industrial line also, a similar development is most desirable.

SUPER RACE SCIENCE BOOKS

BY

Principal Dr. E. J. STEVENS, A.M., D.Sc., Ph.D., N.D., M.Sc., M.D., D.D., F.A.A.S., etc., etc.

NATURE'S FINER FORCES. An Encyclopaedia for the New Race, dealing with scientific revelations. A popular-science and philosophy book on Thought Power, Light, Color, Healing, etc. 300 pp. \$3.00.

SCIENCE OF COLORS & RHYTHMS. A practical and inspirational volume which is the outcome of research. \$1.00.

BREATH POWER & BREATH CONTROL. (Includes Yoga Lessons). An authoritative and practical Text Book. \$1.00.

ASK FOR CATALOGUE.

THE E. J. STEVENS COMPANY,

(Publishing Department)

242, POWELL St.,

SAN FRANCISCO.

CALIF., U. S. A.

ROERICH THE EDUCATIONIST.

BY ONE INTERESTED IN EDUCATION.

AS an educationist belonging to a new school of thought and activity Prof. Roerich, the valiant and benevolent leader of culture, has been awarded the academic palm. *The Spirit of Culture or Veneration of Light* is the cardinal principle underlying Roerich's New Education. The modern education in Roerich is the high priest of an old truth—the veneration of light and the significance of this is crystallized in the paintings and writings of the savant who occupies an exclusive and unusual place among the inspired educationists and teachers of the world.

Roerich has founded and organised a number of educational institutions which are "Cathedrals of Culture," such as *Master Institute*, *Corona Mundi*, *Cor Ardens Alatas*, *Urusvati*. *The Master Institute of United Art* is a mighty educational institution where practical and theoretical instruction in music, painting, sculpture and architecture is imparted by eminent authorities. This splendid organisation established in 1921 provides under one roof a great variety of faculties. Founded by the creative genius, this institution is most thriving and the attention of the educational and artistic world has been for long focussed on it. The institution has as its motto the following (which forms part of Roerich's inspiring and masterly essay, "Path of Blessing"):

"Art will unify all humanity. Art is one—indivisible. Art is the manifestation of the Coming Synthesis. Art is for all. Everyone will enjoy true Art. The Gates of "Sacred Source" must be wide open for everybody, and the Light of Art will influence numerous hearts with a new move. At first, this feeling will

be unconscious. But after all it will purify human consciousness and how many young hearts are searching for something real and beautiful! So give it to them. Bring Art to the people where it belongs. We should have not only Museums, Theatres, Universities, Public Libraries, Railway Stations and Hospitals but even prisons decorated and beautified. Then we shall have no more prisons."

The motto expresses the high purpose of art in the scheme of life and the noble aspiration of the artist in his creative labour. Roerich has throughout his busy life been an ardent believer in small beginnings. Asked if it was possible and advantageous to have so vast an enterprise as the *Master Institute* under a single roof, Prof. Roerich with his characteristic smile and earnestness replied: "For the conception of creation one does not need a room larger than the cell of Fra Angelico. Each tree must grow. If the work is vital, it will develop; if it is destined to die, in any case it will have to die in one room." Time has proved that the great master's hopes have not been idle dreams.

Corona Mundi (International Art Centre) founded in 1922, holds exhibitions, arranges lectures and concerts, encourages exchange of exhibitions between nations and in general sponsors all movements in and for Art. Its motto acquaints us with Roerich's conception of beauty and its tremendous influence in solving human problems effectively. Upon the shield of the Institution is inscribed the following significant call taken from Roerich's Essay, "Beauty and Wisdom":—

"Humanity is facing the coming events of cosmic greatness. Humanity already realises that all occurrences are not accidental. The time for the construction of future culture is at hand. Before our eyes the revaluation of values is being witnessed. Amidst ruins of valueless bank notes, mankind has found the real value of the world's significance. The values of great art are victoriously traversing all storms of earthly commotions. Even the 'earthly' people already understand the vital importance of active beauty. And when we proclaim: "Love, Beauty and Action, we know verily, that we pronounce the formula of the international language. And this formula, which now belongs to the Museum and stage must enter everyday life. The sign of beauty and action will open all sacred gates. Beneath the sign of beauty we walk joyfully. With beauty and action we conquer. Through beauty we pray. In beauty we are united. And now we affirm these words—not on the snowy heights but amidst the turmoil of the city. And realising the path of true reality we greet with a happy smile the future."

These institutions have been designed and dedicated to the realisation of a New Era in the evolution of humanity and Prof. Roerich builds up the New Era on the solid foundation of *knowledge* and *beauty*. The summons to the unity of arts and their apotheosis as a force for human evolution, sounded by Prof. Roerich has been broadcasted by and through these organisations which fulfil and guard the principles and foundations laid by the master. With each succeeding year in the life of the institutions the unassailable truth of their mottos becomes more and more apparent. With poignant force the glorious mission of

art and culture has been substantially worked out by the institutions which have accomplished much in consummating their aims of greater human understanding through Beauty.

Roerich's conception of a teacher is beautifully summed up by him thus in one of his essays, "Roots of Culture":—

"The Teacher is he who reveals, enlightens and encourages. He who will say: "Blessed are the obstacles, through them we grow;" he who recalls the beautiful Golgothas of knowledge and art, because therein lie the creative achievement. He who is able to remind, teach the means of achievement—he will not be rejected by the strong spirits. He himself will realise the value of the Hierarchy of knowledge; and in his constant movement will create the ascending researches."

Prof. Roerich's views on education are at once inspiring and salutary. Says the great educationist: "To educate does not mean to give a record of technical information. Education, the forming of the world consciousness, is attained by synthesis; not by the synthesis of misfortunes, but by the synthesis of perfection and creativeness. But, if we shut off all flow of this joyous illumination of life, then what type of educators will we be? What education can the pedagogue offer, who spreads around him sorrow and despair? Not far from despair is also the pretence of joy; hence, it is, that each forced smile, has been called, not without reason, the smile of the skull. It means that we must convince ourselves how necessary and vital is the programme of Culture as a salutary beginning, as a life-giver."

Prof. Roerich, the distinguished educationist, believes that beauty is the universal and true

solvent whereby racial and national animosities may be dissolved. He spread his educational gospel in America, the rendezvous of conflicting nations and a cross-road of all cultures and civilisations. To realize the New Era in the evolution of humanity Roerich inaugurated new educational institutions. The most striking items in his new education could be summarized on the following:—

Cult-ur or Veneration of Light is that most modern *Magisterium mundi* which does not eulogise or belittle the intellectual, emotional and volitional factors in our education but judges all these items with the high standard of universal wisdom.

For a realisation of such a great Cult-ur based on *thought, love, knowledge and beauty*, Roerich wants real teachers, educators and inspirers. According to him a real educator is a devoted servant of Culture, a sworn seeker of light who fully values the luminous cumulations of nations. Such Teacher distinguishes between accidental transition and real existence, understands the great responsibility of human existence and brings both to his thought and actions a high enduring quality. That real educator intelligently analyses the miraculous strength of nature and discovers in himself the precious language of the heart a vocabulary which is fuller and more beautiful than any dictionary. The genuine Guru realises that "Wisdom rests in reality which renounces neither spiritual nor physical existence." Roerich as a teacher satisfies the idealist without confronting the realist.

A great artist-teacher Roerich no doubt is, he does not believe in any kind of *method. snreiterei* or panacea for any artificial method

of teaching, learning and examination. He valiantly fights against all standards which according to him lead but to tyranny. Roerich is eagerly trying to explain to mankind "the all-penetrating understanding of the beauty of art, which shall save us from death-imparting standardisation and from the pernicious debris of life." Prof. Roerich emphasises: "The fundamental flame of Culture shall be one, but its sparks in life shall be extremely manifold as well as precisely individual. Like a careful gardener, the true culture-bearer will not ruthlessly crush those flowers which enter life outside his garden, if they belong to the same precious kind which he safeguards. The manifestations of culture are just as manifold as are the manifestations of the endless varieties of life itself. They are the true branches of the one sacred Tree whose roots sustain the Universe."

Prof. Roerich has very clearly pointed out that the first and most dangerous sign of lack of culture is quarrel, want of sympathy and good-will. Says he: "Contentment and tolerance are the first adornment of culture."

The Roerich Museum was founded in 1923. This imposing cultural and artistic mansion is twenty-nine-storied. An extraordinary collection of magnificent paintings by the master artist, inspired by the varied life and natural scenery of Asia, is housed in the Roerich Museum. Under the direct auspices of the Museum a monthly Bulletin was started as well as a host of valuable publications dealing with art, archaeology, natural history and folklore.

In 1928 Prof. and Mme. de Roerich founded the Urusvati Himalayan Research Institute, at Naggar in the inviting Kulu Valley amidst

luxuriant vegetation and charming sylvan surroundings in the Himalayas, with the view of investigating into the extraordinarily interesting problems of anthropology, bio-chemistry, pharmacology, Tibetan language, Himalayan Botany, etc., in short with the laudable intention of studying and making the results of study accessible to the public of whatever could be learned from and in the great haven of peace and beauty. The Institute was the immediate outcome of the Roerich Central Asia Expedition. The Institute is built on the land donated by Nicholas de Roerich. Roerich has his estate at Naggar where he lately resided with his wife and gifted sons, Dr. Georges de Roerich, who is the Director of the Institute and the outstanding authority in Tibetan languages and Svetoslav Roerich, the talented artist.

The *Urusvati Institute* is a great centre of Culture. A bio-chemical laboratory is under construction and equipment to investigate into the pharmacognostical properties of high altitude plants in their living state. Mr. Sv. Roerich, Vice-President of the Roerich Museum, has made an extensive collection of the rare indigenous Himalayan plants with the object of their possible application in Western pharmacopeia. He is experimenting on the cultivation of certain rare medicinal plants under special conditions with the view of making them more accessible for the general benefit of humanity. A Cancer Research Department is another item of the programme of the Institute. The Philological Department has published an authoritative work on the Tibetan Dialect of Lahul by the Director. A monumental work of Dr. Georges de Roerich—the preparation of a Tibetan-English Dictionary—has been completed and is now

being prepared for publication. The Institute publishes a beautiful voluminous journal which is a treasure-house of knowledge and wisdom. Naggar is a centre of great and inspiring beauty where the Rishi Roerich lives broadcasting his sublime messages through paintings and writings to the remotest corners of the civilised globe contributing enormously towards a quicker bringing about of Peace on Earth and Good-will among men.

The Roerich Ashram at Naggar is exclusively devoted to the pursuit of knowledge and is a centre of supreme inspiration to all thinking minds and understanding hearts who realise the greatest mission of life.

M. C. Mehta, M. A., I. C. S., the eminent art critic, observes:—

"Naggar is a scene of great beauty where human beings still flit in an atmosphere of simplicity and romance, where men and women carry themselves as princes and princesses of a bygone age."

"His Ashram should be a place for pilgrimage to all those who want to drink in the beauty of nature."

Verily Roerich has been hailed as a Great Teacher from the white Summits.

PRE-MUSALMAN INDIA

Volume I—PRE-HISTORIC INDIA

BY

V. RANGACHARYA, M.A.,
Professor of Indian History,
Presidency College, Madras.

Price Rs. 5.

Vol. II. VEDIC INDIA—*In the Press.*

—
SRINIVASA VARADACHARI & CO.,
190, Mount Road, Madras.

MADRAS UNIVERSITY.

Intermediate 1936.

SHAKESPEARE—KING RICHARD THE SECOND, with Introduction and Notes, by J. C. Rollo, M.A. ...	1 12
WORDSWORTH — LAODAMIA and ODE TO INTIMATIONS OF IMMORTALITY, with Introduction and Notes, by E. H. Elliot, B.A. ...	0 12
TENNYSON — ULYSSES and other Poems, with Introduction and Notes, by E. H. Elliot, B.A. ...	0 8
—LOTOS EATERS, with Introduction and Notes, by the same Editor ...	0 4
ARNOLD—FORSAKEN MERMAN and RUGBY CHAPEL, with Introduction and Notes, by the same Editor ...	0 4
<i>All the Minor Poems together at</i> ...	1 8

B. A. Degree Examination, 1936.

SHAKESPEARE—AS YOU LIKE IT, with Introduction and Notes, by the late Rev. F. W. Kellett, M.A., (College Classics) ...	1 6
SHAKESPEARE — MACBETH, with Introduction and Notes, by Dr. C. Morrison, M.A. (College Classics) ...	1 6
MILTON—COMUS, with Introduction and Notes, by the late Dr. S. Sattiyathan, M.A. ...	0 12
GEORGE ELIOT — SILAS MARNER, Notes on, by W. E. Hoare, M.A. ...	1 0

B. A. Honours Examination, 1934—1936.

GRAY—THE BARD and other Poems, with Introduction and Notes, by E. E. Kellett, M.A. ...	0 8
WORDSWORTH — TINTERN ABBEY and other Poems, with Introduction and Notes, by E. H. Elliot, B.A. ...	0 12
<i>The Minor Poems together</i> ...	1 12
CHAUCER—PROLOGUE to the Canterbury Tales, ll. 1 to 629, with Introduction and Notes, by W. J. Goodrich, M.A. ...	1 0
—THE KNIGHTS TALE, with Introduction and Notes, by E. H. Elliot, B.A. ...	1 0
CHAUCER—THE NONNE PREESTES TALE, with Introduction and Notes, by the same Editor ...	1 2

SHAKESPEARE — A MIDSUMMER NIGHT'S DREAM, by the Rev. R. Scott, M.A. ...	1 6
— HENRY THE FIFTH, with Introduction and Notes, by P. H. Sturge, M.A. ...	1 8
— TWELFTH NIGHT, with Introduction and Notes, by M. Macmillan, M.A., D. Litt. ...	1 12
— OTHELLO, by the same Editor ...	1 6
— AS YOU LIKE IT, by the Rev. F. W. Kellett, M. A. ...	1 6
— THE TEMPEST, with Introduction and Notes, by E. E. Kellett, M.A. ...	1 6
SPENSER—PROTHALAMION, with Introduction and Notes, by E. H. Elliot, B.A. ...	0 10
— EPITHALAMION, by the same Editor ...	0 8
GOLDSMITH—DESERTED VILLAGE, with Introduction and Notes, by J. M. Hensman, B.A. ...	0 8
MILTON—PARADISE LOST, BOOK I, with Introduction and Notes, revised by E. H. Elliot, B.A. ...	0 14
MILTON—PARADISE LOST, BOOK II, by W. Bell, M.A. ...	0 12
— SAMSON AGONISTES, with Introduction and Notes, by E. E. Kellett, M.A. ...	1 0
POPE—RAPE OF THE LOCK, with Introduction and Notes, by E. E. Kellett, M.A. ...	1 0
DRYDEN—PREFACE TO THE FABLES, by P. Seshadri, M.A. ...	0 10
ARNOLD—FORSAKEN MERMAN and RUGBY CHAPEL, with Introduction and Notes, by E. H. Elliot, B.A. ...	0 4
— SOHRAB AND RUSTUM, with Introduction and Notes, by T.O. Hodges, B.A. ...	0 8
— SCHOLAR GYPSY AND THYRSIS, with Introduction and Notes, by E. H. Elliot, B.A. ...	0 12
WORDSWORTH — TINTERN ABBEY and other Poems, with Introduction and Notes, by the same Editor... ..	0 12
— LAODAMIA and other Poems, by the same Editor	0 12

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

CHILD WELFARE AND THE CINEMA.

Any one interested in child welfare is bound to consider the influence of the cinema on the physical, mental, psychological and moral development of growing children.

THE PHYSICAL ASPECT.

The presence of children in picture theatres necessitates the fulfilment of the following desiderata: proper ventilation, adequate distance between the children and the screen to prevent eye-strain, and sufficient diffused lighting in the hall to ensure that the pictures thrown on the screen shall not dazzle. But even the most perfect equipment of the theatre itself cannot prevent certain nervous reactions which may be inimical to health: late hours cause fatigue, often followed by loss of appetite, on the morrow; over-excitement leads to disturbed sleep; disregard of normal bed-time may produce insomnia.

In the case of special performances for children there is also the danger of infection; this danger is particularly great when large numbers of children are gathered together.

Then there is the question of safety; the Child Welfare Committee has on several occasions discussed the desirability of insisting on the use of non-inflammable films, *particularly* in the case of performances specially organised for children.

It may also be desirable to consider how the panics which often occur amongst children may best be nipped in the bud. All countries should—taking the national temperament into account—decide how many adults are required to maintain discipline per 100 children in case it may be necessary to clear the hall rapidly, and how such clearance should be effected.

THE MENTAL ASPECT.

The Child Welfare Committee is not called upon to consider the purely educational as-

pects of cinematography regarded as an aid to instruction. It will therefore refer only to a few general points.

From the stand-point of the mental development of children the educational cinema is a double-edged weapon. The value of the illustration or repetition by cinematography of some previous lesson is fully recognised by all who remember the dryness of theoretical teaching and the dulness of the black-board. Nevertheless, an imprudent use of the cinema may lead to superficiality of knowledge, lack of concentration and even fatigue with consequent inattention. Teaching by films is in fact a method which teachers must learn to handle.

The intellectual development of children is affected by all entertainments they attend. Films which have no educational aims react on the mental structure gradually, just as drops of water finally wear away a hole in the rock; the slightest deviations from logic, the least distortions of the truth, hardly perceptible exaggerations in the strict sequence of events, may by repetition cause irreparable harm. They may also undermine the child's artistic and literary feeling and culture. It is a fact that the children and young people of to-day often prefer the comic effects of animated drawings to all other shows; they prefer to see film based on a classic rather than to read that classic for themselves; they prefer the mimicry and particular gestures of the film artist to the talent of a great actor or musician. It may, of course, be said that in every age the form of entertainment is that fitted to the mentality of the people. But man is only a continuation of the child, so that the question arises—have the tastes of the child been directed into the proper channels?

On the other hand, films may be of great value in disseminating elementary knowledge

in rural districts which have never been able to enjoy the entertainments now ousted by the cinema in the towns. But if country children, whose intelligence and feelings may be moulded all the more readily in that they are practically virgin soil, are to be educated by these methods, every care must be taken to see that the pictures which will be impressed on their minds are not such as will warp their judgment or basic concepts. The danger is heightened by the fact that these children live in surroundings which are less able to provide the necessary antidotes.

THE MORAL AND PSYCHOLOGICAL ASPECT.

The moral and psychological influence of the cinema on children and young people is immense for various reasons, among them the following: (a) the absolutely "passive" condition of the spectator, who merely sits and watches; (b) the simplification of ideas owing to the elimination of all the constructive or deductive mental effort entailed by the drama or by reading; (c) the violence of the impression produced by objective scenes presented to the spectator without any call whatsoever on his imagination; (d) the rapid succession of events and the complete absence of intervals between them, during which excitement has time to die down and reason regains its hold; (e) the pleasure children experience in seeing people give way to instincts which they have been taught to suppress, when the actors do things which the child's conscience or the law itself forbids him to do, or when he witnesses adventures of which he would love to be the hero but into which he has not the courage or hardihood to plunge.

In countless cinemas throughout the world the latent feelings of young children are being violated daily—the germs of the future ruination of souls are being bred. On the other hand, sometimes the seed of fine and noble thoughts are being sown in fertile soil. But it is all pure chance and to leave the development of a child's personality to chance is an offence against the human mind, the consequence of which may adversely affect the whole human society. But how can these

defects be remedied? By some form of censorship? By special performances for children and young people? By the production of special films? By measures restricting the attendance of children at cinemas? These are serious problems which call for very careful consideration.

CONCLUSIONS.

The cinematograph exerts a far-reaching influence on the development of the child in all its aspects. It may jeopardise his health and even his life; it may warp his intellectual development and also disorganise the mechanism of his psychological, sentimental and moral reactions. Would the Child Welfare Committee be really carrying out its task if it attached only secondary importance to the examination of the numerous questions raised in the present note? And would adult men and women be carrying out the duty which natural morality enjoins upon them of watching over the young, if they were to abandon them, helpless and unprotected, to the cinema, which the Second International Congress Child Welfare (Brussels, 1921) described even then as "demoralising"?

But measures of protection are not enough; we must not only see that the film, like all other scientific inventions, does not harm, we must also ensure that it actually "serves"; that it becomes an instrument of harmonious development and health recreation, and a vehicle for the transmission of all such ideas as may guide the rising generations to an ideal of broad-minded understanding, agreement and concord.

Whose is the responsibility for enabling the men and women of to-morrow to reap the benefit of the marvellous technical advance which the cinema represents, while at the same time bending it to educational uses? It devolves upon all those who in any capacity whatever devote their thoughts and energies to the great work of the protection and education of childhood, and it is for that reason that the Child Welfare Committee of the League of Nations is anxious to co-operate ever more closely in the activities of the International Educational Cinematographic Institute.—*League of Nations, Indian Bureau.*

SOUTH INDIAN FESTIVALS.

I. PONGAL.

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

THE dawn of the *Uttarayanam* or the first half of a year is an occasion for great eclat and the winter solstice as it is termed is celebrated with very great pomp and grandeur. Now the sun is said to lean more towards the North when in its course, and the "Makara Sankranti" or more familiarly known as "Thai Pongal" is observed in every Hindu household. Coming at the close of the "Margazhi" month which is generally considered inauspicious, every Hindu household observing this puts on a festive appearance. The houses are all white-washed and white and red stripes with lime and ochre stones are seen in the front of some houses and in some places old utensils and furniture, etc., are dedicated to the God of Fire.

Thus commences the month of Makaram. The sun is one of the god forms worshipped by the Hindus and this festival is solely held in his honour. Poojas are done for him, and offerings like sugar-cane, cocoanuts, plantains, etc., are made to him. The main offering, however, is boiled rice sweetened with jaggery, and this as its Tamil name indicates Pongal, signifies the rising pomp and prosperity that one expects to have in the coming year. Tradition has it that this sweetened food is specially sacred to the sun who has had to lose his teeth as a punishment for his having been present in the great sacrifice performed by Daksha without respecting Lord Shiva.

The day that succeeds this festival is known as the day of "Kanu" which has been declared a "Karinal" or an inauspicious day and the custom among the Hindus is to take an early bath that day in order to be free from the ill-effects of that day. Women and young girls mark their forehead with turmeric and proceed in batches to a river, lake or tank close by in order to offer their "Kanu-pidi" or morsels of coloured food to be taken by crows.

The third day is termed "Mattu Pongal" or the Pongal day for cattle. All cows, bulls

and horses are fed with sweetened food and cows are regularly worshipped with poojas and offerings, the Hindus having very great regard and respect for their holy aspect. Every limb of the cow is supposed to be presided over by a deity, and the five products derived from it go to make the "Panchakavyam" which is supposed to possess the virtue of purifying everything. In village parts, one may see adult persons playing balls with young ones and young girls moving about in batches playing 'Kummi' and 'Kolattam.' This day is celebrated with great rejoicing in some parts of Southern India and especially in the Chettinad where rash and unruly bulls are let loose in the streets with valuable clothes and coins tied to their horns, while proclamation by tom-tom is made to the effect that the things so tied will become the possession of any valiant man who can bring the bull under control. Enormous is the sum spent by the Nattukottai Nagarathars in this way and many are the valiant young lives lost in controlling or overpowering these unruly bulls. In Trichinopoly District, the "Jellykattu" or 'Pasubirattu' as it is called, is conspicuous in the village of Kokkudi in the Udayarpalayam Taluk. The Kallars of Madura and Ramnad districts are reported to be very great experts in subduing these wild bulls, and this peculiar custom remains one of the ancient stories of letting loose wild bulls to be overpowered or controlled by any valiant person with intent to select that person as the bridegroom for his daughter. This practice which is akin to the chivalrous mode of selecting husbands for brides that was prevalent in the days of Louis XIV of France, is a special feature among natives of the *Mullai* or pastoral tract of Southern India, the main inhabitants of the soil being shepherds.

Huge crowds of people from far and near flock to see this Jellykattu and all seem to be in unqualified happiness during these three initial days of the Makara or Thai month.

NEWS AND NOTES.

INDIAN

LUCKNOW CHRISTIAN COLLEGE, SUMMER SCHOOL OF EDUCATION. SAT TAL.

The Sat Tal Summer School of Education which had its origin last year as an experiment started this year from the 1st May in Koh-i-Gulistan. The object of this school is to give special training and knowledge to the students of the Lucknow Christian College Training Department as well as to the teachers deputed by the various schools.

This year the school attracted teachers from all over India. The chief towns represented were Almora, Muttra, Lucknow, Nagpur, Gulbarga, Pendra Road, Allahabad, Dhamtari, Jubbulpore, Belgaum, Arrah and Raipur. The total enrolment during the session has been thirty-four including fifteen lady-teachers.

The daily programme of the school begins with the devotional service at 7, for half an hour followed by two classes for an hour each. At breakfast the teachers and the students join together. The afternoons are reserved for games and swimming. Dr. Jones' Vesper Services by the lake side in the evening have been of great attraction to the Koh-i-Gulistan group as well. The day's work closes after the Camp Fire programme every alternate day.

The whole session has been divided into four terms. During each term lectures on two courses have been delivered. The courses dealt with this year were:—1. Teaching of English, 2. Community Civics, 3. Hygiene, 4. Vocational Guidance, 5. Tests and Measurements, 6. Nature Study, 7. Religious Instruction, and 8. Scout Master's Training.

The chief items of interest this year were the Sat Tal Community Dinner on the 6th June, the Baccalaureate Service for the graduates of the Summer School of Education on the 16th June; the Investiture Ceremony for the Scouts on the 21st June. The Community Dinner was attended by 150 persons and was a grand success. The Baccalaureate service sermon was delivered by Dr. E. Stanley Jones.

The chief features of interest in the school have been the picnics to Naini Tal, Naukuchia Tal, Rani Khet, Bhimtal, and a few more near places.

The management should be grateful to Prof. E. W. Franklin, Vice-Principal of the Spence Training College, Jubbulpore; Mr. Milier, Principal of the Christian Academy, Dhamtari; Mr. W. K. Wesley of the Alahabad Agriculture Institute; Dr. R. D. Wellons; Prof. W. A. Watson, J. H. Smith and A. J. Shaw, of the Lucknow Christian College, who readily responded to the call of service for the school. Special thanks are also due to the U. P. Boys Scout Association for deputing efficient men to train students as Scout Masters.

The school closed this year on the 26th June after lectures and will reopen again next year in the beginning of May. The school manifested a marked spirit of fellowship and loyalty. There has been a close contact of friendship between the teacher and the taught. All credit for the splendid arrangement and direction of the school goes to Dr. L. K. Shah, Head Teacher, Training College and Director of the Sat Tal Summer School of Education, who at great personal self-sacrifice did all he could for the benefit of the school.

REVIEWS AND NOTICES.

STORIES RETOLD. XXVII. PHROSO, BY ANTHONY HOPE. ABRIDGED AND SIMPLIFIED BY C. W. STEWART; XXVIII. THE RING AND THE BOOK BY ROBERT BROWNING. RETOLD IN PROSE BY CHARLES WILLIAMS. OXFORD UNIVERSITY PRESS. Price Re. 1 EACH. ILLUSTRATED.

That the list of Stories Retold has reached the twenty-eighth number in the course of about a dozen years proves the popularity of the series and indicates that it meets a felt want. The publishers have done well to bring out in this series, books which are not as good favourites as the first ten numbers of this series. It is certain that on account of the inclusion of these books, the stories will be read and understood by a large number of pupils of the S. S. L. C. stage. The illustrations in both the books are instructive and helpful. It would be better if there is a short introduction regarding the work and the author in *Phroso* (as there is in the *Ring and the Book*) and a select list of subject matter questions in the latter book as there is in the former. Both the books are well printed in bold types and it is hoped they will be widely used in high schools for study in the Library hour.

THE MODERN CLASS-BOOK OF ENGLISH HISTORY. SENIOR BOOK IV: THE HANOVERIANS. BY E. J. S. LAY. MACMILLAN & CO. LTD. 208 PP. PAPER 1s. 4d., LIMP CLOTH 1s. 6d.

As Professor F. J. C. Hearnshaw remarks in the prefatory note, "Mr. Lay has a genius for the presentation of knowledge in a form suited to the comprehension of the child-mind. He has selected salient topics for treatment and with masterly ability has reduced them to the simplest elements." The present book carries the narrative from 1714 to 1837. It is hoped that a fifth book will be published bringing the

narrative to the present day. All the helpful features of the earlier numbers of this series (which have been noticed in these pages) are found in this series. Of the eighteen chapters in this book, the chapter on the Industrial Revolution, the French Revolution and the Triumph of Reforms are quite full, lucid and analytical. Any student of history will be the better for reading this inspiring helpful book.

ENGLISH COMPOSITION. BY A. TURNBULL, FORMERLY H. M. INSPECTOR OF SCHOOLS. W. & R. CHAMBERS, LTD., 38, SOHO SQUARE LONDON, W. 1. CR. 8 VO. 224 PP.

In the preface the author says: "The impulse to write this book arose out of the discussions of a committee to consider how the standard of English composition might be raised. A further impulse was supplied by the B. B. C. in the form of an invitation to broadcast to schools two series of talks on composition." There are in all twelve sections in this book dealing with varied aspects of composition—narrative, descriptive, argumentative and letter writing. Each section is based on the work of a pupil. It is selected not because it is the best—it is not like the essays of older books on composition intended to be treated as a model. On each composition there is a discussion under the guidance of the teacher. Then similar exercises are discussed and the pupils write their own compositions. Such a principle is well worth trying. The standing of the author and the varied nature of the exercises suggested should readily commend the book to the attention of all earnest teachers of English. In an appendix the author has given the original versions of the paragraphs used in exercises in the book. This book will help many teachers who despair of the composition exercises of their pupils.

A BRIEF HISTORY OF OUR OWN TIMES BY RAMSAY MUIR, LATELY PROFESSOR OF MODERN HISTORY IN THE UNIVERSITY OF MANCHESTER. GEORGE PHILIP & SON LTD., LONDON. 306 PP. 5s.

Prof. Muir's latest work is bound to become very popular as it narrates of events "through which we have ourselves lived." The author has attempted to present the details with academic calm and balanced judgment. The period covered by the book relates to about fifty years from 1880—1933. In the first part of nine chapters (1880—1904) entitled the Age of Imperialism and the Rivalry of World Powers a clear analysis of the world situation is made under the heading German Hegemony and the Armed Peace, the race for Colonial Possessions, the New Imperialism and the Rise of Socialism and the final chapter of the first part is entitled Unstable Equilibrium in World Politics (1895—1905). In the second part which is entitled the Ordeal of the Commonwealth (1905—1933) a survey is made of the Great War, the settlement after the war, the effects of the war. In the last chapter a survey is made of the world economic crisis and the World Economic Conference. The value of the book is enhanced by the inclusion of seven very good maps. A very notable feature of the book is the unbiassed manner in which the author has presented the details relating to different countries in chaste English. Any one who wants to have a clear idea of recent world history will find this book of very great help. For the matter and get-up the book is really cheap. An invaluable book for school and college libraries.

THE CRITIC BY RICHARD BRINSLEY SHERIDAN. EDITED WITH INTRODUCTION AND NOTES BY ROBERT HERRING, M.A. MACMILLAN & CO. PP. xxxii & 92. RE. 1-0-6.

Mr. Herring must be congratulated on having done a difficult task satisfactorily. Sheridan's *Critic* is one of the most difficult books to anno-

tate. While any one can appreciate the satirical delineation of the playwrights and their self-appointed critics, and the amusing picture of the public taste which the play gives us, the point of most of the jokes is topical. Mr. Herring's excellent Introduction gives us a lucid account of the background against which Sheridan worked and wrote, and as much of the history of the English stage from the spacious times of Elizabeth downwards as is necessary to understand the spirit of the play; and his notes, short and to the point, explain all topical allusions. There is also a note on the stage after Sheridan, carrying the story down to the revival of English drama in the nineties of the last century. The book is excellently printed and got-up and can be cordially recommended for our college students. There is, however, one obvious mistake which may be corrected in later editions. It is stated in the introduction that Shakespeare's first play had not been written till 1594. Surely this dates the beginning of Shakespeare's dramatic career some six years later than is usual.

LORNA DOONE BY RICHARD DODDRIDGE BLACKMORE. ABRIDGED WITH INTRODUCTION AND NOTES BY Y. W. CANN, M.A. MACMILLAN & CO. PP. xi & 161. RE. 1-9.

Mr. Cann's abridgement of Blackmore's famous romance of Exmoor is a welcome addition to Messrs. Macmillan's English Literature Series, and will make an excellent non-detailed text-book for our high school classes, which are having perhaps too much of Scott. The notes maintain the golden mean between pedantic extravagance and supercilious brevity. The abridgement has been well and thoroughly done, though one may perhaps regret that enough is not seen of the charming and pathetic Ruth Huckaback and the story marches on as quickly as a Victorian novelist can allow it to. The book, it is needless to say, is beautifully got-up.

ELEMENTARY ALGEBRA BY A. W. SIDDONS AND C. T. DALTRY—PART I CAMBRIDGE UNIVERSITY PRESS. PP. xxii + 132. Price 2s 3d.

This elementary text-book on Algebra is a welcome re-presentation of the author's earlier publication and contains many striking features, among which may be mentioned the early co-ordination of Arithmetic and Geometry with Algebra, emphasis on graphical work and the treatment of the directed number. It is an excellent introduction to elementary mathematics students in our high schools. The problems set are fresh, stimulating and highly interesting and we have no doubt that the neat execution of the book both in matter and method must soon make it very popular both with teachers and students. The price, perhaps, is a little high.

REVISION MATHEMATICS (WITH ANSWERS) BY L. CORSLAND MACMILLAN AND CO., LTD. PP. viii + 254. Price 3s. 6d.

This book is eminently fitted for coaching pupils in Arithmetic, Algebra and Geometry for the Oxford and Cambridge Local Examinations and incidentally also for the Indian Matriculation and School Final Examinations. It may also prove serviceable to candidates for compulsory Mathematics in some Intermediate Examinations. Model sums are worked out with scrupulous care and should prove very instructive not only in illustrating the general principles involved but also in setting up a high standard of presentation and exposition. The topics touched upon include mensuration, numerical trigonometry, logarithms, surds, theory of quadratic equations, progressions, similar triangles and loci.

We are glad to recommend this book to all students in the last year of their high school course.

MENSURATION AND ELEMENTARY SURVEYING BY R. L. BANERJEE (RAI SAHIB). MACMILLAN AND CO., LTD. PP. 210. Price Rs. 2.

This book on mensuration and surveying primarily meant for survey students in Bengal

can certainly make a much wider appeal; for example, under the new Intermediate course in the Mysore University, Intermediate students in mathematics have to answer a paper in mechanics and mensuration and to them this work can be strongly recommended. There are several chapters of general interest to all students of elementary mathematics, to name a few, practical geometry, similar figures, areas of triangles, circles, polygons, approximate rules for areas and cube root. The mensuration of solids includes pyramids, cones, wedges, prismoids, and spheres. The book concludes with a chapter on Elementary Surveying.

In these days when the high school course includes 'mensuration and surveying' among the vocational subjects, this work should certainly meet the need of pupils going in for these new courses.

The get-up of the book leaves little to be desired.

THE ESSENTIALS OF SCHOOL GEOMETRY BY A. B. MAYNE, M.A. MACMILLAN AND CO., LTD. PP. ix + 408 + ix. Price Rs. 3-1-6.

This is essentially a coaching and revision book in Geometry covering approximately the theorems in any School Final syllabus. Emphasis is placed on the logical working out of proofs of theorems with adequate references in words to previously established results, erring thus more on the side of prolixity than brevity. The book should be of great use in the upper forms of Indian high schools, where some training is necessary for pupils to write accurately and logically the proof of standard book works and riders. 'Loci' seem to be a speciality in this work and are treated very thoroughly and completely. The author does not fight shy of three-dimensional loci. There is no lack of examples, and harder ones too for the abler pupils. Towards the end some advanced topics like 'Homothetic Figures,' 'Radical Axis,' and 'Incommensurable Magnitudes' are also touched upon.

For candidates appearing for public examinations, this book can be confidently recommended.

THE ELEMENTS OF ANALYTICAL GEOMETRY.

PART I. THE STRAIGHT LINE (Pp. 106 + vi);
PART II. THE CIRCLE (Pp. 60 + iv);
By J. T. BROWN, M.A. B.Sc., AND C.W.M.
MANSON, M.A. MACMILLAN AND CO., LTD.
Price 1s. 6d.

This book treats of the elementary analytical geometry of the straight line and the circle in a systematic and thorough manner with notes and worked examples and provides numerous carefully graded exercises of fresh and suggestive types. Oblique axes, polar co-ordinates, and the general equation of a pair of lines and a circle are also touched upon. The book must therefore be useful both for the Junior and Senior classes in Indian Universities. At any rate, it supplies an important need of Intermediate students in Universities like the Mysore University, where they have to study just the portions dealt with in the book under review. To these students, the book is heartily recommended.

REVISION AND MENTAL TESTS IN GEOMETRY

By R. J. FULFORD, M. Sc. LONDON:
UNIVERSITY TUTORIAL PRESS, LTD., Pp.
viii + 73.
Price 1s.

This little book contains a very interesting collection of 'short, straightforward, easy questions' in Geometry intended to drive home to the pupils in the class-room the essentials of geometrical facts and processes covering more or less our ordinary School Final syllabus. There is no doubt that this book is a very stimulating one of its kind and should be in the hands of every high school teacher and pupil. The problems carry with them some of the 'Chal-

lenge' of intelligence tests and should relieve a great deal the monotony of dull recitations of book-works with which a mechanical teacher is generally satisfied.

The book is strongly recommended for all high school pupils. The price and the get-up must be deemed additional inducements for the student-world to go in for the book immediately.

MCKENZIE: HYDROSTATICS AND MECHANICS — CAMBRIDGE UNIVERSITY PRESS.
Price Rs. 2-6-6.

There is a move on the part of the chief educational publishers in England to publish textbooks on Elementary Science suitable to the School Certificate standard. The Cambridge University Press has now come with this volume as the first of a set of three in active preparation, aiming at a complete elementary course in all sections of physics.

In appraising the worth of such publications, it is important to remember how rapid is the change in the outlook, and content of a liberal course and the manner and methods of presentation of the subject matter, arising out of the ever-increasing practical applications of science to modern life. A text-book while attempting at a mastery of elementary principles to suit the needs of public examinations should have a technical bias with the express object of enabling a pupil to take an intelligent interest in the common applications of this scientific age and should create in him a thirst to know more of the things and the men, who have made modern science. Hence a liberal and well-balanced selection of sketches, diagrams, illustrations and reproductions from actual photographs should find a place in a text-book. To sustain interest the method of attack should embody well-tryed psychological principles such as from the known to the unknown, from the simple to the complex etc. The more abstract laws of physics which are widely spoken of but rarely understood correctly, should be approached in easy stages and

well exemplified so that genuine interest is created and the usual distastes evinced in their study overcome. In the present publication it may be safely argued that the author has succeeded in a large measure in transforming what is considered as one of the duller parts of physics into one of its brightest parts. The abstract laws of 'mechanics' (note that the *mechanical* is often used in the sense of uninteresting) which most students find uninteresting and even difficult to comprehend have been made extremely attractive. The chapters on 'pressures in liquids, theory of machines, and parallelogram law' may be cited as examples. Again the brief references to historical facts, biographic sketches, anecdotes and stories, and the excellent collection of pictures of some of the marvellous engineering feats of the world add a human interest to the treatment. No principle has been discussed without bringing home to the pupil a sense of its importance in some practical applications. The useful collections of examples and problems at the end of each chapter familiarise the student to the estimation which an engineer is called upon to make before embarking on an enterprise of any magnitude. Again, sufficient particulars are included of such topics as weather forecasting, deep-sea sounding, aerial navigation, sounding balloons, geo-physical prospecting, etc., which are generally omitted in similar books. It is interesting to note that the author has not

shrunk from discussing even the latest problems, as for example of an aeronaut in catapulting aeroplanes from the decks of ships.

In view of the importance of practical work in physics, the inductive method of presentation finds its proper place in the book. It is worthy of remark that the instructions for practical work have not been overdone, but pointed attention has been drawn to relevant particulars.

One or two minor defects have been noticed in the volume. For example, the diagrams in some cases have been widely separated from the corresponding descriptions, perhaps with a view to economy of space. To the reader however this involves turning over several pages. Again, the diagrams can advantageously be made truly sectional in a few cases. Emphasis may be laid on such points as that the flask should be round bottomed in p. 26 and that the limbs of the U-tube and Hares apparatus need not be of equal cross section. The statement of the law of parallelogram of forces on p. 193 is not quite accurate.

The author in writing this volume has supplied a real need which teachers feel for a text-book on modern lines and if the companion volumes come to the same high standard, we have no doubt that they will gain a foremost place among such books and that our readers will be turned "true scientists."

New Publication.

(MODERN INDIA STORY BOOKS)

FOLK STORIES OF THE NATIONS

FOR FORM I

By CORRIE FEARON, Ed.B. (Edin.)

Superintendent, Child Education Department

Teachers' College, Saidapet.

Printed in bold type, with illustrations, on superior paper. As. 8

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

PUBLISHERS' NOTICE.

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

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW, No. 190, Mount Road, Madras.

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

THE EDUCATIONAL REVIEW.

We congratulate the authorities of the Annamalai University on their having been able to secure the services of the Rt. Hon. V. S. Srinivasa Sastri as Vice-Chancellor. The Rt. Hon. Sastri is one of the most distinguished Indians of this century and it must be no ordinary inspiration to the *alumni* of the University to have him in their midst. The advantage is somewhat similar to the presence of Dr. Rabindranath Tagore at the *Vishwabharati* of Shantiniketan. Apart from the greatness of his personality, Mr. Sastri has the advantage of decades of educational experience, though not of college teaching or administration, and we have no doubt the University will derive considerable prestige by association with his name. As the Rt. Hon. Sastri is not in the best of health and cannot be expected at this age to devote much time and energy to the routine work of administration at the University, the authorities may well consider the

desirability of giving him as an assistant, a well-paid Pro-Vice-Chancellor or Principal of the University College who may be trained to take his place on his retirement.

The ensuing session of the World Conference of Education to be held in Oxford, under the auspices of the World Federation of Educational Associations, promises to be a unique gathering as it is to be held in association with two other international organisations of teachers, well-known on the Continent of Europe, the International Federation of Teachers and the International Association of Secondary Teachers. Those attending the Conference, which is to be held from the 10th to the 17th August, will have the advantage of attending the proceedings of all the Conferences. The Indian delegation will be led by Principal P. Seshadri who will be supported by Rai Bahadur Thakur Chain Singh, Education Minister, Jodhpur,

Principal A. C. Hervey of Ludhiana and Mr. F. G. Pearce of Gwalior. The arrangements for the Conference are in the capable hands of the National Union of Teachers in England and we have no doubt the gathering will mark an epoch in the history of the Federation. It is not surprising that the proposed Conference has been described as "the greatest world gathering of education representatives that has ever assembled." Nobody who can afford to attend the Conference should miss it. We understand that Principal Seshadri will leave India by the *M. V. Victoria* on the 11th July and we can assure him of the good wishes of the entire teaching community in the country who have expressed great confidence in him by his repeated election every year, as President since the establishment of the All-India Federation of Educational Associations.

The Government of India have announced the impending establishment of the Central Advisory Board of Education, the need for which has been felt for several years, especially since the 'provincialisation' of education in India. The functions of the Committee will be:

(a) to advise on any educational question which may be referred to it by the Government of India or by a local Government; and

(b) to call for information and advice regarding educational developments of special interest or value to India; to examine this information and circulate it with recommendations to the Government of India and to local Governments.

Within the limitations of the existing Government of India Act, it is difficult to say if the Board could have been assigned wider responsibilities. The Education Member of the Government of India will be the President of the Advisory Board which will include the Educational Commissioner as an *ex-officio* member. Government is to nominate six representatives, while the legislative bodies in the country are to be represented by the election of one member by the Council of State and two by the Assembly. The Inter-University Board is to elect three members and there is to be a representative of each local Government who shall be either the Minister-in-Charge of Education (or his deputy) or the Director of Public Instruction (or his deputy). We have seen some criticisms in the press that there is not adequate representation of non-officials on the Board, as if the mere fact of a man's being a non-official makes him an educational expert! The offering of advice on educational matters is largely a matter for experts and it is difficult to say if the composition of the body does not secure this while due provision has been made, at the same time, for the presence of leaders of public opinion in the country by allowing the Council of State and the Legislative Assembly to elect representatives. The Central Advisory Board of Education is not meant to be a debating society for non-descript orators to air their opinions, but a deliberative body of the best educational experts available in the

country whose recommendations may command the respect of all educational authorities not only in India, but also abroad.

It would be difficult to maintain, even for the authorities of the Bombay University, that they have been particularly active in recent years in advancing the cause of higher education in Western India. Judged by newspaper reports, their Senate meetings seem like meetings of Boards of Directors of Commercial Companies, the highest subject for consideration being the annual surpluses! The Senators do not apparently understand that the purpose of an educational institution like a University is not to save money but to advance learning. An excellent proposal at a recent meeting of the Senate for acquiring the Deccan College, Poona, either for starting a post-graduate department or for a training department was turned down. The jealousies of affiliated institutions at various centres; the purely pecuniary considerations which seem to dominate all proposals and the thorough want of appreciation of learning and culture which is such a prominent feature of the City of Bombay—all seem to combine to make the University reluctant to do anything in the matter of higher education. The Senators apparently keep asking themselves—Will this increase the surplus of the University or not? Will this enable people to put a few more rupees into their pockets? Educational reforms were never effected in the world by such an attitude.

It is a long way from India to America but no parts of the world are too distant for purposes of cultural contact. We are therefore glad that an organisation has just been formed in Calcutta for closer cultural association between India and America. A committee consisting of several people who have been to America has been formed for the purpose. Among people prominently connected with the movement are Prof. Benoy Kumar Sarkar and Prof. Kalidass Nag. It is hoped that the formation of this association will result in greater intellectual contact between the two countries. America has always extended a cordial welcome to seekers after knowledge from India and has shown considerable anxiety to profit by contact with Indian thought and civilisation. It is proper that India should extend similar courtesy to the spirit of American culture, which has a peculiar energy and attractiveness of its own, though lacking in some of the grace and repose of the more ancient cultures of Asia and Europe.

On the occasion of the recent celebration of his birthday in Calcutta, Sir Henry Gidney gave some valuable advice to his community which deserves wide publication. Sir Henry urged the necessity for cultivating the good-will and understanding of other communities. He drew attention to the fact that India gave the community its origin and livelihood and an Indian

American Library
Association of
India.

The University
of Bombay.

Advice to Anglo-
Indians.

heritage was something to be proud of. "As long as a single member of the community," said Sir Henry Gidney, "considers himself or herself superior to other Indians, it will not only be difficult to convince the Indian that we mean what we say when we claim to be sons of the soil and are proud of our motherland, but it will also spell the utter ruin of the entire fabric of Anglo-India as a community of this vast sub-continent." This is sound advice and we hope it will be taken to heart by the Anglo-Indian community not only in Calcutta, but all over the country. The days of special preference based on birth and race are rapidly disappearing and the community must therefore adjust itself to the new conditions, if it is to meet with success and prosperity in the future.

The Indian Historical Congress held recently at Poona served the useful purpose of bringing together all those interested in historical research in India. Sir Shafaat Ahmad Khan, who presided, pleaded for co-operation among scholars and the elimination of racial and communal prejudice in the study and teaching of history. While appreciating the efforts of Government, particularly in the Presidency of Bombay, to afford facilities for the study of old Government records, the Congress pleaded for more facilities. The Congress was of opinion that the excellent work of the Indian Historical Records Commission should be revived; it also resolved to appoint a Committee to lay down the

Indian Historical
Congress.

broad and common lines about the place and scope of studies in Indian history in the courses of Indian Universities; it also requested Provincial and Central Governments and Indian States to take early steps to preserve old temples, graves, cemeteries and other objects of historical importance, extending if necessary the scope of their archaeological departments to more modern times; the Congress also pleaded that historical records like those in the Peshwa's Dattar, should be put in charge of expert archivists, so that their preservation, classification, listing and publication, utilisation by scholars and other cognate matters might be satisfactorily enquired into by them. We hope the Indian Historical Congress will gather strength in the coming years and mark an important stage in the evolution of historical research in India. There is a remarkable wealth of material available in the subject in India and it is necessary that indigenous scholars should begin to utilise it to the fullest extent possible, without leaving it to the exploitation of foreigners.

In view of the inauguration of a so-called "Public School" at Dehra Dun, it is interesting to note that critics are not wanting even in England to-day who bewail the fact that financial considerations practically confine admission into Public Schools to pupils of a particular social class. While there is the negative evil that a large number of pupils cannot take advantage of Public Schools, there

Public Schools.

is also the positive evil, that the system does not tend to the unity of the people and fosters class-differences, so as to threaten even national solidarity in the future. The latest exponent of this complaint is Dr. Cyril Norwood who writes in the current number of the *Nineteenth Century* on the "Sons of the Poor and Schools of the Rich." Dr. Norwood has been connected with Public Schools for years and cannot be suspected of any want of sympathy with institutions of the type. He has pleaded for a bold policy of scholarships by Government, more liberal than the present system, so that this discredit may be wiped out. He rightly points out that the extra expenditure to the nation involved in such a scheme will only be a fraction as compared, for instance, with the amount of public money now being spent "to prove that sugar-beet is an unsuitable crop for English agriculture"! Dr. Norwood claims a number of superior features for the Public School:

"But of all the types that supply our secondary education the public school is unique, the most rooted in the soil, the most spontaneous growth. *** The public schools are good in themselves and the education which they give is on the whole, in my opinion, somewhat broader and more liberal than of any other type. This is due to their independence, to their comparatively high leaving age, to their ability to influence a greater proportion of the pupil's time and to the higher qualifications of the teaching staff, which through the total inducement of their salaries and general conditions, they are able to provide. If ready adjustment

to environment is a sign of life—and I know of no other test of the life of an organism—the public schools are very alive: in their curriculum, in their attitude to art, music, literature and drama, in their political knowledge and interest, they have undergone profound change and development in the last thirty years. More than any schools in any country in the world, they are able to create a life-long devotion to their pupils. They are no artificial creation of a code: they were not thought out in Whitehall. They are a perfectly natural growth thrown off from the national life, and at any time they reflect faithfully the strength and the weakness of national character.

If all this claim is justified, it is all the more reason why institutions of this type should be open to all the promising young pupils of the country, without being confined to those whose purses are long. Dr. Norwood is sad that there are more than two million young English boys in the ordinary schools at any given time, and not one of these, whatever his fitness and whatever his promise, could ever hope to pass the doors of a Public School. Are we going to create a similar situation in this country?

The Government of Travancore has got a good record of educational expansion to its credit, but it was probably time it now concentrated attention on the improvement of its quality. Orders have now been issued for the compulsory medical inspection of children at a few selected centres. The scheme is intended, for the present, to apply for boys only, but those girls

Medical Inspection
of Pupils.

whose parents do not object to their girls being examined by male doctors will also be included. A special staff will be employed and medical inspection will be linked up with remedial measures. Both inspection and remedial measures will be free. Pupils ordered by the medical inspectors to report for medical treatment will not be readmitted into school, until an officer of the medical department or one of the medical inspectors has certified that they are fit for readmission. The scheme also provides that teachers in all primary schools should be instructed how to look out for common ailments or to report cases to medical inspectors.

One of the numerous appeals for funds which are made from time to time in India, has just been issued for a lakh of rupees for popularising Hindi in South India. South India has its own highly developed languages of great antiquity and it has enough to do by way of attention to their study and research without concerning itself with another language which is incidentally below at least Tamil and Telugu in its literary achievements. It may be useful for those who have occasion to visit Northern India to develop an acquaintance with Hindi, but it is idle to expect South India, which is already burdened with many vernaculars besides English and Sanskrit or Arabic which have also a claim on the student at school to take up seriously the study of yet another language. If the money is collected

and properly accounted for (which is itself a doubtful matter, considering the way public funds are managed in India), it may afford some relief to the unemployed young men in North India and sentimental enthusiasts in South India can delude themselves that they are doing something patriotic, but nothing more will happen! The people of South India have a painful way of suffering from a sense of inferiority-complex and looking to the North for inspiration!

It has always been fashionable with the older generation to claim that they are better than the next.

The Younger
Generation.

Grey-haired gentlemen have generally been known to complain that the students of to-day are not so clever and hard-working as themselves! It is therefore interesting to read the remarks of an eminent educationist in Lahore, Dr. Velte of the Forman Christian College, on the present generation of students in colleges compared with the young men he knew about twenty years ago, at least in the Punjab. He notices one or two improvements. The type of sportsman who used to spend all his time in games and paid no attention to studies no longer exists at college according to him. Dr. Velte is also able to state that games are now played in a more sportsmanly spirit and matches in tournaments are no longer marred by ugly scenes of fighting among the rival players or spectators. It is true that young men seem to be more sophisti-

cated to-day and take to habits of city-life with greater eagerness, but Dr. Velte testifies to the fact that there is also an increased intellectual thirst and a desire to be well-informed about many things.

Nobody has more admirable opportunities for sowing the seeds of international brotherhood than the teacher. He can do much to bring up children in an atmosphere of universal good-will, eliminating traces of all racial bitterness, particularly in the teaching of history. The League of Nations has always maintained this position and tried to get members of the teaching profession to be interested in spreading the ideals of peace and brotherhood in the minds of the children entrusted to their charge. Special attention was drawn to this subject at a National Conference on the Teaching of International Relations convened recently in England. Lord Halifax addressed the conference and spoke on the need for realising the essential unity of the human race and to develop the knowledge and the imagination necessary to understand the mind and feeling of nations other than one's own. Lord Halifax said in conclusion :

"There need be and should be no antagonism between sane nationalism and sane inter-

nationalism. World-peace must be secured to-day, not by the overwhelming power of single nations seeking to lead their lives in isolation, nor by a system of discriminating alliances between certain powers leading to other alliances between other powers, but by seeking to mobilize the determination of all to act together in defence of what was the first interest of each.

"Therefore, every nation must satisfy itself of its ability to discharge its own share of collective obligations. We, as a European power not on the Continent of Europe, might have a distinctive contribution to make. It became, therefore, a question to what extent this nation might become under Providence the link to draw other nations together. It made our obligation to promote peace a heavy one. He hoped those represented there would constantly seek, while training the children to be good citizens of this nation, *to train them also to think more broadly of the general relations of the other countries of the world to one another* in order that their perspective might be widened and brought to realisation of the facts of the world as it existed.

That would involve becoming familiar with the traditions and outlook and so on of all those nations who were to-day playing their part. *In so far as they produced that effective vision in the children, so they would discharge their responsibility to the future*, and he expressed the hope that the example set by the holding of a conference like that would be followed in other countries."

India, with all its ancient traditions of peace and good-will to all mankind, should have no difficulty in responding to this noble ideal.

 Suitable for the Pre-Matriculation Class.

INDIAN CLASS READER V

EDITED WITH EXERCISES IN COMPOSITION

AND APPRECIATION

By PRINCIPAL HENRY MARTIN, M.A., O. B. E.

PAGES 270.

16 full-page illustrations.

PRICE, RE. 1-6.

The literary extracts selected for this book are such as to arouse and sustain the pupil's interest. They are specially suited for the requirements of Indian boys and girls reading in the higher standards of our schools.

Each lesson is provided with a suitable apparatus of suggestive Questions and Exercises framed according to the Reform Method of teaching English advocated by the Board of Education in their Report on the Teaching of English, and favoured by most modern educationists.

The aim of the book is to help our boys and girls to appreciate fine literature and to express themselves in good English.

A noteworthy feature of the book is the Editor's "Appreciations" on each poem. They are quite unlike the ordinary type of Notes, and should prove highly interesting both to the teacher and his pupils.

COOPER, Publishers, BOMBAY.

Sole Selling Agents—**Messrs. MACMILLAN & Co., Ltd.**

BOMBAY, CALCUTTA, MADRAS.

A HISTORY OF INDIA

FOR STUDENTS

By C. S. SRINIVASACHARIAR, M.A.,
Professor of History, Annamalai University

AND

The late M. S. RAMASWAMI AYYANGAR, M.A.,
Professor of History and Economics, Maharajah's College, Vizianagram.

Part I. Hindu India. With Six Maps

WITH AN INTRODUCTION

By RADHAKUMUD MOOKERJI, M.A., P.R.S., PH.D.,
Professor and Head of the Department of Indian History, Lucknow University.

Second Edition. Thoroughly Revised and Enlarged.

(Prescribed as a text-book for the Intermediate Examination, of the
**Madras University, the Andhra, the Annamalai and the Benares Hindu
Universities and by the Board of High School and
Intermediate Education, U. P.)**

Demy 8vo. 400 pages. Rs. 2-8-0.

Part II. Muhammadan India. With Five Maps

WITH AN INTRODUCTION

By MOHAMED HABIB, B.A. (OXON.), BAR-AT-LAW,
Professor of History and Politics, Muslim University, Aligarh.

Demy 8vo. 384 Pages. Price—Rs. 3.

(Prescribed as a text-book for the Intermediate Examination of the
**Madras, Andhra, Mysore and Annamalai Universities
and by the Board of High School and Intermediate Education, U.P.)**
**Recommended as a Reference Book for the Madras
S. S. L. C.—C. Group—History of India, for 1931-32.**

Part III. British India. With seven maps

WITH AN INTRODUCTION

By Rev. H. HERAS, S. J.,
*Professor of History, St. Xavier's College, Bombay;
Director, Indian Historical Research Institute, Bombay.*

Demy 8vo over 500 pages Rs. 3-8-0.

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

JULY 1935.]



xi

MACMILLAN'S PUBLICATIONS FOR CLASS LIBRARIES

*The following series of books are of special merit, available in paper
or cloth covers.*

THE CHILDREN'S CLASSICS. A valuable series of general
reading books, suitable for all classes. 74 Titles consisting of
Fairy Tales, Folk Tales, abridgment of the Classics and popular
tales for children. All volumes contain illustrations. Prices from
As. 3 to As. 8 each.

THEN AND NOW STORIES. A series of illustrated readers in
History and Civics. 15 volumes. Prices from As. 5 to As. 7 each.

HERE AND THERE STORIES. A series of illustrated readers
in Geography. 13 volumes. Prices from As. 5 to As. 7 each.

HOW AND WHY STORIES. A series of illustrated readers in
Science and Nature Study. 14 volumes. Prices from As. 5 to
As. 7 each.

*Complete Catalogue containing a full list of the above
series, gladly sent Post Free on application.*

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON.



THE SCHOLAR'S LIBRARY

A NEW EDITION OF THE PLAYS OF SHAKESPEARE

With Introduction and Copious Notes. Cloth Bound F'cap 8vo. 2s. 6d. each.

ANTONY AND CLEOPATRA. Edited by Guy Boas.

AS YOU LIKE IT. Edited by Cicely Boas.

CORIOLANUS. Edited by Prof. Vivian de Sola Pinto.

HAMLET. Edited by Adrian Alington.

HENRY IV. Parts I and II. Edited by M. Alderton Pink.

HENRY V. Edited by D. M. Stuart and E. V. Davenport.

JULIUS CÆSAR. Edited by F. Allen.

KING LEAR. Edited by Dr. F. E. Budd.

MACBETH. Edited by M. Alderton Pink.

THE MERCHANT OF VENICE. Edited by P. H. B. Lyon.

A MIDSUMMER-NIGHT'S DREAM. Edited by Cyril Aldred.

With Introduction by Walter de la Mare.

MUCH ADO ABOUT NOTHING. Edited by Dr. F. E. Budd.

OTHELLO. Edited by Guy Boas.

RICHARD II. Edited by Lionel Aldred. *With Introduction by St. John Ervine.*

ROMEO AND JULIET. Edited by Guy Boas.

THE TEMPEST. Edited by Edward Thompson.

TWELFTH NIGHT. Edited by N. V. Meeres.

Also in the same series

PARADISE LOST. Books I and II. By John Milton. Edited by G. C. Irwin. *With Introduction by Guy Boas.*

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON.



THE MODERN TAMIL-TAMIL DICTIONARY

By

DIWAN BAHADUR S. BAVANANDAM PILLAI, I.S.O.,

F.R.H.S. (Lond.), M.R.A.S. (Lond.),

EX-SHERIFF OF MADRAS,

CHAIRMAN, BOARD OF STUDIES IN TAMIL,

UNIVERSITY OF MADRAS,

CHAIRMAN, MADRAS HEALTH COUNCIL,

FOUNDER OF 'BAVANANDAM ACADEMY'

AND

Author and Editor of several Tamil Classics

FEATURES :

Philological preface in English and Tamil of great value to students of the language, written by the author.

437 pages in double-column, of list words, alphabetically arranged and giving Tamil-Tamil meaning.

Supplementary list of 2133 loan-words commercial, political, religious, scientific and miscellaneous, to be found in the spoken as well as the written form of the Tamil language.

Appendix containing Tamil dates, stars and auspicious days, and English table of use to mathematicians.

Section on how to correct proofs reproduced in English and Tamil, with printers' signs and their Tamil meanings.

476 pages with xxxiii pages of introductory matter, bound in paper boards, for Re. 1.

— PRICE ONE RUPEE —

MACMILLAN & Co., LTD.,
MADRAS—BOMBAY—CALCUTTA—LONDON.



MAPS

WALL MAPS WITH PHYSICAL COLOURING

Price Rs. 8 each. 50 × 42 inches. On Cloth and Rollers, Varnished.

Africa.
America, North.
America, South.
Asia.

Australia.
Britain and Ireland.
England and Wales.
Europe.

India
World, in Hemispheres.
World (Mercator's Projection).
World (Gall's Projection).

WALL MAPS WITH POLITICAL COLOURING

Price Rs. 8 each. 50 × 42 inches. On Cloth and Rollers, Varnished.

Africa.
America, North.
America, South.
Asia.

Australia.
Britain and Ireland.
Madras Presidency, etc.
Europe.

Hemispheres, Eastern and Western
(one Map).
India.
World, Mercator's Projection.

"SMALL WALL" SCHOOL MAPS

Price Rs. 3-8 each. 34 × 28 inches. On Cloth and Rollers, Varnished.

Africa.
America.
America, North.
America, South.

Asia.
Australia.
British Isles.
England and Wales.

Europe.
Hemispheres, Eastern and Western
(one Map).
India.
World, Mercator.

AIR ROUTE MAP OF THE WORLD

Issued under the auspices of the Air League of the British Empire.

Price 12s. 6d. 45 × 35 inches. On Cloth and Rollers, Varnished.

RAILWAY MAP OF INDIA

Price Rs. 10. 46 × 49 inches. On Cloth and Rollers, Varnished.

"NATIONAL SERIES" OF ECONOMICAL WALL MAPS OF INDIA

Price Rs. 3 each. 26½ × 22 inches. On Cloth and Rollers, Varnished.

Also obtainable as two Maps in "Large Wall" Series, grouping Nos. 1-4, 5-8. Price Rs. 8 each.

- | | | |
|-------------------------|--|-----------------|
| No. | No. | No. |
| 1. Railways and Canals. | 5. Rainfall and Temperature. | 7. Minerals. |
| 2. Industries. | | |
| 3. Population. | 6. Forest Lands under Govern-
ment Control. | 8. Agriculture. |
| 4. Civil Divisions. | | |

DEMONSTRATION OUTLINE MAPS

Yellow outline on Blackboard Paper. Suitable for all work with chalks. Outline permanent.
Chalk work easily erased with damp cloth.

Price Re. 1-11-6 each, in Sheet; Rs. 3-7 each, on Cloth and Rollers.

Africa.
America, North.
America, South.
Asia.
Australia.

Burma.
British Empire (Mollweide's
Projection).
Canada.
England and Wales.

Eurasia.
Europe.
Great Britain and Ireland.
India.
World (Mercator's Projection).

MACMILLAN & CO., LTD.,

(INCORPORATED IN ENGLAND)

MADRAS—BOMBAY—CALCUTTA—LONDON.

'EXERCISES IN ELEMENTARY MATHEMATICS'

for Training and Middle Schools

(for Masters and Mistresses)

with a Chapter on 'Hints on Teaching Methods'

By M. D. GOPALACHARI, B.A., L.T.,

First Asst., Govt. Secondary Training School, Guntur; author of the F.A. Algebra Manual,
and sometime Asst. Examiner in Mathematics at the University and School Final Examinations.

(TAMIL—2nd EDITION—Revised and Enlarged—As. 12.)

Approved as a Text-book for School use, vide *Fort St. George Gazette*, Part I-B, dated 19-5-'25.

TELUGU—2nd EDITION—Revised and Enlarged—Price As. 12.

Approved as a Text-book for School use, vide *Fort St. George Gazette*, Part I-B, p. 513, dated 22-12-'25.

Mr. S. BHUSHANAM, Headmaster, U. L. C. M. Training School for Masters, Tarlupad, writes under date 11th August 1930:—I have received with thanks your specimen copy of "Exercises in Elementary Mathematics" (in Telugu) prepared for use in Training schools. You will be glad to know that I have been using your book in our school for the last six years, and that I have found it very helpful. The book is written in accordance with the Government syllabus and contains a good number of problems both in theory and practical work. Several specimen books were received by me on the same subject but I have used yours in preference to them; for in its simple form it contains just what is wanted and meets the requirements satisfactorily.

I am glad to note that you have revised and enlarged your book by the addition of exercises on the extraction of Square Root, of problems in Heights and Distances, of the New Syllabus in Elementary Mathematics and by the inclusion of T. S. L. C. Examination papers up to 1930, all of which bring it up-to-date and increase its value immensely. It may not be out of place to insert some 'Notes of Lessons' in your next edition in addition to the hints you have already given on the teaching of certain topics on Number and Space work.

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

POPULAR COMMERCIAL TEXT-BOOKS**BOOK-KEEPING AND ACCOUNTS**

With numerous Exercises and Select Examination Papers.—A Standard Work for the use of Schools and Classes preparing for Public Examinations in the subject and for the use of Accountants and Book-keepers in Business offices

by the late RAO SAHIB S. VAIDYANATHA AYYAR,
Headmaster, Government School of Commerce, Calicut,

Approved as a Suitable Text-book (Fort St. George Gazette, Oct. 21, 1913.)

Officially recommended for reference by the Commissioner for Govt. Examinations, Madras.

Seventh Edition, Price: Rs. 3-8-0.

By the same author.

A TEXT-BOOK OF TYPE-WRITING.

(Recommended by the Director of Public Instruction as a Text-book for the Government Technical Examinations in Type-writing.)

Eighth Edition—Price: Rs. 3-8-0.

By the same author.

COMMERCIAL PRACTICE THEORY AND PRACTICE OF COMMERCE

Including a knowledge of Business Methods & Correspondence

for use in Secondary Schools for the Public Examination for School-Leaving Certificate and for the Govt. Technical Lower Grade Examination in the subject

Officially recommended for class use by the Commissioner for Govt. Examinations, Madras.

Approved as a suitable Text-book.

5th Edition, Price: Rs. 3-8-0.

(Fort St. George Gazette, 4th June 1912, page 371).

Officially recommended as a Text-book for the Junior Grade Examination in Law and Practice of Commerce for the Mysore Commercial Examinations, vide Notification No. D. 6855-57 Edn. 374-29-2, dated 18-12-29.

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

COMMERCIAL BOOKS

BY

T. V. SUBRAMANIA AIYAR,
Commercial Instructor, Govt. Muhammadan College, Madras.

COMMERCIAL CORRESPONDENCE

*Prepared in accordance with the Syllabus in the subject
for the Madras Secondary School-Leaving Certificate Examination
and*

the Madras Government Technical Examinations

D. Crown 16mo. 180 pages. Price Rs. 1-8-0.

Approved as a suitable Text-book for School use.

(Fort St. George Gazette, 24th July 1923, page 671).

GRADUATED EXERCISES IN TYPE-WRITING

Useful for both Touch and Sight Methods

Demy 8vo. 240 pages. PRICE Rs. 1-8-0.

BOOK-KEEPING FOR BEGINNERS.

Over 400 pages—bound in cloth. Price Rs. 2.

Approved as a Text-Book suitable for school use and Libraries.

vide Fort Saint George Gazette, Part I-B p. 511, dated 22-12-'25

COMMERCIAL ARITHMETIC

FOR SECONDARY AND COMMERCIAL SCHOOLS

Prepared in accordance with the S. S. L. C. Syllabus

D. Cr. about 200 pages. Price Rs. 1-4-0.

Approved as a Text-Book suitable for School use,

vide Fort St. George Gazette, Part I-B, p. 547, dated 1-11-1927

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

BOOKS

By CORRIE GORDON, Ed.B. (Edin.)

Associate of the Froebel International Union, London; Specialist in Child Education

President of the Association of Child Nature and Education of India; and

Lecturer, Teachers' College, Saidapet.

Recommended by the Academic Council of the University of Madras
as suitable for students taking the L. T. Degree Examination.

CHILD NATURE AND EDUCATION

AN INTRODUCTION TO CHILD STUDY

Crown 8vo. 200 pp. **Price—Rs. 2.****ESSAYS ON THE CHILD AND HIS EDUCATION**Crown 8vo. 120 pp. **Price Rs. 1-8.****"FROM A KINDERGARTEN WINDOW"****ESSAYS ON EDUCATIONAL SUBJECTS**

FOR

TEACHERS AND STUDENTSFcap. 8vo. 180 pages. **Price Rs. 1-8-0.****REVIEWS AND PAPERS—EDUCATIONAL AND LITERARY**

By GERALDINE HODGSON, B.A.

Trinity College, Dublin;

sometime Cobden Scholar of Newnham College, Cambridge.

Cr. 8vo. 810 pp. **Rs. 2.**

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

New Books—Ready**OUTLINES OF THE
GEOGRAPHY OF THE WORLD**

*Prepared in accordance with the Syllabus in the subject for the
S. S. L. C.*

BY

G. SRINIVASA AIYAR, B.A., L.T.,
Headmaster, R. C. Town High School, Chidambaram

WITH A FOREWORD BY

W. TURNER, M.A.,

Principal, Nizam's College, Hyderabad

PART I. THE SOUTHERN CONTINENTS & NORTH AMERICA

CR. 8VO. 192 PAGES.

With several Maps and profusely illustrated.

12 AS.

Part II will be ready shortly.

.....

A New Book from the Pen of that distinguished
educationist and Child Psychologist

CORRIE FEARON (*Nee GORDON*)

Superintendent, Child Education Dept., Teachers' College, Saidapet

**SECRETS OF
SUCCESSFUL TEACHING**

AN INDISPENSABLE BOOK TO ALL TEACHERS,
PUPIL-TEACHERS, TRAINING INSTITUTIONS
AND SCHOOLS

CR. 8VO. OVER 100 PAGES

PRINTED ON SUPERIOR GLAZED PAPER IN BOLD TYPE.

RE. 1-4.

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

RUPAVATARA OF DHARMAKIRTI

AN EXCELLENT ELEMENTARY SANSKRIT GRAMMAR
BASED UPON THE APHORISMS OF PANINI
IN TWO VOLUMES

By the late RAO BAHADUR M. RANGACHARYA, M.A.,
Professor of Sanskrit and Comparative Philology, Presidency College, Madras.

VOL. I contains phonetic modification, inflection and word-formation.

VOL. II called DHATU-PRATYAYA-PANCHIKA, contains an exposition of the roots of the language.

Price Rs. 2-8-0 per volume. Charges extra.

BHAGAVADGITA

The Hindu Philosophy of Conduct

BY THE SAME AUTHOR.

Vol. I.—Price Rs. 5.

USEFUL ENGLISH TEXT-BOOKS :

A HIGH SCHOOL MANUAL OF ENGLISH

By N. G. WELINKAR, M.A., LL.B.

Senior Professor of English, Osmania University College, Hyderabad (Deccan),

Honorary Fellow of the University of Bombay; formerly Principal, Dyal Singh College, Lahore

Second Edition of A PRACTICAL MANUAL OF ENGLISH,

Revised and largely re-written in co-operation with

S. R. KIRKPATRICK, B.A.

Headmaster, Government High School, Gulbarga.

2nd Edition—Entirely Revised

Approved for school use (vide Fort St. George Gazette, Part I-B, dated 19-5-1925.)

Price: Re. 1-8-0.

SRINIVASA VARADACHARI & CO., MOUNT ROAD, MADRAS.

FIFTH AND REVISED EDITION

OF THE

INTERMEDIATE BOOK-KEEPING

By K. SUBRAMANI AIYAR, B.A., L.T., F.S.A.A.,

Senior Partner of Messrs. K. S. Aiyar & Co., Bombay; Secretary to the Accountancy Diploma Board, Bombay (1915 to 1923)

Principal

of Pachayappa's Commercial School, Madras (1893-1899); of the Govt. School of Commerce, Calicut (1895-1900)

of the Byramjee Jeejeebhoy College of Commerce (1900-1908), and of the Govt. College of Commerce, Bombay (1912-1914)

Price Rs. 3. Postage, &c., extra.

Approved for use in Commercial Classes in English Schools by the Text-Book Committee, United Provinces, vide No. G. 6386/XVIII-243, dated 21-3-18.

Recommended as a text-book for S. L. C. Examination of the Bombay University.

Officially recommended for class use by the Commissioner for Govt. Examinations, Madras.

Officially recommended as a Text-book for the Junior Grade Examination in Accountancy for the Mysore Commercial Examinations, vide Notification No. D. 6855-57 Edn. 374-29-2, dated 18-12-29.

By the same Author.

Seventh Edition—Revised and Improved.

THE ELEMENTS OF BOOK-KEEPING

OFFICIALLY RECOMMENDED

AS A TEXT-BOOK

FOR

The Bombay Government School Final Examination,
Order No. 6451, dated Nagpur, the 31st July, 1917.

The books noted above have been sanctioned for use as Library books in the High and Anglo-Vernacular Schools of the Central Provinces and Berar.

Demy 8vo. 248 pages. Price Re. 1-8-0.

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

"Helps one to pass from Darkness to Light."—*The Hindu*

SPIRITUAL TEACHINGS

OF SWAMI BRAHMANANDA

It is a book of rare spiritual counsels, giving practical instruction about meditation, worship, continence, good company, mind control, ecstasy, Yogic practice, search for God, God vision, Tapas and the like. An invaluable hand-book for all spiritual aspirants.

"Their power is irresistible, they transform and redeem. They kindle fresh ardour in the heart. They transmute life into living."—*Sister Devamata of America*.

"The seeker after truth, according to every faith and church, will find in the book light, hope, encouragement and inspiration."—*Bombay Chronicle*.

"The entire book is most practical and invaluable to seekers of truth of every phase and character."—*Liberty*.

"The book will be useful even to the more gross among laymen."—*Swarajya*.

Neatly printed in large types on good paper and attractively got-up.

With one portrait of the Swami, pp. Dc. 234. Price Rs. 2.

Please apply for detailed Catalogue to:—

THE MANAGER,

THE VEDANTA KESARI,

MYLAPORE, MADRAS.

REVISED EDITION OF A VERY POPULAR BOOK, LONG OUT OF PRINT.

THE ELEMENTS OF ALGEBRA

POPULARLY KNOWN AS THE THREE AUTHORS' ALGEBRA

Thoroughly revised and brought in line with the Syllabus for Optional

Mathematics in the Madras Presidency and Mysore State

Secondary School Leaving Certificate Schemes

By N. PANCHAPAGESA AIYAR, B.A., L.T.,

Lecturer in Mathematics, Findlay College, Munnargudi.

Crown Octavo about 500 pages.

Rs. 2.

Approved as a Text-Book suitable for School use, vide Fort St. George Gazette, Part I-B dated 12th April 1932 and by the Hyderabad and Cochin States.

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

"THE SOUTH INDIAN TEACHER"

is

THE OFFICIAL JOURNAL OF THE
SOUTH INDIA TEACHERS' UNION.

It is therefore the Journal of the Teacher
and no teacher should be without it.

Subscription is only Rs. 3 per annum.

Registered Office:—

41, Singarachari Street,

Triplicane, Madras.

SCIENCE BOOKS

By Mr. P. LAKSHMI NARASU NAIDU, B.A.

Professor of Physical Science, Pachaiyappa's College, Madras

- (1) **Intermediate Physics.** Prepared in accordance with the University Syllabus. Demy 8vo. 647 pp. with 840 diagrams and an Elaborate Index. Rs. 4.
- (2) **Intermediate Chemistry.** Prepared in accordance with the new Regulations of the Indian Universities. Demy 8vo. 550 pp. with 244 diagrams and an Elaborate Index. Rs. 3-8-0.
- (3) **Lessons in Elementary Physics.** Prepared in accordance with the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 550 pp. with copious illustrations. Rs. 1-4-0.
- (4) **Lessons in Elementary Chemistry.** Prepared according to the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 329 pp. with copious illustrations. Rs. 12.

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

METHODS OF LIVE-STOCK IMPROVEMENT

By **TIMERI MURARI**, DIP. IN AGRI., B.SC., F.L.S., A.I.R.O.
Hosur Cattle Farm

With a Foreword by

COLONEL A. OLVER, C.B., C.M.G., F.R.C.V.S.,
Animal Husbandry Expert, Imperial Council of Agricultural Research.

Cr. 8vo. 372pp. + xxiv. **Price Rs. 2-8-0.**

CONTENTS.

Chap. 1. The History of Milk Recording in Great Britain; 2. Milk Recording in England and Wales; 3. Factors affecting Milk Recording; 4. The Ministry's Scheme of Milk Record vs. The Milk Recording System of the Scottish Milk Recording Association; 5. & 6. Shows, Clubs and Societies or the Improvement of Live-Stock; Administration of Shows 8. Regulations applying to Certain Classes only; 9. Judges and Judging; 10 to 13. Improvement of Live-Stock through State Aid; 14. Denmark; 15. Sweden; 16. Holland; 17. Belgium, Germany and France; 18. History of Live-Stock Improvement; 19. Genetical Science; 20. Modern Methods of Breeding; 21. Controversial Questions; 22. Future Possibilities. APPENDIX I. Switzerland; II. Licensing of Bulls in Great Britain; III. Pig Testing and Recording in Great Britain.

A Text-book of Tamil Composition

Specially adapted to meet the requirements of S.S.L.C. and Intermediate
Examinations

(Prepared in accordance with the recommendations of the University of Madras)

BY

G. DAMODARA MUDALIAR, B.A.
*sometime Tamil Reader, Office of the Registrar of Books, Madras,
now District Educational Officer, Ramnad District.*

Price As. 12.

Approved as a Text-book for Schools and Colleges.
(*Fort St. George Gazette*, 28th October 1918.)

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

MUGHAL EMPIRE IN INDIA (1526—1761) IN THREE PARTS.

BY
S. R. SHARMA, M.A.
Fergusson College, Poona.

EXTRACT FROM PREFACE BY **REV. H. HERAS, S.J., M.A.**

Prof. Sharma's is a College text-book. Besides the historical events, narrated in much greater detail than in School text-books, Prof. Sharma introduces a number of authors to the students. Some of those authors are eye-witnesses of the events themselves, contemporary writers, first class authorities that are called in historical language *Sources of History*. Others are authors of books written after the study of the Sources, second-hand authorities, valuable also, but not as important as the first ones; such books are classified under the heading of *Historical Literature*. It was a happy thought indeed to make the students acquainted with all these books and all these authors. Thus this text-book is not a book for cramming, but a real guide to the student, who thus will know where to study his subject more deeply and in a more scientific way.

AN INVALUABLE TEXT-BOOK FOR COLLEGE STUDENTS.

**Part I Demy 8vo. 360 pp. Rs. 4. Part II 350 pages Rs. 4.
Part III 200 pages Rs. 2.**

Prescribed as Text-Book in many District Board Schools.

*Approved as a Text-Book for School use, vide Fort St. George Gazette, Part I-B, p. 598,
dated 10th November 1931. Also by Cochin State, vide Circular, dated 4-9-1932.*

ELEMENTARY SCIENCE

SECOND EDITION—REVISED & ENLARGED. **Price, Re. 1-4-0.**

PHYSICS

BY **V. N. VISWANATHA AIYAR, M.A. (Phy.), L.T.,**
*Formerly Assistant, High School Dept. of Colleges at Saidapet, Palghat, Mangalore,
Coimbatore and Tellicherry; now Lecturer in Physics, Govt. Muhammadan College, Madras.*

CHEMISTRY

BY **P. A. NARAYANA AIYAR, M.A., L.T.,**
Professor, Ceded Districts College, Anantapur.

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

An Entirely New Publication.

BHEDABHEDA

 $\mathbb{O}R$

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

BY P. N. SRINIVASACHARI, M.A.,

Professor of Philosophy, Pachaiyappa's College, Madras.

The author is a well-known writer on Indian Philosophy and his book, *Ramanuja's Idea of the Finite Self*, is recognised as a masterly introduction in English to the Philosophy of Ramanuja. In this book he has covered a new ground altogether and has given an exposition of the *Bhedabheda* Philosophy, a work which has not been attempted so far by anybody. The book is divided into two parts (1) The Philosophy of Bhaskara; (2) Other schools of *Bhedabheda* Philosophy represented by Yadava, Nimbaraka and Bhartṛprapancha, and a comparison of *Bhedabheda* with similar western systems. Prof. M. Hiriyanna of Mysore contributes an appreciative Foreword.

Printed on Superior Antique Paper. Cr. 8vo about 400 pages. Rs. 5.

INTERMEDIATE MODERN HISTORY
Being outline Notes of Lectures

BY

147 P. S. RAMAKRISHNA AIYAR, M.A.

Professor of History, Maharaja's College, Ernakulam.

PRICE RE. 1.

By the same Author.

KINGSHIP THROUGH THE AGES

A New Publication just published.

Will be found of immense help to students of
politics for the B.A. Degree Examination.

PRICE Rs. 2.

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