

A TEXT-BOOK OF ARITHMETIC

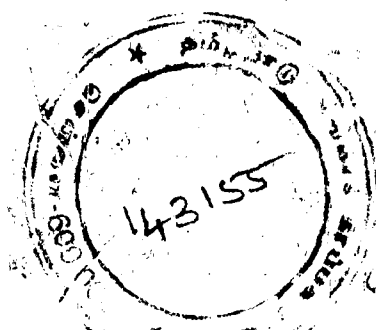
for Lower Secondary or Middle Schools

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.



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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.

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The Educational Review

A MONTHLY RECORD FOR INDIA

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AUGUST 1935.

[No. 8.]

THE FOUR DEGREES OF BEAUTY ACCORDING TO PLOTINUS.

BY PROF. DR. KENNETH S. LAUNFAL GUTHRIE, A. M., PH. D., M. D., D. D.,

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THE FOUR GRADATIONS OF BEAUTY.

THE *Beauty which appears* in the material body is an image of its archetype, the aspect of Beauty in Nature. This, again, proceeds from the more beautiful World-Soul, whose greater original beauty may, however, be seen shining most clearly when it dwells in some noble human soul, adorning it with the light of a beauty that is progressive. This in-dwelling causes the human soul to meditate about the nature of the Supreme Beauty which is incommunicable, abiding in itself, higher than the Logos-thought, being its creator, just as psychic matter does not constitute the Beauty which no more than resides in it. But the Supreme Intelligence, not having originated outside of Itself, can be unchanging.

teaches us to discover gold in crude ores, and to deal with these either by the practical process of refining, or by classification. Likewise we may examine the intelligence in us ; which, on refining, turns out to be the World-Soul's. Nay, let us examine even the superior Intelligence which informs the Divinities.

BEAUTY OF THE INTELLECTUAL DIVINITIES.

The Gods are reverend with the radiance of indescribable Beauty, which is manifestation of supreme Intelligence. Not because of their world-bodies are they beautiful, but because of their Intelligence. Wherefore the Divinities that dwell in the intellectual heaven are not irresponsibly to day wise, and tomorrow unwise. Their wisdom consists of their refined impassive and permanent all-comprehending Intelligence, which is absorbed, not in changeful human affairs, but in divine and intelligible issues. Leisure is theirs, and perpetually do they contemplate, noticing the lower mundane heaven from far merely as by a nod of the head.

ILLUSTRATION OF REFINING GOLD.

How material beauty can arise by being an image of the Intelligible may be explained by a simple illustration. Gold is recognized by our general knowledge of metals which

BEAUTY OF THE MUNDANE-IDEAS DIVINITIES.

However the Divinities who dwell above and within this *mundane* heaven interpenetrate this. For there appear all mundane *objects* as celestial *Platonic ideas*; earth, sea, animals, plants, and men are there in their celestial aspect. Its in dwelling Divinities do not scorn men and their interests merely because they are mundane, but pervade that

entire region beyond with a refreshing and recuperating influence.

[As a systematic presentation of Plotinus' formative conditions, a referenced outline of his teachings with a short Anthology of his most brilliant expressions (in original Greek Text with English Translations) has been published by Prof. Dr. Kenneth S. Launfal Guthrie, under the name *Plotinus—His Life, Times and Philosophy*, which can be ordered from the Platonist Press, 1177, Warburton Avenue, North Yonkers, N. Y.]

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IMAGINATION IN CHILD EDUCATION.

BY MR. BEPIN BEHARY BANERJEE, B.A., B.T.,
Bally, Howrah.

A CRANKY moralist once opined that it was wrong to let children read such false stories as a monkey pouring over the Ramayana "with spectacles on nose and pouch on side," a sly fox preaching moral homilies to a silly crow and the like. In the opinion of these ultra-radicals, these stories are likely to check the moral growth of our young hopefuls and, in after-life, to lower the parents and teachers in their estimation for teaching them falsehoods.

Falsehoods undoubtedly they are, but in the stage of life in which these stories are generally given to little children to read, they make far better stuff than your doctrines of Buddhist philosophy or the dogmas of Kant or Schopenhauer. To the child the whole world is instinct with life. If he has a fall, it is the ground that is to answer for the pain. Strike the ground by way of punishment and the tearful face will wake up into a beam of heavenly smile. "By the alchemy of imagination," says R. L. Stevenson, "the most

unpromising materials are transmuted to suit children's fancy, a bolster becomes a baby, and prodigies of horsemanship are performed on the end of the sofa." The distinction between the living and the non-living, the rational and the irrational does not bother them at this age. They consider the whole world to be as much sentient as they themselves are.

Another thing in which these pseudo-moralists snuff danger is the dramatic parts which the children play at a certain stage of their life. The little dishes they take so much pains to prepare and serve to their grown-up brothers and sisters are to be tabooed, for, forsooth it is teaching falsehoods and shams. Periwigs and 'specs' which the children wear to ape the manners of the elders are to be snatched away ruthlessly so that the little folks may be fed eternally on abstract truths and not allowed to grow up into an impertinent lot! In short, the dramatic instinct that comes into such prominence

at a particular period of the child's life should be curbed and checked by all means in order that the youngster's moral training may begin from the day he is ushered into the world, unaffected by any nonsense.

But can the child forget his nature? Can any of your long drawn homilies on abstract truths make him unlearn that everything in the world feels as he does? Will he cease to play the little drama that his nature impels him to play every moment of his waking life? He cannot do, what you can. In spite of yourself he will go on playing parts, imitating his elders and "provoke the years to bring the inevitable yoke." This is his nature, and education, in order to be successful, should, like medicine, help on the processes of Nature.

What a grand opportunity for stimulating the moral sense will then be missed by the educator if timely advantage be not taken of the children's conception of the world as a place full of living beings! If half the morality of the world, if not the whole, consists in doing unto others as we would they should do unto us, then no better foundation of morality can be imagined than the conception of the rest of the world feeling as much alike as we do. The cruel treatment to little birds, insects and puppies as well as to brothers and sisters for which there is a regular crusade against children in every household, may be turned into kindness and sympathy, should the children's imagining the whole creation to be endowed with life be pressed into the service of the teacher. If it is brought home to the child's mind that he feels as the rest of the world does, his dawning intellect will lead him to treat others as he treats himself. And this is the foundation on which all conceptions of morality of the world are based.

Not only this. Through imagination and even through fancy the reasoning powers may be developed. To stimulate the image-making faculty of my little boy I once told him of a very fat man—so fat that his belly used to come to the room, while the head remained twenty yards off. The little boy gulped down the description with avidity but after a while he began to question me. "Daddy, how can then the fat man eat, lie down, talk with men at a distance, etc., etc.?" The mental vision of such a corpulent man pleased his fancy, while his little reasoning power at once led him to argue how the symmetry was to be kept up. Though enjoying the image, he wanted to be satisfied as to how the obesity in one part of the body could be reconciled with the smallness of the other parts. The rational side of the human child's character was in the back-ground, but even at that stage it began to assert itself and with the growth of years it will completely master his whole being: imagination and fancy will then fall off of themselves to the immense relief of the pseudo-moralists and ultra-puritans.

Rationality being the chief characteristics of a man's life, even in the products of imagination and fancy, the elements constituting the imagination and fancy should be so arranged as not to give a rude shock to reason and judgment. The creation of a Caliban by a master artist harmonises well not only with the different parts, physical and mental, but also with the environment in which it is placed. Even in "such stuffs as dreams are made on" reasoning weaves the tissues into a complete whole. The best art in a work on fiction or drama is, therefore, to conceal art; it leads us to roam in a fool's paradise with our eyes widely open and our senses nervously keen.

But failure is the result when this sense of proportion is missed in training the imagination. Unless a picture be presented in its totality and unless account be taken of the period of the child's life in which imagination fills his whole being, the task of the educator not only fails of its purpose but often becomes quite ridiculous. While serving in the Revenue Department, the writer was once invited by the Head Pundit of a Guru Training School in the interior of the Santhal Parganas to visit his little school and witness in particular a lesson to be given by him on Kindergarten. He chose a number of boys with ages ranging from 12 to 15 and asked them to recite the following doggerel for my delectation. (The verse was in Bengali, I freely translate it as best as I can.)

"Belly, belly, belly,
This is my belly,
What I eat
Comes to this pit ;

There it toils,
Till it boils ;
Thus I grow,
Ho, Ho, Ho. "

Can anything be more silly? Even my two-and-a-half-year old grand child knows what the different parts of his body are called. But here is a Pundit who not only gives the same lesson to boys five times as big but exults over the performance of the educational feat! I left the school in disgust, but ever since the thought has been haunting me as to why such ill-equipped teachers like the Pundit are placed in charge of training young minds.

Imagination is thus not a mean weapon in the armoury of the teacher for training young minds. Through it the dawning intellect and the moral sense find a pleasant way to grow and develop. And a teacher will certainly be true to his mettle if he can utilise the period of image-making to the fullest extent without minding the puritan's view that animal stories are falsehoods and playing parts is nonsense.

SELF-EXPRESSION.

BY MR. S. S. CHARI, M.A., DIP. ED.,
Warangal.

"It is not in its apprehension, but in its expression, that a truth finally becomes assimilated to our body of usable Knowledge."

I. INTRODUCTION.

WHILE pupils aimlessly chase butterflies in the field of education, teachers revel in their exhibition of profound knowledge, thereby stunting the pupils' growth of self-expression and blotting out their active career of life. Innocent brains are thus made life-long victims to mere passive listening, devoid of effort and action. Their failure in life is entirely attributed to their mental

weakness, want of intellect and indolence, while the architects of their fates stand unpunished for ever.

How often have we come across such pupils chasing butterflies? How many sincere teachers are there who steadfastly utilise their wealth of methodical instruction in a right display of practical utility? Genuine methods of instruction with the resultant weal of the pupils' successful voyage of life

present an Eden of richest and choicest fruit and flower.

Their smiles, laughs, radiant lustre, their cries, lisps and such other responses portray a range of human feelings, each with a tell-tale behind it.

Really educated are they who strive to enjoy the company of children and develop their tender instincts, impulses and emotions. While it is a great delight to instruct children of the earliest standards, alas! vain and inglorious teachers consider it a mark of self-dignity to be in charge of senior classes. Helpless headmasters in effecting readjustment of work entrust the standards to teachers of meagre knowledge and of exhausted activity.

2. THE SCHOOL AND THE WORLD OF TO-DAY.

Teachers adhere to Parliamentary debates and public preachings, sometimes even outstripping Burke, Sheridan and Pitt, never tiring, and with an unceasing effort, produce meaningless, unpleasant and deafening sounds thereby leaving their pupils dull, moody and unthinkable, with their self-expression totally extinct. Neglected pupils thus become irreligious, inhuman, immoral and unsocial lumps of animated human flesh devoid of emotions, sentiments and expression and with no channels for vigorous action in life.

And what about the lucky minority well-stationed in life? Their minds set before their action, they pride themselves on their wealth of knowledge, riches and honour. They shut themselves up in their homes and distinct clubs, caring little to lend a hand to benefit mankind with their self-expression. They care little for the world before them. They never come in contact with "the truest

and best relations with humanity" in a common fraternity.

Instead of becoming social selves, they shape themselves into 'Individual and Isolated' selves, caring more for being put on a pedestal to be admired from a distance. To them acts of benevolence such as visiting the sick, feeding the poor with their own hands, lending a hand to lift a faggot of wood in the interest of his own like, offering a cup of water to the thirsty soul and nursing the child hurt in a motor accident, are below their dignity. They aim at the highest goal of selfishness and spurn their own self-expression which is really a balm to human progress.

3. THE CRITERION OF EDUCATION.

To live a more significant and wider life, we have to mould ourselves in the largest possible selves in schools of intellectual, moral, religious and social training. "Real education does not set men apart from their fellows." It demands services with the opportunities presented to us.

The criterion of education is not how much we know but what we can do, and what we have done to improve ourselves and humanity in all its phases of life. We should aim at being "true benefactors of our race," thus rendering a true and good account of our life in this world, at last.

4. WHAT IS SELF-EXPRESSION?

The teacher, the parent and the inspecting officer always remark that a pupil is wanting in expression. Expression in its narrower significance is the unfurling of the knowledge possessed by the pupil. In this case, the pupil is expected to show his wealth of impression. If the pupil has no right impressions, there is a fear of his expression being defec-

tive. Expression embodies a mastery over the whole range of knowledge pertaining to the matter on hand. It is a full comprehension of the matter. It involves a knowledge of the working language of proper idioms, technical words, correct phrases and their right and appropriate use. The pupil has to analyse the whole matter and logically link his ideas to convey what he intends expressing. This sort of expression, oral or written, is not what is expected of pupils.

Expression in its wider significance is self-expression. It is in its deeds that our minds are used to force out our impressions. We should show what we are. What we are is the vigorous inward force to stimulate our action. Our inner self must struggle for its expression in the form of actual and worthy deeds. These deeds are like medical pills administered to the life-system of mankind constituting a blessed life.

Thus self-expression is truly 'the inner life in our external activities.' It is the proper use of our right knowledge and feeling. It is life-activity for mankind. Self-expression is a liberal and rich gift to human progress. It is a wide circle of men of all races, languages, religions, creeds and climes, illuminated by a glorious and radiating knowledge, emanating from our inner selves. It is a rich flood of impression with an immeasurable influence. In short, it is a mighty power moulding the destiny of mankind appealing multiform impressions, with a divine spark to uplift humanity. It is the subjective and social phase of our character which is entirely dependent on "what we are and what we do." Our self-expression mirrors our character—our inner self.

5. SOURCES OF SELF-EXPRESSION.

The environment in which we live yields to us impressions of all types. We need not make any exertion in getting impressions. Nature herself thrusts upon us varied impressions.

(a) The material objects, books, institutions, people, inspiring thoughts, voices of men of culture, etc., make a direct influence on us, thus enriching us with material self-expression.

(b) The Holy Scriptures such as the Vedas, the Holy Bible, the Koran, etc., historic tales, moral lessons, the lives of saints and religious preceptors and places of religious worship are all sources of religious self-expression.

(c) The beauty of nature, the radiant sun, the blue sky, the boundless ocean, the clouds, the landscape, the rainbow, etc., form our sources of aesthetic expression for an awe and reverence of the Almighty.

(d) Men and their living, their mingling together, their services, their sympathy and help are all sources of moral and social expression.

6. KINDS OF SELF-EXPRESSION.

Object: Various and countless impressions overlapping and intertwining, maintain individual and distinct characteristics, all tending towards expression as a natural sequel. Receiving impressions ends in self-expression. In cases where received impressions have no gate-ways for self-expression the impressions are dull, vague, meaningless and lifeless; teachers are therefore entirely responsible for a lifeless product. They should aim at finished products and their sole aim should be to see that the pupils' receiving, thinking and feeling should ultimately end in an active motor response.

(b) Hence, in view of the nature and kind of impressions with their resultant self-expression, we may conveniently group them under four heads:

1. Material (based on sight, hearing, taste, smell, touch, etc.)
2. Social (based on peoples, books, institutions, etc.)
3. Religious (based on God, Nature, Scriptures, human lives, etc.)
4. Aesthetic (based on Nature, Art and Conduct.)

The above impressions direct chief modes of bodily expressions and in the Arts and vocations. "Expression through the body are laughter, crying, speech, smiling, frowning, dramatising, playing and handicrafts-making." "Expression in the Arts and vocations are Architecture, Sculpture, Painting, Music, Literature, Mechanics, Agriculture, Conduct and Religion."

7. IMPORT.

The laugh has a tale to tell. The cry indicates sorrow or joy. The drama portrays a mirror of worldly life. Plays and games are a rehearsal of peoples gone by, while the handicrafts exhibit the varied types of human civilisation. Arts and vocations throw light on technique and conduct. "Society, conduct and religion" signify our link with celestial love.

8. HOME AS THE PROPER SCHOOL OF SELF-EXPRESSION.

In India as elsewhere every home was a school of self-expression. The parental training of their children to live a social and moral life in the discharge of worthy deeds, the members conjointly working at agriculture, gardening, weaving, etc., each individ-

ual contributing his or her mite to a joint response in maintaining domestic felicity, their constructing houses, making their own furniture, spinning their own thread and weaving their own clothes and carpets and decorating their own homes is a real patriarchal self-government with a radiating smile, joy, peace, plenty and love. Occasional acts of benevolence such as nursing the sick, feeding the poor, visiting the sick, offering devotional prayers at the home-temple and giving shelter and food to the wayward traveller and the homeless are all acts which our glorious India did to promote welfare in villages and towns.

Alas! where have that peace and joy now gone? Our self-expression in our daily routine of life has faded away. We have become lifeless human machines with no homely love and homely life. We buy the things we need. Our rich table is decorated with dishes the materials of which are strange to us; everything comes to us by post or supplied to us by a factory, a merchant, a confectioner or an agency. Our expression has no internal root of impression. A child of poverty lives in the absence of impressions and the child of riches is totally deprived of all responsibility for self-expression. Instead of a simple, homely, happy and peaceful life, we enjoy a princely, foreign, burdensome and miserable life.

9. THE SCHOOL AS THE CENTRE OF SELF-EXPRESSION.

As a result of industrial readjustment in society we have to seek schools for our training in self-expression. Schools have been only trainers in impression but they should become trainers in self-expression. We have to re-organise our schools with new courses of instruction. We should include

in addition to informative subjects, other major and more prominent courses in Handicrafts (such as furniture making, tailoring, button making, tile and brick making), Fine Arts (such as music, painting, sculpture which are of great utility in life yielding us recreation in our leisure hours) and Recitation and Dramatisation serving to promote social training. To have a thorough equipment on the active side of education, we should have recourse to commercial, technical and industrial courses of study as well, thus overhauling our whole system of education in the Primary, Middle and High School stages.

10. SELF-EXPRESSION IN INFORMATION SUBJECTS.

Teachers do not care to employ such methods as ensure sufficient training in self-expression in teaching informative subjects. Problems to force self-expression should be set even here. Merely having recourse to imparting information in these subjects, without compelling the self-expression of pupils, shows the unworthiness of the teachers' responsible trust and education without self-expression is no real education at all.

11. WHY DO PUPILS LACK IN SELF-EXPRESSION?

While a majority of the pupils lack in expression, the teacher does not find a remedy to eliminate this want. The teacher only directs the pupils to read the matter over and over again. He is satisfied with questioning three or four pupils on the lesson taught. Sometimes he asks them to reproduce the studied matter in writing with a view to save time in valuation.

The teacher's correction of the pupils' written work is never read by the pupils. While every pupil feels he is quite thorough with the matter, he feels he is not confident

of it when asked to reproduce the same either orally or in writing. The process of learning being wrong, expression fails, the pupil's hand or mouth staggers and he says: "I will say, sir, please do not confuse me" and he goes on racking his brain. He has to rack and rack till it cracks and neither lips nor fingers move onwards.

Besides this, heredity, environment, natural coyness, self-pride may be alleged to be a few causes of the pupils lacking in expression.

Our ways of examination, teaching and the curriculum we form deteriorate us from the goal of self-expression. Sincere teachers, teachers of substantial knowledge, kind officers to sympathise with and encourage the sincere and deserving teachers are rare everywhere and schools and systems of education have to rot for ever to produce a generation growing weaker in body and mind.

12. VALUE OF SELF-EXPRESSION.

(a) *Moral Value*: By rendering services, by mingling with humanity and participating in the weal and woe of our brethren, we can promote our moral self-expression. Saying and preaching, correcting and advising are of no avail to us. Our fortunes, high education, social status, caste and racial superiority cannot make us morally great unless we descend from our mighty pedestal and lose our 'selves' in taking shoulders with the common folk and doing something for the common good of mankind.

(b) *Religious Value*: Offering shelter to the homeless, nursing the sick, lifting up the depressed, throwing open the temples for common worship are all acts far surpassing subscriptions or succour, promoting genuine self-expression of religious value. "Love of

man is love of God" and all religious self-expressions are embodied in love of man and his acts to promote mankind.

(c) *Social Value*: Regardless of our varied social status and to attain a common brotherhood, we should mingle with the public in turning out social services. Seated on chairs, directing others to do acts of social service is of no value. The man of real education "puts his shoulders to the wheel." He cares not for his rank. He pays visits to persons of a lower status and never refuses interviews to those who try to seek him. However rich or educated one may be, if one does not respect one of one's like, one is a hater of mankind. One can become the largest possible social self only through one's self-expression.

(d) *Character*: Character is a process of self-expression with its subjective, moral, religious, social and aesthetic phases of life in actual deeds. Our daily thoughts and acts are all the process of living of our everyday self. Our character is our being and doing. Our acts grow into habits and habits form our character.

13. DEVELOPMENT OF SELF-EXPRESSION.

School pupils cultivating theoretical impression, block their own progress as well as the progress of the world. Besides there is every fear of their impressional knowledge waning away. Hence we should cultivate and develop expression.

Structural concepts expand and grow more artistic and graceful with our developed plans. The sculptor with the clay before him sees his concept growing and shaping clearer, expressive and more beautiful with repeated trials. The school boy at his composition sees that, as he writes the first sentence

he works out his expression and his original diffidence in his powers is driven away with the start of a fresh sentence, a new idea and a paragraph. The school boy in trying at self-expression finds himself incapable of his powers. As he sits steadfastly at his task, the dim and hazy shackles of the concepts fall off and he finds himself launched on a smooth and level road. One appreciates best one's own powers of self-expression by unflinchingly and assiduously attempting it.

CONCLUSIONS.

The world we live in from day to day and hour to hour instils into our minds varied and abundant impressions which should frequently have proper self-expression. Our moral sentiments are expressed not by mere words but by actual deeds. "A smile at the eyes cannot be depended upon as can one at the mouth."

If everybody tries to give vent to his self-expression of moral sentiments in actual deeds, nations need not fear the chaos and the crisis through which the world is passing; our courts of justice, the police, the C. I. D. and political institutions are only the outcome of our racial hatred, veritably the mirror of our inner selves—the education we possess and receive.

"The child should try to depict things by himself." Self Power should be awakened in the hearts of pupils. The gentleman seated in his car should stop it and alight at once to administer help to the old hag hurt by the car accident. He should take the injured hag into his car and thus render service in actual deed of self-expression of social good. The serene and reserved looks of the minority well stationed in life should give way to cheerful and attractive smiles to result in a pleasant talk and a haven of love.

The mouth speaks only out of the largeness of the heart. Practical deeds of sympathy, emotion and sentiments through self-expression enlarge our hearts with noble and high ideas and ideals, right emotions and worthy ambitions. All our ideas, ideals, emotions, etc., should be translated into deeds. Thus we would pave the way for building our character, strong and rich in its subjective and social experience of self-expression. Our character thus becomes a

finished product only when we rightly cultivate the moral, religious, social and intellectual phases of self-expression right from the School of Home to the School of Childhood and Adolescence where it develops to perfection through deeds and deeds. We should not stop there alone, but we should do our best to "return to the world the finished product of our character in the form of service."

DOES HISTORY SHOW THAT TERRORISM HAS ACHIEVED MUCH?

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

IT is of highest importance that those who desire peace in India should devote their attention to the subject of terrorism. It must be tackled by the Government and the people. It has proved a serious menace to the tranquility and prosperity of India. It has greatly retarded the political advancement of the country. The diabolical deeds which have been perpetrated by the terrorist in the name of patriotism or nationalism have not advanced the objects of national uplift and political enfranchisement. I am sure we all agree that the 'cult of the bomb and the bullet' with secret organizations is surely not the way to achieve Swarajya. Every one will rightly condemn with deep abhorrence the cult of assassination. Is it not necessary to root out this evil which is corroding the social, religious and political life of our country?

Let us explore out the fundamental causes of the terrorist movement. We have no heard as yet of any step being taken with a

view to understand the primary causes of this question or in attempting a radical solution of the problem. I think a systematic and scientific enquiry without any prejudice is a necessity. Nor should it be construed by the Government that those who speak and write for the terrorist are in favour of it. They write with a good motive to come to a proper understanding. It is regrettable that Government has neglected the advice of the National Congress. Repressive measures may check but is it a cure for the terrorist evil? I think, in this respect, the Congress is crying like a prophet in the desert.

The history of the world shows that terrorism has not achieved much. Even, it has failed to achieve little. In fact it has achieved nothing. We are entirely in agreement with the Government that the occasional fits of terrorist assassination ought to be checked. Let us probe with an open and discriminating mind into the psychology

of the terrorist and try to seek and discover the right way. Very recently an anti-terrorist conference was held in Calcutta (September 1934). This was the first concerted move taken by the people against terrorism. One can say emphatically that in the midst of the gathering gloom of life the conference did 'much ado about nothing.'

What has been done to pacify the terrorist? Can national peace come from discussion or fighting? When once the spirit of nationality is awakened, has any power on earth succeeded in keeping it quiet? Vain we have lived, if we do not hear the universal story of sacrifice in the sunny air and the sparkling sea; in the forest brake and on the purple hill; in the beauty of the rose and the music of the bird; on the mountain and in the meadow and in the star. Peace can only come from our confidence and trust in one another, from good-will and tolerance between the contending parties. Let there be change of heart and spirit on both sides.

It is the purpose of this essay to point out that 'history shows that terrorism has not achieved much.' Examples are many and crystal clear to show this and now I turn towards them.

Let us find out historically with an unprejudiced eye how this modern form of terrorism has come to stay in India. The history of British India falls into four periods: (1) From the beginning of the seventeenth century to the Battle of Plassey (1600 to 1758), when the East India Company was a Trading Corporation, (2) During the next century the Company consolidated its dominion and gradually lost its mercantile privileges and functions, (3) From the middle of the eighteenth century to the middle of the nineteenth century and

after the Mutiny of 1857, the remaining privileges of the Company were transferred to the Crown and an era of peace followed. mutiny was the last attempt to regain the The freedom of India back, (4) A new period began from the pronouncement of August 20, 1917. The Government of this period to quote the words of the Montagu-Chelmsford Report was 'neither the best of the old system, nor the best of the new.' Still, I would like to add another and the last period, that is, of Lord Irwin's announcement of Dominion Status to India when it was declared that the future constitution of India will be decided by the representatives of England and India in the Round Table Conference. Since then four years have passed and nothing has come out yet substantially. The recently published Report of the Select Committee has broken this bubble of reforms. It is illusion. Why I wish to point out these periods particularly is that the angle of vision of British politicians has changed considerably in word from "We hold ourselves bound to the natives of our Indian territories by the same obligations of the duty which bind us to all other subjects, and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fill," to the Declaration of Dominion Status by the Viceroy.

The latter half of the nineteenth century saw in India the decay of all old and orthodox ideas as people came in touch with European civilization. I think it is the magic wand of Education which has wrought this marvellous change. If there was a far more momentous event than any pronouncement, whether Royal or Viceregal, it was the first establishment of Universities. No doubt the geographical unification of India was brought about by the Queen's Proclamation and Hindustan became a 'British India.' This was a blessing in disguise which gave the country along with enlightened education a community of

purpose and the idea of a 'nation.' Was this not a momentous epoch to arouse us from our torpor?

The years which followed the Indian Mutiny were of Renaissance. It was an outcome of the educational movement carried out by the public. It was mainly a reaction of Western thought upon the Indian mind. It created a thirst for the study of English literature and Western sciences. An interest was stimulated in oriental as well as occidental literatures by the English scholars and missionaries. This comparative study revealed new modes of thought and life. It awakened a curiosity and encouraged a broader and freer outlook of life. Besides, this search-light of awakening was kept steadfastly burning by the eminent agitators of Indian unrest, the late Bal Gangadhar Tilak, Lala Lajpat Rai, and Bipin Chandra Pal; further it received an added impetus by the writings and poems of Rabindra Nath Tagore. The life of these men is but the modern history of India. In short, this period was an awakening in every walk of life, such as religious, social, economic and political.

Besides coming in contact with such enlightened rulers as the Britishers, who are noted for their zeal for democratic government and freedom, these noble ideas have gone down into the native soil and to root out these is a simple impossibility. It is a glorious heritage of Britain to India and the country is anxiously awaiting the gracious change by constitutional and legal means. Has any nation succeeded in suppressing or repressing this spontaneous expression of Liberty in any country? First you have taught us to ask for freedom and then have showed how it is to be answered. We do understand that the

position of India is unlike Ireland or Italy, to any quarter of which an English fleet and British army may suddenly convey a body of troops so that it may force its way in the requisite direction and succeed in suppressing every effort of a refractory or revolutionary spirit. But what is really mortifying to us is the attitude of growing indifference to the interests and pledges of India. There is predominance of promises over performances. Is this not a significant cause for the Indian unrest?

No doubt that the British Government have secured internal peace and fought, as far as human agency is able to fight against the twin horrors of India, the plague and the famine; but the third horror of terrorism remains to be fought, which is of European importation. This baneful method of political philosophy is out and out exotic. It is an outcome of English culture. It is predominantly European in character. Neither ancient Indian history nor mediaeval does furnish any example of this ugly creed of Terrorism. It is against the teaching of Hindu, Islamic or Buddhist religion. India of old and of to-day is always a champion of toleration, with highest regard for the sanctity of human life, patience and calmness amidst difficulties. These are the prime factors of our life without which we cannot live. Eastern savants have always preached the gospel of universal brotherhood and love.

It is now clear that the movement derives its strength from Europe; so let us turn our attention to European history in order to find out if the terrorists have become successful there. We find some parallel in Italian, Irish and present day European histories of secret terrorist outrages for achieving political ends. I think, it is the fashion with the terrorists to

say that they draw their inspiration from the French Revolution, for it was the only revolution which affected profoundly the politics, both internal and external, of every state in the world. Its ideas of Liberty, Equality and Fraternity became popular with all the nations whilst these ideas aroused the apprehensions of monarchs and the ruling autocracy. Italian and Irish patriots looked at this revolution with a kindly eye; not only that but even the English poets, Wordsworth and Coleridge, saw in it the dawn of a new era of happiness and freedom. Consequently the ultra-nationalists in every country wrote and preached frequently and formed revolutionary societies for the attainment of political freedom. Thus Italy was the first country to point out the way through the Khyber Pass. Lastly, the important principle promulgated by the revolution was the doctrine of the sovereignty of the people which implied the right of the people to govern themselves through their elected representatives. In my opinion, it will not be far from wrong to say that the Indian terrorist movement also derives its inspiration from the French Revolution. It is nothing but a leaf taken out from European history.

The French Revolution had awakened in the minds of Italians an inspiration for self-government. Napoleon's kingdom of Italy, though disappointing, proved highly beneficial. The petty states disappeared for the time being and with it then also disappeared local jealousies and prejudices. The Italians for the first time realised a sense of national unity. When Italian patriotism found no vent in constitutional agitation, it was forced into unhealthy subterranean channels. Secret societies like the Carbonari were formed. The members of this society went on foment-

ing insurrections and rebellions everywhere. But these insurrections were put down by Austria twice—once in 1820 and secondly in 1830. Thus Italian terrorists failed twice to achieve their object.

The failure of the Carbonari convinced Italians that to attain national emancipation a more generous creed was required. This was supplied by Mazzini who infused into the national movement a moral fervour which it lacked. Mazzini founded a society called "Young Italy" for the propagation of the ideals of national freedom through the education of arms. Here again in 1848 the republic set up in Rome by Mazzini and Garibaldi was overthrown by the soldiers of Louis Napoleon and Italian independence seemed as remote as ever.

Now there came on the scene an able diplomat, Count Cavour, who clearly realised that Mazzini's policy of secret plots and insurrections and terrorism would not advance the cause of Italian independence. How he sought to gain the help of a military power and further on how he enlisted the sympathy of the then great powers at the 'Congress of Paris' are too well known to be enumerated here. The object of the essay, of course, is not to show how Italy won her independence but she won it by diplomacy and constitutional means and not by the methods of the Carbonari and 'Young Italy' which were terrorist organizations. Those who have studied history rightly cannot fail to testify that without the assistance of France and Great Britain the liberation and unification of Italy might not have been successful. Here is a singular lesson to be learnt that terrorism has failed to achieve Italian freedom where diplomacy and constitutional means succeeded.

Now, secondly let us turn our attention to Ireland. The French Revolution had a profound influence upon Ireland. To put briefly the Irish problem in Disraeli's words it was that of a 'starving people, an alien church and an absolute aristocracy.' The Roman Catholics who wanted emancipation and the Presbyterians who wanted parliamentary reform alike applauded the Revolution as the dawn of a golden age and in 1791 the anniversary of the fall of the Bastille was celebrated with rapturous rejoicings and in 1792 an Irish leader named Wolfe Tone established an organization called the "United Irishman."

All along, the attitude of England towards Ireland was one of gross injustice. The Irish affairs reached a critical stage in the reign of George III. The Irish made up their minds to extort concessions from the British Government even at the point of the bayonet. In 1795 occurred an untoward incident which had a great effect on Ireland. During Pitt's ministry one Earl Fitzwilliam was appointed Lord Lieutenant of Ireland. He was in favour of granting the Roman Catholics full emancipation and allowing them to sit in Parliament. Very soon after his arrival he announced his intention of bringing this proposal before the Irish Parliament. So the Earl was recalled by the British ministry on account of his sympathy for the Catholics. Fitzwilliam's recall marked a fatal turning point in Irish history. The "United Irishman" developed into a secret and treasonable society. Its intrigues with the French failed. Later Irish history and the disarmament of Ulster are too well known to be narrated here. But the question of Catholic emancipation was solved by Daniel O'Connell, a notable Irish leader, by constitutional

agitation and Wellington's Tory ministry felt that they must yield and the Catholic Emancipation Bill was at last passed in 1829. It must be noted here that the party of 'United Irishman' failed to achieve its object through terrorism where the constitutional agitation of O'Connell succeeded.

On another occasion O'Connell succeeded by his constitutional means in coming to a tacit understanding with Lord Melbourne and supporting the government on the question of tithes. At this time the terrorists also created an obnoxious situation and a regular war was waged against the tithe collectors and even tithe payers.

The famine of 1846 made the situation in Ireland worse. Agrarian trouble arose which culminated in an armed insurrection under a leader called Smith O'Brien which came to an ignominious end through the defeat of its leaders in a Cabbage Garden. Eleven years later, after this incident, the extremists started, in order to enforce Irish independence, the Fenian Society, a seditious organization, which had for its object the establishment of an Irish Republic. This society was very active between 1863 and 1867. In 1866 one thousand and two hundred armed Fenians designed to capture the Fort of Chester, but the plan was discovered. An attempt to release some of the Fenian prisoners led to a policeman being murdered at Manchester. In connexion with this three Fenians were hanged and were known in Ireland as "the Manchester martyrs" (1867). Thus the Fenian Society of Ireland failed to achieve its object of republic through terrorism.

Next the ministry of Gladstone passed a Land Act (1881) which did not satisfy the Irish, and Gladstone was forced to pass

a stringent Coercion Act which resulted in the horrible assassination, in the Phoenix Park, of Lord Frederick Cavendish (1882). Moreover various dynamite outrages were perpetrated. Once again the Irish terrorists failed and the question of Irish independence remained as remote as anything. The Unionist Government of 1886 to 1905 by firm administration succeeded — despite occasional outbreaks—in restoring order in Ireland.

Again, at the beginning of the Great War and after it, there arose in Ireland, a new party—the Sinn Feiners ('ourselves alone')—who demanded complete independence. They began a series of murderous attacks on the police and soldiers which led to reprisals and the condition of the country got worse and worse. In the meanwhile, the Great War kept the Irish question in abeyance. Irish people did not accept the new Home Rule Bill (1920) which divided Ireland into two provinces, but the eventual union came in 1921 and Ireland was made a Free State with complete self-government under the Presidentship of Mr. De Valera. It must be noted here that sometimes and mostly, the steps taken for the freedom of Ireland were constitutional and nothing was achieved by the terrorist activities; on the other hand they hindered the progress of Ireland towards liberty.

Now we turn to the terrorist movement in India. In this country terrorism means to subvert the established Government by violence or to overawe its executive officers by threat, coercion, intimidation or even assassination. It is a secret organization having for its object complete independence of India. The members of this organization erroneously suppose that the salvation of the

country lies through the *revolver*. There is a great difference between terrorism and revolution. A revolution is always open and is waged by the masses. Terrorism is always conducted secretly and is waged by a misguided class. The present day terrorist in India is neither a revolutionary nor an anarchist. It is easy for any government to suppress a revolution or anarchy, but terrorism being a secret organization and snakish in its activities is difficult to combat and suppress.

It is said, often emphatically, that the Indian terrorist derives nutrition for his perverse psychology from European countries, particularly from France, Italy, Ireland and Russia. Very recently Russia has supplied well the thought of ideal social reconstruction and the clear water of Communism is saturating well through the poverty-stricken soil of India. Secondly, the Indian terrorists think wrongly that there is a close similarity between the problems of Italy, Ireland and India. They have also a keen fascination for Facism. No doubt English influence is also considerable as regards Parliamentary government and democratic liberalism. Be it remembered here, whether the young look forward to any country, still there is a lack of understanding of the situation in those countries. The terrorist organization in India is essentially a problem of misguided educated youths. It is generally found that the terrorist recruits come from the rank of young students of immature understanding. Terrorism in any form was absent till we come to the British Period. It became visible in the first decade of the twentieth century. It was really born in 1905 with the partition of Bengal and since then it has kept erupting. At times it lay dormant lulling

the public and Government thought it had died a natural death. It has gradually permeated from urban to rural areas and the Indian States. These afford a most congenial resort and a training ground for the young terrorist where he can plan at ease and work unespied from the watch of the British C. I. D. Besides in certain States he can obtain and take arms and ammunition as the laws there are elastic or are not enforced so severely. By the year 1930, the terrorist organization was visible in the far interior of India where demonstrations were carried out secretly. Queer as it is, the movement got stimulus from the militant attitude of the two most prominent communities in India, *i.e.*, the Hindus and the Muslims. It was rather an outcome of the 'divide and rule policy' that the attitude first adopted by a section of the Muslims who attacked the Hindus and consequent Hindu-Moslem riots between 1920 and 1930. Subsequently the Hindus also organized well. Now it was quite necessary that the militant spirit of both the communities ought to be spent somewhere. We can say this definitely for the terrorist recruits come from both the communities without any distinction of sex. Do not the recent events before our very eyes connote the dynamic activity of the younger generation towards a war mentality?

For the present the psychology of youths has become complex. No effort of Government has become successful in suppressing terrorism, for the recent Anti-Terrorist Conference at Calcutta sounded the death-knell of suppression. On the other hand it has conduced to the unification of modern Indian youth spiritually and mentally, irrespective of caste, creed or sex. It would be well, indeed, if the youth of India direct

their attention on proper constitutional lines. They must change their mental outlook of guiding the destinies of the Indian nation towards revolution and anarchy. It is immaterial whether the terrorists nourish and cherish the inspiration from foreign countries or not, but they must not lose sight of the fact that India has her own tradition of long-past years. Can the youth of India not manifest their wisdom here in combining Western ideals of Government with Eastern ones which would be readily and easily adopted by the country?

Europe of post-war times and of today shows us everywhere that there are youthful bodies which are resorting to terrorism as an expression of extreme nationalist discontent. Now India and Europe have come together within the conversational distance. Under such circumstances how is it possible for India to remain aloof from this vicious infection of terrorism.

To me, it seems, to whatever countries these eyes are cast, a wave of assassination is sweeping all over the world. No country is spared from this terrible demon. Japan affords good illustrations during 1931 and 1932. The liberal Prime Minister, Mr. Hamaguchi, was killed in August 1931 and Mr. Inouye, Finance Minister in the Hamaguchi and Wakatsuki Cabinets, was murdered in February 1932 and in March of the same year Baron Takuma Dan, a prominent industrialist, was assassinated. In May also of the same year, the aged Prime Minister of the Far East, Mr. Inukai, was murdered. In the same way Chang-tso-lin, War Lord of Manchuria, was bombed while travelling in a train and succumbed. Archduke Francis Ferdinand was murdered

murdered in the streets of Sarajevo by a member of the Serbian secret society—the Black Hand. What has it achieved? On October 10th, 1934, King Alexander of Yugoslavia and M. Barthou, Foreign Minister of France, were assassinated in the streets of Marseilles. It has come to light now that the crime was committed by some of the terrorist organization of the Balkans—it is a veritable tinder-box of Europe. Some are of opinion that the International Macedonian Revolutionary organization is responsible for this. It is known in Europe as the formidable Imro. All these murders in the name of freedom and nationalism—what have they achieved?

A report of the British Parliament in 1931 indicates as regards India: "A large and growing section of the public is ceasing to regard assassination for political objects with horror." It would distress the good British statesmen to find that a country can forget the lessons of such recent events as the Indian Mutiny and ignore the cumulative value of promises made over the long period which separates the Montagu-Chelmsford Report from the recent report of the Joint Parliamentary Committee (December 1934).

This essay would remain incomplete if it does not specify the remedies for the eradication of the terrorist evil. I admit, it is not in the scope of this essay, but then the principal argument remains incomplete. To be brutally frank, repressive and coercive measures would not benefit in any way. These remedies are not lasting. Education then in the right direction will mitigate this evil. It is the impatient idealism of youth which sways them to this wrong direction. Another worst thing is the bleak prospect in life afforded by the

present system of education which is not based upon religious or moral injunctions and has but little value in the actual building up of character.

In my humble opinion, the infallible remedy is the early establishment of responsible government. I cannot do better justice to the cause of Indian Unrest, if I do not quote these memorable words which are the sovereign remedy for this disease—"progressive realisation of responsible government in India as an integral part of the British Empire, etc." This demand should be satisfied quickly and we shall be glad to witness the black hand of the terrorist vanishing from India like dew before sunrise.

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THE MEANING OF BEAUTY OR WHAT IS ITS NATURE AND CHARACTER ?

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

Chickmagalur.

BEAUTY is attraction, and ugliness repulsion; but Reality, Truth or Brahman is above such attraction which implies a dualism of the thing attracting and the thing attracted, but yet is one and solely one. Similarly it is neither Truth nor Goodness, nor the Useful, but above them all, though including them all, as in Croce's system. These are characters or qualities of Reality or Brahman, and neither they nor It can be without the other. This is true of the sole or characterless stage of the one and Ultimate Reality, but not of the same Reality in its next stage of having a character, nature or quality of itself. For, in this second stage, it has the nobler quality of those opposites (*Dvandvas*) as in the characterful, attributeful or cognisable Brahman of Visishtadwaita. That is to say, Reality, Brahman or God is thus good and true, beautiful or attractive and useful.

But see how Goodness, Beauty and Usefulness all imply a duality more than does Truth, for there can be Nothing or no thing unless it truly exists (*Cp.* the treatment of "Nothing" as implying "Something" in Bergson's *Creative Evolution* and this Existence is its Truth or Eternal and Unchangeable nature. Now, *the Real or Ultimate does not merely Exist, but exists in some definite way, and it is as being Good, Useful and Beautiful.* Hence it is that "Truth is Beauty, Beauty Truth;" and it is also (supremely) Good as Plato pointed out long ago. Again, nothing can be truly Good, unless it is also Useful or Serviceable, to others and to itself at the same time; hence the value of Croce's adding this fourth (or

economic) moment in his system.* Existence, thus, is not merely Intellectual, or Theoretical, but also Practical, Actual, Real or existing, that is to say, Living, Acting, working, manifesting, appearing or expressing and Realising itself in its own peculiar or definite and unchangeable or inviolable way.

This, again, because Existence (from Essence or Qualityless state) is its very nature or Essence, and it has to Exist, Live, appear or manifest, express and realise or fulfil itself by containing or shining in its other forms, or in and through its three other forms (of Beauty, Goodness and Usefulness). This is due to its character or nature determined by beginningless or Eternal Activity of itself or Karma. The past Karma or state determines the present and future states, and this implies a little of Causation; but here the cause is not external but is in itself or internal.

Thus, Reality is self-caused and self-fulfilled. This is because, all Existence or Life implies Enjoyment or Joy, Satisfaction, Peace, Calm or Contentment (*Bhoga* and *Ananda*). And this cannot come without sufficient *Yoga*, Unison or One-pointed and (effective) concentrated Activity which is almost Quiet or Calm-looking, like the spinning top when poising or balancing itself (as in all balancing exercises of great skill and practice). But this Unison, Balance, Poise, Peace, Joy, Satisfaction, Harmony, all imply or spell great Beauty, because of the Perfection which they breathe, manifest or express in the present state of their owner, *Reality*. Thus, once again, Truth is Real, because it is Beautiful, and it is Beautiful because it is Real.

* For the Philosophy of Benedetto Croce, see the author's articles on the subject in the "Educational Review," Madras, January-February 1933 and May-June 1934.

CHARLES LAMB.

BY MR. R. BANGARUSWAMI,
Srivaikuntam.

"Cordial old man! What youth was in thy years
What wisdom in thy levity, what truth
In every utterance of that purest soul!"

MANY tributes have been paid recently to the memory of Charles Lamb who passed away on the 27th of December, 1834, just five months and two days after the death of his illustrious friend, the poet and philosopher, Samuel Taylor Coleridge. It was he, the "Archangel a little damaged," who first spurred Charles Lamb to authorship and got in return the odium of his brother, John, for transmitting "damned foolish sensibility and melancholy." When after a life-time of close intimacy Coleridge died, "Lamb began to die too." He fell on his way towards the Bell on December 22, Erysipelas followed, and soon after death.

"Like clouds that rake the mountain summits,
Or waves that own no curbing hand,
How fast has brother followed brother
From sun-shine to the sunless land!"

Mary's wish to pre-decease her brother was not to be. In a "twilight of consciousness" she spent her days till her death in 1847.

A French writer of eminence groups men of letters under the following heads:—Neglected, Forgotten, Disdained, and Resuscitated. Does Lamb belong to any of these categories? No. His is a secure place in the dominion of letters. May be he was not "a king in the realms of intellect" as somebody called him. He may not be everybody's "Saint Charles." And his may not be "the gentlest English name that is the tenderest held of all that know not death." All the same he is not a

mere buffoon either. When Carlyle with the same thoughtless effrontery that made him characterize Cardinal Newman as possessing "no more brains than that of a rabbit" dubbed Lamb as a "despicable abhorrence" and all the rest of it, he must have surely then been talking to his hat.

Well, it is not my purpose here to take the reader into the biographical details of Charles and Mary Lamb; nor is it my purpose to bestow eulogy on those who are too praiseworthy for praise. But I cannot help here bringing to notice one particular fact concerning the birth of Lamb, *viz.*, that it took place in the same year that witnessed the death of Oliver Goldsmith. It was as though the Olympian gods had willed that the mantle of Goldsmith should fall on Lamb. Are they not kindred spirits? Bachelors for life with their hearts welling with human and humanitarian impulses pure, and their lives naved with sufferings and troubles innumerable? If Goldsmith concealed his identity through his "Man in Black" and "Beau Tibbs," Lamb went a step further and re-created himself in his Elia. If Goldsmith had his Dr. Johnson, Lamb had his Coleridge. Yet another link there appears in the person of Mrs. Reynolds from whom Lamb took lessons in early boyhood and to whom he was so devoted throughout his career that he settled upon her a pension of £30 a year. This Mrs. Reynolds claimed to be a friend of Oliver Goldsmith. And what more we want? Of course comparisons should not be strained too far. In no strict sense of the word can Charles Lamb be anybody else than he or Goldsmith any other than Goldsmith or for the matter of fact any other writer be any other writer else.

At least in one particular aspect, in the handling of whimsicality and turning it into literature, Lamb resembles another great English writer, William Cowper. In fact Lamb perfected the art that Cowper originated. Was it due, the curious inquirer asks, to the touch of lunacy in their composition? The late Mr. T. Earle Welby spoke of Lamb's "central wisdom over which his enchanting lunacies sport." Enchanting lunacy indeed! William Cowper, Thomas Lovel Beddoes, Charles and Mary Lamb—lunacy gave them its petals too with all its thorns.

It is true that Charles Lamb was confined in an asylum for six weeks only. But it was that short experience which led to his heroic self-sacrifice on behalf of his sister, Mary—a self-sacrifice unrivalled in "fact or fiction" and that brought with it single blessedness for life for both. And in this state the brother and sister lived together: "they were happy and content together, writing at the same table, playing cards together, walking in one another's company, delighting in the same friends, indulging a mutual passion for snuff, but not reading the same books, except Shakespeare." They collaborated in the production of the well-known *Tales from Shakespeare* and in the not so well-known *Mrs. Leicester's School* and *Poetry for Children*. Lamb was decidedly a gainer by her close association and it is extremely doubtful if he would have become one of the greatest writers that he is but for her chastening influence.

Something must be said about Lamb's antiquated and antiquarian interests. Burton and Brown and Donne and Sydney and Walton and Webster would do for him. Quaint words, allusions and quotations glint

and sparkle in Lamb's pages adding immeasurably to their charm. That is the reason, I think, why Thomas Westwood said of him as a "living anachronism—a seventeenth century man, mislaid and brought to light two hundred years too late."

As for his eccentricities, well, he is a bundle of them. His quibs and cranks, his witticisms and jokes, his laziness and affectation, his crude puns dipped in ambrosial nonsense, his studied jests and wanton sports, they are all but rays of his very interesting personality. What are we to say of a man who deliberately called Crisp as Crips, Chateaubriand as Chatty Briant, who hissed his own play, who delighted in calling passers-by and go awalking with them, who gave fancy names to all and sundry, who having gone to angle in the river fed the trout and came back, and who played leap-frog over another in company?

In personal appearance he looked an "odd fish." He was lean and large-boned and his clothes were shabby and clumsy. He stuttered and stammered when he spoke. No wonder one of his friends summarily described him as a spare man in pantaloons. But Lamb's own description of himself which he puts as coming from a friend of the late Elia is more vivacious and true than anything else. One cannot resist the fascination to quote a few extracts from it.

"... The truth is, he gave himself too little concern as to what he uttered and in whose presence. He observed neither time nor place, and would e'en out with what came uppermost... He was *petit* and ordinary in his person and appearance. I have seen him sometimes in what is called good company but where he has been a stranger, sit silent, and be suspected for an odd fellow;

till some unlucky occasion provoking it, he would stutter out some senseless pun (not altogether senseless perhaps, if rightly taken), which has stamped his character for the evening. His conceptions rose kindlier than his utterance, and his happiest *impromptus* had the appearance of effort. He has been accused of trying to be witty, when in truth he was but struggling to give his poor thoughts articulation... He herded always, while it was possible, with people younger than himself. He did not conform to the march of time, but was dragged along in the procession. His manners lagged behind his years. He was too much of the boy-man. The toga virilis never sate gracefully on his shoulders. The impressions of infancy had burrowed into him, and he resented the impertinence of manhood. These were weaknesses; but such as they were they are a key to explicate some of his writings."

Lamb the writer is the reflection of Lamb the man. He wrote a novel *Rosamund Gray* a few poems, some dramas, innumerable jokes, and a volume of letters suffused through and through with the charm of his personality. But it is by his "Essays of Elia" he is destined for immortality. There is nothing like this anywhere else. The book is simply unique. In its pages are mirrored a number

of his relations and friends—George Dyer, John Lamb, Salt, and a lot of others. The essays on "A Dissertation upon Roast Pig" "Poor Relations," "The South-Sea House"—why choose, every one of them is a gem in literature. It requires genius of no mean order to transmute airy nothings of everyday life into gold such as is seen in sunbeams or lies buried in amber. That Lamb has done this is his greatest title to fame.

I have not hitherto adverted to his clerk's post in the East India Company. Clerkdom usually acts as a slough of despond even to the best of intellects. But in the case of Lamb as in the case of a few others, Thomas Love Peacock after him and Kenneth Graham in our own days, it acted as an aid to literary endeavours. It is extremely doubtful whether Lamb would have produced any of his delicious pieces but for the fact a small steady income sufficient for his needs was assured. In all probability, Lamb as a freelance journalist writing for his livelihood would have been a thorough failure, and we would be the greatest losers thereby.

A century has passed since Lamb was dead and gone. Details of his life have become matters of literary biography. But the scent of "Elia's garden" is fresh and acts as a balm to the care-tossed mind by replenishing it with beauty and joy.

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UPTON SINCLAIR.

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

(Continued from Page 471.)

XIV

UPTON SINCLAIR'S soul-searing work *I, Candidate for Governor: And How I Got Licked* ran serially in sixty newspapers and has been declared by competent critics as the best inside view of American politics ever presented to the people. The following review of the book from the pen of John Haynes Holmes of the Community Church, New York, appeared in the "Unity," March 18, 1935. The review, it must be said is written with great ability and judgment and as such is supremely inspiring. One cannot but quote it in full, for it is so full of meat.

"The literature of Upton Sinclair's *Epic Movement* promises to become *epic* in proportions and character. This is the fourth volume of the series—and a thriller! The story it tells, of how the author captured the Democratic Party of California, ran for Governor, and was beaten by the most hideous eruption of demagoguery, slander, and personal betrayal known to contemporary annals in America would be incredible, were it not written by an honest man and backed by quotations, documents, pictures of facsimiles of unimpeachable authenticity. We can recall nothing like it since Ben Lindsay's *The Beast*.

"First and foremost among the impressions created by this book is that of sheer amazement at Sinclair's accomplishment. We remember talking with him in New York shortly after his announcement of his joining

the Democratic Party and of his intention to capture the gubernatorial nomination in the forthcoming election in California. It seemed to us at the time, as we remember it, an utterly crazy scheme. But Sinclair went right ahead and did what he said he was going to do—carried the Democratic primaries, and, in the face of the bitterest opposition of the politicians of both parties abundantly financed by the great business interests of the state, all but carried the election. We know of no more amazing feat in the history of American politics.

"How it was done still remains a mystery. The reading of the exciting pages of this book, which gives an almost day by day account of the affair, leaves a wild and whirling impression of crowded headquarters, littered desks, banging typewriters, jangling telephones, rushing automobiles, devoted but untrained volunteer workers making confusion worse confounded, reporters, photographers, microphones and broadcasting studios, campaign journeys, overflowing meetings in vast auditoriums, cranks, clowns, conspirators, unpaid printers' bills, desperate appeals for money, alarms and excursions, hectic days, sleepless nights, and always the clamour of an aroused people for their leader. How the frail and studious Upton Sinclair ever lived through it all, we cannot imagine. How anything was ever done passes all conception. Yet, when the ballots were counted, Sinclair had rolled up a total of 879,000, and his successful rival, Merriam, was a minority victor at the polls,

"The real magnitude of this achievement cannot be estimated at its true proportions, however, until one knows the character and power of the opposition which the Sinclair forces encountered from the start. It is the record of what was said and done against him during the campaign which Upton Sinclair has primarily set down in these pages. It was in order that this record might not be lost that he lashed himself to the task of writing this book in the days immediately following the election. Weariness of both flesh and spirit lay heavy upon him, but Sinclair is a skilled writer, his soul was seared, and never has he done a better piece of work. The pages are like the successive explosions of a bunch of fire-crackers. Comedy mingles with tragedy, and irony with the plain, straight narrative of crime. No review can even begin to convey the sheer wickedness of those who fought the *epic* crusader. Words fail to suggest the ingenuities of falsehood, chicanery, and treason which make up the catalogue of planned and plotted offences. Newspapers vied with news reels, and both with the radio, to claim the dubious honour of serving as the chief channel the poisoned flood of slander. The use, or rather misuse of Upton Sinclair's voluminous writings perhaps caps the climax of iniquity. These writings were vulnerable enough in themselves, for this gallant novelist and pamphleteer has never "drawn his punches," and at one time or another has said harsh things about many kinds of people. But it was not enough to quote the swarming exposures of popular prejudices, religious hypocrisies and patriotic "bunk" which crowd the pages of Sinclair's forty odd volumes. No, these defenders of home and country and Almighty God in California had

to distort and garble and invent and forge, and thus make their testimony against Sinclair one putrid mass of lies. We have tried to classify the crimes committed by his enemies—the sins of which they deliberately made themselves guilty in the name of virtue. We find everything that Satan ever conceived and Hell ever punished, with two exceptions. So far as these pages record, the anti-Epic gang didn't commit murder, and they employed no daughters of joy to try to entice Sinclair into the primrose path of dalliance. We wonder if these two final devices of devilry were not being held in reserve against the possibility of this popular candidate winning the election!

"Familiar names of the great and near great crowd the pages of this book. It is refreshing to find the truth about Governor Rolfe as a drunkard and libertine set down in cold type for all to read. Hearst is handled with unsparing rigour. The picture of the empty, shameless Merriam is drawn to the life. Aime McPherson is exposed for one moment in a ghastly spotlight. President Roosevelt and many of the distinguished Washington figures are all here in black and white. For the first time we are told what actually happened when Sinclair waited on his party leader after he won the primaries. Also we are told a tale of a pledge made and broken—set down in these pages without malice, indeed with excess of charity, it seems to us—which does little credit to the occupant of the White House. So far as we can see, Sinclair is scrupulously fair, to friend and foe alike. He indulges in no wild denunciations, and offers no abuse. Even when he is betrayed, as by his old comrade, George Creel, he explains rather than denounces. We count it a marvel that, in days when

defeat was still dark upon him, his wounds were still bleeding and bruises sore, Upton Sinclair could write at feverish pace a volume so patient, good-tempered, and on the whole objective as this thrilling narrative of the days when he set California aflame. Incidentally, as we found ourself again and again laughing aloud at the sheer ridiculousness of successive episodes, and at the utterly comical way in which the writer set them forth, we were tempted to meditate upon the problem as to why anybody should suppose that Upton Sinclair was lacking in a sense of humour.

"We recommend this book to all members of the Unity family. It should be read for its own sake as a story of absorbing interest. It should be known as an unforgettable chapter in the political history of this country. Above all, it should be recognized and treasured as a first-hand account of a great uprising of the people in what every day becomes more clear as an era of supreme crisis in the destinies of America."

In 1932, a committee of distinguished Professors, scientists and writers did Upton Sinclair the honour of recommending his name to the Nobel Committee of the Swedish Academy, as a candidate for the Nobel Prize for Literature. Those who subscribed to the original call on Sinclair's behalf included Albert Einstein, Bertrand Russell, John Dewey, Edwin Markham, William MacDougall, F. C. S. Schiller, Harold J. Laski, Robert Herrick, Robert Morss Lovett, William Ellery Leonard, Harry Elmer Barnes, Paul H. Douglas, Edward A. Ross, Paul S. Epstein, Harry F. Ward, and a number of foreign representatives, including Régis Michand of France, Franz Oppenheimer of

Germany, J. G. Sleeswijk of Holland, Fritz Wittels of Austria, and R. F. A. Hoernle of South Africa, all men of light and leading. The call was circulated among eminently qualified persons and brought a total of seven hundred and seventy adherents, from fifty-five different nations having recognised Universities. The Nobel Committee receives recommendations only from "teachers of esthetics, literature, and history in University colleges." Three former Nobel Prizemen, Jacinto Benavente, Romain Rolland, and George Bernard Shaw, recommended Sinclair. The text of the recommendation in part runs thus:—

"Upton Sinclair is the author of some forty volumes of fiction, drama, economics, and social and literary criticism, and is unquestionably the most widely read of writers living to-day; his books have been translated into more than thirty languages, and have profoundly affected the thinking of both the masses and the more alert portion of the cultured world. We consider his greatest novels as 'The Jungle', 'Love's Pilgrimage', 'Oil', 'Boston', an outstanding achievement in the contemporary fiction of all lands, for their mastery of fact, for their social vision, for consistent, honest and courageous thinking, for humanitarian passion, for originality in the technique of presentation, and for vitality and sweep of creative art."

A forty page pamphlet under the caption *The Candidacy of Upton Sinclair for the Nobel Prize for Literature* containing the complete text of the recommendation with all the signatures, has been published by Sinclair. The "Library Review" of London said: "Upton Sinclair will never win a Nobel Prize for Literature but if there were one for courage and energy it would be his." The

highbrow critics have quite undeservedly belittled Sinclair. In the "Nation" Henry Hazlitt dashed off that all the characters in Sinclair's novels are "wax dummies." Sinclair Lewis, one of the Nobel Prize winners for Literature, said that if the prize had been awarded to Sinclair, the members of the Swedish Academy "would have been told that Upton Sinclair, being a socialist, sins against the perfectness of art." Later on Sinclair Lewis generously mentioned, among those who were not eligible for the American Academy of Arts and Letters: "Upton Sinclair, of whom you must say, whether you admire or detest his aggressive socialism, that he is internationally better known than any other American artist whatsoever." Upton Sinclair says: "Needless to say, I should be very pleased if ever the members of the Swedish Academy should follow 'Red's' suggestion, and overlook my 'aggressive socialism.' If I live to get hold of that forty-six thousand dollars, I will use it to put a set of my books in every public library in the world."

•A. C. Ward in his *American Literature* (1880—1930) comments on modern American literature thus:—"Before 1850 American literature was, on the whole, dominated by Europeanism, by 1930, it had, on the whole, freed itself from the domination. What can be watched in the half-century is, I suggest, a spasmodic conflict between elegance and energy, between "the dimity convictions" of New England Culture and the appetite for huge goblets of raw life such as Jack London, Upton Sinclair and Theodore Dreiser and others have torn from the carcass of experience."

A. C. Ward writes on Sinclair's works as follows:—"The works of Upton Sinclair with their sequence of immense novels from the *Jungle* to the *Boston* constitute a grim showing-up of the twentieth century America.

But with the intentions of a reformer Sinclair combines the instincts of a writer of sensational fiction. Words to him are not words merely; they are vivid pigments which splash the verbal picture with arresting blobs of ebony, vermilion and Chinese white."

Upton Sinclair is by common consent America's most able propagandist. His novels are strongly influenced by propaganda of a vigorous nature. Some critics have advanced the opinion that Sinclair's novels are "likewise marked and often marred by strong propaganda purposes." Prof. E. A. Ross of the University of Wisconsin published a widely syndicated Sunday supplement article, full page, in which he listed the ten living Americans who would be regarded the greatest in the year 1984. His selection comprised of Franklin D. Roosevelt, Louis D. Brandeis, Jane Addams, Robert A. Millikan, John Dewey, Upton Sinclair, Eugene O'Neill, Sinclair Lewis, Thomas Hunt Morgan, Margaret Sanger. Prof. Ross wrote thus of Sinclair:

"Now let us consider the case of Upton Sinclair, the author of more than 40 volumes in which he undertook to expose the social evils of our time. Millions have read Sinclair's 'The Jungle,' which unveiled the horrible conditions found at the time in the meat packing industry in Chicago. Others have chosen to look for the real truth behind the Teapot Dome scandal in Sinclair's recent novel, 'Oil'.

"Whether private capitalism or socialism will be the existent system in 1984, I do not know. But I am certain that the crimes against society which Sinclair exposed in his books will not exist.

"To my mind, Sinclair is a pioneer, a far-sighted man who is constantly trying to clean up the worst dung heaps in our civilisation. He, like John Dewey, will be remembered as a great man in 1984."

The German ex-Kaiser and King Albert of Belgium have been immensely pleased with Sinclair's writings. King Albert expressed thus:—"America has, also, a great many first-rate artists in every field. Her novelists interest me especially; they are so intensely alive, so full of strength. Dreiser, for example, and the two Sinclairs—I mean Sinclair Lewis and Upton Sinclair." Strange that Sinclair's books are burned in Germany now by the Nazis! Nobody can ever deny that Upton Sinclair is a writer with wonderful power. Immovable and invincible his personality looms large in the midst of artists and decadents of pan world reputation. Dr. Frederick Van Eden's criticism of Sinclair, the literary genius and stalwart man, is at once brilliant and genuine. This great Dutch novelist has said:—"He is born with a superfluency of ethical strength, and his aim has been pure from the beginning. All art with him is the "tendens-art"; in all his work it is the man who speaks, the man who loves his fellow-men and tries to lift them to higher humanity. It is a fine, restful and hopeful sight to see a man at work who is so

strong and firm. There is no one, that I know of, in this critical moment, who is armed with so much artistic strength; who indulges so serenely his inner impulse for doing good, for building-up, and for lessening the evil on this earth. He is not purely an artist, who looks only for beauty; neither is he a preacher or apostle, who wants only to convert and convince us. He is both in one. But that which drives him is love for humanity, and his marvellous artistic powers he uses only by the way, to reach his moral aim. First of all is he the man of action, and if he thought he could serve humanity with this, he would be willing to burn all his works." Dr. Eden strikes the right chord when he frankly recognises that the "great trouble Sinclair has with his work, is to make it short and not too tendentious." Sinclair's paramount literary powers notwithstanding, it has to be said that he is too much the apostle sometimes. Upton Sinclair, to use Eden's choicest language, "has learned to control himself; and harness his strong artistic horses before the heavy cart of his ethical feelings."

(To be concluded.)

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First Standard :—Pupils should know the alphabet with "Ka" gunintha also. Vowels, consonants, and vowel combinations should be first taught. Then conjunct consonants.

Caution.

1. In the pronunciation of the conjunct consonants the teacher should see that the usual practice of pronouncing the main and its conjunct separately as "Tama" for "Tma" should be avoided.
2. Combinations that never usually occur should be given up.

Second Standard :—1. Ability to read simple and short sentences not necessarily from the text approved for and in use in the Standard.

2. The text prescribed for the class should be completed during the year with a minimum course in poetry of ten stanzas therein.

Third Standard :—1. Ability to read ordinary Telugu prose should be aimed at.

2. The Reader prescribed for the Standard should be completed with a minimum course in poetry of twenty stanzas.

3. The teacher should off and on read out to his pupils stories from Chinnayasuri's "Neethichandrika," or books of equal standard giving the pupils the gist of the stories so as to accustom the ear and to create in the pupils an interest for similar reading.

Fourth Standard :—1. The prescribed text should be completed.

2. Chinnayasuri's "Mitrabham" should be used for non-detailed study; select portions of classical works should be read out by the teacher, the pupil following with the eye and the voice.

3. The pupil should be accustomed to the reading of fairly well-written manuscripts such as letters, bonds, etc.

Grammar :—Subject, Predicate and Object, Time and Vachana.

Fifth Standard :—Same as for the Fourth Standard with an advanced text-book.

Grammar :—Same as for Fourth Standard and Sulabhasandhulu.

Writing.

First Standard :—1. Mere lettering should not be taught first. It is enough if the children are practised in drawing straight lines, curves, circles, loops, etc., which constitute the elements of letter forms. They should get this practice in free-arm drawing of objects

like the sun, the moon, the caste-mark that the child wears, etc. This is to be practised in the first three months of the pupil's admission to the class.

2. Words of two simple letters may appropriately be taught. Words with no meaning or abstruse meaning should be avoided.

3. Sand in the earlier stages should be used to write on. And all writing should be bold.

Second Standard:—Here systematic writing may be commenced. But the exercises should consist of words and sentences read out by the children. The writing should be bold and not cramped, proper spacing between letters and words should be observed. The execution should be as neat as it is possible for the children to make it. The lessons may be connected with composition and reading, but care should be taken to see that the pupils are not expected to do more than they can accomplish. Of course, spelling has to be attended to. In this class exercises should be done on slates.

Third Standard:—Attention to spacing between lines and words which are to be neither cramped nor exaggerated should be paid. The writing to be bold and done with sufficient rapidity, neatness of execution and correctness of spelling are to be attended to. To be connected with reading, transcription exercises and dictation of passages read may be done. To be connected also with observation lessons, excursions, stories, etc.

Paper should be commenced to be used, but black lead pencil should be used at first, and then pen and ink.

Fourth Standard:—As in the lower classes. The pupils will be expected to show greater felicity. All the points of good writing

enumerated should be attended to as in the lower classes.

Writing on paper with pen and ink should be done.

N.B.—Printed copy-books are not insisted on, but they may be used. Every one should be able to write a good hand.

The slate-pencil or pen should be long enough and should be held in the proper manner. It is desirable that when boys are first put to write on paper, it is not too smooth or too rough. The size of letters may diminish as the boys acquire greater and greater control over their fingers and gather more and more practice. In the lower classes it is advisable that children are made to write between the lines and they should be gradually given up as the pupils' hands acquire the habit of moving in straight lines. The slanting style is foreign to the Telugu language, and hence it need not be followed. But whatever be the style, correct formation of letters and a reasonable degree of speed should be the foremost aim.

When pupils write on paper, let them support their paper on stout mill-boards, or slates placed on their knees.

Fifth Standard:—Dictation and copy-writing with greater speed, accuracy and neatness. As in the Fourth Standard.

Story-Narration or Composition.

First Standard:—Stories not less than fifteen should be done during the year, and they should be correlated with recitation and prayer. It is not necessary that every pupil should know the same fifteen stories.

Second Standard:—Same as in the First Standard.

Third Standard:—Pupils must be encouraged to write the gist of the stories that they already know in small sentences.

Fourth Standard:—Same as in the Third Standard.

2. Narration of simple events.

Fifth Standard:—1. Same as in the Fourth Standard.

2. Letter-writing to teachers, parents and friends, and simple business letters.

N.B.—The aims to be realised in all compositions are:—

1. Faithfulness.
2. Arrangement of facts in logical order.
3. Precise and correct language.

Additional aims to be realised in:—

(1) Oral Composition are

1. Distinct and clear pronunciation.
2. Proper emphasis.
3. Fluent, intelligent and expressive delivery and natural and full voice.

(2) Written Composition are:—

1. Good writing and good spelling.
2. Proper punctuation and proper division of subject into parts. Fuller details, more facts, and longer efforts should be expected.

Recitation.

First Standard:—Not less than twenty stanzas out of the selections from:—

1. Sumati Satakam.
2. Vemana Satakam
3. Kavichowdanna Satakam.
4. Dasaradhi Satakam and
5. Kalahastiswara Satakam of Dhurjati.

Second Standard:—Not less than twenty stanzas out of the selections besides those set for the first standard.

Third Standard:—Thirty stanzas out of the selections from classical authors:—Kavithrayam, Pothana, Molla, Bhaskara, etc., besides those set for Standards I and II, with a knowledge of the gist thereof.

Fourth Standard:—Fifty stanzas out of the selections from classical authors besides those set for the Third Standard with a knowledge of the gist thereof.

Fifth Standard:—Fifty stanzas out of the selections from classical authors besides those set for Standard IV with a knowledge of the gist thereof.

Number and Space Work.

First Standard:—Numeration and notation from 1 to 100. Addition and subtraction tables (forward and backward up to 20). Multiplication tables up to '5 × 10.' A knowledge of the vernacular notation as in *Pedda-balasiksha*. Tables of halves and quarters as applied to the rupee.

Second Standard:—Numeration and notation from 1 to 1000. As in First Standard children's acquisition should be constantly applied to practical problems. Within the limits above fixed, the four simple rules should be done, Multiplication and division being first by ten or multiples of ten and later by any number. Ordinary acquaintance with the process of simple addition and subtraction and multiplication and division in respect of local notation, *Patika, Paraka*. Space relations and estimation of lengths. Measurements with children's feet and then by uniform measurement. (Each school should have a plentiful supply of seeds and sufficient number of coins, a foot and a yard measure accurately graduated). Multiplication tables up to '12 × 12.' It is best the pupils are made to get by rote by constant congregated repetition under the

teacher's guidance. No mention of mental work is made specially as most of the work is to be mental. The place value of digits within the above limit.

Third Standard :—Numeration and notation from 1 to 10,000. The place value of digits up to one crore. Multiplication tables up to '16×16.' The four simple rules within this limit. *Patika*, *Paraka*, and *Veesam* tables. Comparison and estimation of space with a foot and a yard measure by actual measurement of objects in the school, play-ground, school-house, etc. Reduction of Indian money, local weights and measures. Simple problems bearing on the above. Mental arithmetic. Rapidity and accuracy to be aimed at.

Fourth Standard :—Same as for the Third Standard with an advanced course. Multiplication table up to '20×20.' *Patikal*, *Muppatikal*, *Veesalu* up to *Kanulu* to be completed. Building up of tables of weights, local weights and measures, and English and Indian time. Compound rules relating to Indian money. Local and Madras weights. Measures of length and capacity. Simple problems in buying and selling. Simple Rule of Three by the method of unity. Bazar transactions and maintenance of house-hold accounts. Calculation of simple interest and the maintenance of accounts in the manner of the locality. Mental work bearing on the rules learnt.

Fifth Standard :—Same as for the Fourth Standard. Square Measure. How to find (a) area of a triangle, (b) length of the rectangle, (c) the breadth of the rectangle, (d) the cost of matting, painting and white-washing.

General Knowledge and Civics.

First Standard :—1. Names of the days of the Week, the Months, the Seasons, Years, Constellations of Planets, Stars, to be taught

in common in the first three standards. 2. A knowledge of directions with special reference to the school-house and the village to be imparted.

Second Standard :—Same as for the First Standard. The seasons of the year.

- (a) 1. Division into Karthis.
2. Name and duration approximately of each Karthi.
3. The traditionally believed characteristics of each Karthi.
4. The exposition of sayings like "Robini Karthilo Rollu Pagulunu," etc.

(b) Important feasts and ceremonies observed by the Hindus during each of the seasons of the year.

(c) Supply of water for fields, for drinking and other purposes throughout the year. A tank, a river, a well, or a spring, how formed.

(d) How does the water flow out? 2. Anicut and River Channel. Mota, Yatham, Guda. Weirs of a tank, sluices of a tank. 3. Dress, Exercise and Sleep, Clean and Healthy Food. 4. Shape of the Earth. The Sun, a source of Heat and Light. The rising and setting of the Sun. Moon and Stars at night for light. Names of the Planets of the Hindu Zodiac. Identification of Sukra, the Great Bear, Arundhati, the Pole Star, etc. 5. Pupils should be encouraged to describe as much as they understand of the daily agricultural or industrial operations in or about the village.

Third Standard :—1. Names of the days of the week, names of the months of the year, and the parts of the day.

2. The position of the sun at different times of the day. Water-cup, and if possible a watch as a means of measuring time.

3. Same as for the Second Standard.

4. Geography of the locality under the following heads :—

1. People, 2. Occupation, 3. Soils, 4. Crops raised, 5. Building materials, 6. Water supply, 7. Means of communication, 8. Places near by of historical, geographical or scenical interest.

Standards IV and V.—1. Insect life. Characteristics. How insects protect themselves by their colour, stings, strong shells, unpleasant emanations from body. The earth-worm and ants. Their usefulness to the farmer in turning up the soil. Birds as preventers of insect pests to the crops. The crow, vulture and the eagle, nature's scavengers. Hypernation of insects.

2. The properties of matter. 1. Shuttle flying to and fro. Inertia. 2. Gourd Float (Sorrakaya) as a buoy. Impenetrability. 3. Chunam plaster on walls. Adhesion. 4. Brick and Mortar.—Cohesion. 5. Oil rising in a wick or ink and blotting paper. Capillary attraction. 6. Bramah Press. Incompressibility of liquids. 7. River-flow. Water finds its level.

3. Action of Heat. Fitting iron tyres to a wheel. Soldering and tin-plating. Small spaces between rail and rail in the railway.

4. Conduction of Heat. Why tinker uses wooden handle for his poker. Why a hot substance is held with a piece of cloth. The advantage of woollen clothing.

5. Effects of sudden cooling. Lamp-chimney breaks when cold water is poured on it. Smith immerses the red-hot metal piece of gold or silver into water before he treats it with his hammer. Why we pour water on the tyre of a wheel after it fits round it. Why the tinker pours cold water into the vessel while hot after coating it with tin.

6. Evaporation. Vapour and steam. How both are useful. Clouds and rain. Distilla-

tion and crystallization. Common salt and candy sugar.

7. Impurities in water. Lime in solution. Tiny undetectable animal life. Heat destroys animal life (microbes or organisms) and precipitates lime. Precipitation of mud in muddy water by Chillaginza, Patika, etc. Filtration. The tripod filter. Pure water, tasteless and transparent.

8. Winds. Direction. Periodical winds. How caused. West wind. Why moisture in air. Dew, fog, rain and mist.

9. Why stomach should neither be overloaded nor starved. Temperance. Meaning and practice. Stories to illustrate its value.

Civics :—1. The aim and meaning of government, Legislative, Executive and Judicial.

2. Meaning of vote in regard to legislative and local bodies.

3. Taxes. 4. The Method of Administration. 5. The Police, the Registration, the Educational, the Postal, the Forest, the Excise, the Engineering, the Health, the Judicial, the Revenue, the Mint, the Railway and the Military Departments. Co-operative Societies and Insurance Companies. Similar other topics as would help the pupil in becoming a good citizen.

Drawing.

First Standard :—Free-arm and free-hand drawing of objects like the Sun, the phases of the Moon, the Mango, etc.

Second Standard :—1. Fan, Ladder, Cucumber, Kite, etc.

2. Ink-well, Pot, Jug, Cup, Spectacles, Rat, Fish, Butterfly, Cat, Crow, Sieve, Grindstone, Window, Post Box, Umbrella, Clock, Cage.

3. Guava leaf, Jack leaf, and the like involving curves.

Method :—The pupils should be given the widest choice while the teacher presents to them a number of specimens or models.

Third Standard :—Free-arm and free-hand drawing. Natural and conventional forms.

(a) Object drawing. Shells, Domestic utensils, Clocks and carriages.

(b) Natural drawing. Compound leaves. A twig with a few simple leaves thereon, Fruit trees such as the palm, the cocoanut tree, etc. Domestic animals such as the crow, the dog, etc.

(c) Memory drawing. Reproduction of all that was done under the above heads.

(d) Free-hand ornament with linear combinations should be attempted.

Fourth Standard :—Shapes of different kinds of leaves, trees, animals, birds. Plans of school and garden according to scale, District Map.

Fifth Standard :—Story-Illustration. Model drawing. Elephant, Ox, Horse, Dog, and such like animals. Presidency Map.

History.

Fourth Standard :—*Pre-Mussalman Period.*

Maitreyi, Vasavadatta, Buddha, Purushothama. Foundation of the Mauryan Empire. Chandragupta, Asoka. Spread of Buddhism. Andhravishnu. Gautamiputra Satakarni. Samudragupta, Sri Harsha, Bhoja, Rajarajanarendra, Rajarajachola, Madhura, Mahabalipuram, Sankara, Ramanuja, Madhwa, Bijjala.

Mussalman Period.

Prithviraj, Samyuktha, Padmini, Pherozshah, Rudramadevi, Prataparudra, Muhammad Gawan. Foundation of the Bahmini kingdom. Sanga Maharana. Fight with Babar, Krishna-devaraya. Rule of Reddis, Srīnatha, Palnati-veeras, Brahmanayudu, Balachandrudu.

Nayakuralu, Khadga Tikkana, Ramapradhani.

Fifth Standard :—Same as in the fourth standard.

Moghul Period.

Sher Shah, Akbar, Rana Pratap Singh, Chand Bibi, Nurjehan, Rajasimha, Shah Jehan. The glory of the Moghul Emperors. The development of the arts under the Moghuls. Aurangzeb. Golkonda, Bijapur, Akkanna, Madanna, Sivaji, Rajaram, Tarabai, Guru Nanak, Guru Govind Singh, Peishwas.

British Period.

Clive at Arcot, Dupleix, Bobbili Battle, Count de Lali, Sadisiva Rao, Messacre of Peishwa Narayana Rao, Hyder Ali, Tippu Sultan, Nana Fadnavis, Sikh Power, Ranjit Singh, Jhansi Lakshmibhai, History of Chittur, Karim Khan, Defence of Lucknow, Queen Victoria's Proclamation.

Geography.

Fourth Standard :—Broad outlines of the District Geography giving more prominence to the descriptive aspect of it.

Fifth Standard :—The Geography of the Presidency.

Physical Exercise.

First, Second and Third Standards :—

1. Marching to tune.
2. Baskis.
3. Children's Games.

Fourth Standard :—

1. Nohren's Drill.
2. Dandal.
3. Baskis, Katta and Pattai Kollatam.

Fifth Standard :—

Same as for fourth standard, Nohren's Games, Indian Games.

Practical Instruction.

Fourth and Fifth Standards :—Weaving and Spinning and such other useful vocational subjects to suit local needs and conditions.

RURAL RECONSTRUCTION—ADULT EDUCATION.

BY MR. D. PURUSHOTHAM NAIDU,
Kuppam.

HISTORY OF ADULT EDUCATION.

IN the west adult education came into prominence only in the last century. It might be safely said that it was known and practised even before that period, to a limited extent in an unsystematised manner. The bewildering problem has thus been racking many of the brains of the first magnitude engaged and interested in the welfare of the world adulthood. Any one who reads our *Dharmasastras* or the Laws of Manu would realise the fact that education is given its due place in a comprehensive and well thought out scheme of life. In India the common folk received a sort of education connected with religion and morals through street plays, *kalakshepams*, etc. The supreme statesman in a country is public opinion and adult education is helpful in its formation. The weighty observations of the committees appointed in England and in America and the results achieved, coupled with our own common experience, will confirm any one in the opinion that the road to wider knowledge and higher education is not definitely barred at the age of twenty-five. Even such eminent educationists as Dr. James corroborate the same in no small terms. One of the after-effects of the Great War was a strongly increased belief in the necessity of adult education; the reason being the belief that had the people been well educated the war itself might have been averted. The industrial revolution on the one hand, the discoveries in science, and the liberal movements on the other have not yet awakened those who had pretty nearly dug themselves in behind the

barricades of their folk-way mind, orthodox creed, established usage and wilful or helpless ignorance. The one prominent factor in children is the unsatiable curiosity and spirit of enquiry which in after-life gradually got stifled when faced with the hard realities of life.

Now the adults of the village, who might be aged anything from eighteen to eighty comprise members at different stages of development and experience. There might be some who have deliberately neglected opportunities, and may or may not have thirst for knowledge now. There might be others eager to learn, but incapable of affording the time and money for it. There might be others still who are not particular about anything—like straw they might be blown hither and thither by every current and cross current. Whatever the type, they all form one huge resistance for all well meant efforts. They are apt to get impatient with lessons sooner than children. But unlike children with their devil-may-care temper, the adults may get interested in study, if its economic value is brought home in a vivid manner by a competent person.

AIM OF ADULT EDUCATION.

According to the President of the Adult Education Committee "it is to inspire grown-ups to be something more than they are now and to do their work better than they do now." Our aim must be to equip the adults for their responsibility as citizens, but that aim must not be not only to be good citizens of the motherland, but also to be good citizens of God. Let their social conscience be elevated so that they can demolish the glaring

differences now prevailing. They must have guidance of every kind in choosing their professions and thus making their homes models of happiness. The great industrial development of the twentieth century killed the enthusiasm of the skilled artisan and thus reduced him to be an unthinking and unfeeling specimen of humanity. And so our aim ought to be to help them to regain the spark of human personality, now about to be extinguished by the mechanical civilization. The Indian villager is pre-eminently religious-minded and no kind of instruction has any appeal to him unless it is connected with his religion and morals, as embodied in the Vedas and Puranas of yore. The types of adults we meet with are the illiterate having no desire for learning, secondly, the illiterate desirous of learning and lastly, the literate.

THE CURRICULUM.

No uniformity of curriculum is needed. As ours is an agricultural country, an account of breeding, maintenance of agriculture, live-stock and implements might be graphically surveyed. All know pretty well that many a cultivator has not even travelled from his village farther than the weekly market. Our curriculum must be well related to the leading occupations of the masses and to the resources of the village in question. But this process will not help to cure the villager of his provincialism. Geography has to be taught in a way which will kill at once the idea that the village and a circle of hundred miles around it alone count in the scheme of things. For example, ask the villager wherefrom he thought he got his kerosine, mention the places, show relevant photographs, say how many days it will take to reach there, the route, the fare, the habits of the people, the time and finally spread the map and that too

after explaining how the distance between the village in question and another would be represented in the map.

In short, the whole attempt is an art of capturing the imagination, and firing it daily with ideas and visions. The curriculum being the course of study in the Three R's, the material being such as would appeal to the villager (*e.g.*) stories from the Puranas and some connected with rural transactions, to be imparted in a regular study.

What we need is a sincere band of selfless workers to undertake this noble work and to combat the evils of ignorance and to brighten and lighten their lot. Their principle "not to minister unto, but to minister" holds good even here. It is the personality of the teacher that could produce a change of heart on the part of the adult. Every honest attempt should be made to make the teacher self-respecting, to evolve a scheme suited to the genius of the masses and to make the adult feel the dignity of labour.

A paid teacher fixed to a spot is likely to be more responsive than one who takes to this work to supplement his meagre income. A Board or Government School teacher with extra remuneration will be the cheapest and the best agency for this noble purpose. He must not lack originality in organising lecture classes, inter-branch rallies, week-end and holiday schools and other forms of recreation which are highly conducive to the practical realization of rural uplift. This necessarily involves a supervising agency. What could be better than a body composed of non-officials of the nearest town, which will have also jurisdiction over a number of accessible villages. It may be useful in other ways too. For pooling resources and experience it comes in handy.

And to stimulate healthy competition which is very necessary in this of all activities, a central association is evidently highly desirable.

Of course the village teacher or worker in the cause of adult education, by the very enthusiasm which sustains him, will interest himself in the economic conditions of the masses. Even if he does not care to collect statistics, he will surely suggest ways of increasing the wherewithal of the poor folk. He will suggest either extra labour such as spinning, which will convert idleness into a few pice—even pice are scarce in the regions we are referring to—or suggest avoidance of drink, stimulants and insanitary conditions of living which will also conjointly help to swell the income of the labourer in the paradoxical way of eliminating unnecessary expenses.

The worker will, of course, gradually convert his folk to the miracles of co-operation, commercial geography, rural sanitation, agricultural marketing and banking and thus pave the way for the disappearance of the money-lender. If funds pour in and permit a radio, the worker may well thank God that at least the sovereign remedy for thick heads has been vouchsafed to him. The radio excites curiosity first, compels attention next, exacts reverence at last,—reverence for wisdom, knowledge and literacy which form a ladder towards bliss. Stories from Indian history and civics are to be done periodically in the shape of Kalakshepams with the aid of appliances by honorary workers. In course of time which will be short for the most magnetic personality, the village worker may easily become the friend, philosopher and guide of an ignorant but grateful multitude. Instead of running to the village priest as is now done,

for silly information on sillier topics such as auspicious days and astrology, the native folk will seek the teacher for a number of pertinent reasons, which must enthuse the man who listens and him that replies.

If the Government or any other agency want to help, as it seems they mean to, then they must select at least four acres of land with a good well and set apart two acres of land for gardening, model farm, poultry, etc., and one acre with a small, well ventilated building which can be freely used as an adult school, village library, Panchayat court, Bhajanasala, etc., and lastly the remaining acre for the village children to play and for street dramas.

Their time is determined by the setting sun or lighting up time, which, however, varies according to seasons. Since the adults appreciate the continued work of a single teacher for a group, it will be better if the teacher can take them regularly and for a long time. Saturdays are always for general lectures, Kalakshepams, Harikathas, Cinema shows, etc. Instruction has to be carried on on all days except on shandy days. Our work, weather conditions, feasts and festivals, marriages, household difficulties, sickness and the most important—laziness, prevent them from attending school regularly. Other inducements like agricultural exhibitions, cinema shows, lectures by outsiders, distribution of *pansupari* on festival days at times have their own part to play. The teacher should visit them in their houses and advise them to go to the school. He must invite and accept their invitations for socials, etc.

HOW THE WORK BEGINS.

Before entering the school, the adults should be made to wash their hands and feet from the water kept at the entrance. Till a sufficient audience gathers, they are free to

see pictures, read current news cuttings and magazines specially placed on the table. After prayer, items of interest, mainly of the present, should be read and pros and cons discussed by them all the time the teacher acting as a non-party man.

The adults should be divided into three classes, illiterates, semi-literates and literates and the curriculum has to be drawn after knowing their wants. It must be suited to the individual in respect of capacity, aims and environment. Before anything else, he is a wage-earner and he has to be taught, besides other things, simple bazaar purchases, making up an ordinary bill, writing a letter, checking the kist receipts, etc.

Stress in the training of religion and rituals should be laid and all externals should be avoided and only the basic facts should be imparted in order to avoid conflict and disharmony. They should be trained to be punctilious about their dress, about their appearance and about arranging their things in an orderly fashion. No intellectual difficulty should be left uncleared, nor its solution put off.

Biographies of great men living, above all, must be religiously read every day. Benjamin Franklin, the printer layer, Abraham Lincoln, the rail cutter, went to no college, but were schooled by adversity and were polished by hard attention with men. Birth day celebrations of great men of the land should be celebrated.

Every voter has to be educated to exercise his or her vote, the labourer to use his time profitably, the parent to look after the children carefully. If every revenue official insists that he cannot receive the kist if the adult does not write his own name and the names of any others which the official requires, then in

no time many will learn at least the alphabets. Is it not worth trying? But the revenue official may give scores of reasons, all very valid from his stand-point, to prove why he cannot do just this well. We have the priests, half-baked follows no doubt, but who will serve our purpose, persons who have remarkable influence with the villagers, who are adepts at the art of making money, and subjecting people to meaningless rites. If they can be won over to this good work, they will become a wonderful medium, the very Ariel of Shakespeare's *Tempest* for good deeds.

In the rural areas, the greatest obstacle to the general progress and education of women is the men. So if the men are educated first, the education of women will naturally come in its wake. In a civilized society, we are called upon to reconcile a number of overlapping and sometimes conflicting loyalties to the family, community, birth-place, etc. The sex life of most people of the rural areas is, at present, unsatisfactory and we can have wholesome sex life through some timely instruction. We cannot fulfil our duties under limitations and stupid conventions.

CONCLUSION.

It will serve a very valuable purpose in bringing together often adult school teachers from various parts of the country, thus affording an excellent opportunity of comparing notes and learning about the work that is going on elsewhere. We who are not so adventurous as the westerners often expect quick and severe results for every attempt of ours. But in a movement of such novel and comprehensive character, we cannot expect startling results in the immediate future as we are neither builders nor architects but only gardeners. However, there can be no doubt that this movement of adult education will in no small measure enlighten the rural folk and thereby bring prosperity and happiness to our land. If we can try this, our life will be worth having lived.

MISANTHROPY AND BITTERNESS.

BY MR. S. C. N. RAO SARODE,
Lahore.

Misanthropy and *Bitterness* are the cause of a good deal of unseen mischief, of wars and general human maladjustment and misery, of greedy accumulation of wealth and power, causing poverty and suffering to millions of human beings unnecessarily.

In the cause of the training of the young for the betterment and beautifying of life, not only their own, but of all life around, be it of whatever periphery, one most essential, though most neglected, point in educational understanding, I wish to lay emphasis upon is that of guarding against the creation of any *Bitterness* in the minds of the young during their impressionable years, the formative period and adolescence, in any manner, whether in schools, homes or on the playground. It is this: When a child has resentment and bitterness created in his mind (the unconscious) even through small things, the most subtle, diabolical and titanic spirit (of Roudra or Mahakal) is awakened in him, though to all outward appearance nothing is the matter, but, which, when it finds suitable opportunity or occasion, flows forth and does considerable mischief and harm to the world and humanity in ways that a common man cannot realise. And that spirit is *so subtle and elusive* that there is no check or remedy for it until it has wreaked its full vengeance. If I may explain—that is how recognised as well as unrecognised criminals are produced, whether they be curable or incurable,—by our lack of justice and fair-play to a fellow-being, small, helpless and dependent as he is, and so are born in this world the most

powerful, subtle and elusive weapons of destruction of beauty, order and happiness. And many have done it. Very rarely have such persons known or have attained any historical importance. I have come across many such misanthropes, both cheerful and uncheerful, having power, influence, money and other things. Truly was it said that "*You cannot create loveliness through fear, beauty through fear.*"

(1) Thwarting of beautiful behaviour and affectionate sentiments, youthful and childish enthusiasm;

(2) Thwarting of *interest*, curiosity and eagerness to know;

(3) Thwarting of power of *action* and play, innocent mischief, of setting things to order and beauty;

these things, whatever the extent and intensity of thwarting, will create all the vices and unpleasant traits of human character falling back upon animal and savage instincts, though in different degrees in different individuals according to the past they bring with them and their present. Neither psychotherapy nor criminal hospitals, neither life sentences, deportations and segregations, nor religious preaching can cure these diseases which are impervious to all human remedies.

Imagine a giant personality like Napoleon Bonaparte or still greater personalities who have worked behind the scenes, being in the hands of a teacher who treats him ignorantly and foolishly, asserting his own rights and ways and forcing things which the child does not relish. That personality or ego, when

he grows up and as opportunities dawn before him, will wreak his vengeance, not on the teacher, for it is a subtle weaking as said before, but on the whole of humanity as far as his powers can reach, as much unseen as possible, against the whole human society. May be, if he is sufficiently powerful, he will wreck the whole social order at one stroke or sow the seeds of disease or disruption that cannot be overcome by the greatest of intellects, teachers, generals, doctors or rulers. And there are such people today and hence the world is what it is, contrary to our innermost aspiration and desire.

Under the pious garb of religion or other sweet name, most diabolical organisations will be established by such individuals to wreak their vengeance and there are such organisations even today, as General Ludendorff will tell you, that they will be the root cause of all mischief in the world, be it socially, economically, morally or intellectually. It is not the mediocre you have to fear, it is not the criminal as we know him, you have to fear, but the extraordinary man with a secret grudge or resentment in his heart or in the unconscious.

If a boy is not up to the mark academically (*i.e.*, in his intellectual subjects at school or college) it is not so very harmful; if a boy does not know how to show courtesies, it does not matter; if a boy is not self-reliant or is unable to earn his livelihood, it matters little; if a boy does not obey his teacher or parents, it matters little; but a boy (or girl) who has in him hidden in the deepest recesses of his (or her) heart, resentment and bitterness of any sort, *I say, of any sort*, is a danger to society; though his behaviour may be extremely polite and good, he is an angel of death and destruction, God of war and wilful mur-

derer, even if he does not react externally. As I said, such ones are behind the scenes, unknown, unrecognised. Subtle as it is, you cannot find him nor take measures under the law. His action does not come under the law as many such dangerous things in each one of us. You and I do not come under the law. Such a criminal does exist in you and me, in statesmen and rulers, teachers and parents, dictators and leaders though we cannot spy him out.

He is in the *Unconscious*, too subtle, too elusive and takes us unawares. So even a single misanthrope is far more dangerous to humanity than all the known criminals of the world put together, than all the instruments of battles and wars, destruction and disease, famine and pestilence put together—for in him a more powerful giant is born, call him Satan in revolt with God, or chaos at loggerheads with cosmos or whatever you like, for he is the Devil incarnate, and will create what metaphorically may be called cosmic mutiny. To appease his anger or resentment is to appease the God Pralaya Rudra.

So, let it be a special mission to all parents and teachers to guard against creating any bitterness or resentment whatsoever in the minds of the helpless young who are yet in their *impressionable years*. Those who have passed that stage can overcome this by wise guidance or judgment based on wider observation of life and greater acquaintance with the world, their surroundings and circumstances in life. But the impressionable ones cannot erase even after reason and judgment have dawned. Even the individual himself cannot erase the impressions by conscious effort. It is not memory—but a subtle disease which has taken root and is hard to cure for

generations together, for lives together. It becomes hereditary, physically and spiritually.

But what are we doing actually? Are we not creating bitterness everywhere, in every sphere of life, though in different degrees? The school-masters do it. Parents do it. All elders do it. An exceptional few do not. I wish I could drive into your hearts the full significance of this seeming triviality. It is not trivial if you only open your eyes and see and give an earnest thought to the subject. Study Doestoeffsky and you will understand. Study the lives of misanthropes and you will understand. Study the lives and minds of incurable criminals and see. Psycho-analyse delinquents and see. It is far more important to give our mind to them than to all the kings, emperors, statesmen, rulers, dictators or intellectual geniuses put together—for the strength of a chain lies in its weakest link. In fact, just as the insane are made of the same stuff as men of genius according to Lombroso, criminals are made of the same stuff as dictators, for a criminal is a strong man made weak just as a lunatic is a genius perverted.

Friends, the world cannot be a fit place to live in so long as there is one single individual with grudge or *bitterness* of any sort—impressed on him in childhood before understanding has dawned. So long as there is a single individual of a diseased mind, the chain of life cannot be strong and perfect, there can be no harmony, no symphony in life. It will be one long discord and dissonance—a wrong note struck at a wrong place and at a wrong moment.

Then let our behaviour towards the weak and the helpless, the fallen and the depressed be one of sympathy and love. All differences of caste, creed, race, colour, status, religion

or other organised selfishness should vanish. As Mr. H. G. Wells says:

"No conqueror can make the multitude different from what it is, no statesman can carry the world affairs beyond the ideas and capacities of the generation of adults with which he deals, but teachers—I use the word in the widest sense—can do more than either conqueror or statesman; they can create a new vision and liberate the latent powers of our kind."

SUICIDE AMONG YOUNG MEN.

The second point I wish to draw your attention to is the appalling increase in the number of suicides among young men—promising and bright in reality, but desperate for want of sincere guidance and honest help—because our attitude is not generous and sympathetic. Endless troubles will soon face you and the nation. If we do not now try to honestly solve these,—oh!—the consequences will be disastrous, may be to civilization by the poisoned, pessimistic and misanthropic attitude—a disease worse than leprosy, syphilis or cancer that will eat into the vitals of human life—physical and mental, regardless of nationality, race, creed or colour. Such disease is gradually taking root in all human affairs.

Character is not respected by us, but force is. So the youth will develop force and not character, violence and not respect. Because we respect brute force, awe, immensity and outwitting either by show or by titles, these very weapons will be developed and directed against us instead of the youth developing in themselves a true human character. We respect size, we respect riches, modes of attire, regardless of individual merit and serviceful nature, we respect education with labels

which only an expensively educated youth can attain or purchase, regardless of actual attainments that the labels pretend to signify or stand for, these very weapons will be wedded against us in our weak and relaxed moment overpowering us, subduing us and even crushing us. Which do you like? Brute force or voluntary appreciation and service on its own merits?

The third point I wish to lay emphasis on is that the elders and society in general, teachers and parents, should be cautious as to how they behave with the youth of the country. Embittered youth is a menace to the welfare and prosperity of our nation. Distrust and suspicion against youth, socially, morally and financially, can only result in outbreaks of violence out of sheer desperation. Terrorism is the result of bad behaviour towards the youth in general, not being sympathetic or considerate towards them, not listening to their legitimate or imaginary grievances. Rapacity, looting, arson, blackmailing, abduction and kidnapping are some of the outcomes of this treatment accorded to the individuals in their youth. Mere association with already bad characters is not the prime cause of this, for there are hundreds of individuals who in spite of the strongest friendly influences have not imbibed the unpleasant traits, and if they do, they are curable by change of environment or other

If you carefully observe, thousands of young men are not prepared to defend or protect the honour of young women because their own honour (the young men's own honour) has been violated by undue distrust and suspicion heaped upon them, by the very precautions taken against them. They are in a mood, more to assist in nefarious and dishonourable deeds than to be chivalrous or gallant. Why chivalry and gallantry are themselves looked upon with suspicion and

distrust unless the young men happen to be born baronets or princes when they are exalted and admired. So they react to it in the most natural and human way, often out of sheer revenge for injustice done against their own self. Look at the amount of disrespect held for bachelors! It seems incredible to believe in the good character and honourable life of an unmarried person while a married man has an *Omniscience*. One feels almost ashamed to say he is a bachelor, whereas married men are held above suspicion. By this we are propagating a principle of early marriage and a blind, hurried matching.

Another point, the last of this message, I wish to bring to your serious consideration is: we insist on boys behaving like slaves who should completely surrender their will and judgment in our hands, whether teachers or parents. What else but a nation of slaves can we produce? Slaves seeking slavish jobs. A nation of mechanical beings, clerks and clerks, more clerks, super-clerks, a whole nation of clerks! Besides, even the greatest of patriots have been tyrannical as employers and masters, and prefer meek, humble, submissive and salaaming slaves to thinking, intelligent young men in their service. The thinking ones are curbed, but they are free, free to work against us, plot against us, conspire against us, send us red letters, and to use their education, brains and schemes on terroristic lines, be it in any part of the world. So then we are the incentives to terrorism, burglary, violence and novel crimes. No small man, however insignificant, dust-like and poor or weak and negligible looking, can be ignored if we must have just and upright life, safe and sound *com-m-union* or civic life. Then alone will true civilization begin. This is an intensely educational problem. We patriots who boast of working for the freedom and salvation of our country treat our own countrymen, our promising young men like slaves, force them to work for fifteen hours a day on fifteen or fifty rupees a month—to remain at our beck and call all the time without consideration for their individual growth, comfort or improvement, without regard to their inconveniences and miseries.

This cannot make us a healthy nation.

A CRITICAL APPRECIATION OF GEORGE MEREDITH.

BY MR. P. S. SITARAMAN, B.A.,

Tinnevely.

NO writer of the nineteenth century, with such outstanding literary merits, intellectual exuberance and profundity of expression in an untrodden field achieved a renown transcending the expectation of a narrow circle of intellectuals by a sweep and a compass, a stir of novelty and a sensation of genuineness as Meredith whose novels and a volume of poems of rare and incomparable excellence and felicity of diction indicate to the fullest possibility of perfection that degree of compromise between the Victorian tradition and that of the later Celtic revival in literature. Even literary connoisseurs may be bluffed and puzzled by the queerness or quaintness of Meredith's conception of style, expression of thought and production of characters having a distinct individuality and a peculiar psychological temperament with a distinct mission and a not less distinctive ideal to exalt the purposes of pen-portrait in different situations. It is positively certain as far as literary accuracy goes that Meredith without being affected by contemporary influence, either of thought or manner of expression, was a distinct type of a novelist, with a certain amount of obscurity with which he has been charged. His characters cast in different moulds coincident with the different situations over which they are designed to dominate, betray the novelist's psychological progressiveness and intellectual analysis much more than those of any other author within the orbit of contemporary literary criticism or the reach of subsequent literary evaluation. Devoid as he is of the sentimentality of Dickens

and snobbishness of Thackeray, there is so much of reality as of romance with as much of poetry as of prose in his conception of characters. In passages of elaborate description and hilarious rhetoric, there are terse epigrams and phrases half classical and partly Meredithian which may seem novel to those whose range of study does not extend to characters in psychological situations. What Browning is in poetry, Meredith is in fiction. The characters hasten the denouement of the plot either in comedy or tragic comedy or burlesque as in *Evan Harrington*, *Richard Feverel* or *Shaghat* or the *Amazing Marriage*. As a writer on human nature with all its failings and virtues with the comic muse working in him to a frenzy and the satiric energy in its white heat of ebullition, there are few parallels to him except Shakespeare who carries the reader to the region where thought is suspended to admiration by sheer intellectual force. Even Swinburne, a fastidious critic given up to intellectual analysis, in his ardent admiration of Meredith's poetical achievements and intellectual elevation ranks him with Shakespeare and above other poets of the age. His art is the expression of his philosophy that life is worth living for its own sake and introspective analysis of the purposes of existence alone broadens the vision of man and enlarges his conception of purity as the essential complement to a perfect love through a pure intellectual medium. His poems and lyrics including the sonnets strike a note of inspiration in the reader for a successful end and aspiration without being affected by the banalities of commonplace

circumstances and leave him the option of choosing a moral according to his temperamental advance without any definite suggestion or clue for his selection.

Apart from superficial obscurity, Meredith still continues to claim the admiration of a larger circle of readers endowed with higher intellectuality and real taste for the supreme in literature in all its excellences and sweetness and also for his conception of characters in the tangle of circumstances, half real and half illusory, so much so that there is justification for the belief that the circle will widen with the lapse of years and with the intellectual development of man, that true literary taste shall have gained a deeper root in every English-speaking man of both the hemispheres. The average man may not be in a position to appreciate the deep intellectual sense and wider humanity impregnated both in his poems and novels and can on no account be tolerated the snug gratification that Meredith is obscure, worthy of being relegated into the limbo of forgotten things and that his is a wasted talent and intellectual sterility, having contributed nothing enduring to the permanent possession of the world. Those poems of his which are still read by the few are enough to rescue him from oblivion when critically considering the distinctive tradition he set up for himself and what little he owed to contemporary influence and poetical convention. Judged by the canons of literary criticism, the one production that is intensely critical and expository is his *Essay on Comedy* purely interpretative of the func-

tions of comedy in its philosophical aspect. Though there is a vast variation between the technique of his verse and prose in the matter of content and conception, the current of his creed runs through the core of both of them fundamentally uniting the mighty irreconcilable opposites into a larger synthesis of which his prose work or poetry is resonant and replete with a radiant harmony.

Another characteristic of supreme significance in adjudicating the claims of Meredith to eminence is the high imaginative element soaring into higher planes far, far away from the commonplace and trivial happenings and visualising life in its composite varieties. The characters, either in verse or in prose, are in no sense abstract but real men and women clothed in flesh and blood with temperamental inequalities and intellectual disparities, throbbing and palpitating with the breath of humanity. There is a stir of sensation and intellectual diet symptomatic of Meredith's literary pyro-technics in all his works, all pointing to the inspiration which sustains him for all time.

In concluding this short appreciation of Meredith in superficial aspects, one cannot be blind to the orchestral music and mighty symphony of his lyrics nor even to the passages which display the coruscations of his intellectual splendour nor to the stanzas which betray the scintillating flashes of his genius and one cannot be so obdurate in pessimism as to lose the sense of human values and give him a secondary rank, leaving to posterity the final verdict.

NATURE IN LITERATURE.

BY MR. SATYA BHUSAN SEN,
Gauhati.

NATURE has always been a theme and a broad base for the development of literature—Nature and man's relation with it. In reference to this idea Nature has been described and made use of in poetry and in drama in many different ways. Nature has been kept in the back-ground and availed of in giving shape to human emotions; Nature has been given a romantic shape and described as the seat of occurrence of events in the story or the drama; or Nature has been described with all human emotions attributed to it in the form of what is known as the pathetic fallacy. These were more or less all the types that were current from the earliest times.

In recent times, however, particularly in the literature of the age of the French Revolution, we mark a departure from the old rut; the old lines of thought were excelled and a new ground was gained in men's outlook in relation to literature. The first landmark is Rousseau who viewed Nature as an agency which moulded man into a new type and emancipated him from all conventions and left him as a romantic savage. Wordsworth viewed Nature in a different light. To him the different aspects of Nature were unknown modes of being but different from one another. His conceptions of Nature in his *Daisy*, *Celandine* and *Wye and Yarrow* are all different. But according to Wordsworth behind all these different moods of Nature and unifying them into one, there is a Universal Soul—"A spirit rolls through all things." Man's relation with Nature is also bound to be intimate, for man is also comprehended

within this Universal Soul or Spirit. Man's line of development must also run in unison with this. Whenever man has transgressed this limit, Wordsworth has sounded a note of warning—"With gentle hand touch, for there is a spirit in the woods." Where man was found to have deviated from the path of this Universal Soul, Wordsworth found reason to lament—"What man has made of man."

Shelley and other poets gave expression to their conception of Nature in a symbolic way; sometimes they conceived of Nature as something all-embracing and awe-inspiring, sometimes they would view in it glimpses of supreme intellectual beauty in the awful shadow of some unseen power in the different aspects of Nature.

These conceptions of Nature as outlined by Rousseau, Wordsworth, Shelley, etc., have remained as main lines of thought and the later authors have found out diverse other streams which flow out of those main currents.

Another conception of Nature is the idea of Naturalism, which means that man is very closely connected with one grim aspect of Nature, Nature red in tooth and claw—man is guided, curbed and moulded by this Nature; in fact man is only a puppet in the hands of this unseen and unknown power. This Naturalism or fatalism, if we may call it so, is a prominent idea in the modern realistic literature. Balzac, Zola, Ibsen, Suderma, Thomas Hardy, and others have been greatly influenced by this idea and are more or less followers of this faith. It may be recalled here in parenthesis that

Fatalism is a remarkable feature in the famous Greek tragedies and also in ancient Indian literature generally.

Rousseau is said to be the originator of the modern conception of Naturalism. But this idea which was not so well developed in Rousseau has been further developed in the light of modern biology and metaphysics. Instances may be had in Swinburne's

"These too have their part in me,
As I too in these;
Such fire is at heart in me,
Such sap is this tree's
Which hath in it all sounds and all secrets
Of infinite lands and of seas."

A broad line of the blind Naturalism or Fatality may be seen in the two lines of Abercrombie:—

"Down the blind speed of a fatal world we fly
As rain blown along earth's fields."

Another line of it may be seen in the famous line of Francis Thompson's *Hound of Heaven*:—

"Nature, poor stepdame, cannot slake my
drouth,"

where the soul of man for ever pursued by the wrath of God could find no peace or consolation in Nature.

Still another line is the attempt to comprehend and give expression to different moods of Nature—and also man—in an allegorical, symbolical or mystical way. There is a difference between the allegorical and the symbolical expression. In an allegory there are two lines of thought, one is the literal or materialistic side of it and there is another idea running along with it but which is more subtle and is only suggested or symbolised by the terms and materials used in the materialistic idea. These two lines

are so different that an allegory can be appreciated from both these standpoints. Spencer's *Faery Queen*, Bunyan's *Pilgrim's Progress* Strindberg's *Lucky Perh* are instances of allegory. But in a symbolical expression, though there are apparently two lines of thought as in an allegory, the literal or the materialistic idea has hardly any significance except to suggest and as far as possible to give expression to an idea which is deeper and more subtle, but which is the main theme in it. Instances of the symbolical drama and symbolical expression generally may be found in Tagore's *The Post Office*, *The King*, *Palguni*, *Golden Boat*, etc., Maeterlinck's *The Blue Bird*, *The Sightless*, *The Intruder*, *Peleas and Melisanda*, etc., Yeats' *Poems and Dramas*, and in Strindberg, Andriev, Thompson, Abercrombie, Stephen Mallerne and others.

The symbolical way of expression—if not originated by him—has been availed of more extensively and brought to a greater degree of perfection by Maeterlinck than by anybody else in Europe. But in the literature of Tagore this is far more striking and there it has attained to such a high watermark towards perfection that Tagore stands alone and unrivalled in the matter of symbolical drama and literature.

The conception of Naturalism or the idea of blind fatality which is so common in the modern realistic literature has no place in the literature of Tagore because the very idea is antagonistic to his faith and temperament. According to Tagore man evolves his own destiny, not under the grim control of a relentless Fate, but in concord and unison with the spirit of Nature which is benevolent.

On the other hand Tagore's conception of Nature and man's relationship with it has been brought out clearly in the three main lines of thought as depicted in his literature

(1) Transfusion and interfusion of man and Nature; man's emotions and sentiments, his very heart and soul laid bare to and identified and made one with the spirit of Nature; and all the different aspects of the beauty and the glory of the Universal Spirit reflected, comprehended and unified in the imagination and in the mind of man. Tagore's short stories and some of his best poems are full of these suggestions and interpretations.

(2) The feeling of man's relationship with Nature through instinct—blood relationship as it were. This is distinct from Wordsworth's communism with the spirit of Nature, man's relationship with Nature through the soul. The unconscious memory of the successive manifestations of life in the biological evolution in Nature has resulted in an intuitive feeling of identity with the manifestations of Nature. This idea has remarkably influenced the mind of Tagore and has been depicted with inimitable skill in the poems *The Earth*, *To the Sea*, etc. The idea is very remarkably brought out in *The Earth*: "I feel it in my heart and all through my limbs how the roots feel a thrill of joy as they sprout up in the ground." The idea of this unconscious memory has been enunciated by Samuel Butler and traces of this idea are found in the writings of Edward Carpenter and others. But nowhere has this idea found such a high perfection of literary expression as in Tagore.

(3) Expression of the transcendental spirit of Nature through the medium of symbols of various types and man's mystic relationship with Nature. It might be noted here that there is a difference between the symbolical and the mystical. In the symbolical there are two lines of thought of which one is literal or materialistic and the other is the primary or the main idea which is underlying in the whole thing, but which is suggested by the literal idea. But in the mystical form the two lines mingle into one and in a subtle way suggest or interpret an idea

which in its very nature cannot be expressed by materialistic ways of expression alone. The mystical form is rather uncommon in Europe; glimpses of it are found in Wordsworth, and true instances of it may be seen in the poems of Yeats amongst the poets of the Celtic school. Instances of mysticism are found here and there in Maeterlinck who took to the symbolic method most extensively. In Tagore the mystical is first introduced in *The Golden Boat* and finds its final development in *The Ferry*; and in fact all his later songs and lyrics more or less bear this mystical idea.

Here also Tagore stands unrivalled and the reason is not far to seek. The mystical method starts with man's relationship with Nature but really merges into the realm of metaphysics and religion. In Europe poetry and religion belong to two different departments of human life and so there the poets are poets only and philosophers are philosophers. In India and in Asia the mentality is different and religion does not sit high perched on the academic brains of philosophers—hidden in the light of thought. In India the people have been taught and more or less fed on religion and metaphysics from the earliest times and they have become accustomed to look upon religion as part of a man's life. Evidently as a product of this basic idea that religion and metaphysics cannot be dissociated from life, the philosophers have been poets also and the poets are not only poets, they are also philosophers and seers—poets and seers are synonymous terms.

Tagore was born and brought up in such a country and he was nurtured in a home where his father was the embodiment of all that is best and highest in life—a man imbued with the essence of religion and a broad-shouldered culture. As an inheritance from his father and from his home environment Tagore was moulded into a spirit wherein religious and mystical ideas came as natural to him as poetic thoughts and emotions. So Tagore is not only a poet but is also a seer; Tagore is not only a winner of the Nobel Prize in Literature, but is also an expounder of the Religion of Man.

THESE LAST TWO DECADES.

BY MR. D. P. RAO,
Lalitpur (U. P.)

WITHIN these last two decades, the world has undergone a tremendous change. The whole order of human society is practically under a menace. Nations are in a high state of tension. There is not a man, preacher, teacher or demagogue but with some plans in his hand in this age of rather knotty problems. The conditions of life are getting much too hard and exacting. Every moment that passes brings its own pressure on life. Such is time and its force that it acts and re-acts on human thought, energy and action and makes the mind move in different directions. Under its strong wave, nothing could, of course, stand still or maintain its *status quo*. The mind of man consequently must be thrown onwards and backwards as caution demands and then after exhaustion and excitement must settle down and seek its own level.

The Great War of 1914—1918 waged 'to end war' has now defeated its own end. The war which cost nations, the very life, comfort and resources that they could covet and live for, has now left behind a world crisis, giving rise to a number of problems, the right and practical solution of which will depend on mutual adjustment of relations and possibilities of permanent peace and order. But we are told that new dictatorships and leaderships are growing in power and that they are preparing to put the nations on the diet of blood and iron. "War to man as maternity to woman" says the well-known dictator of modern Italy. Then there is a triple malady of war, famine and pestilence, the great scourges of mankind. All these

have wrought havoc. They have reduced man to straits and have set him thinking where it is that "our little systems" are in disorder and have to be built up on solid bases to suit the best requirements of the age.

The modern industrialism and capitalism that had lately brought the two great potent forces under one great industrial power, have now sent them away fighting out for their vested interests. This is another factor responsible for unsettlement and unrest.

How to find a way out of the present impasse and meet dangers of economic breakdown and adjust the sharply existing differences between the two warring elements, through legislation or arbitration or trade unions, that is the pressing question of the moment!

And yet history muses; yet it shall repeat. Its great events, *i.e.*, the French Revolution of 1787, the American War of Independence, 1776, the overthrow of the Russian government and the establishment of a Soviet Russia, all these tell a different tale.

They have at least led to the irresistible belief that there is "something rotten in the state of Denmark" and that some of our political and social systems require a change in the wake of times.

As it is, various theories are in the air. Experiments in different walks of life and spheres of society are at work. Progressive schemes with proper safeguards are afoot. The League of Nations, too, is in right earnest to tackle out the world problem of

AUG. 1935.]

THESE LAST TWO DECADES.

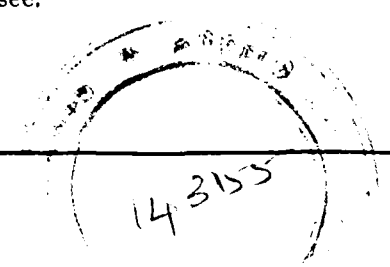
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disarmament with a view to maintain an 'equilibrium' among the different nations of the world and thereby establish a permanent peace and good-will among the sons of Adam.

But apart from these conventional bodies stirred to a benevolent purpose and action, the mind of man, too, has been moved by an

inner urge demanding a world-brotherhood for man.

This may, of course, auger well for the future. But it would be rather a hasty decision to make on the trend of events, since things are unfortunately brewing. How will all these evolve? Well, we have yet got to wait and see.



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II. SRI RAMANAVAMI.

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

Worship of God is of two kinds, *viz.*, Saguna and Nirguna. The Nirguna form of worship pre-supposes or imagines no form and mental Dhyana or meditation is its special feature. The Saguna form consists in thinking of any known form or shape which is considered to represent the Supreme Deity. This worship is considered less important than the Nirguna one, but this suits the ordinary mind best. Concentration or undivided attention on the Supreme God-head, who is formless, is difficult to achieve, and as a preliminary step, sacred books and savants have set up this Saguna worship.

The above worship is the base of the very many incarnations adopted by God and Sri Rama is one of such incarnations. According to the holy saying of Lord Sri Krishna in the *Baghavat Gita*, Sri Rama appeared here in this world in order to root out evil and evil-doers and protect the virtuous. The embodiment of piety, righteousness, truth, celibacy and other noble virtues, his life as set forth in the immortal epic of Sage Valmiki is a beacon-light not only for the residents of the Bharata land but to the whole universe.

It behoves then everyone who wants to lead an austere pure life to worship this idol of purity and justice. His date of birth has been specifically given by Valmiki and it corresponds to the ninth day of the bright fortnight of Vaisaka. This month of Vaisaka,

it is happy to find, has seen the birth of the greatest savants and religious leaders of the world and it seems to me a very happy month. The great Sri Rama was born on this day when the reigning star was Punarvasu and the Lagnam or sign was Cancer. As usual with divine or godly personages, the birth of Sri Rama and his brothers is wrapped in a strange episode. They were born to King Dasaratha as a result of his performance of the Putra Kameshti Yaga and distributing the Payasam that was borne by the Yajna Purusha that emanated from the *Yagakuntam*. The date of their birth is celebrated in a grand manner.

The above celebration usually lasts for ten days and the expenses are met by contributions. Abhishekams and Archanas to Sri Rama's idol are performed and Bhajanas are held throughout the day. Good Brahmans learned in the Vedas are fed sumptuously and distributions of various eatables such as seasoned mangoes and cocoanut scrapings, jack and plantain fruits and palatable drinks such as sweetened jaggery water and salted butter milk are made during the celebration. Expositions of portions of the *Ramayana* are made by expert lecturers and Pandits and in every household we can see men, women and children reading the *Ramayana* of Valmiki or Kamba. This celebration is important as it is held through the length and breadth of the Baharata Bhumi.

NEWS AND NOTES.

FOREIGN.

IMPERIAL SOCIAL HYGIENE PROBLEMS. CONGRESS IN LONDON.

Delegates from many overseas countries of the British Empire attended the Seventh Imperial Social Hygiene Congress which was held at the London School of Hygiene and Tropical Medicine on July 8th to 12th.

Organised by the British Social Hygiene Council, which this year celebrated its twenty-first anniversary, the Congress was under the patronage of the Secretary for the Dominions, the Secretary for the Colonies, the Secretary for India, and also the following :

The High Commissioner for Australia, the Rt. Hon. S. M. Bruce; the H. C. for Canada, the Hon. G. H. Ferguson; the H. C. for India, Sir Bhupendra Nath Mitra; the H. C. for New Zealand, the Hon. Sir James Parr; the H. C. for South Africa, the Hon. C. T. de Water; the H. C. for Southern Rhodesia, Mr. S. M. Lanigan O'Keefe.

A conference on the Welfare of the Mercantile Marine was held simultaneously with the Congress. Sir Edward Grigg, the Chairman of this Conference, spoke on work done in the Empire countries, while Mr. H. B. Butler, of the International Labour Office, dealt with the international situation. Conditions in the British ports, London, Liverpool and Cardiff, have recently been the subject of an intensive survey, and a report containing suggestions for improved conditions for seamen in the ports was presented to the Conference. The report attracted widespread attention.

Social hygiene experiments conducted in connection with rural development work in Southern India were described by Lt.-Col. J. R. D. Webb (University of Madras).

Reports from overseas delegates bore special reference to publicity methods in combating venereal disease; Mr. J. Merle Davis, Director of the Bantu Educational Kinema Experiment, gave an account of the plans for producing special films for use in Africa; Work with the delinquent boy in Ceylon by Sir H. L. Dowbiggin, Inspector-General of Police in Ceylon; and Major G. St. J. Orde-Browne, former Labour Commissioner in Tanganyika.

One session was devoted to consideration of social hygiene problems within the Empire. Sir Edward Grigg outlined the position in the West Indies. Dr. P. J. Kelly reviewed the situation in British Guiana and the Windward Islands.

Mr. Ekstrand and Mrs. C. Neville Rolfe, Secretary-General of the Council, reported on preparation for a League of Nations Conference in the East.

Sir E. Farquhar Buzzard presided at one of the medical sessions when the treatment of V. D. and a review of the present position provided the main topics. Major Jelal M. Shah (Bombay) gave a paper and overseas medical delegates were invited to bring forward points to widen the discussion.

Dr. Hugh S. Stannus presided over a second medical session when Dr. Philip Manson-Bahr, Consulting Physician to the Colonial Office, opened a discussion on "The Relationship between Yaws and Syphilis." Major G. J. Keane (late Director of Medical Services in Kenya) and Dr. Gilks contributed to the discussion.

"Problems of Biology Teaching in the Colonies" formed the subject of an address by Mr. S. A. Hammond, late Director of Education in Jamaica.

Mr. H. J. E. Dumbrell, Director of Education in Bechuanaland and former Inspector of

Education in Swaziland, submitted a paper "An Experimental Syllabus for the Teaching of Biology in the African Schools of Swaziland."

Miss G. M. Wilby read a paper on "The Development of Sex Education in South Africa."

Extracts from a paper by Mrs. E. J. Hatfield, Senior Biology Mistress, North London Collegiate School, presented to the Congress.

"In boys' schools biology is, we are told, often taught by masters without any special training. Women teachers would not consider this at all a desirable state of affairs; biology is not a matter of learning up a few life histories; it requires wide learning if the teaching is to avoid crudity and to be of the scholarly and cultural type which we all desire. Because of all these difficulties I do not think that general elementary science is likely to be widely adopted in girls' schools.

"If we probe to the root of this matter, I think we shall find that this demand for general science on the part of our male colleagues arises from the fact that men teachers, like the women, are beginning to realise that some biology should be taught to *all* pupils in the years between fourteen and sixteen. It is the best method of giving instruction in the laws of health, in the meaning of sex, in heredity, the effects of the environment and of habit—indeed, in all the biological problems which confront the individual.

"The science masters, unwilling to abandon the physics and chemistry to which they have become so accustomed hope to get what is required from their lessons in general elementary science. They think that it will be enough to throw in a term or so's lessons in general biology in the ordinary school science course. I do not think that we shall find the best solution of our problem along those lines, and in this opinion

many women teachers, especially those with experience in teaching biology to adolescents, wholeheartedly concur. It is certainly not a solution which suits the conditions in girls' schools, where two or three hours a week is the most which can be allotted to science teaching.

"If only we could evolve a syllabus in biology and a method of teaching the subject which would satisfy the demands of those who rightly stress the importance of the research attitude and of the experimental method, as well as of those who point to the importance of the subject-matter of biology, I believe that we should see it introduced into practically all girls' schools. We should probably even find that the cloud under which botany has so long laboured would be finally dispelled, and that biology would come into its own in the boys' schools as well."

Recent developments in the teaching of Biology in boys' secondary schools were dealt with in a paper by Dr. E. W. Shann, Biology Master at Rugby School. Following are extracts:—

"Biology teaching in boys' secondary schools in this country is still in a state of flux. There is as yet no crystallized method for the introduction and conduction, such as has long been established in physics and chemistry. Pioneer work is now being done in many schools in all parts of the country; until last year, however, there was no channel through which a public opinion among biology teachers could be voiced.

"It is frequently asked at what school age biology can most effectively be introduced as a subject for general education. In several of the public schools it has been found most effective to introduce the biology course after the school certificate stage, at which time the minds of the pupils are sufficiently developed to appreciate the philosophical bearing of the subject. Such a course was effectively initiated at Winchester,

and its subject-matter is incorporated in "Biology and Mankind" by the late Rev. S. A. McDowall. In many secondary schools, however, most of the boys leave after taking the school certificate, and biology must be introduced at an earlier age.

"One cannot leave the general aspects of biological teaching without reference to the vexed question of sex instruction. Separate courses, or parts of courses, have been devised for inculcating a scientific understanding of sex and all that it implies. The present tendency is to regard any undue stress upon this single aspect of biology as undesirable. No useful purpose is served by forcing sex instruction upon the pupils before they are ready for it; when they are ready, the questions will emerge quite naturally, and the teacher will await his opportunity to strike while the iron is hot. Information imparted in this way is infinitely more effective than scheduled instruction; at the same time no teacher is justified in shirking the issue, and he may find it necessary to evoke the necessary question by tactful leadership."

INDIAN

The following address was presented to His Excellency the Lord Erskine, G.C.I.E., Governor of Madras by Mr. M. Ct. M. Chidambaram Chettiar, on the occasion of the opening of the new school buildings by His Excellency on the 6th August:—

SIR M. CT. MUTHIAH CHETTIAR'S HIGH SCHOOL, MADRAS.

May it please Your Excellency,

I consider it a great privilege to welcome Your Excellency this evening in our midst and request Your Excellency to open the New Building for the institution that bears the honoured name of my beloved father, Sir M. Ct.

Muthiah Chettiar. I am indeed grateful that Your Excellency has found time in the midst of your many and important duties and engagements to condescend to come down here for the opening ceremony. I crave Your Excellency's permission to give a very short history of the School and an account of this Building.

For a long time, there was only one High School, the S. P. G. Mission Institution at Vepery, to serve the educational needs of a vast area of Madras comprising Purasawalkam, Egmore, Vepery and Choolai. The desire was strong among the population of the locality that they should have another institution, an indigenous one, to provide greater educational facilities. To meet this demand, this School was started in 1891 as a Middle School. It got on with varying fortune for about 12 years; it entered on a new phase of its life in 1914, when the late lamented Dewan Bahadur Calavala Ramanujam Chettiar became its patron and the Middle School was raised to the status of a High School. The School then made rapid strides and the strength rose from 200 to 800. But before he could realise his ambition to place the School on a sound financial basis, Dewan Bahadur Ramanujam Chettiar died and with his death the idea of acquiring a site for the School building had necessarily to be abandoned. The School was kept going for ten years with some contributions from Mrs. Ramanujam Chettiar but the two main problems—a habitation for the School and the provision for an endowment—remained unsolved. In December 1928, the Educational Department emphasized the necessity for the institution to secure a permanent building and to provide for an endowment for its maintenance if recognition of the School by the Government was to be continued. It was then that my father was approached and, in spite of his failing health, he took a great interest in the School; he

promised ultimately to take over the entire management of the School and in the meanwhile supplied funds for the immediate needs of the institution. But his illness took a serious turn all on a sudden and he died in July 1929. The sacred duty of carrying out his intentions devolved upon me. I took over the management of the School and, in January 1930, created a trust fund of more than a lakh of rupees and constituted a Board of Trustees to manage the School and the Trust funds. Measures were taken to acquire the site where we are now assembled, for the location of the School, and I am grateful to the Government for acquiring the land for the School under the Land Acquisition Act. In June 1931, a building scheme was submitted to the Government, which was however held up owing to the financial stringency of the Government. A more modest scheme was submitted in 1933 but the Government was not even then in a position to entertain any proposal for School buildings. I had almost despaired of getting the building scheme approved, when luckily, in June 1934, the Government felt themselves in a position to consider new schemes and the scheme of this School was approved in August 1934. Immediately the building operations were vigorously pushed through and the building has now been completed. The present strength of the School is roughly 890 and I have endeavoured in constructing the new School building not only to provide for all the facilities now expected of an up-to-date institution but also for other amenities which should legitimately be provided for. It is a matter for gratification that the School has been able to secure a playground in the Spur Tank grounds very near to the institution and it is hoped that with the several facilities now provided the strength will further increase for which ample accommodation has been provided. I take this opportunity of tendering my heartfelt thanks to the Government and

to the Educational authorities for the uniform kindness and indulgence extended to me in making it possible for me to bring this building into existence. I would also avail myself of this occasion to offer my grateful thanks to the members of the Trust Board, with special reference to Dewan Bahadur V. Masilamani Pillai, the Correspondent of the School, for the earnest and willing co-operation in my endeavour to redeem the pledge given by my revered father, and for the very valuable assistance I have received from them in administering the affairs of the institution.

I am anxious that the building should be a standing memorial to the memory of my revered father and that it should serve the needs of the School. How far my ambition shall be realised the future alone can decide.

I most humbly beg of Your Excellency to open the New Building.

PRE-MUSALMAN INDIA

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V. RANGACHARYA, M.A.,

*Professor of Indian History,
Presidency College, Madras*

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SRINIVASA VARADACHARI & CO.,
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REVIEWS AND NOTICES.

TROIS PIÈCES À JOUER, BY N. W. H. SCOTT.
ILLUSTRATED BY H. M. BROCK. MAC-
LAN & CO., LTD. 1/6.

Nothing can better evoke the enthusiasm of pupils for a new language than the opportunities to act short plays (written in that language) or to see them acted. In the case of young pupils, the selection of plays or scenes composed by the great writers might prove to be unsuitable for more reasons than one; and hence arises the need for adaptations or for specially composed pieces. The book under review contains three short French plays of this type, which could be suitably staged by the High School pupils of French. The subject-matter is vivid enough to arouse the enthusiasm of the actors and the boy-spectators alike. The style is simple and modern. The cast is made sufficiently numerous to allow a large number of boys or girls to take part in the acting. The first piece vividly dramatises the story of the twenty-five year old Charlotte Corday who, inspired by the examples of the Old Testament heroines, Jahel and Judith and of her own fifteenth-century compatriot Joan of Arc does what she regards as an act of patriotism. The second play is a humorous one, quite modern in outlook and in style. The third is a vignette adapted from V. Hugo's famous novel *Les Misérables*.

Very short notes, full-page illustrations and word-lists are provided.

KEY TO INTERLINGUA OR LATIN WITHOUT INFLECTIONS, TO BE USED AS AN AUXILIARY LANGUAGE BETWEEN PEOPLES OF DIFFERENT MOTHER-TONGUES, BY MANY MEMBERS OF THE ACADEMIA PRO INTERLINGUA—KEGAN PAUL, TRENCH, TRUBNER & CO. 50 cents.

From Volpauk in the last century down to Novial, we have had about a dozen synthetic

languages devised by enthusiasts to serve the purpose of an international auxiliary language. Interlingua or Latin without inflections, originally proposed by an Italian Professor of Mathematics, is claimed by its protagonists in the book under review as "the most practical of all practical languages." The choice of Latin as the basis of this system, and the suppression of all grammatical complexities would (it is claimed) render Interlingua popular among learned scholars addressing their works to an international *clientele*. Among other merits claimed for this system are the following: its freedom from arbitrariness and its power to help forward the intensive study of Latin and of the etymologies of the Latin element in the European vocabularies.

In our opinion, it is very doubtful if synthetic or artificial languages, however logically formulated, would ever command universal acceptance among scholars. Considerations of national sentiment, of practical convenience and of the needs of scholarship would in the long run limit the use of a synthetic language to a small coterie of enthusiasts with whom it might die out. Interlingua, for instance, based as it is on Latin, would scarcely be viewed with enthusiasm in Germany, since a huge proportion of words would be foreign to the large mass of the German speaking peoples. To Orientals unacquainted with Latin or with the Romance tongues of Europe, Interlingua would be altogether a new language. Again, the study of foreign languages which are vehicles of national cultures with a continuous evolution of their own holds out a fascination of its own, that can never be replaced by anything that an artificially erected linguistic frame-work may have to offer.

THE COMPLETE ENGLISH, BOOKS I AND II BY ALYS MANOUR. MACMILLAN & CO., LTD. Prices 2s. 3d. AND 2s. 6d. RESPECTIVELY.

The divorcing of literary appreciation from the teaching of English in the higher forms of our High Schools is an evil sought to be avoided by earnest teachers, each according to his own light. The two books under review would furnish considerable help to the teacher in his task of judiciously combining literary appreciation and linguistic training. Model specimens covering almost the whole course of English literature and English culture-development form the topics for study. The exercises, explanations, the general questions and the parallel extracts embodied in each lesson supply most excellent guidance and assistance. Suggestiveness, variety and appeal to the intellect and the imagination are the chief distinguishing traits of these exercises. No important period of English literature is left out, and the history of the evolution of English culture is also kept in view. The literary extracts are arranged with reference to the inter-dependence of subject-matter. For instance, the lesson embodying the story of Robin Hood is immediately followed by that containing Alfred Noyes's poem on Sherwood. Literary specimens, both ancient and modern, are included. Some of the moderns represented are Kipling, Walter de la Mare, Rupert Brooke and Harold Munro.

The books would prove to be very enjoyable manuals in the higher forms of our High Schools, particularly if the teacher is inspired by a real aptitude for literary appreciation.

EXAMINATION FRENCH, BOOKS I AND II BY M. F. DUFOUR. A. & C. BLACK, LTD., LONDON. Price 3s. AND 4s. RESPECTIVELY.

These two books contain graduated exercises in French composition, translation and grammar

for the use of those appearing for the School Certificate and Matriculation examinations in England. There are easy stories and anecdotes, extracts from the works of French writers, passages for translation, grammatical outlines and test papers. The treatment of grammar is quite lucid; and there are copious lists of words, phrases, idioms and proverbs.

The books would be found very helpful by Indian students offering French in the Indian University examinations.

FRENCH UNSEENS (PROSE AND VERSE) BOOKS I AND II. COMPILED BY L. E. KASTNER AND J. MARKS. J. M. DENT & SONS. Price 1s. EACH.

Book I is intended for beginners and for those who have made some progress in French, while Book II meets the needs of the Matriculation student in England. The absence of vocabularies and of short notes explaining the setting of some of the extracts somewhat detracts from the usefulness of these books. The passages are, however, well graded and judiciously selected.

PARADISE LOST, BOOK II, BY JOHN MILTON. EDITED WITH INTRODUCTION AND NOTES BY M. MACMILLAN, B.A. (OXON.), D.LITT. MACMILLAN & CO., LTD. PP. xxix + 31 + 41 Price Re. 1.

This is a reprint of a popular edition of a striking Book of Milton's classic. A three-page Appendix at the end of the book gives a useful list of the instances of figures of speech, etc., in the first two books of the *Paradise Lost*. We must complain against the numbering of pages which is irregular. The text starts suddenly at 25 and pages of notes are not numbered at all.

A separate note on Milton's versification is also missed in the book.

SELF-HELP IN ENGLISH COMPOSITION. SPECIALLY WRITTEN FOR ASIATIC STUDENTS BY ANTHONY DESMOND. MACMILLAN & CO., LTD. Pp. 96.

This little book is very practical in furnishing concrete sentences to illustrate every grammatical rule. The first Section, divided into 26 chapters details the errors which foreigners are liable to commit in the use of the different parts of speech. Section B is about errors in Indirect Narration and Section C deals with miscellaneous errors, absurdities and "swank."

MODEES OF COMPARATIVE PROSE, SELECTED AND EDITED WITH KEY-QUESTIONS, NOTES AND ASSIGNMENTS, BY F. G. PEARCE, B. A. (LONDON), AND G. P. ARYARATNA, M. A. (ALLAHABAD). OXFORD UNIVERSITY PRESS. Pp. xvii and 311. Price Rs. 2.

This is a well-chosen collection of modern prose passages, calculated to make suitable reading for the High School and Intermediate Classes. The passages are arranged under a comprehensive list of subjects like Adventure, Science, Citizenship, Books, Religion, etc. Each selection is divided into sections, with "Key-Questions" indicated at the beginning of each. The selection is followed by an Introduction, Notes, 'Appreciation' and "Assignments." The specimens of prose, ranging as they do from Bacon, Addison, Johnson, Thackeray, Kinglake and others down to moderns like Hudson, Joad, Gardiner, Gandhi and Tagore, are excellent. The editors have taken great pains to analyse each passage and make its sense clear to the student. But we cannot help feeling that the book is defective in not letting the reader make an unguided and therefore unfettered perusal

of great prose passages. The notes appear obtrusively in the book, coming as they do after each passage, with the words of the text needing annotation printed too boldly.

MACMILLAN'S SENIOR SCHOOL SERIES: ENGLISH STUDY BOOKS I AND II BY F. W. CHAMBERS. MACMILLAN AND CO., LTD. Pp. 137 and 172.

These two beautifully got-up books set forth the great laws of English composition by relating them to specimens of classical English chosen with great care. The books are books of analysis rather than of reading and are obviously intended for use in a separate grammar or composition hour. The notes and exercises at the end of each selection comprehend a variety of grammatical and composition details which show the thoroughness which the author brings to bear on his work. The book is rich with suggestions for word-study as, for instance, about the word 'cut':

'Here are some of the many things that one can 'cut': a loaf, a cricket-ball, costs, salaries, a pack of cards, a diamond, a caper, a dash, and a joke! and one may cut in, off, out or away; and may cut and run, and cut and come again! Can you explain all these?' We should recommend the books confidently for use in the grammar-composition hours of the school and Intermediate Classes.

THE ROERICH PACT AND THE BANNER OF PEACE—PROCEEDINGS OF THE THIRD INTERNATIONAL CONVENTION, NOVEMBER, 1933—VOL. II; WASHINGTON, D. C. NEW YORK, 1934.

The Pact and the Banner of Peace were formally presented to President Franklin D.

Roosevelt, by a special delegation; and was accepted with sympathy and an assurance of his interest in the furtherance of the movement. The two previous international conferences were organised in Bruges in 1931 and 1932 at which representatives of numerous states were present. The main object of the Pact is to signify that culture should be supreme, whether in the midst of war or of national differences, and to place Art and Knowledge above the possibility of ruin and devastation. Nicholas Roerich, the founder of the whole movement, has strengthened and proclaimed in the East the spiritual heritage and vitality of 'America's destiny for the future and her mission as the protector of the Banner of Peace and Culture.' The Conference at which official representatives of thirty-five states were present, put forth, through numerous mouths, a very vigorous appeal for the appreciation of beauty, science and education which runs across all national boundaries and for the strengthening of the social machinery with the right mental attitude towards peace. "Peace is a state of mind, peace is a primary state of things, not a reverse of war, not a breathing spell between struggles." This was the message conveyed by the Minister of Czecho-Slovakia to the Convention and reiterated by him. The President of the convention urged the nations to fulfil the purposes of the Roerich Pact and to adopt the Banner of Peace, either by unilateral action through proclamations of the executive, by bilateral action through international agreements, or by multilateral action through declarations of international conferences and thus help the evaluation of culture and the creative treasures of all nations.

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UNIVERSITY OF MADRAS—CONVOCATION ADDRESS.

BY THE REV. A. G. HOGG, M.A., D. LITT., D.D.,
Madras.

IT is only becoming to begin by expressing my sense of the honour of having been selected by H. E. the Chancellor to deliver the Convocation Address. Fortunately for my peace of mind the diffident sense of an honour too little deserved is quickly forgotten in a consciousness of the privilege of being permitted to address the graduates of the year on an occasion which is a landmark in the life of every college student. More than thirty-two years have now slipped by since first I faced a class of Madras University students. I did so in fear and trembling, for it was my maiden effort as a class-lecturer. But so kindly responsive did I find the Madras student that my alarm quickly subsided; and from that day to this I have never ceased to be glad that my lot has been cast amongst the young men of India, in what is for me the most enthralling of all occupations—that of teaching. Together we have shared the exhilaration of the treasure-hunt for truth in regions of philosophical thought where the teacher is often so little ahead of the taught. We have dug down together, seeking the foundations of faith and duty. And at those times when the exhilaration faded, we have together put in dogged hard work. I do not speak of all. There are students—so-called—who expect to have all the reflection and search done for them. But I have always found that there is the other kind—keen, enquiring youths who are, in their measure, real comrades in the quest for truth and understanding. The presence of even one or two of such makes teaching a delight; and when, going down from the University, they

maintain in later life the same habits of alert and conscientious thought, the teacher feels he has not lived in vain. If in any measure I have given of my meagre best to the young men of India, the gift has been much more than repaid in the genuine fellowship we have had together both in and out of College precincts. Is it any wonder, then, Graduates of the year, that when I look on your faces I forget the august spectators, and forget even His Excellency himself, and am conscious of you alone, the latest generation of that eager youthful company among whom my life has been spent?

To-day your pilgrim feet are standing on an eminence from which your eyes gaze, now backward, now forward. Some of you are athrill with accomplishment. You have won your Degree with a rank as high as you had dared to hope for. Others of you may be less completely happy, keeping a cheerful mien but smarting inwardly under a sense of not having been able, on those grim examination-days, to do justice to the hard work you had put in and the powers you feel conscious of possessing. I can well sympathize with you, the disappointed ones, for it was to your company that I belonged on my own Graduation Day. Fortunately life has other kinds of examination-test, and there the verdicts are often very different. But all of you, the disappointed as well as the elated, have completed an achievement in which you do well to take a modest pride. By right of your attainments you are now graduate members of the great University of Madras. We do not think her faultless, nor would she wish us

to do so. But we know her worth, and to be robbed in her insignia is no mean honour.

It is natural for me to look back to-day to my own graduation, and to compare the ceremonial on that occasion with what we use here. In those days the University of Edinburgh possessed no hall of her own, adequate for the requirements of such an occasion. The hall which was annually hired for the purpose was impressive in nothing but its lofty and spacious dimensions, and—possibly owing to an instinctive sympathy with the plainness of the architectural setting—plain black robes were the order of the day. The only academic Doctor upon whose person, in my undergraduate days, I ever saw a red gown was the Professor of Astronomy, whose communion with the lonely stars had perhaps so emancipated him from the herd-instinct that he could placidly defy local custom. But if in the Edinburgh Graduation Ceremony of those days there was little to impress the eye in the mass-effect, in the ritual followed there was at one point a greater individual impressiveness. In Madras the magic words which transform the graduand into the graduate are addressed to the whole company of the recipients of each particular Degree collectively. At Edinburgh in 1897 each graduand who crossed the platform had his Degree conferred on him individually. In succession each had to pause and kneel bare-headed before the Principal of the University, while the latter, holding out a velvet cap an inch or two above the bowed head, murmured the Latin formula by which the Degree was conferred. I do not suggest for a moment that Madras should follow suit by requiring our Chancellor to memorise, say, a Sanskrit formula and pronounce it over each graduand in turn. Even were there no other reason, the much greater

numbers to be dealt with would rule out any such procedure. Nor is there need for Madras to be an imitator of Edinburgh; for if in one respect the old Edinburgh ritual was more impressive, in another respect the superiority lies with our procedure here.

No graduate of the University of Madras has any excuse for not being aware that at admission to his Degree he bound himself by a solemn vow. At Edinburgh, on the other hand, at least in my day, the vow was subscribed by most graduates with a complete unconsciousness of what they were doing. Each man knew that he had to sign his name in a register of graduates kept in the University Office, but very few indeed were aware that on the first pages of that register there was inscribed a long and solemn undertaking in the Latin tongue, and that by inscribing their names in the body of the leather-bound volume they were pledging themselves to observe that vow. We do things better in Madras. For this vital part of the act of graduating we reserve a place of honour in the programme, and we clothe it in an impressive ritual of question and answer. Thereby we do rightful homage to the principle which no true University can forget—the principle that the foremost concern of education is with character rather than intellect.

Graduates of the year, it is laid down for me by statute that I am to exhort you to conduct yourselves suitably unto the position to which, by the Degrees conferred on you, you have attained. Any other topic I may touch upon is optional; this subject is obligatory. Now upon a strict interpretation I cannot help feeling this to be rather an invidious requirement, which places me in something of a dilemma. For if I do not

comply, I am flouting a statute, while if I obey the letter of the law, I am committing an impertinence. There would not have been this dilemma if the Address had come at an earlier stage in the proceedings—if there had been placed first the exhortation and then the solemn promise. But for me now to exhort you to conduct yourselves as you have already promised to do looks—to say the least—like a breach of good form. For it must seem to imply a gratuitous assumption on my part that you gave those undertakings heedlessly, without any settled and confident purpose of keeping them. From exhortation, then, I will abstain; but without offence I may invite you to reflect with me on the implications of the covenant into which you have this day entered with your *alma mater* when on the strength of pledges given she publicly acknowledged you as her full-grown sons and daughters.

It may be thought that I am making far too much of a mere bit of ceremonial. In one sense I hope that is true. Unless the colleges of this University fall far below what they ought to be, the promises which to-day you have made do nothing more than put into words a standard of conduct which, as undergraduates, you learned to regard as of self-evident obligation. This is obvious in the case of the first promise—the promise to conduct yourselves, in daily life and conversation, as becomes members of this University. But is it any less obvious in the case of the second promise, regarding devotion to the cause of morality and sound learning? Is it not devotion to sound learning that is the essential difference between a college that has a place in the University system and what in Madras we call ‘Tutorial Colleges’? The latter are quite useful in-

stitutions, and I for one have no quarrel with them. But, however useful may be the purpose which they serve, that purpose is not liberal education. In them success in examinations is the absorbing preoccupation of both teachers and taught. On the other hand, in any college that deserves to be recognised by the University, success in examinations is never the main objective, but is regarded, alike by the teachers and by the more responsive students, simply as the natural result of an eagerness of study which has much deeper roots. It has long been a stock accusation against the Indian University system that academic degrees are valued not as a hall-mark of culture but as a passport to lucrative employment—a passport which is becoming time-expired! And I believe it to be still true that in most cases the economic motive plays a major part in the decision to face the expense involved in a University course. But what may, quite intelligibly, have been the main consideration at the date of joining college need not continue to be the predominant motive in the student's mind throughout his undergraduate years. If it does persist in holding the foremost place, the fault does not lie with the student. For my experience is far from teaching me that the Indian undergraduate is less responsive than other undergraduates to the emancipating, transforming magic of a many-sided college life, and to the contagious example of teachers with whom pursuit of truth, beauty and goodness is an abiding passion. If you graduates have had the good fortune to belong to a college that knows its business, to-day is not the first time that you have inwardly pledged yourselves to “support and promote the cause of morality and sound learning.” Disinterested pursuit of the good and the true

has long ago become a demand which you make upon yourselves ; and that as many as possible should share the enlightenment with which you are privileged has become, I trust, a cause dear to your hearts.

In corroboration of my hope that this is so will you allow me to describe a treasured memory? It is of a conversation which I had with a student many years ago. In the most unself-conscious way he was telling me the story of his school-days and of his passionate struggle to secure an education. One result of the many obstacles which he had had to surmount was that he was much older than the average undergraduate. In fact, when he completed his Fourth Form course he was already in his seventeenth year. It is of his manner of employing the subsequent hot-weather vacation that I propose to tell. He electrified me by saying, as though it were the most natural thing in the world, that he had spent that vacation in giving lectures in his village on sanitation, education, and the evils of party spirit ! Very naturally I enquired exactly what this meant. Apparently what he did was to take his stand on the pial of the village choultry, where the elder men would gather of an evening, and under the driving spur of a social enthusiasm to hold forth on these subjects both to those who normally assembled there and to others from neighbouring villages whom he had persuaded to attend. But why, I incredulously asked, should people come to listen to a mere school-boy? Well, he had foreseen that difficulty, and had prevailed on a senior friend to bring, as a popular attraction, that locally rare and entrancing thing, a hand-harmonium. And, fired by his infectious social enthusiasm, other men of senior standing had joined in the flood of oratory and added their exhortations to his.

He also interested himself in the Harijans, went to their despised huts and urged them to send their children to school, and sometimes even contributed a few annas out of his slender store to feed the youngsters. For to this ardent young enthusiast education seemed everything, and in his imagination the man who had the right to wear a B. A. gown and hood was a god-like being. Not content with all this, he set to work to organize the following scheme. He persuaded a friend who, after passing the Primary examination, had settled down contentedly to the humdrum occupation of managing his own land, to start a pial school. The education of the village children being thus provided for, he proceeded to organize a levy of two annas from each household to pay the subscription for one copy of a local vernacular periodical which this voluntary school-teacher would read aloud to the village seniors of an evening. He himself then proceeded to give half a dozen lectures in neighbouring villages, and made a beginning with a night-school in his own village. And I may add that upon every subsequent return to his home he resumed this night-school teaching, with the ultimate result that this night-school developed into a permanent institution and obtained official recognition.

Graduates, I have shown you a raw school-boy giving a conspicuous example of that devotion to the cause of morality and sound learning to which you are pledged. What are you going to do, in your maturer and wiser way, to emulate it? I invited an Indian friend for whose wise patriotism I have a high regard to offer me some suggestion as to what I should talk of in this Convocation Address. At once he begged me to urge upon such graduates as are economically

independent to go back to their villages and spend their lives there in the uplift of the rural community. I pass on this message for your serious consideration. It is not possible for one so ignorant of village life as I am to develop that theme, or even to estimate how much self-sacrifice such a life-programme would entail. But, remembering that India consists mainly of villages, I can conceive of nothing more noble, and for a true son or daughter of a University nothing more appropriate, than a life spent in combating the ignorance and other social ills that hold the villages of India in thrall.

From the second of the promises that were given this day I pass on now to the third—the comprehensive promise (which receives a more specific elaboration in the vow which follows it, attached to the professional degrees) to “uphold and advance social order and the well being of your fellow men.” That is far too many-sided a pledge to be more than touched on, even if I confine myself to the simpler part of it—the upholding of social order. Even there I must select, and if you will permit, I will lead up to the single aspect which I wish to speak of by once again drawing upon old recollections of what students have told me. The incident I am going to relate is almost too trivial to tell of—as it were, a mere straw showing how, in a certain quarter, the wind was blowing. But if only the breath of wind that was blowing there could become a steady breeze everywhere, it would be a happy day for the social order. That is why the trivial incident seems worth the telling.

The central figure of my little story is once again a student in vacation. I think he was at the time a failed Intermediate, although

happily only temporarily so. Desire for a wider knowledge of his native land had started him off upon a tour, mostly on foot, through districts unknown to him. One evening he found himself in an area that had been declared plague-infected and where plague-passport regulations were in force. He had no passport. Authority stepped in, and ordered him to a plague-hut. There he was to pass the night, alone with five other wayfarers who were strangers to him. That is Act I of the trivial little drama. Act II is an offer to the little party, in return for a small *douceur*, of a chance of slipping away and going where they would. Act III is our failed Intermediate expounding to his comrades in discomfort the social wisdom of the plague-regulations and successfully persuading them to decline the proffered opportunity of escape.

That is my insignificant little tale, but now please let your sympathetic imagination play, along with mine, upon its pettiness. What is it we now see? We see social order struggling to cope with and minimise the curse of plague. We see some one who ought to have known better offering to help frustrate its wise endeavour out of desire for selfish gain. We see the treachery foiled because one of the humble wayfarers was a friend of social order. And that friend of the social order was a University man ; and he was so effectively its friend because at College he had learned a broader, more intelligent vision than his fellow wayfarers.

Now enlarge that snapshot. Magnify that miniature till it becomes as big as the world. Everywhere we see social order, of one type or of another, holding down as best it can the evils to which, but for its presence, mankind would be a prey. And everywhere,

alas ! we see its endeavour hampered by the selfishness of those who think first of personal gain. Nowhere in the wide world, I fear, is corruption wholly absent, though its degree and form may vary. It is the very antithesis and negation of social order, and yet in some measure and manner it is a universal menace. May we hope that everywhere in the world University men and women are its sworn enemies? To whom, if not to us graduates, shall universal society look for help in the excision of this cancerous growth? We are not solitary champions but members of a great brotherhood. In our novitiate as College students we unself-consciously learned to count scrupulous honesty and honour as quite indispensable virtues, to trust one another to be straight and true, and to be shocked if ever the expectation was found to be mistaken. Then to each of us there comes the time, as it has come to you to-day, when we pass out of our novitiate and, by vows consciously taken to maintain ever the same high standard, we become members of a great order of pledged servants of the ideal. May not society everywhere look to us to heal it of the canker of corrupt practices? The cure will not be easy. It is a cause that calls for martyrs. But if the Universities of the world can send out, year by year, a band of graduates who have reached the sober decision that whenever the choice may be presented between scrupulous honour and worldly success, they will always prefer honour, the battle will be won.

Graduates of the year, it is in a momentous hour that you have completed your novitiate, a time fraught with issues momentous for India and momentous for the world. This India that we love is about to enter upon a constitutional experiment, the precise issues of which no man can foresee. The one thing that is certain is that more than ever before she will need to find in her citizens qualities of the kind which it is the function of the Universities to foster and develop. She will need as citizens men and women who have learned to think for themselves and to act as they think, and whose judgments have the well-informed and sympathetic wisdom that

comes of wide and wisely chosen reading. She will need those who can put country before community or party, and who, even when feelings are running high, can seek a charitable and sympathetic understanding of views with which they disagree. She will need those who will speak the truth only in love, and who in love will speak nothing but the truth. Where, if not to her Universities, shall she look for such citizens?

For the world at large also the hour is fraught with issues of the first moment. Developments are afoot in the West which call rudely into question ideals that we had fondly regarded as among the finest achievements of the human spirit. Indeed, there are those who believe that to-day we stand "at one of the great turning-points in human history, comparable in significance to that in which the Middle Ages gave birth to the modern world." Democracy is under challenge, not only in its sadly imperfect realisations but in its very aims and principles. Apprehensively we watch the development of the totalitarian state in its various forms—in Soviet Russia, in National-Socialist Germany, and in Italian Fascism which, for the sake of economic efficiency, throws democracy overboard, and does so with the willing consent of the masses. "That the people," says Professor Macmurray, "should abdicate all their political rights, and with them all that gives meaning to human life, in the interests of a successful functioning of the existing social machinery simply could not have occurred to any European of the nineteenth century." That we of the twentieth century should have seen it happen before our eyes is a fact of the utmost significance, summoning us to a revision of all our social ideas. Mere conservatism will not do. And surely, in the effort to work out a better organization and embodiment for those ideals of freedom of which democracy has been the custodian, none can be better fitted to take a part than those who, like you graduates, have breathed the free air of the Universities, and have learned that there are regions of the spirit where dictation by the totalitarian state would be an impious usurpation of sacred rights.

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THE EDUCATIONAL REVIEW.

**Indian Students
In England.** The annual reports issued by the High Commissioner for India in England have now begun to assume a uniformity of feature which makes it easy to foretell the contents even before reading them. We are usually told that Indian students have distinguished themselves in England, but there were also many wasters who did not give a good account of themselves and there were several who could do nothing useful, either because their health was not satisfactory or they could not command the necessary funds. The report usually also ends with an exhortation asking Indian parents not to send their sons to England except for special reasons. The report for 1933-34 which has just been issued is no exception to this rule. It is stated that "the record of Indian students in England is satisfactory; it is indeed one of which any country in the world might well be proud, showing as it does that Indians can successfully compete in all branches of academic and professional study and training with their fellow students of the Western

world." But there is another side to the shield. Pointed attention is drawn to the fact that about two thousand young men are under present conditions exiled for a period from their motherland, removed from the healthy influence of home and family—with all its implications—usually at their most impressionable age and faced, as so many of them are, with great difficulties in obtaining employment, however satisfactory their qualifications may be, when they return to India. The question of unemployment is thus the most serious problem in India at present even in connection with young people educated in England. We wish to draw attention, once more, to the message with which these reports have been closing for some years. "But something more is needed," concludes the report "and that is the strong growth in India of a sound and strong public opinion, that the young Indian student can best serve his own interests and that of his motherland, by staying in his own country unless and until there is a very real need for him to go abroad for further study or training or for intellectual

stimulus." We have not referred here to the great economic drain implied by this state of affairs. On a modest calculation, the two thousand Indian students in England perhaps spend annually about Rs. 2,500 each, or a sum of about fifty lakhs of rupees in all!

We are in hearty sympathy with the suggestion made by Dr. Kalidas Nag in the pages of *India and the*

World that efforts should be made for the establishment of an Academy in India on the lines of the Académie Française in France. An authoritative body co-ordinating all the literary and intellectual resources of the land should serve a useful purpose. Taking advantage of the tercentenary of the French Academy, Dr. Nag gives an account of the famous institution and pleads for a serious attempt to "integrate into a Central Indian Academy, the creative activities of the nation in the domain of science and letters." The idea is to have "a central sanctuary in India where the devotees of science and arts may bring their offerings, forgetting the difference of their caste and creed." The task is not so easy as it may appear to some people. The essential aim of the French Academy is to preserve the purity of the French language and it is a motive which is calculated to bring together all the scholars of the country. One of the stumbling blocks to the creation of such a common feeling in India is the multiplicity of languages rendering any common

action almost impossible. The amazing ignorance of some people of the literatures obtaining in other parts of the country is a fact which cannot be ignored, but these difficulties are not insurmountable and it should be possible to bring the intellectuals together, creating an academic body which may command, at least in some measure, the prestige of the body of the Forty Immortals founded by Cardinal Richelieu in France, three hundred years ago.

Sir P. C. Ray is unnecessarily harsh on the younger generation in his article on *The Cost of Higher Edu-*

cation in India in the current number of the *Indian Review* which is condensed from a chapter of a forthcoming volume by him of *Life and Experiences*. If Sir P. C. Ray was not known as one of the kindest and most good-natured of men, this article might produce the impression that he was a hardened cynic. According to him, students in our colleges live in luxury and spend more money than they should. In his days it was not so and the present generation stands condemned by such conduct! It is difficult to say if there is much truth in this charge. There has been a general rise in the standard of living in the country and it is naturally reflected in the lives of the students. Sir P. C. Ray singles out for special honour the case of students in the Lahore colleges where the monthly expenses sometimes amount to about a hundred rupees. It is well-known that the standard of living is

higher in the Punjab than elsewhere and it is not surprising that young men coming from high-class families spend about a hundred rupees a month. After all, this figure is reached at the Government College, Lahore, where only the sons of wealthy men generally seek admission. Poverty might have been responsible in some cases for acting as an incentive to genius, but it is a mistake to imagine that there is some special virtue in it and declaim against a rise in standards of living. The life of the average student in India is almost Spartan, in comparison with life at such Universities as Oxford and Cambridge and proportionately less money is spent on the education of children in India than in the advanced countries of the West. The contribution of parents towards the education of their children forms a much smaller percentage of the total expenditure in India than in most civilised countries of the world. It is easy to be led away by sentimentalism and Sir P. C. Ray should know it is no use saying that in ancient India, the scholar "had to tend the cow, collect fuel, look after agricultural operations; in brief he had to earn in order to learn." We are not living in ancient India and anybody who knows anything of our education courses to-day must be convinced that it is generally impossible for a student to do anything else at school or college. We wonder how any student in College Square, Calcutta, for instance, can "feed the cow, collect fuel and look after agricultural operations," while the

college time-table expects him to stay in his lecture-rooms and laboratories for practically the whole day. Except in an infinitesimally small number of cases in America, where wages are high and a student can occasionally earn even by manual labour enough in the vacation to keep him going in the term, there is no other part of the world where this is being done. Even if the Indian student was prepared to-day "to tend the cow, collect fuel, look after agricultural operations" during his college vacations every year, he will hardly earn money enough for a month's expenses at college! To teach the dignity of manual labour is one thing, but to advocate this kind of impracticable idealism in the altered conditions of modern life is another. We have not the slightest doubt that except in some very rare cases in which young men have been ruined by the luxury allowed by rich and indulgent parents, the average student in India lives a life of sober simplicity and critics like Sir P. C. Ray, though well-intentioned, need not unnecessarily scare Indian parents.

The disparity in education between the two sexes is more serious in the Mohamedan community than among other communities in India; but there is still opposition to the education of girls among Mohamedans. There was fierce opposition the other day at Moradabad in the United Provinces, when it was proposed that there should be compulsory primary education for

Education of Muslim Women.

girls in the Municipality, the Mohamedan members unanimously protesting against it, at least for girls in their community. The Aligarh Muslim University has done very little for Women's Education in their community and we therefore cordially support the appeal which has now been made for raising the Muslim Girls' Intermediate College to the degree standard. The institution is not run by the University, but by the patriotism and public spirit of Khan Bahadur Sheik Abdullah. He has now made an appeal to the authorities of the University for a monthly grant of Rs. 500, either for raising the present Intermediate College to the Degree standard, or for starting B.A. classes on the University grounds. The Muslim community will be handicapped very much, if it does not look to the education of its women side by side with the education of its men. It is no use complaining afterwards that they are backward and demand special concessions!

We congratulate the authorities of H.E.H. the Nizam's Government on the arrangements they have just made for the Medical Inspection of school children in the State. The scheme includes for the present only the Government High Schools in the city of Hyderabad and in the Districts, but we hope it will soon be extended to all educational institutions in the State, Government and private. Full-time Medical inspectors have been appointed for Hyderabad. The Medical

Inspector and the Inspectress have to inspect the school buildings and their surroundings with special reference to the arrangements for ventilation, water-supply, sanitation, etc., as also the playground attached to the schools. The medical examination of every student will be made in detail twice in a year and special attention will be paid to discovering whether students suffer from phthisis, leprosy, eye-trouble, etc. So far as government schools are concerned, the Medical Inspectors will invite the attention of the educational authorities that in schools for which hostels and boarding houses are in existence, a small room should be provided for housing sick students and another separate room for a dispensary to be maintained under the charge of a compounder.

In the course of his Address to the University of Dacca, His Excellency Sir John Anderson endeavoured to explain the educa-

tional reforms which it is proposed to introduce into Bengal. It is intended to issue a government resolution indicating the direction in which it is proposed to take action. His Excellency said: "The government are about to publish for criticism and opinion a somewhat lengthy memorandum reviewing the position of education in Bengal and outlining a new policy. The underlying idea of the reorientation of policy which is suggested in the note is to bring really effective primary education within the grasp of the masses, to in-

Educational Reforms in Bengal.

Medical Inspection of School Children.

tensify middle vernacular education while reorganising its curriculum, to give it a definitely rural and agricultural bias, encouraging boys to stay in their villages and to turn their thoughts and ambitions towards improved methods of living and discouraging boys who are judged unfit for it from seeking a high English and University education." The Governor also made a strong appeal for educated young men going and working in villages. The province needs, he pointed out, men of high intellect and education to sit on the Union Boards and plan constructively for the improvement of the rural areas, to sit on the Union benches and in the courts and to see that the justice which is brought to the doors of the people is fair and enlightened, to train, inspire and lead village defence parties who will act according to a concerted strategical plan should dacoits venture to attack a village, to take the lead in forming innumerable co-operative societies for a multitude of purposes which will band the people in small homogeneous units, working for the mutual advantage of their members. While endorsing the appeal of His Excellency that our educated youth should go back to villages, we are constrained to point out that the appeal will not bear much fruit in the the present condition of our rural areas as they are lacking in many of

even the fundamental amenities necessary for civilised life. It is hoped that with the large grant which it is proposed to make now for rural reconstruction in all provinces, it will be possible to do something for the improvement of rural areas, so that educated young men may be attracted to them in really large numbers.

We are glad to find that the long-drawn out controversy between the Madras and Bombay Universities regarding the mutual recognition of some of their degrees has come to an end and they propose generally to recognise the corresponding degrees conferred by each other. The general principle laid down by the Inter-University Board in India that Universities should mutually recognise corresponding University degrees is sound, though some Universities have distinctly higher standards than others. When this kind of recognition is granted, it only means that a University allows a person who has taken a particular degree in another to pursue higher students in its classes. It is possible the preliminary qualifications may not be equal, but after all the University has got the opportunity of satisfying itself that the candidates have undergone the necessary training and shown proper intellectual standards, before conferring its own degrees.

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