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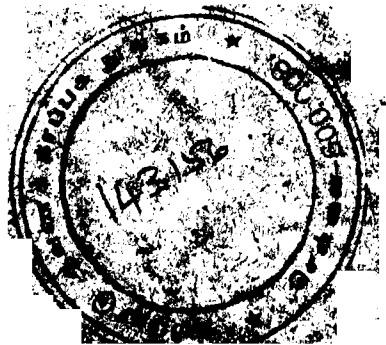
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XII.—a



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[No. 9.]

DICTATION AS AN EXERCISE TO CULTIVATE ORAL AND WRITTEN EXPRESSION.

By MR. S. S. CHARI, M.A., Gulbarga.

1. INTRODUCTION.

TEACHING, with all its strenuousness and drudgery, is still a high calling, ever carrying with it "freshness, cleanliness, fitness and moral decision." The unfurling of new knowledge based on the past experiences of children leaves a substantial impression on the minds of the "citizens in embryo." The world we live in is one of our own making—a reflection of our assimilated impressions. In other words, we live in a world of self-expression where oral expression predominates over the written expression.

2. THE CONTAGION OF WRITTEN WORK.

The cultivation of written expression, side by side with oral expression, both at school and in the world at large, is the "key of sustained performances to clear, consistent and continuous oral exposition." But, unfortunately, to meet the demands of our examinations, our school-teaching lays greater stress on written work. In a language lesson, where more emphasis ought to be laid on the spoken word, its articulation, pronunciation and speech drill, there is a wide-spread contagion of written work. "The tool of the pupil being a working knowledge of his

language, teachers should make him handle the tool wherewith his future life is built up."

3. EXPRESSION—ORAL AND WRITTEN.

The correlation of oral expression with written expression assumes varied types of the pupils' grasp of content. These are dictation, composition, letter-writing, epitomising, etc. These may involve answers to questions of a single, two or three sentences of thought-getting. As we are here concerned with "dictation as an exercise correlating the oral expression with the written one," the following suggestions may prove advantageous to the reader.

4. DICTATION.

Dictation is a true rendering of a passage into a written form. This involves the hearing, pronouncing, feeling and thinking elements, ending in a motor response. The processes, though quick, successive and closely over-lapping, are inseparable, forming, as it were, one undivided whole. A good deal of mental and physical strain involved in this process, naturally makes us conclude that dictation is dreary, uninteresting and hence insignificant. Nevertheless, it is generally

considered to be the best process in enabling pupils to learn the correct spelling of words and to cultivate expression.

Though, for a test in spelling, dictation is chiefly resorted to, in the early stages, we dwell at times, to save time, on oral syllabical spelling. While correct spelling can be aimed at in the former case, often wrong spelling results in adopting the latter procedure. Nevertheless, it is the hand that guides us in spelling. Some are of opinion that dictation as a means to improve spelling is to be made compulsory as a regular exercise in the primary stage. A few others are for having dictation only occasionally in the middle school stage. In nine cases out of ten, at the high school stage, dictation entirely loses its ground.

5. THE WRONG SYSTEM OF DICTATION.

Having been acknowledged as an exercise to test spelling, dictation has assumed a definite procedure in our schools. Teachers usually select at random a few words or sentences from the text-book and these are dictated directly to the class. In a few high schools, teachers actually force pupils to have a dictation note book in which harder words are written by the pupils and these are duly corrected and the wrong words are written in the correct form a number of times. These words are either from the lesson read previously or from an entirely new lesson.

It is generally believed that the teacher need not make any previous preparation in dictation lessons. The teacher considers it as his leisure period. The pupils mechanically write the words or the passage dictated to them, with the least mental effort.

The wrongly spelt words are written by the pupils a number of times, sometimes ex-

ceeding a thousand, in case the teacher is impatient and of irritable temper. The whole period is thus whiled away in automatic scribbling. In the meanwhile, the bell rings, the dictation period ends and the teacher, putting on his hat, walks out.

6. AIMS IN CONDUCTING DICTATION.

Our primary object in having dictation exercises is to test the written work of the pupils—the expression of their impression. These exercises, as a natural consequence, aim at training the pupils at “thought-getting.” While it is commonly believed that dictation improves only spelling, it aims at furthering the knowledge of the pupils in drilling them in the mechanical details of both grammar and content. The pupils can measure their individual mastery of words, their right spelling and sequential thought.

The varied and different aims in conducting dictation exercises result in varied and different expressions, both oral and written.

(a) Primarily, the pupils form correct habits of written work in spelling, punctuation, the use of capitals, writing, etc.

(b) The auditorial organ readily responding to the vocal speech, the pupils link the sounds to the sense of ideas, leading to the unbroken and successive chain of ideas in a logical thought.

(c) Real appreciation of passages of beauty in words, expressions and sense can be had only through a drill in dictation. Inspiring and emotional thoughts are fully recognised when the sensorial and motor activities are brought into action simultaneously.

(d) Dictation is a short means to judge the impressions of pupils in the technical content taught by the teacher.

7. DICTATION IS NO MECHANICAL WORK.

Selecting at random any passage from the text, a newspaper or a magazine and directly dictating it to the class without the teacher's once going through it, results in the failure of the purpose. The motives underlying dictation lessons being manifold, the dictation period forms an important period where both the teacher and the pupils should be vigilant and active. It can never be an exercise involving mere mechanical work. The passages selected for dictation should possess “informational, literary or ethical value of logical thought.”

In one particular dictation lesson, all the technicalities pertaining to grammar should never be impressed on the pupils. A drilling in a particular technicality is to be effected in a few dictation lessons to be followed by graded technicalities in a similar way in the succeeding lessons.

8. THE MATTER AND STYLE OF THE PASSAGE.

The matter to be selected should necessarily involve both literary and ethical values with teeming imagination. The language should be a little above the child's “literary level but on his plane of comprehension.” The sentences of the passage should contain idiomatic expressions which should be memorised by the class. Though there is no infallible key to memorising, still in treating prose and poetry, the piece ought to be analysed in such a way that the pupils recognise the new and difficult words, the sections of the piece complete in themselves, the main phrases and so on.

Detailed learning of the matter on hand should be aimed at by the pupils individually, without the assistance of the teacher. This is

to be immediately followed by dictation by memorisation. Even supposing, in a few places, memory fails, the sequence of thought and the principles learnt, together with the familiar words and phrases, go to make reproduction or dictation a motor response to their impressions.

9. THE PURPOSES OF DICTATION.

It is only through dictation exercises that the pupils can fully recognise the technicalities of the language, the spelling of words, the twisting of the phrases, the sequence of thought, the literary style, the beauty and charm of particular words and expressions. Dictation ought to create among the pupils a desire to appreciate the piece and wanting to know more and more about the matter and the author.

Hence, the purposes of dictation may be as follows:—

1. To improve spelling of hard words, both new and old.
2. To point out any particular technicality of the language such as the use of capitals.
3. To illustrate the use of commas, colons, semi-colons, interrogation, quotation and exclamation marks, full stops, etc.
4. To give a suitable heading or title to a certain paragraph or to express the central idea contained therein.
5. To make the pupils appreciate, while writing, the exact meaning, the right use and the beauty, of words and expressions.
6. To give the pupils while in the act of writing, a permanent impression of carefully selected and repeated rules taught to them.
7. To impress on the pupils the sound, the pronunciation, the syllables of the words uttered by the teacher in consonance with

their power of comprehension of the meaning and writing out the words immediately.

8. To enable the pupils to adopt quick speed and write, with sense and care, the significant passage, observing punctuation, either to the dictation by the teacher or to the dictation by the pupils' own memory.

10. GRADED DICTATION EXERCISES.

The teacher, before selecting a passage for dictation, should have a full knowledge of the pupils' ability and their needs in the training of particular technicalities. He ought to study thoroughly the passage he intends to dictate and note the particular points he wishes to emphasise. This passage is to be dictated or made known to the pupils a day previous to the actual "dictation lesson." The teacher should ask the pupils to make a thorough study of the passage with their previous knowledge of the technicalities of the language drilled by the teacher.

Such dictation exercises should be noted down by the teacher, properly graded with the purposes in view in a note book. The graded exercises ought to involve necessarily a repetition of the technicalities so as to leave permanent impressions on the pupils.

11. RIGHT PROCEDURE IN CONDUCTING DICTATION LESSONS.

The teacher, equipping himself with the graded passages for dictation with the varied purposes underlying, now steps into the class to conduct the dictation lesson. The pupils, having been previously informed of the passage for dictation, would come prepared with the spelling of words, the matter and the varied technicalities of the language.

The teacher, instead of directly proceeding with his dictating to the class, ought to

read out the whole passage with proper intonation and pauses. This becomes a "warming stage" for the actual dictation which immediately follows.

Care should be taken that on no account "word by word" dictation is resorted to. Phrases entirely determined by the comprehension of ideas in the passage should not be divided. The teacher should not say, "Put a comma after that word or use quotation marks, or put that letter in capital." By resorting to the dictation of such technicalities not only is the sense and the flow of the sentence broken but the chain of the successive sentences and ideas also is broken. Our aim in dictation becomes entirely defeated.

12. THE THREE TYPES OF DICTATION.

A good many ways of conducting dictation lessons are based on psychological principles where the methods followed are entirely based on the already acquired knowledge of the pupils, though on their plane of comprehension, but still a little above the pupils' literary level. With this in view, we may conveniently adopt three types of conducting dictation for the primary, the middle and the high school stages of instruction.

(a) The Primary Stage.

At this stage, though there may be other ways of conducting dictation lessons, the following method may be considered one of the best methods.

The exercise or the passage selected for dictation is to be written in bold letters on the black board of the teacher preferably in the presence of the pupils. The teacher should then read out to the class, in intonation and enunciation, the whole passage. The pupils may be asked to read out the passage. The new and difficult words are then to be under-

lined and boys made to observe their correct spelling. Capital letters, if any, are to be made known to the class, giving the pupils the reason for the use of capitals. The sentences are then to be analysed by the teacher in the form of questions, and answers are to be elicited from the pupils. The whole passage is then either dictated to the class or the board being turned round the class is asked to write out the passage from their memory. The teacher should bear in mind that the passage selected for dictation should not exceed four sentences of logical sequence of thought.

(b) The Middle School Stage.

As the pupils master a good many words, minute points of technicalities may be taught to the pupils and these followed by dictation lessons. Here the sentences selected may be sufficiently long with good phrases and a good deal of punctuation.

Here also, as in the primary stage, the teacher may follow the same method, first analysing the whole passage and then asking the pupils to write out the passage by memorisation, with the observance of the use of the technicalities; or he may dictate the whole passage and ask the pupils to mark out punctuations.

(c) The High School Stage.

Occasionally, the teacher may conduct dictation classes at this stage; He may write out on the black board a beautiful passage either narrative or descriptive and analyse it, eliciting the required answers through questions. A few minutes' time may be given to the class for a thorough study of the content. Then the pupils may be asked to reproduce the passage either orally or in writing.

Sometimes, a passage may be dictated to the class which may be asked to mark the

necessary punctuations. In all types of dictation, the teacher should bear in mind the main purpose of such lessons where the sentences should possess beauty, logical thought, and a good many idioms and selected phrases besides their involving spelling difficulties and arrangements. Above all, the passage should possess ethical value.

13. DICTATION AND TRANSCRIPTION.

The so-called transcription exercises that are in vogue in the forms in some schools, should have their due place in the initial standards. But it should be borne in mind that such transcription exercises are not written exercises with the help of the printed matter before them. On the other hand, these exercises are not the written work of the pupils at home. They form a part of the dictation exercises in the class room, entirely guided by the teacher.

The different methods adopted in dictation in the three stages are really exercises which the pupils, willingly and with effort, write out from memory. Evidently, these exercises form a part of transcription not from the printed matter but direct from memory.

Copying from the book or the black board is very easy as there is no memory work done while copying. This procedure, as has been adopted in almost all the schools, is purely mechanical with no strain on the part of the pupils. While copying, the beauty or the form of the sentences is entirely neglected whereas, by the method described in these pages, the entire thought-grasp as well as the consistent and continuous thoughts is coordinated and assimilated till the pupil records the whole passage. The visual impression of the pupils aided simultaneously by the auditory impression, with the analyti-

cal and synthetical processes involved therein with a little effort on the part of the pupil, finally blends into a motor response in a concrete and correct form. This is dictation which is not mechanical and this is dictation where the self-effort of the pupil forces his memory to dictate or transcribe to him the logical content.

CONCLUSION.

The old systems of instruction should be entirely dropped out and up-to-date methods of instruction should be adopted by the wise teacher. He need not blindly follow the new systems of education but devise, through intuition, his own creative and originaive systems to benefit the student population at large. With this purpose in view, he should thoroughly study the subject and the pupils entrusted to his care.

As in dictation, the old trammels of procedure have been proved to be of no substantial benefit to the pupils, the teacher in charge of dictation lessons ought to realise that in conducting dictation lessons, his chief motive is to force oral expression of the pupils through written expression. Oral expression is generally wanting in our pupils. One possessed of oral expression need not hesitate to express one's knowledge of things in a written form. A perfect knowledge of things enables one to be a master of information. Hence, one finds it easy to speak on the matter on hand quite fluently. One should at the same time be driven to the necessity of wanting to know more and more of the matter. One's careful choice of words, orderly arrangement of the answers and the right

use of words and expressions with their technical content, through exercises in dictation of this type, leave permanent impressions on one's mind.

As it has been said by an eminent educationist, that the teacher's rewards are more precious than rubies, the bearers of the responsibility of this educational trust, should do all they can in striving to instruct their pupils in new channels of methods.

Written and oral expressions should be cultivated by pupils side by side. Mere oral expression loses its value unless it is followed by written expression. Similarly written expression is valueless without oral expression. The pupils are to be trained to dictate or transcribe to their memory the content taught to them.

With these points in view, the dictation period forms an important and interesting period in the course of instruction. The teacher and the pupil, in such lessons, are not automations. The teacher has to come prepared with his graded dictation lessons and in the class, he has to strain every nerve in the careful handling of the matter in the form of right questions. The pupil too has his major part of lively activity in assimilating the various points of knowledge and with deliberate thinking he has to transcribe the thoughts logically connected, in a written form, through memorisation. Mere transcribing would not promote a mastery of the content. It should be ever followed by oral expression. Thus, the pupil, through dictation exercises, can cultivate oral and written expressions.

EDUCATION IN 2035.

BY MR. M. SURYANARAYANA, B.A., *Vizagapatam.*

THE following are highly confidential resolutions arrived at at the conference of the inter-planetary intellectual delegation very recently met at Marsterdom (the universal centre of all educational activities), the capital of a highly advanced planet Mars. Mr. Ching Chi Bu Fox Sastri of our terrestrial international reputation could gain admission to the conference only with great difficulty. Mr. Ching Chi Bu Fox Sastri, out of sheer selfless zeal, petitioned to the delegation 'to consider and to concert' (this is Mr. Sastri's unalterable expression) measures towards the educational uplift of the poor mortals on this 'terra firma.' Mr. Sastri confidentially informs us that the other planetary experts are in absolute ignorance of even our existence. It seems some advanced thinkers and a few scientists in Mars alone, know that there is a planet like the earth, which is inhabited chiefly by a low class of animals like men who require at least some centuries of development, to be invited into, and honoured with, a seat in the said delegation. Mr. Fox Sastri though international in temper, on account of his ingrained unavoidable nationalism, requested the delegation to formulate some methods for the salvation of Indian students and...and...teachers. "Teachers" was whispered in a low voice by Mr. Sastri according to his own assurance. But unfortunately on account of the extraordinarily powerful magnifying loud-speakers installed in the conference, the whisper 'teachers' was awkwardly magnified into a tremulous huge confused sound, betraying to the audience, the ludicrous nervousness of Mr. Sastri. The audience wondered and persistently inquired of

Mr. Sastri whether it was fear, or modesty or a sense of shame that prompted him to suddenly slip down the voice when he uttered the word 'teachers'. After he was assured by the President that he was in an ultra free atmosphere, that the decorum in Marsterdom was quite different from the undeveloped decorum on the earth, and that in Marsterdom the teacher and the taught were inseparable, that they were almost identical and that to ensure even ordinary culture the teacher was cared after and then held responsible for high efficiency in Marsterdom, Mr. Sastri ventured to mutter that "on the earth the teachers' profession is the noblest! ('So it is here! so it ought to be everywhere'! thundered several voices in the conference) but...but the nobility consists in mere self-denial. At least on our planet the earth, we think of the appliances, the various methods of imparting knowledge, the construction of huge gymnasiums, the student finally, this, that, etc. We think of anything but the teacher. To think of him specially is too delicate, too superfine, perhaps too superfluous; the public or anyone or perhaps everyone will take care of him..." He was about to glide into his usual vein of what he thought eloquence. But Mr. Sastri was at once snubbed with thunderous voices "shame! shame!! to hear that the human flesh and blood is thrown to the background and the brick and mortar alone is given preferential treatment! Stop, Sastri, stop!" Mr. Sastri was compelled to sit down in shame.

Out of mere pity the delegation handed over to Mr. Sastri their 'visualisation' regarding education on this planet in 2035. The

delegation emphatically stated that they are not in a position to visualise in any unit less than a planet; and that to think of such affairs through a narrow national vision like 'Indian,' 'Russian,' 'American,' 'British' is sacrilege. They once more warned Mr. Sastri that unless at least the so-called developed animals on the earth—the men (of course 'men' embraces and includes 'women') can transcend the very narrow international barriers and think at least in terms of inter-planetary atmospheres there was no salvation. Mr. Sastri tells us that the Marsterdom delegation wondered how the Hindus especially who were used to this inter-planetary aspect of thought had dwindled beyond salvation not even to international or national visions but even to the lowest depths of communal, sectional and selfish individual lines of thinking.

Mr. Sastri, our lucid exponent of international fame, confesses how he felt himself humiliated but he pays a glowing tribute to the universal courtesy shown to him throughout. He gives underneath the first stage of reforms that would take place on the earth to ensure cautious and steady progress with special reference to India, though India was not explicitly referred to by the delegation.

N.B. (i) Mr. Sastri, contrary to his habit, appeared to be very confused and is much more so, apparently on account of the reluctance with which he was giving the information regarding these confidential talks. (ii) Mr. Sastri says that he was not officially deputed by any authority to represent anything to the Marsterdom delegation. (iii) Mr. Sastri who was shot through the stratosphere by an experimenting expert at our South Pole, into Mars, found himself helpless to get down (or up?) to our planet. On whispering his helplessness to the head peon in charge of the

conference hall, the said peon closed the eyes of Mr. Sastri and applied an aromatic drug to his nose, which safely landed him in the Indian Ocean.

A Copy of the Resolutions.

Resolved that the following syllabus of courses shall be made compulsory and shall be put in full swing of operation by the year 2035 A. D. on the earth, according to the generally accepted calendar on that planet, the earth :—

(i) That what is now known generally as 'Fancy Dress' shall be made a compulsory course of study even from the infant classes.

(a) That wearing 'fancy dresses' momentarily and casting them away soon after as is being done by the students shows their want of faith in this important item of their education. Unless the students take to this item more seriously and realize the full significance of it, they cannot be said to be properly educated. As such the following suggestions are made by the delegation :—

(i) That in view of the ever-changing, rapidly moving, onward and upward marches of what they call civilisation on earth, every human being (a he or a she, a child or a boy or a girl or a youth, young or old of any nationality, creed or colour) must be in a position to be transformed into any other being in a realistic manner at a moment's notice.

(2) That in such transformations, only realism shall be kept in view, however coarse it might be, irrespective of ordinary canons of decorum.

(3) Rapid changes of costumes, faces, and other parts of the body in any manner as is desired by the individual himself, or by an examiner, must be achieved in a twinkling.

(4) The above item (3) will be of immense use in practical life as persons will automatically be compelled to change their entire physiognomy to escape detection, when they are forced to do so on account of the inevitable results of uncontrollable conflicts between high standards of living and increasing economic depression.

(5) Experts shall be appointed in all colleges and original research workers of inter-planetary reputation shall be giving demonstration lessons in all important university centres on the earth.

(6) Students with special aptitude shall be given scholarships to study 'Fancy Dress' as is prevalent in Mars, the Moon, Venus and on showing special proficiency, even in the Sun.

N.B. For details of study, scholarships, utility, both materialistic and *aesthetic*, apply to the General Secretary, to be nominated by Mr. C. C. B. Fox Sastri, for the period 2035—3035 A. D.

Other compulsory courses: Physical Training, pseudo-histrionic talent.

In addition to the compulsory training in the above three courses, candidates shall be required to study any two of the following in a 'non-detailed' manner:—

(a) Any foreign language like 'Marsionia, Moonish, Venusonia, etc.

(b) 'Any terrestrial' language like Polish, Icelandish, Alaskian, Telugu, Konkani, Tulu, Tamil, Hindi, etc., which has a promising future of becoming the lingua franca of the universe.

(c) The importance of the mental side should not be thoroughly forgotten. Hence a study of any two subjects in a manner akin to the B Group in the past S. S. L. C.

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scheme is to be encouraged (1) Geology, (2) Zoology, (3) Human Anatomy, (4) History of the great Marsterdom or Venusonian Empire, (5) Archaeological finds in the Moon and the Sun, (6) Physical and chemical changes exhibited by very rare inert inanimate objects.

(d) Since the delegation could not understand the terms 'moral,' 'aesthetic' and 'spiritual' they refer the necessity or otherwise of these phases of development to an expert committee who can dive into antediluvian mysteries.

N.B. Rules and regulations regarding discipline, dress, creation of actual useful educational atmosphere, etc., together with details of the syllabus given will be considered in the adjourned meeting and handed over to Mr. C. C. B. F. Sastri in a proper way, for the guidance of the inhabitants of this planet.

(To be continued.)

PRE-MUSALMAN INDIA

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BY

V. RANGACHARYA, M.A.,

*Professor of Indian History,
Presidency College, Madras.*

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DO INDIAN CHILDREN KNOW ANY ARITHMETIC BEFORE COMING TO SCHOOL?

By REV. E. W. MENZEL, *Bisrampur*.

TO gain some information on the point indicated by the title above, a short oral test was given to children upon entering school. The test was the following:—

Counting.

1. The child is given five stones, with the instruction "Count these."
2. Ditto with ten stones.
3. Ditto with twenty stones.

Recognizing greater quantities.

4. Placing two coins in one heap and four coins in another heap, the child is asked "Which is more."
5. Ditto with four and five coins.
6. Ditto with six and seven coins.

Recognizing the value of coins.

7. A one-anna coin, a two-anna coin, and a pice coin are placed before the child with the question "Which is more," "Which is greater," or "Which is worth most." One or all of these questions were put to make sure that the question was not ambiguous.

8. A one-anna piece, and a group of two coins of one pice denomination were placed before the child with the question "Which is more valuable." (The one anna is more valuable than the two pice).

No child was examined who had been taught counting or number in school. Children who had served an "umedwar" term were strictly barred. No child was examined who had been in the school a month and as far as possible pupils were examined on their first day of school. Only right responses

were recorded, no response being counted the same as a wrong response.

Probably the pupils did not perform quite as well as the tabled results seem to indicate. In order to get a fair sampling from out-of-the-way schools and because of the straggling way in which new pupils come into these schools over a period of two to three months, headmasters had to be entrusted to give the examination. Headmasters are apt to be rather lenient and eager to "pass" as many pupils as possible, for reputation, promotion and salary of teachers depend largely on the number of "passes". Although this test had nothing to do with the teachers' work, it is only reasonable to expect that the old attitude towards examinations will retain an influence. In several cases pupils were re-examined and it was found that headmasters had been somewhat too lenient, though not enough to change percentages greatly. Certainly not more than 5 to 10 per cent. should be deducted to allow for headmasters' leniency for most of the examining was done by reliable parties.

Even to an old-timer in India, the wide difference in ages of pupils entering school comes as a surprise. The average age was seven and a half. The difference in ages gave us a splendid opportunity to see what the difference in the ability of the pupils of various ages to answer our questions is.

At six years of age there are still 17 per cent. of the pupils who did not count five stones successfully. Few above this age failed. When it came to counting ten stones, each

year of age became a distinct advantage, beginning with 65 per cent. successful at 6, and ending with 92 at 9 years. This same thing is even more apparent when it comes to counting twenty stones. The percentage of correct counters of twenty was 31 at six years, 57, 61, and 77 at the ages of 7, 8 and 9 years respectively.

In the questions involving recognition of a larger quantity of objects, the six-year-olds are again decidedly inferior to those of higher age but above seven years of age, we find little increase with increasing age in the percentage of those able to do the problems. Few of those who have not learned it at seven, learn it at nine.

In these questions, the number of right responses does not show the correct percentage of those who actually knew the answer. Where only two responses are possible, mere guess work should give a 50 per cent. average of right answers. True-false tests take it for granted that for every wrong response, there must have been two guesses, and therefore multiply the number wrong by 2 to get the actual number of questions which the pupil did not positively know. In this test, however, many more pupils failed to answer at all than gave the wrong answer. It is unfortunate that "no response" was not recorded separately. There was probably not a great deal of guess work and the number of right responses is nearer the number of answers actually known than one usually expects in the case of a question where only two answers are possible.

The number of children who failed to point out which quantity was greater, two objects, or four objects was 45. Any pupil who got this wrong would hardly be expected to know the greater of 4 and 5, and again of 6 and 7. The

number who got the 2 and 4 question wrong and the 4 and 5 question right was only 11. Only eight failed with 2 and 4 and succeeded with 6 and 7. If all 45 pupils had merely guessed at the remaining two questions, there should have been 45 "right," out of the 90 guesses. But there were only 19, less than half the expected number, which means that probably less than half of those who did not know, attempted a guess. Only three pupils got the two easier questions wrong and the hardest one right.

In the question involving the selection of the most valuable of three coins, the six-year-olds again lag far behind. Each year of age over seven adds slightly to the ability. In the more tricky question of picking a more valuable coin in preference to two coins, the combined value of which totals only half of the first, the increase in ability with each year of age is quite marked, averaging 15 per cent. per year.

The data even though the giving of the test was not as well standardized as is desirable and even though the percentages of right responses is probably prejudiced slightly upward, bring out a number of interesting facts and suggest several problems of interest to the educationist. These are enumerated and discussed below.

(1) The six-year-olds are at a decidedly greater handicap in competing with seven-year-olds than those over seven are in competing with the group one year older. The average score on all eight questions for the six-year-olds was 54, for the seven-year-olds 76, eight-year-olds 76, and nine-year-olds 82. In other words the immaturity of the younger group in arithmetic is quite striking. At that age their natural interest in number is decidedly

inferior and seems to grow very suddenly as they pass their seventh birth-day. They have, comparatively speaking, just begun to absorb arithmetical information from their environment of their own accord, while their older brothers have been picking up experiences all by themselves that we usually think they get largely from the school. This is very interesting in the light of P. B. Ballard's conclusion, after extensive experiment that "the pace in the early stages of arithmetic cannot be forced" and that "the leisurely methods of the modern school are just as effective as the strenuous methods of the past." He quotes Miss Drummond:

"The knowledge of number and the ability to perform number operations that is acquired ages 5 to 7 are mainly the result of mental growth: this takes place not because of the teaching but often rather in spite of it."

Yet the teaching of arithmetic in Indian schools is certainly "forced" and "strenuous," demanding in the first grade that which is demanded in the second and third of progressive schools, and in the second grade what is demanded in grades three to five.

(2) How does the performance of the Indian child compare with that of children of other races and countries? There is not much information at hand. Only in one item was a parallel investigation found. In the 29th Year-Book of the Society for the Study of Education (page 494), it was reported that 90.6 per cent. of the children in America between the ages 6 to $6\frac{1}{2}$ could count objects to 10. In Denmark a similar result was found. In Germany an average of 66 was reported but the children tested were slightly younger which may account for part of the

difference. In our experiment, the percentage was 65.

It is only to be expected that Indian village children who have much less need of counting would be less developed than the children of a developed and more literate country. Not until almost two years later in life, does the Indian pre-school child count as well as the American child of 6. A similar discrepancy is found in counting 20 objects.

The writer has in mind a teacher who last year was a miserable failure in trying to teach arithmetic to his first grade pupils. This year his success is a genuine delight to the supervisor. But when looking over the enrolment register we find one of the causes for improvement. His pupils of this year average eight years of age. Last year they were a new crop of six-year-olds. It is significant that in reading and other subjects, the teacher is just about as successful as last year.

When beholding the difficult arithmetic curriculum which the teacher simply must attempt to complete on schedule time in India, I am tempted to deny entrance into the school of any pupil under eight years of age.

Garth, the well-known race psychologist, found that Red Indians from primitive surroundings in Oklahoma simply could not compete with the white children in the same school. But when the Indians were allowed to become eight years of age before entering school, they kept up very well. They could go just as high as the white pupils, but they were somewhat slower in getting a start. Primitive surroundings are a handicap, in the beginning at least. India is still a much more primitive country than England and America,

but it not only lets the more developed countries set the pace for school children but furtively attempts to carry through an arithmetic course for children of tender age that the former countries have abandoned as "cruelty to babies" and an impossibility long ago.

3. It would be most interesting to take these children of nine years of age who have not yet learned to count to 20 and compare their intelligence with that of the average child. Are they always the most stupid, or are there some pupils who are fairly bright and are simply not attracted by numerical relations at all? We would also like to know what percentage of those adults who have never attended school can count to 20. Are those who cannot invariably the misfits in society? When will the nine-year-olds who have not yet learned it and who will learn it of themselves, learn it?

The writer does not presume to say that the answers to the narrowly specific questions given in this test justify the broad generalizations hinted at in the preceding paragraphs regarding relative ability of primitive and developed peoples and of the age at which arithmetic can be learned effectively. Rather, the evidence from many independent sources is accumulating to the effect

1. that children become ready to learn various arithmetical processes at certain mental ages, and that it is practically useless to try to teach them before this time;

2. that the environment in which a child grows up does make a difference in the amount of handicap a child faces when entering school. Indian village children are handicapped as against those of some other more developed environment. India needs

to study its own childhood if it wishes to construct a well adapted curriculum.

The present experiment is not the evidence upon which the above is based. But it can justly be held to verify to some slight extent the mass of accumulating evidence to the effect quoted above.

Real importance may be attached to the age at which a child begins to pick up learning by itself without the help of an adult teacher. Nothing much of lasting value can be learned in school that the child does not more or less "pick up" of itself. The teacher can only expose to learning. Whether an effective learning is to take place or not depends upon the natural endowments, maturity and interest of the pupil. So when a child is beginning to count without being pushed into it, we can be sure that number ideas have some appeal and meaning for the child. The child is becoming ready for arithmetic. This does not mean all arithmetic, and not nearly as much arithmetic as the teacher in India is required to try to ram down its throat, but some arithmetic. Why not go about finding out scientifically how much arithmetic and not simply give orders that so and so much must be taught in such and such a limited time. The child is not with the teacher in such a case. Of this, the average class-room is only too strong an evidence.

We can assume for practical purposes that most children are learning all the arithmetic they can with the type of teaching they are getting. We have too often assumed that when they are not learning, all the fault lies with the teaching. Much depends on good teaching but even more depends on the child being mature enough. Indian schools have

vastly overestimated the arithmetical maturity of children. It is not only poor teaching and the fact that children "won't learn." They cannot learn what the child brain is not ripe for. They sometimes seem to, but it is only a mechanical thing as long as it is not based on natural response and has no lasting value. It is not "examination arithmetic" that we want, but usable arithmetic used understandingly.

PRE-SCHOOL ARITHMETIC KNOWLEDGE.										
Counting				Distinguishing greater quantities			Recognition of value of coins		Average percentage in all 8 tests	
Age	No. of pupils	5 stones	10 stones	20 stones	2 & 4 coins	4 & 5 coins	6 & 7 coins	1 anna 2 anna 1 pice coins	1 anna 2 one pice coins	
		per cent.	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.	
6-7	54	83	65	31	83	80	67	31	29	54
7-8	103	99	79	57	97	92	85	50	44	76
8-9	52	96	86	61	92	84	79	58	50	76
9-10	65	91	92	77	92	89	82	62	70	82
Age not recorded }	30	100	97	87	90	97	90	60	43	83
Average		91	80	58	91	86	79	50	46	
America at ages of 6-6½ }		94.2	90.6	56.5						

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DRAMATIC POSSIBILITIES OF CHAUCER
AS DEDUCIBLE FROM THE
"PROLOGUE" TO THE CANTERBURY TALES.

BY MR. BIRESWAR CHAKRAVARTY, B.A., *Sitamau, C. I.*

WE shall begin with a brief statement of the principal elements which enter into the composition of a drama, and then we shall try to see how many of these elements are to be found in the *Prologue* and how many can be deduced. On the results of these observations we shall ascertain Chaucer's dramatic possibilities.

In the first place, the drama deals with events and actions, with things which are suffered and done ; and these constitute what is commonly called the plot. There must be a fresh and interesting story worth representing—a story which may seriously appeal to us in the struggle and fortune of our common humanity. This story is to be well and artistically represented. In other words, for a plot we demand the raw material, that is, the story should be a good one and also that it should be skilfully put together.

Secondly, the action of the plot is to be carried on by men and women. These men and women form its *dramatis personae*, or characters. The dramatist must succeed in making his men and women real to our imagination. The greatest creations of the greatest dramatist fulfil this initial condition. They lay hold of us by virtue of their substantial quality of life. We know and believe in them as thoroughly, we sympathise with them as deeply, we love and hate them as cordially, as though they belonged to the world of flesh and blood. The first thing we demand of any dramatist is that his men and women shall move like living beings, and, like living

beings, remain in our memory after his drama is laid aside, and its details perhaps forgotten.

Characterisation is the most important part of a drama. Take care of the characters, and other parts will take care of themselves. In characterisation there is a great need of fidelity to personal observation and experience. A broad and intimate knowledge of human nature at large, a keen insight into the working of its common motives and passions, creative power and dramatic sympathy, will together give substantial reality and unmistakable touch of truth to characters.

Then comes the dramatic action. The dramatist should not allow his characters to act without making his audience feel that the actions are in harmony with temperament, and arise from previous known actions together with the temperaments and previous known actions of other characters in the play. Characters should do what is perfectly in keeping with what they are. Dialogue is one of the most essential elements of dramatic action. Dialogue should contribute directly or indirectly either to the movement of the plot or to the elucidation of the characters in their relation with it.

Another mark of skilful craftsmanship in a dramatist is his power to create atmosphere. Many dramas owe much of their attractiveness and literary value to their skilful portrayal of the life and manners of special classes, social groups or places. Moreover we must see the dramatist's power as a landscape painter. He may treat the natural

back-grounds and accessories of his action in various ways. He may introduce them for a picturesque purpose only and without relating them to his human drama; or he may associate them directly with his drama either through contrast or through sympathy.

Last of all, the dramatist must have a philosophy of life. Since the dramatist's theme is life in one or several of its innumerable aspects, it is impossible for him not to give some suggestions at least of the impression which life makes upon him. He interprets life by his representation of it. In the conduct of his plot he indicates his view of moral balance among the things which make up our human experience. Prof. Moulton writes: "Every play of Shakespeare turns out to be a microcosm of which the author is the creator and the plot its providential scheme."

There is now the technical side of a drama. A drama is intended for representation on the stage. So there are many necessary techniques which cannot enter any other branch of literature. We refrain from discussing anything about the stagecrafts of the drama as they are not required for our present purpose.

Now let us come to the *Prologue* itself.

The first requisite for a drama is its plot. The raw materials of the plot of the *Canterbury Tales* are not suitable for a drama. The scheme is rather epic than dramatic. The poet was to write one hundred and twenty stories, as we see from the *Prologue*, which could have no place in a drama. But the artistic way of introducing the tales is perfectly dramatic—and here we mark Chaucer's great possibility of creating the best type of plot for a drama. The stories might have been related in any other way. But action

and dramatic vitality are the keynotes of Chaucer's conception. His tale-tellers do not retire and drawl their time away in sequestered gardens. They set out on a pilgrimage which keeps them on the move and throws them very much into one another's society. As they go along, we hear their jokes and their compliments. The background of the tales is really living. The pilgrimage has nothing of its solemnity; it was taken rather in a spirit of a holiday. It was undertaken by all classes—by the pleasure-loving wife of Bath as well as the devout prioress, by the boorish miller and the grave man of law. The *Prologue* is nothing but a catalogue of *dramatis personae*. This catalogue might easily have been a monotonous affair in the hand of a less subtle master of dramatic presentation than Chaucer. But by a careful arrangement of his people and by adopting the principle of contrast, he has made his enumeration a wonderfully interesting poem.

The next and probably the most important requisite of a drama is its characters; and Chaucer is nothing if not a great painter of characters. He is the first great painter of character and the first great observer of it among European writers. His pilgrims are introduced to us with all their idiosyncrasies of dress and character artfully described; their tastes and fads are not omitted; their very warts and pimples are not forgotten. They live before us, clean-cut at once for the eye and for the imagination. His every sentence tells. The pilgrims can indeed be well painted from his description, so exact is the attention to external detail; but such details are usually of an interpretative kind throwing some trait of character into prominence and are usually subsidiary to those

little touches of action and behaviour which are even more revealing. Here Chaucer shows himself a master of sympathetic observation possessed of that searching intuition which probes into the most intimate secrets of human character.

The knight is a perfect knight of chivalry, the combination of Christian gentleman and loyal fighter. The squire was the knight in his youthful guise—a delightful young man, fresh and comely, the courteous lover.

A companion figure is the prioress. The portrait of this dignified lady is one of Chaucer's happiest and most humorous. It is a continuous smile, but it leaves the prioress wholly lovable and admirable. Her French may not be perfect; she is doubtless prim and stately in manners; but she weeps when she sees a mouse caught in a trap.

The monk is one of the degenerate sons of the monastery. The portrait of the monk illustrates Chaucer's method admirably. The effect of a variety of details is excellent; by a mixture of description, incident and humour, the whole man is brought out. The bald head and shining face play their part in the character sketch along with the statement of the monk's opinion. These external touches are something more than they state.

The friar is drawn with a frankly satirical pen. The picture is that of the friar as he lived in Chaucer's time, a degenerate hypocrite.

The merchant is a greedy man and chuckles over his gains, but is a worthy man withal.

Then comes the poor clerk of Oxenford, type of the needy scholar who had not yet obtained a benefice.

The "Sergeant of the Lawe" always seemed busier than he was, and wore a plain 'medley coat.' Along with him was jolly Franklin.

The doctor of physic is a mixture of good and bad humour.

The next figure, the immortal wife of Bath, is vividly pictured by Chaucer and it was possible only for Chaucer to describe her exquisite humour.

The parson and his brother, the plowman, show clearly the influence of the reforming spirit in the Church and on Chaucer's mind. The poor parson was kind and considerate to everyone; and was a shepherd and not a mercenary. The plowman is equally noteworthy for his genuine religion.

The reeve, the 'gentil Maunciple,' the summoner, the miller and the pardoner are good examples of the keenness of Chaucer's power of observation.

It is by virtue of this power of observing and drawing characters, above all, that we undoubtedly see dramatic possibilities in Chaucer and, as Ward observes, "it is by this virtue that he became the true predecessor of two several growths in English literature, the novel and the drama, in both of which characterisation forms a most important element,—it might perhaps be truly said, the element which surpasses all others in importance." From the point of characterisation, the dramatic poets of the Elizabethan age remain unequalled by any other group of dramatists. To these poets Chaucer may be said to have pointed the way. And in the *Prologue* Chaucer gives promise of a greater dramatic genius than even Shakespeare gives in his narrative poems. Chaucer's personages, those who are assembled together in the *Prologue*, are not mere phantasms of the brain or mere actual possibilities, but real human beings, and types true to the likeness of the whole classes of men and women, or to the mould in which all human nature is cast. Some of the names or titles may be altered by time, but the characters themselves ever

remain unaltered; and consequently they are "the physiognomies or lineaments of universal human life beyond which nature never steps." This power of characterisation is on the whole the most wonderful of his gifts.

This power of characterisation would not, of itself, have sufficed to make him a great dramatist; but to it were added in him the perception of a strong dramatic situation and the power of finding the right words for it.

In the *Prologue* we find little action. It is only a description of the *dramatic personae*. Only a few words are spoken by the poet and the pilgrims at the end of the *Prologue*. Even in the words of the host, short as they are, we see the poet's true dramatic gift. The few words uttered by the host reveal his whole character to the reader. He is a jovial, comfortable-looking man, full of fun and humour. But when he says,

"That telleth in this cas
Tales of best sentence and most solas,
Shal han a soper at our aller cost,"

we observe, he speaks like an inn-keeper so that if there is any feast in the Tabard, he will gain thereby. He is the master of the ceremonies and an interested critic of each man's character and action.

After the long dull winter, Chaucer's pilgrims start in the month of April. The spring journey would be as delightful as the early days of a school-boy holiday. The amusement by the way can be easily pictured. The miller took his bag-pipe, so there was music to enliven the journey. The cook was drunk which suggests a further combination of revelry with piety. Later on, when they are on journey, we see that the spirit of fun and frivolity was rampant, so much so that the leading clergy, from time to time, discouraged the pilgrimages altogether. The

back-ground and environment of the 'Tales' are not unsuited for a good drama.

Chaucer's view of life is very difficult to find out from the *Prologue*. There is a run of joviality, fun and amusement. His aim, in the *Prologue* at least, was to give a perfect picture of the society of his country at that time and he is wonderfully successful in his aim.

The *Prologue* throws into vivid relief a varied series of human characters such as perhaps Shakespeare alone in English literature has surpassed. "For subtlety of touch," writes E. W. Edmund, "and delicacy of self-revelation, for that life-like wholeness which only the master dramatist can give to his creations, Chaucer must stand very close to the highest. The *Prologue* is a gallery of portraits, mediæval in costume and habits but faithful to the eternal in human nature also." As I have already said, even Shakespeare does not show so much dramatic genius in his non-dramatic poems.

Thus we see Chaucer was a born dramatist. But through the will of God dramatic literature which might have been the best suited to his genius was not to take shape till two long centuries passed away after him. Chaucer shows no knowledge whatever of the ancient classical drama with which perhaps he was wholly unacquainted. The few so-called miracle plays which flourished abundantly in England at the time seem not to have influenced him. The allusions to these miracle plays are very scanty in Chaucer.

In conclusion we may say, had Chaucer been born at the end of the sixteenth century, he would have been known to-day as a dramatist, if not greater than Shakespeare, the greatest of all other dramatists of English literature.

BENEDETTO CROCE AND THE VALUE OF PHILOSOPHY.*

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

"By deep meditation let him recognise the subtle nature of the Supreme Soul, and its presence in all organisms, both the highest and the lowest....."

"Let him recognise by the practice of meditation the progress of the individual Soul through beings of various kinds, (a progress) hard to understand for the unregenerate men."

The Laws of Manu, tr. by G. Buhler, Ch. VI, 65 and 73.

1. PRINCIPLES (OF TRUTH AND REALITY).

A. PHILOSOPHY AND LIFE.

1. INTRODUCTION:—*The Testing of Truth by Means of Value, or Its Application to Practice*:—If the answer to the question, "What is the real meaning of History?" be "It is Philosophy, and nothing but Philosophy," then this answer being a definition, takes us at once to the system in which only it has its being, and makes us ask, "New Pragmatism, is it a true answer? Is it right, complete and satisfactory? If it is so, where is the proof or evidence of it? What value has it got? And does it answer to the most ultimate view of things that we can conceive of?" To us, Truth is nothing but what conforms to, and is sanctioned by, this ultimate value of things.

In science, we could not accept any discovery or so-called Truth till it had been recognised by this supreme canon of ours. When water was said to be composed of oxygen and hydrogen, in the proportion of

* This is the third chapter of the work entitled "What is History? or The Philosophy of Benedetto Croce." The first two chapters have been published in the *Educational Review*, Madras, 1933 (January and February) and 1934 (May and June).

one to two, we did not accept it till it agreed with our canon. We do not know what Truth is till we see it in Reality, the Reality that is "Life" to us. If Truth does not conform to Life, whatever else it might be, to us at least, it is no Truth. To us the sole and sufficient criterion, proof or evidence of Truth is that it conforms to what we know as Life, the Life of the actual, active practical world.†

If Truth is not practical, it is not Truth at all. But by this we do not mean that it must conform to the grovelling form of life which revels in likes and dislikes, and says: "This is life; and nothing but this is life." No. The life which is our sole canon or measure

† But this is not to confine and limit vast Reality to the mere life of man and the earth or the solar system in which he lives as a terrestrial or sub-lunar being. Life and Reality as used here are very much more and stand for what the idealists of previous centuries used to call the Absolute; only I prefer to express and look at the same thing from this side, because it supplies a fresh and practical, concrete standpoint. Thus Croce and his fellow idealists are immune from the fears of critics like Dr. B. Bosanquet who limit the Reality of these new thinkers to the Life and Reality of mere mundane man. And they include, as they ought to, all the different (not in fact, but only in speculative and practical distinction) and possible worlds, known to or conceived by us, whether physical, biological, psychical, aesthetic, social, religious, spiritual, or any other of the same kind. Thus it includes all the conscious and unconscious, the sub-conscious and supra-conscious worlds (of the popular conception), all animate and inanimate nature, all "creation" as it is generally termed and viewed by most of us, in short, all the universe, which is open to the ken of humanity.

Indians might call it the world of the three states of consciousness, known as waking, dream and sleep, or the world of the five "bodies" (or sheaths, "koshas" as in the Taitthariya Upanishad) or the world of the seven planes as theosophy might say. For Life means to us Life in all its states and forms,

is not this "life" of a fictitious and unreal sort, but life in its true and real form. This "Life" is not the life of the dream world, or of passions, or of whims and prejudices, nay, not even of ignorance, though this last may have the ring of adopting a canon of Truth which would amount to nothing but Truth itself, the very thing we wanted to measure of the world, as we really and actually live it, and not in any false and airy manner. All the things, which by this we eliminate from the real world of ours are not unreal or unsubstantial, but the very reverse of it. They are as real as anything we know, but only not in the absolute or primal sense, but in a relative sense, as compared with what we know and call as "life". They have their reality, but only in and through this Reality which we call "life"; because this Reality of ours is so near, so close to us that we can never mistake it, and what we denied as real, as belonging to the life of the secondary order, is Real to us only in so far as it lives, moves and has its being in and through this Life which is Real to us, in and through this Reality which is Life to us. Recognising, then, that we know what we mean by this canon of ours, which measures out all Truth for us, let us proceed to lay this canon alongside of what has been brought before us as *the* Truth and the only Truth, by Croce, and by those expositors of his like our own selves. Is his Truth practical? Does it conform to life in the sense sketched above? By this and this alone can it rise or fall as *the* Truth which it claimed to be. What, then, is the value of this new philosophy? It must answer to Life, as it extends to all time and to all places.

2. *The Problem of Life and the Criteria of Truth*:—Is Croce's philosophy a true or

false philosophy? Let us see what it truly is. We certainly need Truth, and we have so many things in life, which cannot do without it. We know its utter necessity. But how can we know it to be *what* it is unless we know what it is at bottom, by solving these problems of life that confront us at every moment: What is Error? What is Evil? What is Ugliness? What is the real Truth of the fact, the situation that lies before us this very moment, and at this very place, that lies before us here and now? What is it that is unreal with reference to this same fact or situation? What is the real Truth about the facts, the events that are going on at present alike in the East and in the West? What are the real facts that took place in the past, and are now influencing the present? And what are the facts of the future that already are acting in the present, and will continue to do so more and more hereafter? What is the *instrument* that will reveal all time to us, all Eternity as it was, is, and will be? What is the one path or way, the one means or instrument by which we can truly live this life, this Reality that seems to stretch unending far, so far, far, into the distance that verily we do not know what there is beyond it, or if there is anything existing beyond it at all?

3. *The Method and Spirit of our Answer to these Questions*:—If these are all the questions, let us try to see if our "new" philosophy is not truly capable of answering them. I believe it is not necessary to go into a volume over them, as if to exhaust them all; for that is not what apparently you need; and that is not at the same time what philosophy can do within any given time. It does not in the least shrink to answer any and every problem that is raised for it to answer. For, indeed, it lives and comes into being but to

answer them; and only in answering them, has it its own and fullest life and enjoyment: but this exhaustive answer it can promise to give only in its proper place and time. For the present, be it enough for us to point out in a clear, suggestive and convincing way, how it can and does answer all these problems. Indeed, could you but see, it has answered all these problems already quite before you raised them, for a philosophy before it can come into outward being and shape must first have foreseen and answered all these and whatever more questions might be raised, though in its own way; so that it can come forward in all its inner confidence before us and stand ready to help us to solve our problems. It is thus a necessary desideratum of every true philosophy that it verily be *capable of infinite application* to all the problems that confront it, or rather that it has and must come to solve.

4. *The Problem of Evil, Ugliness, etc.*—Will it never go? (Answer) No:—There is so much of rotten evil that is perturbing the world; will it never leave the world and leave us free to enjoy life to its utmost? There, certainly, is Beauty, Goodness, Truth and even Utility, in Life, and if we can only see, there is abundance of each of these, nay, everywhere more of them than what we need. But yet why should this rankling worm of disease, mischief and foul play range about the world, and as it were rush into the bargain to gnaw us at the heart? Will we never have that Utopia, that Republic, that New Atlantis, that Lotos Land, that State of Nature of Rousseau, that Paradise of Religions, that dream of all poets and preachers, of scientists and politicians* alike, where all this rotten evil is past and gone

* Including things even like the "Vision of a New Mysore" which the ex-Minister, Sir M. Visveshwariah, once proclaimed in Bangalore, at a large public meeting held in July 1927.

for ever, never, never to return again, and oppress us with its never-welcome presence, rich with all those terrors, of which life verily seems to be in an eternal and never-ceasing quiver? Will we never have that ethical world of H. Spencer, where all this woeful distress is gone, and Life is a joy for ever and aye? No, my philosophy can never give this world of bliss to you. Nowhere have I seen it, and nowhere do I hope to see it. For there is not the least reason of ever fulfilling, of ever realising this hope.

5. *Division of the One World into Two; and the Right of Making It Questioned*:—Is then all this longing in vain, and this eternal hope and prayer of all the noblest souls on earth, nothing but a baseless dream, a wild-goose chase? Are we ever to be reduced to the state of that wild huntsman who has forgotten himself and his true quarry, and is running about and scouring the wilderness, chasing he knows not what game, but chase he must for ever? I fear it will have to be something of the kind. For how can you ever hope to divide the world into two, one where this wretchedness ranges about unchecked, and the other which happily is free altogether from it? What inconceivably great and meritorious deeds has it done to gain a freedom which the other can never hope to get? By what heaven-born right have you been capable of dividing the one whole world into two, such that each is every way the opposite of the other, such that each of these worlds is so full of itself that it can never take in the least part from the other? And do you ever think, do you ever believe that this is in any way a possible, a justifiable, division? Think you that, on the other hand, you have added to the full and real meaning of the one whole world that ere now was

before us, in its infinite richness and vitality, by dividing it into two, what may be called, "perfectly rounded and beautiful wholes," such that the least addition from the one to the other, will for ever destroy the delicate balance that you have taken so much pains to establish?

6 *Impossibility of such a Division, because it would be an Abstraction*:—What vain, opiate imagining, what wild and frothy discontent of yours is this that makes you think that, if this is to be saved at all, all darkness and night must for ever be removed from this world into another? Not to say that without its eternal presence you would be scorched and dizzied with the very light and day, which you tried so anxiously and so piously to free from the clutches of that foulest seeming brother of his, nor to pester and delude you with any more questions like "Where, in the end, would you have succeeded in locating this world of evil as altogether removed from the bounds of your own pleasant world?" let me but say in one word that by such an attempt at a two-fold division, however well-intentioned, you can do no good either to your own self or to the world, and that on the contrary, you are thereby entering on the path well-known as the Impossible.* Sooner than attempt this hard and heart-breaking task, first try to divide the white from the marble, or the sound from the playing flute. If you think you have succeeded in making this division, believe me that such a division is nothing but an abstraction, and the same as the one with which you were near to breaking your

heart all this while. No, abstractions will never do in this world, which first you began by telling me, is the only real world, the only real life that you know of.

7. *The World of Concrete Reality must have both Good and Evil*:—Pray, come back with me from this hot and scorching sun of abstraction, into the calm and bewitching sweet garden of your own world of Reality and Life; and let us sit awhile in its shady arbour, where the *Kokil* (Indian cuckoo) sings, and the children play just a few steps from us. Let me recall you into the sweet voice of these children, and the fragrance of the rose bush yonder, and ask you how you feel. Is the fever yet gone from thy brow? How beats thy heart? No more apanting and filled with fear? Whence, my smiling, my dearest soul, is this beaming joy in your face, and those urgings of the lips as if to chastise the kokil with the ring and melody of your own outbursting song? Is it not from that very touch with the world of pain that ere now you were so fretting to cut off from your feet for ever? I will not stop to ask what other possible world you would have been able to give to it, and make a truce with it never more to break in upon your peace, even for once—were it only to enquire of your health as an old, though, however bad a friend of yours? But let me only ask you, if the garden would have been so fresh and delightful, but for your passing through that other world, which you detested so greatly, and tried so hard to free yourself from its shackles?

8. *The Same Continued. Justification and Vindication of Pain and Evil*:—Where would you have found the warmth of the embrace, if but your long-lost brother had not at length come back home, and its sweet

hearth-side, which, in the years past and gone, had driven him out into the world, for the mischief, if not the villainy of his, of which he is now so heartily repentent, but which he could not then check himself from committing, and for which you would not tolerate his very presence even for a moment at home? For had he not defiled its fair name, and as you then thought, for all time to come? Why does the mother beat the child, and yet cry when the poor sobbing child feels not the least heart to go back to the house, which gave such a box on its ears? Better, it thinks in its sorrow and in the pain, which yet, though late in the evening and already dark, has not receded from its injured memory that is keeping it fresh as ever before; better, it thinks, never to return to such disconsolate house. But, no, my dear child, follow not my perverse friend. Thy mother is sore distressed that she treated you to such a flood of tears and pain; but, why did you provoke her so much? Be not less relenting than thy own mother, who gave this very body to thee, and whom she has loved so long and so tenderly..... Thus, in our cool and collected moments have we all felt this Life and this Universe; and if this is the true Reality, why, then, your Truth, your "new" Philosophy is adequate to it, and well will I follow such a true system.

B. THE OPPOSITES AND THE DISTINCTS (IN CROCE).

9. *The Theory of Opposites, and the Need for Distincts*:—This, that I have just described, is what is well-known as the Doctrine of Opposites, and I already gave you a passing glance of it, when I took you through the Laws of Duality, of that of the Instrument of Truth or Mind, and of that other which is due to Reality itself. It is sometimes called

the principle of the Dialectic of Opposites (*Dwandvas*), and is said to have been so well known, and so well developed from the earliest moments of historical philosophy in Europe that Croce is held to have given nothing new in it—if he has not already actually spoilt it. But quite the reverse is the case. For he gives not merely the synthesis of the opposites, because all philosophy, both ancient and modern, had given it to us; but, what is more, he has given us the synthesis of the *Distincts*, and in giving us this new synthesis has at the same time shown us how far it is connected with the old principle, and how far it differs from it. The old school, so late as even in Hegel himself, contented itself, to a large extent, and without drawing out and explicitly making use of the precise and necessary distinctions that differentiate these two principles from each other, contented itself with merely positing a unity, which contained within itself and reconciled both good and evil, truth and error, beauty and ugliness; and it said, the ultimate whole, the ultimate Unity is reached by the Dialectic of Opposites which gradually and inevitably leads us on to the crowning apex of Reality, the Unity of Becoming, or the ever creative and ever conscious central principle of all experience, whether called Soul, Spirit, Mind or God.†

But, however much it was thought by its adherents and disciples to be able to explain all facts, and to leave no loop-holes, it yet subordinated all other principles to the one dominant one of the Intellect, so that both Art and Religion became subservient to

* Compare the creation of a new World and Planet by Sage Viswamitra, depicted so well in Mr. Haraprasada Shastri's excellent drama, entitled *Valmiki Jaya*.

† Mr. K. A. Krishnaswamy Iyer among modern Indian thinkers has given a fairly lengthy criticism of Hegel from the Advaita stand-point in his excellent work, "*Vedanta, or the Science of Reality*", pp. 263-85, Madras.

Philosophy, which contained within itself, reconciled and was superior to both of these Kingdoms, which were in a never-ceasing opposition to each other, being at the same time incomplete or inadequate expressions and explanations of Reality, so that for this very reason they had to jostle and oppose the one against the other till at last they both were reduced or "absorbed" by some other third entity, calling itself Philosophy, which came we know not whence and accomplishes we know not what.

I fear, why at this rate, the Artist or the Poet did not fly at the throat of the saint and preacher; and why the latter throttled not the other, till a third gentleman, Warrior, Judge, King or Arbiter, I know not who he is, came or rose upon the scene, like the genius of far-off Ispahan and Araby, and fairly settled or conquered them to live in mutual peace at peril of rousing and calling forth his deadly behest to reduce and exterminate such restless fighters.

10. *The Opposites and their Criticism by Croce*:—I wonder why, on the contrary, as we see all through history, Art and Poetry were the handmaids of Religion, and Religion the one note and ideal of all the greatest poetry, whether in Homer, Virgil or Dante; in Milton, Wordsworth or Tennyson; in Vyasa and Valmiki, in Kalidasa and Tagore; or in Art, whether of Phidias, Leonardo or Michael Angelo; in Botticelli, Raphael or Turner. Thus, most members of this school, whether before or after Hegel, thought of the great principle of the Apriori Synthesis as uniting, harmonising and including within itself only the Opposites; and in doing so, made little or no reservation for those things which could neither logically nor really be reduced, or made subservient to Intellect or

Philosophy. How can ever Homer and Shakespeare, Aeschylus or Goethe be reduced to or turned and made one with Bacon and Plato, or with Kant and Aristotle?*

True, they are not altogether removed from each other, so that each contains something, if not even much of the other. And that is what was dimly seen in the tendencies that called Plato a poet, and Homer a philosopher, and asked if Bacon himself were not Shakespeare now under another cloak. Croce himself has readily met and answered them by saying that the Critique of "Pure Reason" of Kant cannot be set to music, because it already has its own music; and that the "Natural Philosophy" of Newton cannot be built in stone, because it is itself already architectonic (Cp. *Logic*, p. 110).

Or, why should we go even so far as these, if only our eyes are clear and our memory

* How can the Artist be absorbed in the Thinker, and yet continue to remain the same Artist as before? Granted the necessity and the undoubted fact of this evolution, development, conversion, transformation or metamorphosis, into the next stage of the Thinker, where is the good of bringing in as a Principle of explanation the principle of Development that is made possible only by opposition? Because the inadequacy of the first stage or principle to represent the whole of Reality requires that it should swing back as in a pendulum, to its utmost opposite, so that by this way covering, as it were, the whole length and breadth or domain of Reality, the first principle, standing now in its third, developed and final stage may at least be adequate to represent the whole of Reality. On the other hand, the simpler and clearer process would have been the frank recognition and ungrudging use of the principle of Distinction, in the first place, which in its turn would embrace within its own self the necessary principle of Development that is made possible only through the application of opposition which comes to raise principles to their higher order from their first inadequate stage to represent and serve the whole of Reality. For more, see the other parts of this work treating of this question, like the first Lecture and Para. 18 of Lecture Two (pp. 377-80, June 1934.)

keen? For, has he not at the very outset said, and kept on saying almost untired, lest we should ever forget or fail to understand him aright, that Intuition or Representation *is quite necessary* for any Thought to work at all, and that it is not lost or even reduced by the other, but only *transformed* by it? All the same, Poetry is Poetry and Philosophy is Philosophy; and this is the great discovery of Croce, according to whom the *higher synthesis* is no more the synthesis of opposites as it is the case in the lower synthesis where the conflicting pseudo-concepts like good and evil, truth and error, beauty and ugliness are *overcome* and united in the four great concepts or moments, but on the contrary it is itself nothing but the Synthesis of the Distincts.

And I tried my best to make this fundamental point of modern philosophic progress quite clear and convincing, when in the very first discourse I treated the same question with special reference to the even more vital distincts of the Thought and the Will, the Theoretical and the Practical orders. I pointed out how they were not opposites and enemies, but friends and brothers without whom the one unity of Reality would neither be whole nor organic. On the contrary, it would be a mere patch-work of a mechanical kind, out of which Hegel, the nineteenth century successor of Spinoza, could for all his legerdemain produce or evolve no real mango fruit of Truth and Reality, which living men could taste and digest. The bonds of Reality are neither this nor that eternal host ever throttling and grappling at each other, so that whether for pity, wonder or fear, Reality itself stood dumb struck at the maddening mortal fury of these brainless,

visionless, fell combatants, and seemed to have no more power of work, activity or evolution still left in her pale and quivering hands. And I illustrated the same truth, when in the last discourse I viewed the question with special reference to the Laws of Duality.

11. *The Opposites, as of the Essence of the Distincts, but not of Reality itself*:—However, these opposites of the older school have not lost or forfeited their place in Croce. Only, in him, they are not everything as they used to be at first, but are a little limited, and allotted a place of their own, which on their life, they dare not trespass. They have no seat at the Council of Ultimate Reality or Spirit, where only the Distincts are proffered welcome, because they are able to discharge the most responsible function of ministering directly to Reality itself. But though they cannot have anything to do directly with the king himself, they yet are never denied their old privilege of moving and working in the royal palace. For, the ministers of Croce's Reality find themselves empty-handed, the moment these opposites who are their own chiefs and private secretaries are denied any the least entrance to work at their own tables, that are ever spread and guarded in the palace itself.

And though I clearly dwelt on this august and ineliminable service of the pseudo-concepts even in my first discourse, I must not be loath to go over much the same ground; for your question at this moment being a unity, is a synthesis-apriori in its own way, not as the pure, but as the practical and the theoretical, or the logical, aesthetic, economic and ethical synthesis;

and it contains within itself, and, as it were,* harmonises these opposites.

The Good cannot exist, if it did not already contain in itself the bad; or Truth error; or Beauty ugliness. But here is the glory of the real discoverer. These destructive forms of the opposites, the useless and the evil, error and ugliness at which you used to rail so bitterly, are *not separate entities*, that somehow by a fiendish trick or desire have come to find a place of their own in each of the distinct moments. Rather have they no separate existence whatever (of their own) apart from these moments, which truly *contain*, but do at the same time no less *surpass* them. Poetry is not poetry if it has not the element of the ugly like the Clown or the Fool within itself. The drama of *Othello* would not be a work of art at all if there were not the villain Iago at the very heart of it, nor God a

* Because they could never, even at their worst, be so wholly and altogether strange and inimical to each other, so that all relation of whatever kind is denied between the two, so that no communication and interconnection whatever were possible, no internal relation anywhere, but all of a piece of external relation, something like the bogey that the modern Realists fling at their opponents, a relation worse than even that of glass and water which can never mix up with each other in the common forms that we know of them. For more see the other parts of this work treating of this aspect of the question, and the Appendix 8 on "Science and the Pseudo-Concept in Croce."

We say "as it were", because the opposition is not merely harmonised or reconciled, but really overcome; for only by conquering and surpassing the negatives like evil and error can the positives like Truth and Good clearly shine and manifest their real nature. The term, "Synthesis of Opposites" carries this meaning of overcoming and surpassing and is therefore so freely used in philosophic parlance,

God, if He had not also the Satan within Himself (cp. *Logic*, p. 98). But at the same time Iago is not the whole of *Othello*, nor Satan the whole of God. They are, as it were, a mere part, a single aspect of them, as being at one and the same time essential and inseparable. They have essence (in our sense, as cp. *Lect. II*, para 15), but, unlike the individual judgments, have little or no existence at all. They are distinguishable and even reducible, but not (wholly) eliminable. Certainly, being no ultimate realities, they are relatively real, or if you like, even "fictions or illusions," but never wholly and truly so.

For, if that were the case, we would come back to your own state, when in your fret and fury, you strove and wriggled so hard to establish a world of your own, which was altogether immune from the attacks of what you deemed to be those most pestilential bug-bears of ever-restless Life and Reality. I then pointed out how your own world of pure happiness and such other sweet things could be nothing real without these others, the *opposites*, which though 'abstracts' after your own making, were not the only true Reality or Life, even according to your own self (that is to say, your own definition or view of it). But I did also show something more, namely, that even after you had built a world of your own so brimful of all the pleasant things deemed necessary for your entire satisfaction, there yet was a loop-hole in your structure, whereby you could not tell me where, in what particular place you could

locate this other world of evil and its train, which you had so ingeniously tried to banish from your own world of sweet life and joy.* And I also showed how not only through this very loop-hole they would rush back into your well-constructed world of ease and

pleasure and in no time shatter it into pieces, but also how at the same time they were quite *essential* and *necessary* to that very perfection of your own pleasant life, which you longed for and pined and strove so greatly after.

(To be continued.)

* The religious conceptions of Hell and the Nether World, as opposed to Paradise and the Heavenly World will not satisfy us at this juncture, whether seen according to the ancient Greeks, the Christians, the Mahomedans, Buddhists, Jains or the Hindus. Bunyan, Milton and Dante, among writers of more modern times, are no doubt very poetic, very sincere, devoted and religious, nay very suggestive and inspiring, but for all that, even as Dante could not permit great Virgil himself into even the barest

precincts of Paradise, even so can we not take these poetic but unphilosophical souls as our guides and authorities on these central problems of Life and Reality. Can we not see how, as in Milton's beautiful study of this crucial question, Satan and all his crew can and must get back into the world of Reality from which they were once banished from out the Halls of Heaven? For more, see its treatment in Goethe and other great writers.

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KING LEAR—RELIGIOUS BELIEFS AND FEELINGS.

BY MR. T. KRISHNAMURTI, B.A., B.ED., Chodavaram

IN *King Lear*, references to religious beliefs and feelings are very frequent. Shakespeare introduces characteristic differences in the language of the different persons about fortune or the stars or the gods.

In Act I, Scene 1, Lear disclaimed Cordelia saying :

"For, by the sacred radiance of the sun,
The mysteries of Hecate, and the night,
By all the operation of the orbs
From whom we do exist, and cease to be."

He swore by Apollo and Jupiter that he was not going to revoke the doom of Kent.

Scene 2 abounds in these references. Gloucester said : 'These late eclipses in the sun and moon portend no good to us.' Edmund showed his disbelief in them by saying ; 'This is the excellent foppery of the world, that, when we are sick in fortune,—often the surfeit of our own behaviour,—we make guilty of our disasters the sun, the moon, and the stars : as if we are villains by necessity ; fools by heavenly compulsion ; knaves, thieves, and treachers, by spherical predominance ; drunkards, liars, and adulterers, by an enforced obedience of planetary influence ; and all that we are evil in, by a divine 'thrusting on.' In Scene 4, while cursing Goneril, Lear said :

"Hear, nature, hear ; dear goddess, hear !"

Albany, who was unaware of all that happened, was stunned, and said :

"Now, gods that we adore, whereof comes this?"

In Act II, Scene 4, Lear, while he was speaking to Regan about the ingratitude of her sister Goneril, said :

"All the stored vengeance of heaven fall
On her ingrateful top ! Strike her young bones,
You taking airs, with lameness !"

Regan said :

"O the blest gods ! so will you wish on me
When the rash mood is on."

When Regan received Goneril cordially, Lear was inflamed, and said :

"O heavens,
If you do love old men, if your sweet sway
Allow obedience, if yourselves are old,
Make it your cause ; send down, and take my
part !"

He told Goneril :

"Let shame come when it will : I do not call it :
I do not bid the thunder-bearer shoot,
Nor tell tales of thee to high-judging Jove."

While his two daughters jointly proposed to him to disband his knights, he said :

"You heavens, give me that patience, patience,
I need !
You see me here, you gods, a poor old man,
As full of grief as age ; wretched in both !"

In Act III, Scene 2, during the storm, Lear said :

"Let the great gods,
That keep this dreadful pother o'er our heads,
Find out their enemies now."

In Scene 4, when the miserable plight of the poor touched his heart, he said :

"Take physic, pomp ;
Expose thyself to feel what wretches feel,
That thou mayst shake the superflux to them,
And show the heavens more just."

When he talked to Edgar disguised as a mad man in the hovel, he said :

"Now, all the plagues that in the pendulous air
Hang fated o'er men's faults light on thy
daughters !"

In Act III, Scene 7, when Gloucester's eyes were plucked out by Regan and Cornwall, he said :

".....but I shall see
The winged vengeance overtake such children."

When he could see that Edgar was innocent and Edmund was a traitor, he told about

Edgar :

"O my follies ! then Edgar was abused.
Kind gods, forgive me that, and prosper him !"

The servants who saw him blinded were under the belief that such atrocious cruelty would not pass unpunished. They said :

"I'll never care what wickedness I do
If this man come to good.
"If she live long,
And in the end meet the old course of death,
Women will all turn monsters."

In Act IV, Scene 1, poor blinded Gloucester was wholly transformed. He himself confessed that when he had power and pelf, he thought a man a worm. During his miserable state, he made several references to God. Edgar, when he first saw his father in that pitiable condition, said :

"O Gods ! Who is't can say, 'I am at the
worst.'"

Gloucester said :

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

When he thought he was about to fall from the cliff, he said :

".....thou, whom the heaven's plagues
Have humbled to all strokes : that I am
wretched

Makes thee happier : heavens, deal so still !
Let the superfluous and lust-dieted man,
That slaves your ordinance, that will not see
Because he doth not feel, feel your power
quickly ;
So distribution should undo excess,
And each man have enough."

In Scene 2, Albany grew wild with his wife Goneril and rebuked her thus :

"If that the heavens do not their visible spirits
Send quickly down to tame these vile offences,
It will come,
Humanity must perforce prey on itself,
Like monsters of the deep."

When he greeted the news of Cornwall's death, he exclaimed :

"This shows you are above,
You justicers, that these our nether crimes
So speedily can venge !"

In Scene 3, Kent, in hinting the good nature of Cordelia, and the vile natures of her sisters,

remarked :

"It is the stars,
The stars above us, govern our conditions ;
Else one self mate and mate could not beget
Such different issues."

In Scene 6, when Gloucester thought that he would fall from the cliff, he said :

"O you mighty gods !
This world I do renounce, and, in your sights,
Shake patiently my great affliction off ;
If I could bear it longer, and not fall
To quarrel with your great opposeless wills,
My snuff and loathed part of nature should
Burn itself out, If Edgar live, O, bless him !"

When Edgar convinced Gloucester that he escaped death from the alleged fall, he said :

"Think that the clearest gods, who make them
honours
Of men's impossibilities, have preserved thee."

When Lear recognised the blind man, he raved :

"Thou must be patient ; we came crying hither !
Thou know'st, the first time that we smell the
air,
We wawl and cry."

In Act V, Scene 2, when Gloucester wanted to die, Edgar said :

"What, in ill thoughts again ? Men must
endure
Their going hence, even as : their coming
hither :
Ripeness is all."

In Scene 3, after Edmund fell, Edgar revealed himself, and pointed out to him :

"The gods are just, and of our pleasant vices
Make instruments to plague us."

When Albany was informed of the deaths of Goneril and Regan, he said :

"This judgment of heavens, that makes us
tremble,
Touches us not with pity."

In all the above, the ruling power of nature was dealt with. Those who had belief in God loved good and hated evil. The ephemeral triumph of injustice and cruelty had divine retribution. To Lear, the storm seemed the messenger of Heaven. He accused gods of injustice when he saw the miseries of the poor and destitute. Gloucester presaged that heaven would wreak vengeance on Goneril and Regan.

Throughout the latter half of the drama, the better characters were pre-occupied with the question of the ultimate power, and a passionate need to explain by reference to it what otherwise would drive them to despair,

A NOVEL EXPERIMENT IN GERMAN EDUCATION.

BOARDING SCHOOLS TO DEVELOP CHARACTER AS WELL AS BRAINS.

THE SECRET OF SALEM.

BY MR. T. B. CAUSTON.

THE fame of Salem School in Baden has spread far and wide since their team carried off the British Public Schools' Athletic Trophy at the White City Stadium in London this year after having been runners-up in the two previous contests. Many English observers have jumped to the conclusion that Salem must simply have imported British Public School methods wholesale in order to achieve such a signal success. Since there is a great deal of misconception in this assumption, some facts about this novel experiment in German education may be of interest.

"Day Schools" have been the general order of things in Germany in the past. Great emphasis was placed in scholastic achievements but otherwise youth was left to the care of its parents out of school hours. Salem is by no means the first boarding school to be established in Germany but none have made such a distinct break with tradition as this co-educational school. Salem School was founded in April 1920 by Prince Max of Baden who put at its disposal his eighteenth century castle. Salem has a great tradition of learning. It was here that a Cistercian Monastery was started in the year 1134 and for nearly seven centuries South Germany provided with a centre of piety and culture.

The magnificent architectural heritage is still to be seen in Salem's Gothic Cathedral in the interior of which the classical and baroque periods have left their unmistakable stamp in sculpture and ecclesiastical adornment.

INSPIRATION FROM OXFORD.

In 1804 the monastery community was abolished and the castle passed into the hands of the Grand Dukes of Baden. It is important to emphasize the educational tradition of Salem for the unique character of the school lies in its successful assimilation of modern together with traditional ideas. Dr. Kurt Hahn, the first headmaster who for thirteen years helped to mould the life of the school, studied before the War at Christ Church, Oxford, from which he brought many an inspiration to Salem but he never forgot that his was a German school. The closer you look at the Salem system of education, the clearer it becomes that this is no slavish imitation *en bloc* of English Public Schools with their demerits as characteristic as their merits.

I visited Salem School on two occasions—in 1923 and again in 1928—on both occasions coming up without previous warning to look up an acquaintance there and so had opportunities of seeing it in working order on an average occasion. I was not left with the impression that everything had been brightened up for my benefit as though for a school inspector "doing the rounds."

The prefect system, as we know it in England, has been introduced into Salem but with certain important modifications. "Colours" are awarded, not for proficiency in games, but for qualities of character. They help in maintaining discipline. Here discipline is not regarded as a routine means of enforcing conformity but rather as something

that each boy must acquire for himself "in order to tackle the tasks of life, to adapt himself to the needs of community existence but to resist subservience to public opinion." It will be seen from this definition of the aims of character-building that life in such a working community as this school is a real preparation for life beyond the school gates.

When they have acquired this sense of responsibility, boys are left to record on their own charts their successes and failures and what they regard as the best means of overcoming defects. The degree of realism with which these entries are made serves as a useful index to the development of character.

THE DISCIPLINE OF SERVICE.

The secret of Salem is that it is a real working community, not one where an artificial discipline is imposed which leaves pupils regimented but helpless in the face of the very different demands of life after school days are over. The boys take it in turn to wake the others, to fetch wood and coal and do useful chores in the garden. Each of them learns some handicraft by going to the workshop of some artisan in the neighbourhood for practical instruction. In the summer the boys help the local farmers bring in the harvest. They learn not only to row and swim but also to navigate a yacht and two cutters on the Bodensee.

In addition to the main school at Salem Castle where the senior boys and girls are accommodated there is a co-educational preparatory school and a special school for women at Spetzgart a few miles away. The girls too, receive, besides book-learning, education which will be of practical service later, notably cooking, house-keeping, gardening and care of children.

The school fees at Salem are so arranged that the parents pay according to their means. Some parents who can afford it pay as much as 200 pounds a year, others as little as 30 pounds. As with parents so with the children in helping one another over the inequalities of life they learn something of the community spirit. Both the boys and girls of Salem belong to and take part in the activities of the Hitler Youth Organisation of the district. They also built a sports stadium which has been of great service to the youth of the neighbourhood.

KEEN ON SPORT—BUT NOT "SPORT-MAD."

When boys' efforts at self-government are not discreetly supervised by masters, the cultivation of athletics is apt to be pushed to extremes of this kind. Two afternoons a week are devoted to sport. On five mornings physical training is carried out in the 45 minutes' interval between the lessons. It is a remarkable tribute to the success of the Salem methods that this school should have been able to achieve a notable run of athletic successes without becoming itself a mere forcing house for athletic champions and record-breakers.

During a tour of England in 1931 Salem's team defeated such strong sides as Marlborough and Trinity College, Cambridge, at hockey, and Harrow at light athletics. In 1930 Salem's eleven carried off the hockey cup at Lugano.

Salem school has obtained permission from the State authorities to examine its pupils and give them the award which is the equivalent of Matriculation. In addition to those who have qualified for German Universities, eight former scholars of Salem have obtained scholarships to English Universities. Many boys have gone from Salem at an earlier age to English Public Schools and not a few English Public School boys have completed their school days at Salem, where there is generally an English master attached to the staff. Thus Salem not only does its part in educating worthy future citizens for Germany, but also contributes to that interchange of ideas and experience between England and Germany from which both countries have so much to learn.

UPTON SINCLAIR.

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

(Continued from page 528.)

XV

THE greater part of Upton Sinclair's busy time during the year 1931 was taken up with a project into which he "got more or less by accident." Sergie M. Eisenstein, the famous Russian Film Director, after his quarrel with his Hollywood bosses, ran to Sinclair's wife for help. Eisenstein's head was too full with the ambitious project to go to Mexico and make an independent picture of native life. He won over to his side Sinclair and his wife and they undertook to finance his programme of shooting a splendid film. In April 1932 Sinclair wrote in a circular thus: "The project was supposed to take three or four months, and so far it has taken sixteen, and the end is not yet. As I write, Eisenstein is in New York, about to sail for Russia, where he will cut the picture. He takes with him some thirty-five miles of the most gorgeous film you ever laid eyes on. When it is assembled and released, it will make a revolution in the art. Incidentally, it should make a great deal of money; and as neither my wife nor I care to become promoters for profit, we have pledged ourselves to use this money for the purpose of putting sets of my books into public libraries all over the world. We have established the "Sinclair Foundation" for the purpose, and we are making over to it our interest in the picture." Tens of miles of film and tens of thousands of dollars and many months of hard toil were required for making the film. After months of patient waiting and finding that the film was not yet ready, Craig,

Sinclair's wife, cried out in protest. Her younger brother was managing the expedition into Mexico, a land of difficulties and dangers. To quote Sinclair: "Her affection multiplied the troubles manifold in her mind. 'Bring them home!' became her cry." Meanwhile, the Soviet director and great artist was "shooting" almost endlessly the multi-colored life of primitive Indians. "Bring them home!" demanded Craig so often that she and her husband, a pair of loveliest and most attached souls on earth, almost came to a deadlock over the issue. Craig who was apparently dissatisfied with the painful delay in completing the film, declared Sinclair "as complete a mad man as a Soviet director" and highly infatuated. For days and nights they argued. Craig lost all her patience and clamoured "Bring them home." At this juncture the husband was seized by a deadly chill and had to be taken to the hospital to lay on his back for a fortnight. All the time Eisenstein vigorously continued his work. By this time fourteen months were over, and Craig would not wait any more. She became thoroughly rebellious. Upon this Sinclair with characteristic sincerity and out-spokenness hits off thus: "It was the beginning of the fifteenth month of this Sisyphean labor when Craig assembled the cohorts of her relatives and lawyers, and closed in for the final grapple with her infatuated spouse. 'Bring them home!' she commanded; and for eight days and nights the debate continued. To avoid going to the hospital, the husband went to the beach for three days; then he came back, and there were more days and nights of

conferences with the assembled cohorts. At times such as this, husbands and wives discover whether they really love each other!"

Only by May 1933 was the "gorgeous work completed, and the Sinclair couple heaved sighs of relief. Sinclair who has throughout his life been an invincible optimist once again proved his faith correct. Wrote he, when the difference of opinion between the husband and wife was at its zenith: "Some day this colossal work will be completed. At any rate, I the optimist, believe that; Craig, the pessimist, insists that when Gabriel blows his trumpet in the morning Sergei Eisenstein and his staff will be found on the top of the volcano of Orizaba, photographing snow and fire effects under the shadow of the clouds of doom." *Thunder Over Mexico* was the name given to the Eisenstein Mexican picture, which, as Rob Wagner pronounced, proved to be "the greatest picture of 1933" full of "absolute authenticity and thrilling finish." The film had its premiere at the Rialto Theatre in New York on September 22nd, 1933 and had a most successful run of two weeks there. Critics acclaimed the picture with a hundred per cent. enthusiasm, as a masterpiece of the film art possessing genuine magnificence. The profits derived from this film, Sinclair hopes, would enable him to carry out his long-delayed plan of presenting a set of his books to public libraries throughout the world. For this purpose, the "Sinclair Foundation" has been got ready.

In a statement issued by Upton Sinclair to his readers and friends, under the caption, *The Sinclair Foundation*, the literary genius expressed himself thus:—

"The plan here set forth is one which I have been cherishing ever since I began to

write. I have always found it repugnant that my books should become subjects of barter. I wanted them to be, in their material aspect, what they are in content, an effort at brotherhood. In the first month of the present century I made my debut as a novelist, with three or four hundred copies of a crudely printed book, and in the preface I laid down as my life's purpose the task "of increasing helpful reading among the humble people of our land." Being then on the verge of starvation, and publishing my book on borrowed money, I declared: "The writer is a man who gives all his time to his art, and some day or other, he will have money; it is by this use of it that he hopes to keep clean his artist's conscience."

"Thirty years have passed since then, and several fortunes have passed through the writer's hands. The boy who "gave all his time to his art" undertook many other forms of activity on behalf of "the humble people of our land." He led "crusades," and financed radical plays; he founded a Socialist colony and paid the penalty; he edited a magazine, and ran for half a dozen political offices, and delivered hundreds of free lectures, and answered tens of thousands of letters. Despite all of which, he has managed to distribute, or to have distributed, some five or ten million books and pamphlets to "the humble people" of many lands.

"For the past fourteen years I have been building up a publishing enterprise, always intending to make it a public service; and I think the time has now come to carry out this dream. My wife is in full sympathy with my ideas, and has joined with me in working out the plan. It so happens that she is the owner of the copyrights of several of my books; and under the California law, she

owns half of everything else. So this action is a joint one.

"We have filed, under the laws of the State of California, a Declaration of Trust, establishing "The Sinclair Foundation," a so-called "charitable trust," this being the California phrase for an enterprise not for profit. This institution has a board of seven trustees, and is authorized to print, publish and distribute books and pamphlets, to make moving pictures, to produce plays, and otherwise assist in spreading those ideas to which we have devoted our lives. In its text this Declaration of Trust uses as model that of the Haynes Foundation, a legal instrument prepared by a wealthy liberal of Los Angeles. Dr. Haynes spent \$5,000 in perfecting this instrument, and had it tested by a friendly suit, carried to the Supreme Court of California and approved; so there is no possibility that "The Sinclair Foundation" can be overthrown by any legal technicality.

"In this Declaration of Trust we have turned over to the Foundation the plates of 35 of my books which we own, and the half interest in six others; also the stock which we have on hand, approximately 10,500 cloth-bound books, 7500 paper-bound books, 15,000 pamphlets, and 16,000 sets of sheets. The manufacturing cost of the plates was about \$20,000, and the retail value of the stock is about \$30,000. In addition to this, Mrs. Kate Crane-Gartz, whose life work is the cause of social justice, donates to the Foundation the copyrights, plates and stock of her six published volumes.

"I have made a will in favor of the Foundation, and my wife has done the same. During our life-time we will conduct its activities, under the terms of the Foundation,

not for private profit, but for the benefit of the Foundation; after our deaths the trustees will continue the work along the same lines.

".....We hope some day to raise money in sufficient quantities to place sets of our books in public libraries throughout the world."

This firm and noble determination of Sinclair is but another proof of his life purpose, *i.e.*, "of increasing helpful reading among the humble people" of the world.

The latest piece of inspired literature glowing with a powerful message, from Sinclair's ever virile and resourceful pen is *We, People of America: and How We Ended Poverty*, a book of wise statesmanship. The book is "A True Story of the Future," and an account of A Four-Year Plan to make over America on the National *Epic* Plan. This arresting book contains Sinclair's political philosophy which has evolved during his thirty-three years of service to the people's cause. The beginning of the *Epic* Movement was a powerful book, entitled *I Governor of California: And How I ended Poverty* published in October 1933, which sold over a quarter of a million copies in the course of a year. The Twelve Principles of *Epic* are deservedly worthy of careful study by all political thinkers of the world. Sinclair's political genius is revealed in them.

THE TWELVE PRINCIPLES OF EPIC.

1. God created the natural wealth of the earth for the use of all men, not of a few.
2. God created men to seek their own welfare, not that of masters.
3. Private ownership of tools, a basis of freedom when tools are simple, becomes a basis of enslavement when tools are complex.

4. Autocracy in industry cannot exist alongside democracy in Government.

5. When some men live without working, other men are working without living.

6. The existence of luxury in the presence of poverty and destitution is contrary to good morals and sound public policy.

7. The present depression is one of abundance, not of scarcity.

8. The cause of the trouble is that a small class has the wealth, while the rest have the debts.

9. It is contrary to common sense that men should starve because they have raised too much food.

10. The destruction of food or other wealth, or the limitation of production, is economic insanity.

11. The remedy is to give the workers access to the means of production, and let them produce for themselves, not for others.

12. This change can be brought about by action of a majority of the people, and that is the American way.

The *Epic* Movement was called "a political miracle." The *Epic* emblem, the golden honey-bee, was extensively reproduced. The Republican forces raised nearly \$3,000,000 to run to ground the *Epic* programme. There were seven other candidates for the democratic nomination for Governor, and at the primaries in Aug. 28, 1934, the votes for Sinclair numbered 436,000, greater than the votes for all the seven combined. In the final election Sinclair received a total of 879,000 votes and his rival, Merriam, 1,138,000. Speaking over the radio on the night of his defeat, Sinclair stated: "My own weaknesses as a candidate do not affect the soundness of the *Epic* Plan as a means of ending poverty,

nor of our tactics in capturing one of the old parties instead of building a new one. We have shown that the Democratic party can be taken and held, and we shall call upon the people to apply this method of procedure in every State of the Union."

Though Sinclair failed to be elected Governor, the *Epic* Movement inaugurated by him succeeded in electing twenty-nine members of the legislature and one State Senator who completely altered the political and moral tone of the legislature. For the first time in many years the people's voice was heard in Sacramento and a series of *Epic* measures introduced and debated. In May a State wide *Epic* convention was called, and nearly four hundred delegates gathered and put the movement on a firm democratic basis. Addressing this convention Sinclair said:

"For the first year of his administration President Roosevelt followed the method of taking one step to the right and two steps to the left. During the second year he appears to have changed this, and now takes one to the left and two to the right. He has permitted the business men of the country to persuade him that they can bring back prosperity and put the unemployed at work again; his fate in 1936 depends upon how much longer he pursues this idea. That the pick-up in business is illusive can be proved by the simplest calculation; the best claim made for it is 25% and if you compare the amount of money the Government is throwing into calculation with the total spending power of the people, you find it bears just about that percentage. In other words, all the extra money the business men are getting to-day is money which the Government has borrowed from them, and then loaned out to

banks and railroads, or given to farmers and veterans and unemployed workers to spend.

"For a year I went up and down the State of California, explaining exactly that point to the people. We are travelling the same course which we saw Germany travel, to inflation and national bankruptcy. The big business insiders are enjoying the sport of piling up new claims against the public in the form of Government bonds. Most of the new issues are being absorbed by the banks, which under the law have the right to issue bank-notes against them. The Supreme Court has now ruled that the Government can pay off its bonds in depreciated money; so the skids are all greased for a slide into inflation.

"The question for the people to decide is if they will stand more suffering, and lose their liberties, and be ruled by dictatorship, as we see it today in Germany, Italy and Russia. If we Americans don't want this to happen, we have to get busy at once and find a way to end this depression, by putting the unemployed at work under a system of Production for Use. We can do that any time we get ready; all that is needed is sufficient intelligence to understand it, and sufficient conscience and public spirit on the part of our educated classes."

Sinclair had been for most of his writing life a Socialist. He did not try to hide this fact, but told the people what had gone on in his mind. Said he: "What changed the course of my life was Hitler. I saw the wiping out, not merely of Social Democracy, but of the labor movement and the German Republic; I realized that the same forces which had operated in Germany were operating in our country, and that we had only a short time, perhaps a year or two, in which to

save ourselves." Sinclair has defined Fascism as "Capitalism plus murder."

Sinclair, the political reformer, emphasised: ".....Americans aren't interested in the proletariat and bourgeoisie, surplus value and dialectical materialism. They are interested in wages and profits, and the exchange of goods. They know that we can produce plenty of wealth in our country, and they want to be shown how to get the machinery started up, and the stream of products flowing to those who need them. That is what *Epic* means, and what it is for."

In the summer of 1935 Upton Sinclair published in a number of newspapers a series of articles setting forth the programme of National *Epic*. The bewildering political phenomenon of the summer of 1935 in America was the mad rush toward a "third party." Sinclair set his face against this movement and pleaded with its advocates to realise the danger into which they would throw the country by drawing away the progressive voters from the Democratic party and thus prepare the way for the election of a Republican reactionary in 1936. This Sinclair has libelled out as "the greatest calamity which could befall the American people in the crisis." In opposition to this, Sinclair outlined the programme of National *Epic*. "We are going to have an *Epic* candidate for the presidential nomination, and we are going into the Democratic primaries in every State, with candidates for the delegations to the national convention of the Democratic party. By that time we are going to have an organization in every congressional district. We are not going to trade, or seek patronage, or play the old party game in any form. We are going to explain to the people the causes of this depression, and the remedy,

which is *Production for Use for the Benefit of the Unemployed*.

What attitude should the movement take towards President Roosevelt? This was a problem which everybody brought up in the course of the discussions of the national programme of the *Epic* movement. All realised that the President's popularity was running down-hill. In November he had been honoured with the greatest number of votes of confidence ever accorded by the American voters. Six months later, his grip over the Congress was loosened and people everywhere now wonder whether he would be re-elected in 1936. On September 5th, 1934, President Roosevelt assured Sinclair that he would, not later than October 25th, come out in a nation-wide broadcast in favour of Production for use. Sinclair replied: "If you do that, it will elect me" and Roosevelt reiterated: "That is what I intend to do." But for some reason, probably with the idea of giving the business men one more chance to save their crumbling system, Roosevelt did not speak in favour of the *Epic*. Now the problem with the *Epic* workers is whether they could persuade President Roosevelt to adopt their policy, or whether they would have to find some other candidate. "It is not a question of personalities" said Sinclair. "The emergency is too great, the need of the people too desperate for them to consider anything except getting this job done. No one questions Franklin D. Roosevelt's sincerity or his great heart. The question is whether he is made of tough enough fiber to defy the big business troglodytes of this country."

On September 5, last, President Roosevelt had said: "Mr. Sinclair, I cannot go any faster than the people will let me." Sinclair

had answered: "We will get you a mandate from the people of California in favour of Production for Use."

Discussing the *Epic* tactics in the summer of 1935, Sinclair proposed: "Let us postpone the decision who shall be our Presidential candidate. Let us make plain that we are going to have an *Epic* candidate at the primaries, and give Roosevelt an opportunity to become the candidate if he wishes. If he turns us down, we will find some other man who really believes in Production for Use and whose record proves that he can be trusted." On this basis, the movement was started and the book *We People of America, And How We Ended Poverty* was started in serial in May. The book was published in June in the cheapest pamphlet form, the first edition being 50,000 copies. A National *Epic* League was formed, with head-quarters in Los Angeles and regional head-quarters in all the more important cities. In September, Upton Sinclair took a lecture tour, speaking and debating on behalf of *Epic* in all the forty-eight states of America. An important factor in the spreading of *Epic* was the "*End Poverty Picture*" which carried the message everywhere. Sinclair played another exciting part, this time as a motion picture actor. The motion picture men who first approached Sinclair, suggesting that he should make the story of the campaign into a film, were waylaid with obstacles by the big business magnates who never wanted any motion picture of Sinclair's activities to be taken. Naturally they had to give up. The President of one of the big studios stated frankly: "We have just paid a fortune to put this man down, and we're not going to let anybody spend a dollar to build him up again." But Sinclair was not so easy to hold down, nor was the

Epic Movement. Soon the *Epic* Drama League was started and many of Sinclair's plays were put on boards. *The End Poverty Picture* was everywhere in great demand, the whole world heard his voice telling how "modern machinery could be used to make comfort and security for every person on earth who was willing to work and produce."

By the autumn of 1935 there were in circulation more than a million copies of *We People of America And How We Ended Poverty*, and the book spread new ideas among the people. In each of the great periods of far-reaching change in American history, new ideas were spread by means of spirited books. Thomas Paine's *The Crisis* spread new ideas in the days of the American Revolution; in the days preceding the Civil War, *Uncle Tom's Cabin* served the purpose. To use Sinclair's own words, "Now for the third time was indicated Jefferson's saying that 'Truth has nothing to fear from error where reason is left free to combat it.'" The book of National *Epic* closed with Sinclair's familiar statement: "It's up to you!"

"Will not *Epic* undermine private business?" Sinclair was asked in the question period of his lectures. Every time the question was hurled at him he answered: "Private business has already undermined itself, and we are trying to save the people from being crushed in the wreckage. Organized greed as a social system has been tried and found wanting. It has checked initiative, and blocked freedom of trade. While crushing labor and bankrupting the farmers, big business restricts production and fixes prices, and thus saves itself and its income. So we have seen under the New Deal, in spite of all President Roosevelt's efforts, the dividends of the big corporations increase more than fifty per cent. in one year,

while the wages paid to labour have gone down to sixty-five per cent. of what they were and the farmers have been able to survive only where the Government has given them a subsidy.

"Our industry and finance are in the hands of speculators. They drive the market up and then they drive it down. First they have a boom in which everybody borrows money, and then we have a collapse in which nobody can pay his debts. Each one of these collapses throws new layers of men and women out of work. And when the next pick-up comes, only a part of them are taken back. That means more and more public charity, and more and more government borrowing and spending. The system chokes itself to death."

Sinclair has been requested by a large number of Americans who have their country's welfare uppermost in their hearts and heads, to stand as *Epic* candidate for the presidency. Sinclair smiled at the suggestion and said that he "wanted to keep the subject of religion out of the campaign." His friends insisted that this handicap could be overcome. Sinclair answered: "You have not stopped to figure what it would mean to go into the Democratic primaries in New York or Chicago with a candidate who is believed to have insulted the Catholic Church. Al Smith cannot become President because he is a Catholic, and Upton Sinclair cannot become President because he exposed the reactionary political machine which uses the Catholic Church as a screen." Sinclair desires to be a writer first and foremost, and not "the administrator of a huge business concern such as the Government of the United States." Seeking nothing for himself, he believes he would be in a better position to induce the people to correctly think about their needs and rights. He voiced his feeling

in a couple of stanzas composed during the California fight:

"Give me a little pity
And a little peace;
Give me a little beauty,
And then let me cease.

Give me a little battle
And a little woe;
Give me a little victory,
And then let me go."

Sinclair has urged not to concentrate too much upon the office of the President but to endeavour as hard as possible to elect as many Senators, Congressmen who would resist the temptations of political life and succeed at the cost of convictions. "Put only real *Epic* workers into office" is his slogan. He expects that by the beginning of 1936 the *Epic* would become a mass movement of tremendous proportions throughout the United States. He is fully aware that the defenders of the old system would continue to pour ridicule upon *Epic* as "crack-brained," and "visionary" Socialism, Bolshevism, and Communism. The *Epic* movement is cent. per cent. sincere and conducted upon a very high moral plane. Sinclair appeals to the intelligentsia and the cultured to prove the true value of their education and culture and lend their help to ending poverty by rational and orderly process. He appeals to the religious people to prove the vitality of their faith. He quotes to the churches their own recent pronouncements on social justice. Sinclair asserts that no honest minded Catholic, or Jew, or Episcopal Church devotee could ever cast a ballot against *Epic*. Denounced an "atheist" during the California campaign, Sinclair answered by a "Political Prayer," quoted below:

"O God, my Father, and God, my Friend,
And God, my Guide to Poverty's end:
Hear in our homes the children cry,
See in our streets the hungry die;

While hushed machines and idle acres
Await the greed of profit-takers.
Send us Thy prophets as of yore
To smite the starvers of the poor.

Light in our hearts the cleansing fires
And save us from the purchased liars,
Lend us thy voice to pray them down;
Send us thy saints to rule the town;

Wash from our streets the bloody stain
And let Thy Justice live again:
O God, our Father, and God, our Friend,
And God, our Guide to Poverty's end.

Amen."

Sinclair concludes his booklet *We People of America: And How We Ended Poverty*, in the following lines full of hope and cheer:

"In the days before *Epic*, special privilege, controlling the schools and colleges, the newspapers, the radio, and many of the churches, had been able to spread the idea that Americanism was indetical with Capitalism. Americanism meant submission to authority, the use of police to break strikes, the repression of civil liberties, the making of the Bill of Rights of the constitution into a dead letter. Anyone who protested against wholesale greed and exploitation was called a "Red."

"But *Epic* now took America out of the hands of the exploiters. *Epic* protected Democracy in political life, and proceeded to apply its principles in the economic field. The *Epic* brand of Americanism meant law and order, it meant peace, and respect for the constitution, but it did not mean poverty, and it did not mean the blind acceptance of poverty in the midst of plenty. It meant effective social action, it meant the right of the people to take control of their own affairs and to vindicate the prophecy of Abraham Lincoln, that Government of the people by the people and for the people should not perish from the earth."

Verily, Upton Sinclair is as much an accomplished genius in contemporary politics as he no doubt is in literature, and his book *We People of America: And How We Ended Poverty* is the living expression of his virile and intelligent political philosophy. He will give the world many more surprises and never allow the grass to grow under his feet.

(To be concluded).

A Change of Policy in the Right Direction.

The pioneer work done by Messrs. Wren and Martin in their several text-books of English Grammar and Composition remains unsurpassed both in treatment and completeness, as can be seen by anyone from even a cursory perusal of the following books, now widely in use in our High Schools :—

- (1) HIGH SCHOOL ENGLISH GRAMMAR.
- (2) A SHORTER ENGLISH GRAMMAR.
- (3) HIGH SCHOOL ENGLISH COMPOSITION.
- (4) HIGH SCHOOL ENGLISH.

The above fact requires to be emphasized in view of the importance now rightly attached to ENGLISH USAGE in the New English Syllabus of the Madras Secondary School-Leaving Certificate.

 **Once more *practical grammar* has come into its own, and it is but natural that Messrs. Wren and Martin, who initiated the movement by their text-books of Grammar and Composition written on *modern lines*, should feel gratified to see their ideas accepted by educational authorities all over the country.**

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ROERICH, THE APOSTLE OF WORLD CULTURE.

BY A FRIEND OF HUMANITY.

TODAY the name of the illustrious artist, Nicholas Roerich, has become the symbol of unity and creativeness, of peace, beauty and culture, throughout the world. Roerich and Culture, these words have been inseparably linked together for the past few years. Roerich has been acclaimed as the Supreme President of the World League of Culture with which are affiliated over eighty societies dedicated to Culture and scattered all over the globe. At the present day, Roerich is looked up to as a helper on the path of Light and Highest Culture, and this has won for him the boundless love, admiration and gratitude of humanity. Prof. Roerich is universally revered as the greatest living apostle of Culture. Considering the bulk, variety and tremendous forcefulness of his work, he stands foremost in the first rank of humanity's great Interpreters of Culture.

Prof. Dr. Paul Radosavlevitch, the distinguished educationist of the New York University, describes Roerich's character thus :—

"The man who states so simply and yet beautifully the real meaning of Culture hails physically from dark Russia ; mentally he is a real cosmopolitan like Goethe, Shakespeare or Peter Petrovich Nyegosh ; spiritually he belongs to the ages like our Benjamin Franklin, Abraham Lincoln, or Ralph Waldo Emerson. His earthly name is *Nicholas Roerich.*"

Prof. Roerich who has earned everlasting reputation as an indefatigable worker for the welfare and enlightenment of mankind, in one of his inspiring essays about Culture remarks thus :—

" Culture is reverence of Light. Culture is love of humanity. Culture is fragrance, the unity of life and beauty. Culture is the synthesis of uplifting and sensitive attainments. Culture is the armour of Light. Culture is Salvation. Culture is the motivating power. Culture is the Heart."

"If we gather all the definitions of Culture, we find the synthesis of active Bliss, the altar of enlightened and constructive Beauty."

Nicholas de Roerich, the founder of a host of cultural institutions, conceived the salutary idea of the protection of the artistic and scientific treasures and achievements of humanity, as early as in 1904, when he first advanced his significant proposals. The idea of the protection of the cultural treasures of the world, was strongly rooted in Roerich's sensitive heart even from his early days. His extensive travels to monasteries and historic cities of great antiquity as well as his excavations and explorations—all associated with traditions, ancient and glorious,—convinced Roerich of the undeferrable necessity for making arrangements to protect cultural treasures. In 1904, Roerich addressed the Society of Architects in St. Petersburg calling attention to the deplorable and frightfully tragic condition of architectural monuments and urging the assembly to take urgent measures to protect the edifices. In 1914, Roerich suggested to the Grand Duke Nicholas the importance and immediate need of protecting the architectural monuments which were fast perishing. The late Emperor heartily appreciated Roerich's intelligent proposals. During the beginning of the

Great War, Roerich, the prophet of universal beauty, reiterated and emphasised repeatedly the urgent need for protecting artistic and scientific treasures. But the war-crazy world did not hear the prophet's call. The grand idea of the protection of cultural treasures was most ably and convincingly propounded by the gifted and persuasive speaker in his spirited address at the Exhibition of Allied Nations. Roerich was the President of that Exhibition which was most representative and greatly appreciated. The nations which participated in the meeting went with the burning thought that the protection of cultural treasures was a 'sacred reality in the world.' The elite of humanity which attended the Exhibition heard Roerich's impassioned call and realised that no real evolution is ever possible without the accumulation of Culture.

In 1930, Roerich proposed to the nations to establish a pact for the preservation of all art and science treasures of humanity, through the *New York Times*. The article was a trumpet call to the intelligentsia of the world to realise that "constructive work is a true prophecy of a new era, and to make them feel the imperative necessity and undeferrable desirability for a great peace that will tame the belligerent instincts of humanity by the resplendent and joyous creations of the spirit." The same year Dr. George Chklaver, Doctor of Laws and Professor of the Paris University, was commissioned by Roerich to draft the legal form of the Pact. In 1930, the Pact won the whole-hearted approval of the League of Nations and that year the founding of the Committee of the Roerich Banner of Peace in New York and the Comité pour le Pacte Roerich in Paris took place. In 1931, was established the Union headed by Mr. Camille Tulpinck, with its seat at Bruges,

Prof. Roerich, the originator of the Pact, was honoured with the permanent Presidentship of the institutions.

The Pact is a summons to the appreciation and cataloguing of religious, artistic and scientific treasures and to the establishment of a mutual cultural understanding and appreciation. Convinced of the inestimable mission of the Pact, twenty-five countries expressed their loyal support to the Pact the very year it was announced. The same year the Roerich Pact was endorsed by the Governments of China, New Zealand, Panama, Japan, Persia, Newfoundland, Poland, Turkey, Indo-China and San Salvador. All the leading Museums endorsed the Pact and encouraged its immediate adoption. Two international conferences for the promulgation of the Roerich Pact were held in the heroic city of Bruges which towers immortally as the inspiring symbol of a rich multitude of beautiful names and events, in 1931 and 1932, in which delegates from over twenty-five countries actively participated. The Roerich Pact has been most enthusiastically welcomed by men of light and leading in all walks of life throughout the world. The Roerich Pact Book gives the appreciations recorded by eminent people. Such high priests of Culture as Rabindranath Tagore, H. M. King Albert of Belgium, Maurice Maeterlinck, Mrs. Franklin Roosevelt, President Roosevelt, Sir C. V. Raman, Upton Sinclair, Sir J. C. Bose, Sir S. Radhakrishnan, to mention but a few of the outstanding thinkers who have endorsed the Pact, have all expressed their enthusiasm for the Roerich Pact.

It is indeed stimulating to review some of the opinions beautifully expressed by distinguished savants,

Maurice Maeterlinck writes:—"With all my heart am I with the advocates of the Roerich Pact.....Let us group all the moral forces which we are able to gather around this noble vision."

Rabindranath Tagore says:—"I have keenly followed your most remarkable achievements in the realm of art and also your great humanitarian work for the welfare of the nations of which your Peace Pact idea with a special Banner for protection of Cultural treasures is a singularly effective symbol."

It is most interesting and refreshing to learn that the Pact has been definitely favoured by military authorities who have endorsed the entire practicability of Roerich's altruistic proposal. Hubert Lyautey, the former Marshal of France, vigorously supported the Pact and Baron de Theun, the great military authority, has introduced lively lectures on the Pact in military schools.

In this untiring effort to promote and safeguard the progress of mankind, Roerich has created the triune Banner of Peace for the protection of the cultural treasures of the world. The Banner is emblematic of the spirit of the Roerich Pact. The Banner is intended to be hoisted over all cultural institutions in every country. The idea has been welcomed in the highest quarters as a very practical and intelligent one. The Banner of Peace represents a trio of spheres within a circle, in majenta colour, on a pure white back-ground. The Banner is a symbol of unity, eternity, culture and humanity, past, present and future. The artist of the banner holds that it is "imperative to take immediate measures to preserve the noble heritage of our past for a glorious posterity" and adds that "the creations of culture.....belong to no one but to the world." The banner with an

inscription is indicative of a great idea. The Roerich Banner of Peace has been unfurled over a large number of institutions throughout the globe. By this and other equally powerful means, Prof. Roerich, the great Apostle of Peace, has awakened in the hearts and heads of the people of the world a reverence for cultural treasures which are the noblest heritages of humanity.

Referring to the Pact and Banner, Dr. George Chklaver opines:—

"Seldom are all nations of the world stirred by the same thought, seldom are they united by the same endeavour. It was given to Nicholas Roerich to create a movement which has won the enthusiastic support of Governments and peoples alike; thus it was proved once more that Beauty, Knowledge and Culture are the best means to bring together the *membra disjecta* of humanity."

Leon Dabo, the renowned artist, expressed his appreciation thus:—

"If we can have this Banner accepted by all nations to protect the beautiful, the precious, the exuberance of the human soul as expressed by brain and hand of man, it will be the greatest contribution of the spirit of humanity and the spirit of Culture which man has introduced into the world in the last thousand years....."

November of 1933 was an important milestone in the progress of the Roerich Banner of Peace. The Convention at Washington which took place on the 17th November, 1933, in honour of the Roerich Peace Banner, was a mighty achievement. No less than thirty-four nations took active part in the Convention and all unanimously accepted the Pact and Banner. Dr. James Brown Scott, a world renowned authority on inter-

national law and the Director of the Carnegie Endowment for International Peace, made a powerful speech at the Convention vigorously supporting the Pact, and urging its prompt and immediate adoption. Following the encouraging and unanimous adoption of the Roerich Pact and Peace Banner by the Third International Convention, the Plenary Session of the Pan-American Congress definitely took the lead in supporting the noble cause by adopting the Pact. The Roerich Banner of Peace is an epoch-making symbol of Culture and when it comes to be accepted by the whole world, it will be for ever more a guarantee against the vagaries and vandalisms that have been the bane of Art and Culture in the past. Under the shelter of the Banner, as the sponsor of the Pact confidently hopes, humanity will march to "Culture and Peace—the most sacred goals of man." Positive creativeness which is the fundamental quality of the human spirit, has been largely and richly manifested by Roerich in the Banner of Peace. The Peace Banner marks a most luminous role in the creativeness, progress and unity of Prof. Roerich's strenuous endeavours in establishing peace and goodwill among men and rendering their lives sweet.

The late Rev. Dr. Norwood, the inspired spiritual Messenger of America, on the Roerich Banner of Peace Day, consecrated the Banner thus :—

"We shall have peace, Beautiful Flag, and it will come to us one day. We send you thus forth on your mission at this moment. We send you forth and we pledge ourselves that we who touch your folds, that we who look upon your whiteness, shall consecrate ourselves, our souls and bodies, to the adoration of God, in the Highest, the height

of human hearts. And so it shall come to pass that Peace shall come at last to humanity through the victorious folds of your whiteness, the challenge of your colour, and the completeness of your symmetry. Go forth and conquer in the name of love....."

Dr. James H. Cousins, the understanding friend of all creative striving who is full of appreciation for beauty, has written a poem, *Banner of Peace*, which is well worthy of reproduction here.

"Banner of Peace! We raise
Your triune circled spheres,
Out of the world's bewildered rays
To lead the coming years.

Floating on tower and fane
Where Truth and Art abide,
Destruction's threat you shall restrain,
And turn its rage aside.

But not alone your seal
Shall stay the hand of strife;
To searching hearts you shall reveal
The way to worthier life.

Truth, Beauty, Righteousness
Wrought out in unity,
Shall change our deserts of distress
To wonderlands to be.

Flag of our faith! go forth!
Affirm to every wind

Beauty's regenerating worth:
The joy of kindled mind:

High deeds that liberate
Wisdom and loveliness,
Transforming ignorance and hate
Into the will to bliss.

Banner of Peace, march on:
Halt not your pilgrimage
Till to the world's glad warless dawn
You lead the coming age."

Roerich's infinite faith in his noble mission of World Peace is strengthening as days roll on, as will be best seen from the following concluding passage extracted from his solemn message to the Washington Convention.

"Verily humanity is tired of destructions, vandalisms and negations. Positive creative-

ness is the fundamental quality of the human spirit. In our life, everything that uplifts and ennobles the spirit most hold the dormant place.....Be assured it is not a truism to speak about the 'undeferrable and urgent strivings of Culture.....Let there resound once again the mighty prayer for peace of the entire world. As the Red Cross affirms physical health, so may the Banner of Peace establish and affirm the spiritual health of mankind."

Nicholas Roerich, "one of the most amazing of our contemporary geniuses, one who by versatility, by universality of his works, joins the processional of such men as Leonardo, Pythagoras, Blake, Goethe and numerous others" and a genius who stands for constructiveness and spirituality has made a permanent contribution to the values of life and to the enrichment of human society by and through his enlightening Pact and appealing Peace Banner which, as Miss Frances R. Grant observes, are "the latest superb expressions of his genius."

Nicholas de Roerich is a great unifier and he belongs to the lineage of the world's God-sent seers, who age after age have appeared in the arena of history with the inspiring message of Peace on Earth and Goodwill among Men. All national and racial divergences notwithstanding, humanity is ever on the alert to offer homage to the divine and hospitality to all that is imperishable in human achievement. From ages past it has been the proud privilege of *Bharata Varsha* to be the hostess to those scholars, who have held aloft the effulgent torch of Culture. Artist, Author, Philosopher, Educationist, Explorer, Archaeologist, Pacifist—Roerich is living a multicoloured life and has been honoured with an enduring reputation at once unique and well-merited. In a period of history, which

can boast of a galaxy of portraits, Nicholas de Roerich is indubitably one of the most attractive.

Roerich has given to the world enough in art and literature from which humanity could extract joy and wisdom until the suppression of human sight and speech. He is one of the supreme creators of Beauty and Wisdom. Roerich will stand through all the fluctuations of history as "a supreme rebuke to ignoble and unintelligent and unbeautiful life, and one of the most inspiring and constructive influences in the evolution of the great race that is to come." Any study of such a colossal genius's life and work is sure to bring illumination to the mind, warmth to the heart, and beauty and intelligence to action.

Professor Nicholas de Roerich, the great spiritual leader of the race, who has now settled by the Himalayas, is most dear to us, Indians. Since a century there has not been a more vigorous and intelligent defence of Peace, Beauty and Culture, than that made by this Messiah of Culture. For generations to come thinkers of all schools and shades of opinion will remember his words!

Roerich has always held India and her ancient culture in highest veneration and has sought with astounding success to ably and truly interpret her great culture through his paintings, writings and expeditions. Some of his immortal labours at the palette lend rare charm to and enhance enormously the prestige of *The Bharat Kala Bhawan*, Benares, *The Municipal Museum*, Allahabad, and the *Adyar Museum*, Madras. The *Urusvati Himalayan Research Institute* at Naggar, in itself a mighty undertaking for the advancement of knowledge, founded by Professor and Madame de Roerich, is a colossal achievement in the sphere of arts and sciences and India has the unique honour of having on her soil such an institution. India, the land of highest spiritual strivings, which has always set the greatest value on Peace, would certainly be the last to relapse into militaristic swagger. Verily the presence of such a great Master as Nicholas de Roerich is inspiring to Indians!

NUMBER AND SPACE WORK
IN THE ELEMENTARY SCHOOL.

BY MR. S. JAGANNADHAN, *Saidapet.*

I. Preliminary Observation:
Some Erroneous Impressions.

CHILD NATURE.

OUR aim is to teach the subject so as to be useful for life in the school and outside it. If, as it is, the teaching has not yielded any beneficial results, we can better change our methods. The great fault is that we ignored child nature and the new life around us. The child wants to see and handle things and takes delight in play. Play is the life-giver and is essential both to bodily and mental development.

EVERY DAY USE OF ARITHMETIC.

Arithmetic is an indispensable subject in our every day life. But in our teaching we spend a lot of time in reduction, etc., of long numbers in various compound quantities. How many of us have reduced years to seconds and miles to inches in our daily transactions, as householders? Perhaps none of us will have done any sum on these lines. Do we deal in pounds, shillings, pennies and farthings in our daily dealings inside or outside the home? This is another example. We shall no more waste precious time in school. I have not seen long reductions and sums on Indian Money in books written for English children. Their sums are very practical and useful for everyday life. Should we not, as practical teachers, learn from these the practical side of Arithmetic teaching.

PROBLEMS BEYOND THE COMPREHENSION
OF CHILDREN.

We are very fond of the so-called "problems." Great educationists are of opinion that the

children are not ripe for problems which require much thinking. The children are too young to imagine and understand the situations in the present-day "teacher made problems." They are of opinion that practice, exercise and drill ought to be given in the four simple rules. Can we not adopt this first and foremost? What we do is this. We teach a problem. We dictate another. A few children attempt it. Some others look to our face for guidance and direction. A few others ask their neighbours. The rest try to copy from their neighbours. Half the number of children in a particular class did not know whether a simple problem was to be solved by multiplication or division.

MEMORY TRAINING NECESSARY.

Memory training should never be given up. We are famous for our memory power. Let our children too inherit that power. What we should remember to do is to present the tables in a concrete form and make the children construct the tables. This is followed by plenty of practice in the use of tables. But after that it is essential that the tables are committed to memory, especially the difficult and most needed ones.

CONCENTRIC PLAN IN TEACHING.

We deal with measurements and money problems in Class IV and Fractions in Class V. We can certainly begin these lessons even from the first class provided we make the lessons practical and interesting. There are ways and means of doing it. Let us use small numbers and familiar units of measurements there.

VALUE OF GAMES IN TEACHING NUMBER
IDEAS.

Let us slightly go back to the period of our childhood. Did we not delight in the several games of our household? Incidentally we learnt a lot of number ideas.

Games.	Lessons.
1. Ladder and Snake	Addition.
2. Pallanguzhi (பல்லாங்குழி)	Addition.
3. Pandi (பாண்டி) (Three circles)	Multiplication.
4. Tower ball	Addition.
5. Fifteen goats and three tigers	Subtraction.
6. Thousand Pandi	Do.
7. "Odd or even"	Counting in hundreds The Number 2.

These have been fully explained in *Kinder-garten Everyday Arithmetic* (Tamil Edition) by Messrs. B. G. Paul & Co., Publishers, George Town, Madras.

Apparatus and Appliances. If we only remember the fact of creating a miniature world in the school with apparatus and appliances which the children can handle and learn through them, we would be making our work and the children's task easier. Tamarind seeds alone do not form the only concrete material. There are enough things in nature to serve as concrete materials. If we can use our originality, we can try to devise useful things. But let our devices be so simple that the children can use them easily. The above series of Every Day Arithmetic books also give examples of such teaching devices and appliances.

ADOPT OLD METHODS WHERE NECESSARY.

None of us need be ashamed of our old methods. There are very many good things. Drill work, short-cuts, and number recreations belong to the old methods. We shall certainly use them wherever necessary. But

let us also adopt the practical side of Arithmetic of the present-day.

FAULTY THINKING.

We have been used to certain methods. We use our adult thinking in teaching to children. We say "borrow" in teaching subtraction. The truth is that we never borrow. We have plenty. We only change as the bazaarman changes the currency note to silver coins and the rupees to annas. We change the hundreds into tens and the tens into units. Another example is that we ignore the lot of difficulties that children encounter by the presence of a zero in the four simple rules.

AVERAGE AGE OF CHILDREN IN A CLASS.

From a record of ten consecutive years I find that the average age of the children in a class is lower than the average ten years ago. In 1923-1924 the average age of my class was 11 years 5 months while now it is above 10 years 6 months and a little less too. Thus the average age has fallen down by one year. Taking the actual work of these children they did sixteen short divisions correctly out of twenty sums in an average time of 8 minutes 30 seconds while now the average is thirteen sums in the average time of 9 minutes. Thus we see a vital difference. The natural advancement of physical age and experience has much to do with mental abilities and progress in class work. Hence there is a greater need for adapting matter and method to the age of the children.

DO NOT YOUNG CHILDREN USE MONEY?

As parents and teachers we would have seen children delighting in buying sweets, fruit or bread direct from the shop-keeper and giving money with their own hands, whereas in our present scheme we have the money problems in Class 3 or 4. I would suggest that the use of money is introduced even in Class I in their oral addition and

subtraction. This should not be taken for the teaching of conversion of rupees to pies or *vice versa*. The problems on money can be made realistic with natural objects and a few coins. If real things can not be had, suitable pictures can be substituted. In our ordinary life we have to solve more problems in money than any other compound quantities. Weight, measures of capacity, length and time have got their own uses also.

Child-nature, the world around us, concrete teaching, our own experience and right thinking, good things in the past and present—let these guide us aright in the teaching of this most important subject in the elementary school. The following are some hints for the teaching of the four first simple rules to children.

NUMBERS SPEAK OF SOMETHING OR OTHER.

In our daily life we use numbers for denoting something or some quantity or some money or some space. The numbers, so to say, are not mere abstract things but relate to some concrete things. We have to bear this always in mind in teaching the subject of Arithmetic to children. Let us associate any number with what thing it denotes in life. It would be very useful to teach children to understand what is asked for in the question and when they write the answer, we should insist on their writing what the figures the answers denote—whether they speak of rupees, annas and pies or anything else.

II. The Teaching of Number to Children.

HINTS FOR THE CLASS-ROOM.

Children by nature show a sense of number in them by comparing sizes, lengths, etc., of objects. By a systematic training of these senses the number sense develops. By handling objects, seeing them, talking about them, playing with them and by all such contacts with things, children learn to count. The numbers 1 to 10 are learnt as

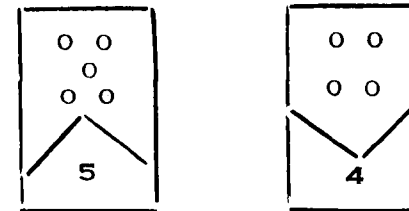
a matter of language in their daily speech and they use these number expressions in their little games. It is interesting to see how children play the game known as "Odd or even." They learn to arrange beads in twos. If one is left behind, they say it is "odd" or if none is left behind they say "even." A teacher of number must then learn from children the method of teaching number to children. Children desire to see the things, handle them, learn the numbers and need to have considerable amount of practice. The ordinary tamarind seed need not necessarily be the only concrete material. The children must learn to recognise the numbers and count them on a variety of materials. There is order and arrangement even in the leaves of trees which the children can count in the gardens or road side. There is in children a love for counting not only numbers from 1 to 10 but beyond it also. They can count the trees on the road side, houses in the streets, boys in the class, beads, cowries, shells, empty match boxes, old stamps, blocks and other numerous materials which the teacher can gather for his children's education. Pictures of the same objects are also good substitutes. Children can measure sand by means of a certain measure, or measure the length of the pial, or class room by the length measure, count the paces, etc. After having learnt counting to some extent, we should proceed to an analysis of the numbers 1 to 10. For example, we can teach children that 10 is made up of :

1 and 9	2 and 8	3 and 7	4 and 6	5 and 5
or	or	or	or	and
9 and 1	8 and 2	7 and 3	6 and 4	so on

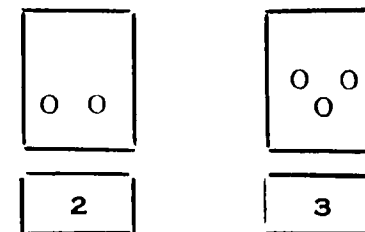
The reed frame or bead frame will illustrate these combinations. Let the child have ten beads in one hand and then let the child take a few out of the ten. Let the child find out that the total is ten. Let other children try the same. The results may be shown on the

black board. Empty match boxes will be very useful in teaching some number lessons.

Number Symbols 1 to 10. The next step is to teach the number Symbols 1 to 10. Take ten pieces of card board. On the upper side mark dots 1 to 10. On the lower half paste



numbers 1 to 10 cut out from a calendar sheet. Cut these in the middle in some interesting manner so that the child may be allowed to combine the two pieces together. By such combinations the child will understand the number and the symbols and their inter-relationships. Empty match boxes can also be used.



Plenty of exercises can be given to familiarise children in the number symbols, (*e.g.*), How much is this 8? Show me the objects indicating the number. Show me the symbol which will reveal ::. Having learnt these symbols, children by themselves learn to write down the numbers by looking at old calendar sheets. Such sheets may be collected, preserved and distributed to each child. When necessary, these could be cut into pieces and the children can be asked to arrange them from 1 to 30 or from 30 to 1. If the children are inclined to learn to write

numbers 1 to 100, they can be taught to learn them.

The Four Simple Rules. Addition is the key to all arithmetical operations. The children have been in a way introduced to this fundamental rule in the analysis of the numbers 1 to 10. Now we have to systematise this work and give the children plenty of practice. We cannot resist the child's natural inclination to seek the aid of concrete objects or their fingers which, to my mind, are 'God's Great Gifts' to the child in learning the numbers 1 to 10. The following are, however, suggested for use. These have been devised to suit particular ends in view.

1. Ordinary Bead Frame.
2. Bead Frame (a New Model).
3. Addition Table Frame.
4. The Number Cycle.
5. The Number Board.

These have been illustrated in Book I in *Everyday Arithmetic* by Messrs. B. G. Paul & Co., Publishers, George Town, Madras.

Fingering need not be discouraged in the lower classes; but in order to avoid this becoming a habit, the children should be taught all addition tables and must have practice in the use of the tables.

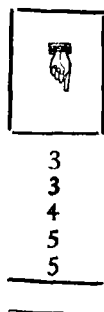
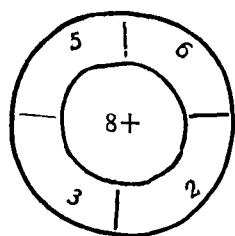
$$\left. \begin{array}{l} 1+1 \\ 2+1 \end{array} \right\} \left. \begin{array}{l} 1+2 \\ 2+2 \end{array} \right\} \left. \begin{array}{l} 6+6=12 \\ 8+7=15 \\ 9+7=16 \\ 4+2 \\ 5+2 \\ 6+2 \end{array} \right\} \left. \begin{array}{l} 19+7=26 \\ 26+6=32 \\ 28+7=35 \\ 16+6=22 \\ 18+7=25 \end{array} \right\} \text{and so on}$$

Small addition sums may be written on pieces of cards and these cards may be distributed to children for individual work. The children can be allowed to use the apparatus if they need them.

Other Exercises.

+ 2 3 1

6			
7			
8			
3			



Subtraction.

To subtract is to take away. This idea was also in a way taught to them in the analysis of numbers.

$$6+4=10 ; 7+?=10 ; 10-6=?$$

$$7+3=10 ; 6+?=10 ; 10-7=?$$

Subtraction is closely allied to addition. The idea of taking away can be denoted by the following apparatus. Use the bead frame but have some tubes at the right hand side. If you push the beads inside them, they will be hidden out of sight and thus we can demonstrate the idea of subtraction.

In order to take 7 from 10, you push 7 into the tube. 7 is thus hidden out of sight and the balance of 3 will be left behind. Similarly in taking 7 from 15 you can remove 7

from the 10 leaving 3+5 or 8 behind. The child can see it as one eight or as 3+5 making up a 8. It would be useful to impress the latter.

Exercise cards may be prepared for the use of children for giving them practice in subtraction. The verification of addition is also to be taught to them.

Other Exercises.

Go on subtracting 2 from 30 ;

Go on subtracting 5 from 40 ; etc.

Multiplication.

Multiplication is the continued addition of the same number a number of times.

$$8+8=16...2 \text{ times } 8$$

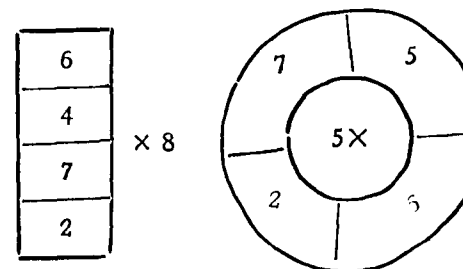
$$8+8+8=24...3 \text{ times } 8$$

$$8+8+8+8=32...4 \text{ times } 8$$

The formation of multiplication tables should be demonstrated to children by actual objects followed by the above exercise. The children should learn to know that $7 \times 8 = 56$ and $8 \times 7 = 56$. The principle can easily be illustrated with the aid of the number board. The tables have to be memorised and the children should have plenty of practice in the use of the tables.

(1) Example

×	12	6	5	7
4				
7				
3				
5				



The children can be given a card of this type and they may be asked to fill with answers in the respective squares.

- (2) 12 pies make an anna.
12 inches make one foot.
12 things make a dozen.
12 months make one year.

How many pies are there in 4, 7, 10 annas?
How many months are there in 5, 8, 11 years?
How many things are there in 2, 6, 9 dozens?
How many inches are there in 3, 6, 12 feet?

$$(3) \begin{array}{ccc} 84 \times 1 & 84 \times 4 & 84 \times 7 \\ \times 2 & \times 5 & \times 8 \\ \times 3 & \times 6 & \times 9 \end{array}$$

Multiplication table of the same number may be formed in the above manner. This will be helpful for the latter process of division. There are ever so many devices for the preparation of these exercise cards and the teacher can make an intelligent selection and use his originality too.

Division. This is the most difficult rule to be mastered. This requires a thorough knowledge of the previous rules. The children must have exercises of the following type.

1. Finding which number is greater and which smaller.
46, 64 ; 83, 38 ; 26, 61 ; 90, 900 ; 101, 110 ; etc.
2. Learning the intrinsic value of numbers.
43 is 4 tens and 3 units or 43 units.

271 is 2 hundreds, 7 tens and one unit or 27 tens and one unit or 271 units.

The children must have learnt these with the aid of bundles of sticks or chains of beads. A thousand bead chain shows the magnitude of 1000 better than bundles of sticks or bags of seeds. The magnitude is revealed by the long distance in the latter as against bulk, size or volume in the former.

3. The value and the place for the zero in number have to be taught. Though zero means nothing when $8+0=8$, the presence of it much alters the value 17 when it appears between 1 and 7. The zero alters the number to 107. $8+0=8$; $8-0=8$; $8 \times 0=0$; $0 \div 8=0$; $0 \times 8=0$, etc.

Short and Long Divisions.

Some children when dividing by 2 resort to long division. This will have to be checked and short division will have to be practised. Some exercises in short division will have also to be taught to them. In the initial stages long division can be practised by forming the multiplication table for the divisor. Children will get the correct quotient then.

Speed Tests. In each class the children should be given speed tests in the simple rules they have learnt. Training in teaching Arithmetic should be to produce such a mental training by which the children learn to do accurately and quickly too. The more the children get practice in these tests, the more they have their tables in their finger-ends, and the better results they can produce.

Problems. I have refrained from the usage of the word "problem" till now. I gave eight little problems on the four simple rules to the children of Class 5 and asked them to tell me by what Arithmetical operation they would find out the answer. I asked them to indi-

cate their methods by the signs $+$, $-$, $\times$, $\div$. At the close of the test I found that many children had used $\times$ for $\div$. Let me take a specific example.

Sum. If I bought 56 roses for 7 annas, how many roses will I get for an anna?

Last year 15 boys marked $\times$ against the sum while this year 12 boys marked $\times$ against the sum. The children are generally lacking in ability to find out whether a sum is on division or multiplication. So we may conclude that either the children are not ripe for the problem stage or that the problems are not properly presented to them.

What generally happens is this. The teacher dictates or writes a problem. The children take down only the numbers and wait for the teacher or some one else to give the lead in working, or they themselves ask "what have we to do now, sir." So the ability to think has not yet developed. Till the children are able to comprehend the situation, we can say that they are unripe for problems. The children should be taught the several situations wherein they have to apply the respective four simple rules. The situations and circumstances differ in very many cases and it will be interesting to the teacher to collect, study and arrange different types of problems in the four simple rules. The mere terms guava fruits or cocoanut trees can give concrete sense to the number but cannot make up for a problem. Once I gave a child a simple sum. "If I have 5 peppermints and you have three peppermints, what will be the total?" The child before giving the answer said: "Is it not 5 and 3 you want me to add?" The child discovered that I am giving a concrete colouring to the sum $5 + 3$. Problems in everyday Arithmetic require a

knowledge of money problems, compound tables and fractional tables. Even in teaching these sums to children fractional and practice work can be assigned. Collecting used stamps, totalling cash bills of the school society are some examples. The children can find out the current price of several household articles from provision stores and small problems can be set with the current prices of articles. The idea of fractions and their inter-relationship could be conveyed through special apparatus designed for the purpose. The teacher should also teach the children the fractional parts of some compound quantities (*e.g.*) $\frac{1}{4}$ of a rupee, $\frac{1}{4}$ of a measure, $\frac{1}{4}$ of a dozen, $\frac{1}{4}$ of a hundred, $\frac{1}{4}$ of a thousand, $\frac{1}{4}$ of a viss, etc.

The teacher will have to remember that he is to teach the difficult subject of number work to the living through the living and for the living. Since problems in everyday Arithmetic have to be solved more mentally the children should be trained to do brisk mental sums and short-cuts will have to be taught to them. The teacher will have to seek new ways, new methods and new problems apart from those mentioned in ordinary text books. Bazaar method and short practice method are of greater importance than methods in text books. It is possible for the teacher to devise suitable exercises which will give exercises to the children in fundamentals of Arithmetic and problems in everyday Arithmetic.

III. Suggested Problems for Research.

1. LIFE SITUATION PROJECTS.

I very often think about the various projects in life that call forth our arithmetical abilities and the extent of arithmetical abilities that would keep a man in good stead in solving them. Every man, he be a trader, merchant,

land-lord, lawyer, doctor, teacher, is first a householder or a citizen, and he has got to know a certain amount of arithmetical knowledge. It is indeed a difficult thing to arrive at any standard. But if we analyse all the life projects and come in contact with different classes of people who have got to do some kind of arithmetical work or other, we can arrive at a certain standard. I also fully believe that the children, when they leave the elementary school, should possess some kind of arithmetical information regarding some of the life situations.

2. LARGE FIGURES.

All our arithmetic books contain exercises often dealing with large numbers which do not very often occur in daily life. This is a direction in which some original work will have to be done. In what connection are these large numbers associated? What is the proportion of these situations to the other situations that call forth ordinary arithmetical abilities?

3. ARITHMETICAL TERMS.

In our arithmetic lessons we are accustomed to using some terms, words or expressions under the presumption that the children would have been familiar with them. I have come across such expressions and I found that children need some explanation of the same. So one has to be very careful in the use of the terms and the terms have to be familiarised before they are used casually in problems. Thus we could see that the subject of arithmetic admits of a free conversation between teacher and pupils.

4. WHAT IS SPACE WORK?

Does space work only include straight lines, triangles, squares and rectangles as shown in books or the use of squared paper and geometrical instruments? I think that the above is a narrow interpretation of space work. The idea of space work is better revealed through

sums on building houses, drawing plans of buildings, garden and play-ground, repairing roads, laying tiles for roofing, white-washing walls, flooring houses with brick, cement, etc., fencing gardens or measuring fields. This also takes us to the idea of distance. Space, time and distance are involved and these are more or less linked together. A knowledge of square measure (only the elementary principles) is indeed essential. It would be useful to know what kind of fundamental knowledge is absolutely essential for a child who completes the elementary school course so far as space work is concerned.

5. PRACTICAL WORK.

The subject of space work leads us on to practical work by children in class and out of class. The pupils can learn a number of things by themselves, by observation and hand-work. I would even advocate excursions to places which will reveal to children some kind of arithmetical knowledge regarding the largeness of things, distance or space or some other life situations connected with the subject of arithmetic. I do also feel that the teacher may be handicapped by the inadequacy of materials and by the largeness of his class. Even under these limitations I think some beginnings at practical work can be attempted.

6. DRILL AND APPLICATION WORK.

Arithmetic in life calls forth accurate and quick response and the school ought to prepare the children for these two-fold purposes. As such the children require a good amount of drill work and application of a rule in a number of cases. In order to avoid the monotony of this drill work, different topics have to be chosen and different situations in life have to be chosen. The teacher may find out:

- What all things cost 3 pies each;
- What all things cost 6 pies each;
- What things are sold in dozens;
- What things are sold in pairs, etc.

The best place for collecting the information is the bazaar. Before teaching arithmetic, the teacher has got to collect true arithmetical knowledge and information from the life around him. It is of course no easy task.

7. SOURCES OF GETTING ARITHMETICAL INFORMATION.

We can get the required information from the following—Railway Guides, Daily Newspapers, the shop-keepers, contractors, temple trustees, Municipal or Union officials, merchants, railway maps can all get us a great deal. Our own experience with men and things will also help us a great deal. We must be always on the look-out for correct information.

8. ARITHMETIC A PART OF ONE WHOLE.

I believe that arithmetic in the elementary school should be studied not only as a special branch of knowledge but should be studied as a contribution to the general knowledge of the child. It is a main subject to which some other subjects can be brought in relation. The present practice of prescribing a number of text-books for the different branches of knowledge and treating each as a special subject leads us nowhere. These cause a severe strain on the child. At the end we find that the main subjects of the Three R's are not given adequate attention.

9. EVERYDAY ARITHMETIC MOSTLY MENTAL.

The present-day practice has been largely written work. It is only the mental work that will successfully call forth an accurate and quick response. In the early stages this work must be mostly mental. Do we not find that the boy in the shop aged ten is able to give accurate and quick responses better than some of us also? It is because of the training. There is a lot of difference between school method and bazaar method. The latter is the every-day method. Only when we buy more

than half a dozen articles and that too in fairly large quantities does the shop-keeper resort to a piece of paper and a pencil or a slate and slate pencil.

10. INDIVIDUAL DIFFERENCES IN SCHOOL.

I have found from actual experience that in doing the mere fundamental rules pupils require time in the ratio of 1 to 3. Whereas the first boy takes 5 minutes, the last boy takes 15 minutes. The extraordinary dull boy takes more time also. In doing problems they require time in the ratio of 1 : 5. The first boy takes 5 minutes; the last boy takes 25 minutes. How shall we arrange our school work in conformity with the above finding is another problem.

11. INDIGENOUS MEASUREMENTS AND TABLES.

We and our school children ought to be familiar with indigenous terms used in measuring solids and liquids. In weighing and measuring, different localities use different terms. There are native terms for length, space and time. The teachers will have to learn these and be familiar with them. We will also do well to learn the relation of these indigenous measurements to modern measurements.

CONCLUSION.

Any scheme of work has to be elastic so as to allow for the inclusion or exclusion of some important or unimportant items. These have to be determined by the everyday use of arithmetical knowledge. To some extent, I have indicated the reform we have to make in Number and Space Work both in regard to matter and method in keeping with the past greatness of the subject in our land, in the present day utility of the subject in our daily life. If we would proceed on these lines, we would certainly be making the subject useful and interesting in the primary school. If we sincerely work towards such an aim, then certainly ideas will suggest themselves to us now and then like lightning flashes. The best motto for the teachers who realise such a truth is and ought to be

"Let us live with and for our children,"

SOUTH INDIAN FESTIVALS.

III. PANCHAPRAKARAM.

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

FIRE, Air, Earth, Water and Ether are the five elements and these elements have separate sacred places or *sthalams* allotted to them. These are Tiruvannamalai, Kalahasti, Conjeevaram, Jambukeswaram and Chidambaram. Each of these places is sacred in its own way and each is given prominence over other places of pilgrimage.

Of these, Jambukeswaram or Tiruvanaikoil, as it is familiarly known, is the Appusthalam. The name is quite appropriate as we see always in the Sanctum Sanctorum, wherein the Phallis or Linga or Sri Jambukeswara is located, a pool of water. How this water accumulates there daily has been explained in more than one way. Orthodox people say that because the God represents Appu or Water, water is always present there. Others assert that the Garba Graha or the place where the Linga exists has been constructed in a low level so that water soaks up to the ground. But whatever may be the reason, we find there daily a sheet of water and unless it is baled out daily, there is a likelihood of water increasing and flooding the places that lie outside the Sanctum Sanctorum.

This sacred temple, which is situated within two miles of Trichinopoly, is surrounded by five 'prakarams' and once a year God Jambukeswara passes through all these. This festival is celebrated every year in the month of Chitrai on the day of the full moon of the bright fortnight and the origin of the same is as follows :—

The sacred place of Tiruvanaikoil has an important legend behind it. Once there was a spider which was daily accustomed to spin a small pandal or canopy above the head of Lord Jambukeswara with the thread produced from its mouth. At the same time an elephant engaged in worshipping the Lord, seeing the canopy of thread which rendered the place untidy, was used to destroy the same by pouring water stored up in its trunk on the head or crest of the Lord. Things went on like this for some days when one day the spider infuriated at the elephant destroying its canopy of thread got into the elephant's trunk with the result that both of them died. The legend continues to say that the elephant attained Moksha or bliss and that the spider, as a result of its devotion, became a king in the next or succeeding birth with the name Ko-Chengat Cholan. It was this king, a devout worshipper of Lord Siva, who built seventy temples for the Lord and who by richly endowing the Jambukeswaram temple enabled the various festivals to be celebrated annually. Of these festivals, the Brahmotsavam is of great importance and Panchaprakaram or the five rounds attracts a large concourse of people. During this festival, the Lord and Ambika, his consort, are placed in decorated silver *vimanams*, the Lord in the guise of Mohini or the enchantress and the Devi in the form of a male deity. Starting on the previous evening at about 6 P. M. the circuit takes nearly twelve hours for its completion and it is not before early

morning of the next day that the god goes back to his place in the temple. The fifth or the last round which alone comes to nearly two miles is considered of special religious importance and one who accompanies the god in his passage through this round is said to attain very great *punyam* or virtue. The origin of this fifth prakaram is enclosed in a legend and is of some interest. The *Stalapurana* says that once Lord Siva wanted to construct the fifth rampart or wall surrounding the temple and that for that purpose he appeared in the guise of a Saiva devotee with his braided hair, ochre-coloured saree, Rudraksha beads and stripes of sacred ash, and promising the people or workmen assembled there good remuneration, he asked them to build the same. In the evening they asked for their daily wage and the Lord gave them in turn only sacred ash. They were surprised at first but when they found that the sacred ash they received from the Lord got converted into silver and copper coins, they began to realise that the person who ordered them to build the rampart was none other than the Lord Himself. From this circumstance, the fifth prakaram came to be known as the 'vibhuthi prakaram' or the sacred ash round.

Thus rich in tradition and legend and celebrated as one of the *Pancha Butha Sthalams*, Jambukeswaram shines as one of the foremost temples of Southern India and Panchaprakaram is one of the unique well-attended festivals.

One unique feature of this festival is that the entire expenses of this festival are borne by all the cocoanut merchants of Trichinopoly. Men and women, from far and near, assemble in large crowds, and the best musicians and Bhajana parties are invariably seen here during the festival. Water sheds are kept by liberal-minded devotees and thousands of palmyrah fans are distributed free to devotees and Bhagavatars. In short, this is one of the innumerable festivals which are held in very high importance by the Saivites of Southern India.

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FIFTH CONVENTION OF THE FEDERATION OF INDIAN AND CEYLONESE STUDENTS ABROAD.

BERLIN, 3RD TO 8TH JULY 1935.

By MR. D. N. DUBASH, General Secretary.

PURSUANT to the resolution passed at the Fourth Convention of the F. I. C. S. A., in Rome 1934, the present Convention was held in Berlin from 3rd to 8th July 1935 under the management of the Vice-President, Mr. M. L. Gauba of Berlin.

The Convention was attended by more than 50 delegates—of whom 30 were from outside—representing all the principal Indian students' organisations of London, Oxford, Cambridge, Manchester, Berlin, Munich, Nuremberg, Freiberg, Zlin (Czechoslovakia), Rome and Trieste. It was inaugurated in the aula of the University of Berlin by the pro-Rector of the University, Prof. Dr. Hoppe, and by the head of the Studentenschaft of the Berlin University, Herr Gutjahr. Prof. Amiya C. Chakravarty, President of the F. I. C. S. A., in reply thanked all those German organisations which had helped in making the preparations of the Convention, especially the German Academic Exchange Service, German Orient Association and the University of Berlin, for offering so many opportunities to the delegates to see the various aspects of German progress in all fields. He also expressed the hope that this Convention would mark a further stage towards the fulfilment of the ideals which the F. I. C. S. A. desired to achieve. During this meeting Dr. Sudhir Sen made a speech in German by tracing the history of the F. I. C. S. A. from its birth and explaining the difficulties in achieving the ideals which were :—

(a) To coordinate and further the activities of Indian and Ceylonese students and their organisations abroad by :—

1. Holding annual Conventions and Conferences in different countries, time and place to be decided by the Council of the Federation;
2. Obtaining facilities for the education and training of Indian and Ceylonese students;
3. Publishing an organ of the Federation;
4. Maintaining an Information Bureau;

5. Organising a research section to study the problems of student life in its national and international aspects and promoting the welfare of Indian and Ceylonese students abroad;

6. Collaborating with Indian and Ceylonese students' organisations in India and Ceylon and with similar institutions in all parts of the world.

(b) To represent and safeguard the interests of Indian and Ceylonese students and their organisations and to act on their behalf.

The programme arranged for the delegates during the Convention week comprised the following :—

1. A reception to the delegates by the Indian Students' Association, Berlin;
2. A lecture on Indian painting by Prof. S. K. Chatterji of the Calcutta University;
3. A visit to the Stadium for Olympic Games, 1936;
4. A lecture by Prof. Schonemann on "The present day Germany";
5. A visit to the State Opera to attend the performance of Lohengrin by Richard Wagner, through the courtesy of the German Orient Association;
6. A visit to the labour camp;
7. Laying of a wreath at the memorial of the Unknown Soldier;
8. A tea party to the delegates by the German Orient Association and the German Academic Exchange Service;
9. A visit to Potsdam and thence by steamer to Wannsee;
10. A visit to the works of Siemens Schuckert, Siemens and Halske and A. E. G.;
11. A visit to the Broadcasting House.

The session was opened with an address of welcome to the delegates by the Vice-President,

Mr. M. L. Gauba of Berlin. Prof. Amiva C. Chakravarty, President of the F. I. C. S. A., delivered his address in which he urged the delegates to take active part in the furtherance of the ideals of the F. I. C. S. A. and direct their activities in making the F. I. C. S. A. known where it was not yet known.

The Secretary, Mr. D. N. Dubash of Rome, then read his report of the work done since the transfer of the headquarters of the F. I. C. S. A. from Vienna to Rome from the 1st of January of the current year. He said that the long delayed reply was forwarded to the German government in relation to the status of Indians in Germany to the effect that while the F. I. C. S. A. thanked them for the assurances given, it did not associate itself with the views expressed in their letter about the inter-racial marriage. A letter was again addressed to the Lloyd Triestino asking if the rebate they allowed to the Indian students would be granted on issue of a certificate that the student was a member of the F. I. C. S. A. to which they replied that the 10% rebate was given only on production of a certificate from the Dean of the University where the student prosecuted his studies.

With regard to the financial position of the F. I. C. S. A., he said that the Treasurer, Mrs. Raha, had returned to India some two months back and the funds raised at the last Convention in Rome which amounted to 457 lire, approximately £7 10s., were lying with him in tact. He observed that the amount was tremendously small for an organisation bearing the name of a Federation, and that hardly anything could be done with it, much less for putting into effect any plan of a constructive nature or otherwise. He requested the delegates to contribute towards the funds of the F. I. C. S. A. to the best of their abilities as without the moral and material help from them the F. I. C. S. A. would find it extremely difficult to exist.

He then went on to expound the nature of the constructive part of the programme, observing that in Rome, the headquarters of the F. I. C. S. A., there were hardly four Indian students studying at the University. He said that he would like to see the F. I. C. S. A. a vivid, living organisation, as at its present stage it was far from being so. The reason he alluded to was perhaps it was still in its infancy or perhaps that the F. I. C. S. A. had to change its seat

constantly every year from one country to another. He compared this constant shifting about to a rolling stone that gathered no moss and firmly believed that the second reason was the cause of its so slow a progress. He said that if a fairly decent number of students studied at the Italian Universities, they could avail themselves of the number of facilities that were given there. To start with, scholarships between £ 50 and £ 100 would be given each year to Indian students who desired to study at the Italian Universities. Besides they would have to pay only half the University fees. He also observed that Italy and Japan were the only two countries which had reciprocity of degrees with Great Britain, and if prospective students wrote to the General Secretary of the F. I. C. S. A., they would receive all necessary information regarding their studies at Italian Universities.

Further, he said that the F. I. C. S. A. would publish every year a guide book for students which would contain studies in various faculties of the Universities of Europe, University fees, cost of living in respective countries, scholarships, countries in which one can practise after having obtained a degree and various other hints which could be useful to a student.

He then informed the delegates that a club for Indian students would be founded when the inauguration of the University Town in Rome took place on the 28th October next.

Finally, he said that a formidable rebate of 75% had been obtained from the Lloyd Triestino for Indian students studying in Italy only, and the same rebate was not extended to Indian students studying in Great Britain or in other countries in Europe.

He, however, said that there was no reason why the F. I. C. S. A. should not succeed in obtaining the same rebate for its members and he would not like to be too optimistic at the present stage but at the next convention would communicate to the members the maximum rebate obtained from the Lloyd Triestino.

At one of the sessions a paper on Education of Indian students was read by Mr. N. G. Ganpuley, which proved both interesting and instructive.

A letter addressed to the Secretary of the F. I. C. S. A. by the Secretary-Treasurer of the Permanent Bureau of the Confederation of Oriental Students was read by the former at the

general meeting informing the delegates that in view of the resignation of Mr. M. S. Sundaram, the Indian delegate to the Council and Vice-President of the Confederation, another Indian student should be elected to fill up the vacancy. Accordingly Mr. N. G. Swami was elected as a member to the Council of Delegates. Further, a Conference would be held at Stresa towards the end of the month to discuss "Cultural Affinity amongst the Far Eastern Countries" and the Permanent Bureau was authorised to invite a few Indian students to take part in the discussions. Those who desired to take part in the Conference would be invited as guests of the Confederation during the period of the Conference and would receive free second class return tickets from the Italian frontier stations to Stresa.

One most important work done at the session of the Convention was the amendments to the Constitution thereby giving further activities to the F. I. C. S. A. in enabling it to achieve its ideals. The new Constitution was read by Mr. Gauba and approved unanimously. Thanks are due to Mr. Gauba for bringing amendments to the Constitution.

The following are some of the more important resolutions passed at the Convention :—

I. That the F. I. C. S. A. expressed its heartfelt sorrow at the demise of Mr. Chitty Hengkul, Secretary of the Executive Committee of the Confederation of Oriental Students.

II. That the F. I. C. S. A. expressed its sympathy with the victims of the Quetta earthquake.

III. That the F. I. C. S. A. expressed its thanks for the hospitality and facilities given to it by the German Academic Exchange Service, German Orient Association, University of Berlin and all other organisations and that the Secretary of the Indian Students' Association of Berlin be requested to convey the thanks of the F. I. C. S. A. to them all.

IV. That the amendments of the Constitution of the F. I. C. S. A. be accepted in toto.

V. That the headquarters of the F. I. C. S. A. remain at Rome.

VI. That the Joint Secretary, Mr. I. P. Singh, London, be requested to call a general meeting to discuss the question of having a seat in London.

VII. That the next Convention should take place either in London or in Czechoslovakia in the month of December 1935.

VIII. That the Joint Secretary, Mr. I. P. Singh, London, be requested to call a general meeting of Indian and Ceylonese students in London to discuss the possibility of holding the next Convention there.

IX. On a question being asked by Mr. Rege of Berlin if the present Convention should be considered as a regular annual Convention with the power to amend the Constitution and to hold fresh elections, the Vice-President, Mr. M. L. Gauba, pointed out that at the Fourth Convention held in Rome it was unanimously resolved to hold another convention in July in Berlin to complete the work of the Fourth Convention. As July was the time most suitable for all students, the following resolution was adopted as a result of the above discussion :—

That it is recommended that henceforth annual Conventions should be held usually in July or near about that period to be finally decided by the Council.

X. That arrangements be made for publishing a guide book for students for which purpose the General Secretary should request the centres to collect information and send same to him.

XI. That the F. I. C. S. A. should prepare statistics of Indian students studying at the various Universities or receiving practical training in Europe, and it should also endeavour to put the Indian students studying the same subjects in touch with one another.

XII. That arrangements be made to publish a monthly bulletin.

XIII. That for furthering the aims and objects of the F. I. C. S. A. a Home Committee be formed in India and the council be authorised to invite prominent Indians to the Committee if necessary.

Collections amounting to 177 Rm. were made at the Convention and several delegates promised to send their contributions at a later date.

With a hearty vote of thanks to the chair, the final session of the Convention came to an end after having performed valuable and important work and everybody looked forward to meet again in London or Czechoslovakia according as the place would be decided upon.

The Revised Syllabus in English under the S. S. L. C. Scheme, 1934.

The Note on the Revised Syllabus in English recommends the following two books and further points out that the whole course representing three years' work can be covered by a study of these two books.

WREN'S HIGH SCHOOL ENGLISH GRAMMAR.
9th Edition. Price, Rs. 2.

WREN & MARTIN'S HIGH SCHOOL ENGLISH
COMPOSITION. 6th Edition. Price, Rs. 2-4.

 It will also be noticed that Wren and Martin's "High School English Composition" is the only book of Composition that is recommended.

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WHAT OUR CONTEMPORARIES SAY.

Importance of Physical Culture.

In the *Teachers' Journal* for July 1935 (XIV, No. 7), Mr. L. K. Adhikari points out that the average life of the people of India is 22 years as compared with 43 of those of England and 55 of the Americans, and that this enormous difference must be traced to the low place allotted to physical culture in the educational institutions of the country. He makes these concrete proposals for introducing a better state of things:—

1. The present system of education, and the scheme of studies as well, should be modified.

2. Every student should undergo a careful medical examination as soon as he seeks admission in an institute and the same examination to be followed up periodically and physical education should be made compulsory.

3. There should be a well-trained Physical Director in every College, though not in every school and he shall be held responsible for the well-being of the students. The duty of the Physical Director will have to be supervised by the Advisor to the Government or his Assistant of the respective provinces.

4. As for the schools, the places of the illiterate drill-masters should be filled by trained Physical Instructors. Over and above these Physical Instructors, there will be a qualified Physical Director in every district. The Physical Directors will have to inspect the duties of the Physical Instructors of the schools of their respective districts but not the D. E. O. (District Educational Officer) as is the case now in some parts.

5. The burden of examination should be lightened and regular systematic class work should be emphasized upon so that the element of chance which plays so important a part in our examinations to-day may be done away with. But at the same time the terminal examinations should not be taken out of the college curriculum.

6. Even in the competitive examinations, marks should be allotted to efficiency in sports and not merely to mere bookish knowledge.

7. Proficiency in games shall be an important qualification for all educational service.

All Bengal Teachers' Association and Physical Culture.

In this connection the achievements of the All Bengal Teachers' Association are worthy of notice. The Association has opened summer camps for the physical training of teachers in several places so that these can, on their return to their schools, carry out the instructions given to them for the betterment of the health of the boys. The camps provide for two courses, senior and junior. The junior course includes:

(1) Free-hand exercises, Part I. (2) Minor games, (3) Major games, (4) Athletics, (5) Practice teaching, (6) Notes on lessons and First Aid, (7) Folk dance.

The senior course includes:—

(1) Free hand exercises Part II, (2) Boxing, (3) Swimming, (4) Gymnastics, (5) Hygiene and First Aid, (6) Theory of Physical Education, (7) Notes on lessons.

The Educational Value of Cinemas.

A recent deputation of the Motion Picture Society of India pressed on the Education Minister, Bombay, the value of the introduction of educational pictures in schools. It suggested:

(1) that greater use of the motion picture should be made by Government in teaching through its existing Visual Education Department;

(2) that Government should give a monetary grant for the production of educational pictures suitable for school going children and adults;

(3) that a rebate should be granted to cinema theatres from the entertainment tax-collections to the extent of educational pictures shown;

(4) that the Motion Picture Society of India should be given representation on the Board of Film Censors; and

(5) that no fees should be charged by the Board of Film Censors for examining educational pictures.

Curriculum and Educational Standard.

In an interesting note in the *Teachers' Journal* for July 1935, Mr. B. B. Banerji traces the alleged decline in Bengali educational

attainments to the fact that education has been made easy. He says :

The course has been softened almost to pulp. Everything has been, as it were, pepsinated or half-digested and sucked up in the little tomes of pedagogic literature, as if the children of Bengal have all on a sudden become educational dyspeptics, and cannot assimilate the stiffer stuff like their fathers and grand-fathers. From their early childhood they get quite unaccustomed to crack hard nuts and their intellect does not get whetted enough to masticate and digest coarser viands. The land where the most abstruse systems of philosophy were propounded and where in the seventies and eighties of the last century intellectual giants like Rev. K. M. Banerji, Mr. Lal-mohan Ghosh, Mr. W. C. Bonerji, Mr. N. N. Ghosh, Sir Surendranath Banerji, Sir Rashbehary Ghosh, Sir Ashutosh Mukherji and a host of other luminaries were produced is, alas, going to be the dancing field of the little pigmies decked in the rich costumes of heroes and demigods.

A contrast between the old course and the new will show how the boys of the present age are not to blame for their inability to stand an all-India test. An eminent medical practitioner who used to indent a large number of short-necked black bottles from Amsterdam once told the writer that his B. Sc. assistant did not know where Amsterdam is. Not to speak of Amsterdam, how many graduates know the position and importance of the chief towns and cities of India? Under the present arrangement Geography is taught up to class VIII. After that the subject becomes optional and only a few boys of decidedly poor merit take it up for the Matriculation Examination. Geography is thus learnt most perfunctorily by a handful of boys simply to get barely the pass marks, while the subject was compulsory in the old course and in America it is not only a compulsory subject in all secondary stages of education but it has been recognised there as the core from which all studies emanate. Geography is thus regarded in America as the goal to which all other branches of learning converge and this is done distinctly with the purpose of making the American lad in this commercial age not only a fit denizen of this small state but a worthy citizen of the world at large."

Mr. Banerji goes on :—

The study of History also shares the same fate. Not to speak of the history of foreign countries, even the history of India is, like Geography, an optional subject in the Matriculation, while Science is given a wide berth and its place is occupied by jungle tales and fictitious stories that stimulate carnal desires

in young men and lead to their ruin. To give fillip to passions at the adolescent stage when Bramacharya or self control is to be rigidly enforced is to throw a lighted match stick into a magazine of gun-powder : the whole thing will be ablaze causing young men to seek pleasure only in prurient talks and lascivious writings. Young men require a harder regimen at this critical stage to keep them straight, but a sad lack in this salutary restraint and an enervating climate have made many of them lose their stamina to stand the hard knocks of the world.

He therefore pleads for the revision of the courses of studies and the restoration of the old standard of teaching and examination.

The Improvement of Secondary Education.

Speaking before the Khulna District Teachers' Conference, Mr. N. K. Brahma summarised the improvements which the New Regulations of the Bengal Government were calculated to bring about in respect of Secondary Education. He observed :

The Matriculation Syllabus that is now in force was introduced in 1910, and the defects that have been noticed during the last 25 years of its working are now being sought to be removed. With the introduction of the New Regulations, History and Geography would again be compulsory subjects, as they were in the old Entrance syllabus up to 1909. The medium of instruction would no longer be a foreign language like English which the students feel a great deal of difficulty in mastering, but henceforth the vernacular would be the medium. It is hoped that when the student is relieved of the burden of receiving instruction through a foreign language, he will be able to gather more materials and assimilate them usefully. The risk that is involved in making the vernacular the medium of instruction, *viz.*, inadequate knowledge of English, has also been sought to be avoided. Elaborate precautions are being taken so that the student may acquire a sound knowledge of English. While the advantages that were gained through the introduction of the Matriculation Syllabus in 1910, *viz.*, a wider out-look on the part of the student and an extensive knowledge outside the scope of the text-books, have been retained in the proposed New Regulations, the disadvantages such as lack of information regarding the most essential subjects and ignorance of the most elementary principles of Science, have been sought to be removed. It is thus not too much to expect that a great deal of improvement would be attained when the New Regulations would come into force.

The Editor of the *Teachers' Journal*, however, draws attention to the fact that the new syllabus threatens to be too heavy and a strain on the juvenile constitution.

There is absolutely no necessity of having two papers and a half for English. The courses of study proposed for the various subjects can be curtailed without great disadvantage. The fact that we are going to have a vernacular medium of instruction and examination has led the University authorities to the idea that the syllabus may be made heavier without serious inconvenience to the boys. But they should remember that even now instruction in almost all the subjects except English is given in vernacular in the majority of the schools and boys are permitted to take their examination in vernacular in all the subjects except English and Mathematics. The net result of vernacularisation will be that where there is option we will get compulsion and Mathematics is the only subject where answer in Vernacular will be for the first time permitted. There also the teachers as well as the students will have to learn the vernacular terms and expressions authorised by a special committee of the University."

Progress of Education in the United Provinces in 1933-4.

The Editor of *Education*, the official organ of the U. P. Secondary Education Association (May and June 1935), gives this summary of the Report on Educational institutions in 1933-4 :—

The above report issued by the Educational Department records a general progress in matters educational. The number of institutions has increased from 25,360 to 26,451. The unrecognised institutions being left out of count, the number has risen from 22,942 to 23,107 giving a general rise of 165 institutions. The number of scholars in all institutions has risen from 1,535,208 to 1,578,689, and in institutions other than unrecognised from 1,470,340 to 1,513,467. The more welcome feature of the report is the great rise in the number of girls' institutions. The expenditure figures are significant and there is an actual fall in it from Rs. 37,125.87 to Rs. 37,030,442. Considering the very low percentage of literacy in the province, both among males and females, the above figure strikes a very unsatisfactory note. With its five Universities, two of which are aided by Central revenues, University and College Education absorbs over 12% of the total

expenditure on Education, Secondary Education 32.4%, and Primary Education 25%. With the talk of reorganization and the great need of spreading Primary Education these percentages will have to be materially altered, and the total expenditure on Education also considerably increased. Under Secondary Education the noticeable feature is that the average expenditure per head in the Government institutions is Rs. 111-6, whereas in non-Government institutions it is over Rs. 63-6; these figures are significant and show how poorly paid are the teachers in the non-Government institutions. With these conditions much progress in Education cannot be expected. It will be remembered that the bulk of education is given through non-recognised institutions.

Commercial Education.

In the course of an article in the *Education* of May-June 1935, on the proposed institution of a Senior Certificate course of three years in the Secondary School for the study of commerce, industries, agriculture, and arts and science, Mr. G. S. Bhatnagar says that the course should extend for four years; that English should be compulsory; and that the commercial education should be more comprehensive and practical than the present system.

The commercial education in these provinces was first introduced in the year 1912 by the Allahabad University in the Intermediate stage and it has undergone a number of changes since then. The courses in commerce both in the past and as they stand now are purely theoretical and fit our young men only for clerical jobs in some of the Government offices or for taking up the work of teaching in the High Schools. The result of this has been that even after so many years the number of students who took up commerce last year was only 372. This is enough to indicate its unpopularity and uselessness to the people. In some quarters people believe that commercial courses mean a study of shorthand and typewriting. The present courses are therefore devoid of all real and practical work, hence the young men do not find favour with bankers, insurance companies, businessmen and industrialists. The worst is that even students who qualify in shorthand and typewriting are not found fit for the practical work. The reason is that the standard is low and they cannot stand the open competition.

He therefore submits

That if we really mean business and don't play with the life of our young men, let us make our courses efficient and practical and fit them in a variety of subjects so that they may take up the various jobs in the banking, insurance, business and industrial houses as Agents, Organisers, Salesmen, Secretaries, Auditors, Accountants, and others may set up as independent Advertising Experts, Importers and Exporters, etc."

The Plight of Education in India.

Speaking before the Meerut Teachers' Conference, Mr. K. G. Saiyidain dwelt on the sad condition of Indian education in these terms :

One reasonable method to estimate the situation would be to examine the budgetary position of education and the social and economic status of teachers. The education budget of our country reveals a very painful story. The total expenditure on education in this vast and predominantly illiterate country is about 5% of the national budget, while the police and gaols account for about 10% and the army alone for about 40%. Surely this is a stupid reversal of all sensible values. The meaning of this percentage proportion will become clear by a striking fact which the recent calculations of a reliable authority have brought to light—namely, that the total amount of money spent, from all sources, on the education of this country of 350 million people is almost exactly the same as that spent on the educational institutions of London and its environs! It is impossible to be temperate in one's comments on this situation. If the teachers' salaries are taken as an indication, the picture is no less gloomy for the average primary school teacher often gets less pay—and, of course, 'makes' very much less—than the village patwari or the constable or many a night watchman, and it is not at all unusual in several provinces for schools to pay Rs. 40 to 50 per month to graduates and trained teachers. This is the price which the Government and the public in our country set on the services which the teachers render to the community—services on which depends ultimately the continuity of the nation's culture and progress. In principle, it is of course absurd to measure the worth of an individual in terms of money but, in an age when almost all values are measured in terms of their money equivalents, the teachers' economic position is a sad commentary on our cultural standards.

Educational Institutions in New South Wales

COURSES BEYOND PRIMARY

The August Issue of the *Educational Gazette*, New South Wales, gives a description of the courses open to boys who want to pursue a super-primary education. One of these is the study in Junior Technical Schools.

These schools are pre-vocational in character, and are organized in such a way as to combine a sound general education with technical training for those boys who desire, at the age of 15 or 16 years, to enter into some skilled trade. Thus, if a parent wishes his boy to become a mechanical engineer, carpenter, pattern-maker or efficient tradesman of any kind, the boy could not begin his preparation in a better way than by entering a school of the junior technical type.

The course in Junior Technical Schools covers three years. During the whole of this time the curriculum in English, History, Geography, Mathematics, and Science is the same as that followed in high schools; and the *same examination* is taken by those students who complete the three-year course. The technical subjects taken are:—Drawing, Woodwork, Cardboard Modelling, Metalwork, and Elementary Science. These are taught by expert teachers under the direct supervision of the Technical Education Branch. Students who are successful at the final examination and comply with prescribed conditions will be awarded an intermediate certificate on which is inscribed the fact that they have passed the examination held by the Technical Education Branch in these subjects.

The training received during these three years not only gives a boy a certain degree of technical skill and confidence in his own powers, but it also equips him with a sound general education, so that his chances of success in any calling are improved.

COMMERCIAL SCHOOLS.

The course leading to the Intermediate certificate covers a period of three years. This course is designed to assist a boy to enter upon a business career at from 15 to 16 years of age. It does not include any language other than English. The first year is identical with that in Junior Technical Schools, at which the first year commercial course may also be taken. At the end

of the first year the students proceed to the nearest commercial school for second year work. Commercial courses, including a language other than English, are given in several Intermediate High Schools.

DOMESTIC SCIENCE SCHOOLS.

These give a girl instruction which will enable her to fill more adequately the position she now occupies as daughter in the family, to draw her attention to and equip her for the responsibilities of a home-maker, and, at the same time, to give her some preparation for the occupation she is likely to enter on leaving school, to prepare her (a) to compete after obtaining the Leaving Certificate for entrance to the long course at a teachers' college with the object of qualifying as a teacher of home economics or a primary school teacher, (b) to enter the nursing profession, Public Service or service of the City Council. During the whole of this time the curriculum in English, History and Geography is the same as that followed in High Schools, and the same examination is taken by those students who complete the three-year course. Girls who desire to do so may take mathematics to intermediate standard.

This course occupies three years. In the first year all pupils follow the same course. Beginning with the second year, two courses are provided—a general and domestic science, and a general and commercial.

The course includes the following subjects:—

Group I.—English, Mathematics, History, Geography, Music, Art, Physical Culture, Physiology and Hygiene.

Group II.—Needlework, Household Hygiene, Cookery, Dietetics, Laundry, Home Management, Care of the Infant.

Group III.—Economics, Book-keeping and Business Practice, Accountancy, Shorthand, Typewriting.

At the end of the three-year course, pupils sit for the Intermediate Certificate Examination. If parents are prepared to keep their daughters at school for a longer period, attention should be directed to the special schools where a five-year course is offered.

Scholarships, entitling the holders to exemption from fees, will be offered to pupils passing from domestic

science schools to the domestic arts, women's handicrafts, applied arts or commercial departments of the Technical College. These scholarships will be awarded according to the relative merits of the applicants, as determined by their yearly school records and the result of the Intermediate Certificate Examination.

RURAL SCHOOLS.

Rural Schools are designed to provide a sound general education beyond the primary stage in all the essential subjects, and at the same time give to their pupils the basic knowledge required by those interested in agricultural or pastoral pursuits. The course covers three years. During the whole of this time the curriculum in English, History, Geography, and Mathematics is the same as that followed in High Schools, and the same examination is taken by those students who complete the three-year course. Pupils are also encouraged to join the Junior Farmers' Club movement.

These schools also provide a sound training for those pupils who wish to follow a business career in a rural district, and for those who desire to become artisans.

The special subjects for boys are:—Agriculture, Horticulture, Biology, Entomology, Mathematics, Manual Work and Book-keeping.

The special subjects for girls are:—Cookery, Laundry, Home Management, Dietetics, Elementary Science, Dressmaking, Physiology and Hygiene, Business Principles and Book-keeping, Business of the Household, Art and Home Decoration, Typing and Shorthand.

Successful candidates at the Intermediate Certificate Examination who desire to continue their studies to the Leaving Certificate standard in Agriculture may apply to the Director of Education for admission to fourth-year work at some specified agricultural high schools.

HIGH SCHOOLS, INTERMEDIATE HIGH SCHOOLS, AND DISTRICT SCHOOLS.

Parents may not desire, however, that their sons or daughters should become skilled tradesmen, or go on the land, or into commercial life at an early age, but may be prepared to keep their children at school for a longer period of study.

If a boy or girl desires—

- (a) to enter the Public Service;
- (b) to become a surveyor;
- (c) to become an articulated clerk to some solicitor;
- (d) to enter one of the professions;
- (e) to go to the University;
- (f) to compete for entrance to one of the Teachers' Colleges;
- (g) a good general education, including languages, he or she should aim at entering a high school

Some High Schools are definitely arranged to suit boys taking up farming pursuits. The Agricultural High Schools charge 32 guineas per annum for boarding pupils.

Entrance to the High Schools is granted to candidates in order of merit on the results of the Primary Final Examination. As a rule pupils seeking entrance to a high school should not be less than 11 years of age.

PHYSICAL FITNESS OF TEACHERS.

No student should be encouraged to look forward to a teaching career if he is suffering from any marked physical disability.

The following conditions prevent an applicant from entering the teaching service :—

Marked visual defects, such as loss or blindness of one eye ; serious imperfection of the sight in one or both eyes ; progressive eye disease ; squinting ; chronic eyelid disease.

Marked nasal defects, such as Ozoena (discharge with offensive odour from the nose).

Defective hearing in one or both ears ; inflammatory ear disease ; ear discharge.

Heart defect or disease.

Chronic lung trouble (tuberculous or asthmatic).

Enlargement of the thyroid gland with serious symptoms.

Voice defects, speech defects (stammering, stuttering, lispings) ; unhealthy tonsils.

Epilepsy ; scrofula ; fits ; skin affection ; hereditary tendency to insanity.

Marked neurasthenia ; instability of the nervous system ; hernia.

Deformity of any kind, e.g., any marked disfigurement or deformity of the face, hand, arm or leg ; loss of an arm or leg ; lameness or weakness due to such causes as infantile paralysis ; impaired use of either arm or hand ; permanent disability of either arm or leg ; curvature of the spine.

Marked dental defects.

Inability to write fluently with the right hand.

Any constitutional infirmity of a disabling nature.

In addition to the above a teacher should have freedom from colour blindness and tone-deafness, incorrect or inarticulate speech, stuttering and stammering, bad vowel pronunciation, marked nasality and lispings.

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B.A. Degree Examination 1936.

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NEWS AND NOTES.

INDIAN.

ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

The Hon. Secretary, Mr. T. P. Khattry, Post Box No. 52, Cawnpore, writes :—

The 11th All India Educational Conference will be held at Nagpur on December 27—30, 1935. In order that the work of the conference may not be delayed, the Constitution provides that suggestions should be invited from Associations and individual members as well as from educationists in general on the following :—

(a) Topics round which the papers and addresses should centre in the General Sessions and the Sectional Conferences.

(b) Subjects on which papers should be invited for General Sessions and the Sectional Conferences.

(c) Names of educationists who should be invited to read papers or deliver Addresses at General Sessions and Sectional Conferences, together with the subjects in which they specialise.

(d) Resolutions that should be passed by General Sessions or Sectional Conferences.

The following Sectional Conferences have been decided upon :—

(1) Primary and Rural Education ; (2) Secondary Education ; (3) University Education ; (4) Childhood and Home Education ; (5) Vocational Education ; (6) Adult Education ; (7) Examinations ; (8) Health and Physical Education ; (9) Moral and Religious Education ; (10) Training of Teachers ; (11) Experiment and Research ; (12) Internationalism and Peace.

I shall be obliged if educationists interested would kindly send suggestions to me regarding each of these matters for the General Session and for each of the Sectional Conferences separately. The suggestions should reach me by the 30th September 1935, at the latest. I regret very much

that I shall not be able to place suggestions received after 30th September before the Executive Committee and the Council for final selection.

REPORT OF THE GOKHALE INSTITUTE OF POLITICS AND ECONOMICS FOR 1934—35.

(FOUNDED BY R. B. R. KALE).

Mr. D. R. Gadgil had to be on leave for nearly three months during the year on account of a motor accident and this delayed the writing and printing of the report of the investigation into Motor-Bus Transportation in six districts of the Bombay Presidency. The report was ultimately published just after the close of this year. The report deals with all aspects of commercial motor-bus transportation. It has chapters on communications, business organisation, sales finance, traffic conditions, earnings and expenditure, road finance, co-ordination and control and reaches important conclusions regarding most of these matters. The last chapter embodies these conclusions and contains recommendations for action by Government and the bus-owners. The report covers 174 pages, has 34 tables and is illustrated by 5 photographs. It is now intended to undertake a survey of small scale industries in Poona. The work in connection with surveys of the profitability of farming has been actively taken in hand this year. Survey schedules have been prepared and Mr. V. R. Gadgil has begun the first tentative investigation at Bhade (Bhor State). An application had been made to the Imperial Council of Agricultural Research for a grant in aid of this work of the Institute. The application was recommended for favourable consideration by the provincial committee but met with some opposition at the meeting of the Council in February. It has now been referred for consideration to a sub-committee of the Council. A new type of investigational work undertaken this year was a sales enquiry conducted at the Poona Industrial Exhibition. This enquiry was in charge of Mr. L. V. Gogate and was made possible only through the willing help of a number of student volunteers belonging to the Institute and to the local colleges. The report of the same will soon be published.

The total number of M. A. students enrolled during the year at the Institute was 46 of whom

4 were research students. At the M. A. examination held in April 1934 one student of the Institute appeared, and was successful. Mr. B. B. Pattani, a student of the Institute, submitted a thesis on "Study of the Central Budgets of the Government of India, 1921-22 to 1934-35." The thesis was referred to the student for re-submission. The Institute's scholar this year was Mr. K. D. Paranjpe.

Mr. D. R. Gadgil continued to be a member of various authorities of the Bombay University and the Indian Women's University and delivered his usual course of lectures at the Local Self-Government Institute.

After meeting the expenses of the institution from the interest on investments and fees from students, a sum of Rs. 1,371-6-11 was carried to the Trust Fund which now stands at Rs. 119,031-7-9.

PERIYAKULAM.

Mr. L. N. Gubil Sundaresan of Trichinopoly delivered an address on the 20th August evening in the Victoria Memorial High School, Periyakulam, on "Education in my Country" to the members of the School Literary and Debating Society. The meeting was presided over by Mr. M. R. Rangaswamy Ayyangar, M. A., L. T., Headmaster of the Victoria Memorial High School, Periyakulam.

The lecturer at the outset observed that there was much of University education in the country but there was little of National education. Coming to education by travel he regretted that India lagged far behind other nations.

He next explained at length how boys must profit by the education given in schools and colleges by independent thinking, and the co-ordination of all their varied activities and by developing their powers of organization, actuated always by a sense of co-operation amongst themselves and with the teachers. He laid special stress on the reverence to be shown to teachers and love and goodwill which must prevail in the school atmosphere. He recommended to the students the special study of the History and Geography of the home country first and the study of great men and thinkers at home and abroad with a view to adopt their principles of conduct and derive useful inspiration from them. The importance of individual

efforts, the study of educational systems obtaining in other advanced countries and the promotion of a broad outlook on life, were next touched upon. Lastly, he exhorted the students to equip themselves well for life so that they might play their part in the future advancement of their country. The address was thought-provoking and forcible throughout and it tended to promote a sense of optimism in students.

The Chairman complimented the lecturer on his wide experience gained by travel and adequately thanked him on behalf of the boys for his stirring address. He appealed to the boys to look specially to their individual efficiency by taking part in all extra-curricular activities, which would give them the requisite training to distinguish themselves well, in the increasing public life of the country.

VRIDDHACHALAM.

On the evening of Friday, the 16th August, Mr. T. B. Krishnaswami Mudaliar, M.A., B.L., District Educational Officer, South Arcot, gave some delightful readings from his writings in the premises of the Board High School, Vriddhachalam. The elite of the town were present. The District Educational Officer spoke of his experiences in the Districts of Ramnad, South Canara and Salem and the audience listened to it with rapt attention. His book on *Hindu Tradition* written to vindicate the superiority of the Hindu religion to the other religions is his master-piece. He explained to the audience that the Gopies, *Gopis*, were not harlots but the brides of Sri Krishna in the sense that the nuns are considered the brides of God in the Catholic faith. From his book *Swallow's Flight* he gave the audience a peep into the lives of the erudite Professor Sir Mark Hunter and the statesman Sir P. Rajagopala Chariar.

Lecture over, there was a variety entertainment by the pupils of the school. Miss Sarla Devi, a pupil of the Fourth Form, gave a delightful performance on the *Veena* which was very much appreciated by the audience.

Prizes in the shape of class text-books were awarded to all the Adi-Dravida pupils of the school who were educated free by the District Board.

The pleasant function came to a close with a vote of thanks proposed by Mr. M. Venkatarama Ayyar, Headmaster, and the singing of the "National Anthem."

REVIEWS AND NOTICES.

THE ECONOMIC SERVICES OF ZAMINDARS TO THE PEASANTS AND THE PUBLIC—AS ANALYSED BY PROF. BENOY SARKAR, BY P. K. MUKHERJEE, M.A., B.L. N. M. RAY-CHOWDHURY AND CO., CALCUTTA. Pp. 22. Price 8 Annas.

Zamindari capitalism, as an item of applied economics, arrested the attention of Prof. Sarkar who has stressed in his writings on the direct and indirect contributions of the Zamindars as capitalists to the development of modern Bengali agriculture, industry, technical skill and education. He would give the first place among the Zamindars' services to the furnishing of loans to the cultivators which enables the latter to function properly. Rents in arrears have saved the peasants from the clutches of the Mahajans, at least for the 'limitation' period. Again, the role of the Zamindars as the financiers of Bengali enterprises is too important to be overlooked; and it is to be noticed that they do not invest their surplus funds exclusively in land. Many of their class have nobly transferred a part of their wealth to the community by means of gifts in the form of roads, tanks, schools, hospitals and literary and scientific patronage. They have been age-long publicists and have been partially transformed into and swelled the ranks of the new industrial and commercial bourgeoisie; and till a generation ago, virtually the only public-spirited men of the country. Prof. Sarkar thinks that the Zamindar does not appear to have been played out as yet; the mobilisation of Zamindari capital will yet promote the industrialisation of Bengal, as well as the interests of agriculture, land-reclamation and rural industries; and he urges that ordinary economic fallacies should not blind the public to the contributions of the landlord class.

INDIAN ECONOMIC CENSUS. VOL. III—RURAL ECONOMIC CENSUS OF THE COIMBATORE DISTRICT, BY M. SANKAR LINGE GOWDA, B.A., COIMBATORE. 1934.

The author claims to have made an economic survey in some parts of the Madras and Bombay Presidencies and the States of Mysore and Hyderabad with the aim of finding out the taxable capacity of the agriculturists, which is a keenly debated topic; and on which, as he says, no definite information is conveyed in the series of books published by the Nizam's Government, entitled "Economic Investigations in Hyderabad State." In this volume he first discusses the data relating to agriculture and land-revenue of the Coimbatore District and urges upon the authorities the necessity of collecting fortnightly rainfall figures, according to the Hindu stars as the Mysore State is doing and then takes up the examination of agricultural production and its proportion taken as revenue; and he actually advocates the reckoning of the percentage of the burden of taxation in terms of the calculated gross income per plough, which he fixes as 32%. He says that the British Government is following the Ricardian Theory of Rent in India and the burden of taxation in the district, including the cost of water met by the ryot himself for the area under wells is 60%. Government have to consider seriously a well-irrigation scheme for the whole area, instead of granting isolated loans for well-digging. He also recommends Government to offer loans to the rearers of silk cocoons. Cotton occupies 20% of the total area cropped in the District; and the spinning and weaving industry can be well established on a cottage basis with current from the Pykara scheme.

ELEMENTS OF MODERN LOGIC, BY S. H. MELLONE, M.A., D.SC. UNIVERSITY TUTORIAL PRESS. Price 5s.

This volume is intended primarily as a textbook on Logic for college students. Its aim is at once theoretical and practical. It seeks to render intelligible the main conceptions of modern logical theory even to those who have had no previous philosophical training; it also aims at promoting clear thinking and developing critical habits of mind. Since its first introduction by Aristotle, logical theory has remained substantially unchanged. The Aristotelian discipline is neither obsolete nor false. Its defect lies elsewhere—it covers only a part of the field and that in an inadequate manner. To take only one instance, his classification of Propositions is obviously incomplete. It takes note only of two-term propositions expressing subject-attribute relation. In recent times, logicians have realised the need for a wider view and tried to fill up the several gaps in the traditional Logic and attempted to amend it where necessary. Mr. Mellone gives an accurate exposition of the essentials of Formal Logic and also indicates the direction of the investigations based on the wider view. The author has endeavoured to make the matter as simple and concrete as possible and to illustrate it by means of familiar facts of experience. More theoretical considerations have generally been printed as separate paragraphs in small type and may be conveniently omitted by those approaching the subject for the first time. A useful feature of the book is the addition of numerous exercises at the end of most of the chapters. They serve to stimulate thought and discussion and reveal the living richness of thought. A glossary containing explanatory notes on technical terms is also appended. The book will be a useful guide to students preparing for the Intermediate or Entrance examination of any University.

BHAGAVAT GITA. RENDERED IN TAMIL PROSE, BY T. V. KRISHNASWAMI AIYAR, B.A., B.L., ARNI. WITH A FOREWORD BY DIWAN BAHADUR K. S. RAMASWAMI SASTRIAR. Price 8 annas.

In the long history of man's endeavour to grasp the fundamental ends of life, the *Bhagavat Gita* holds an honoured place. It is a portion of an epic whose study has enraptured countless generations of men and women. Here is set forth in concrete example a theory of life, which has not merely a historical and comparative value but also a great present day importance. In the East and West, the Gita has made and will make its influence felt. In point of popularity the Gita is second to no work in the realm of Indian thought. During the recent past, with the revival of interest in India's past, every thinking Indian has sought to understand the central teaching of the Gita. Persons unacquainted with Sanskrit have felt the need for an accurate rendering of the Song Celestial in the vernaculars. Mr. Krishnaswami Aiyar's rendering of the Gita in Tamil prose will, in part, meet this need. The difficulties and perplexities that confront any one engaged in the task of translating this great philosophical treatise are well-known. The great Hindu thinkers have interpreted the Gita differently and each interpretation is supported by a weighty tradition. Mr. Aiyar approaches his task from the Advaitic stand-point and has succeeded in giving a clear, connected account of the ideas of the Gita in simple, homely Tamil.

ELEMENTARY ELECTRICITY AND MAGNETISM, BY HUTCHINSON. UNIVERSITY TUTORIAL PRESS. Price 6s. 6d.

The gifted author has now come forward with the above volume, the call this time being to present the two subjects as a unified whole, in accordance with the latest theories. The im-

portance of this radical change in the treatment will be appreciated by all those who have the responsibility of teaching the present generation. The electron theory is made the basis of explanation of the several phenomena, but the explanations in terms of the old theory have also been given side by side. These explanations in accordance with modern ideas will be found to be as simple and certainly more interesting than the erroneous explanations given in current text-books on the basis of the old theory. It is now universally accepted that the actual 'rock-bottom' 'make-up' of everything is electrical and that electricity is the fundamental 'brick' which builds up everything, and so the method adopted is interesting and instructive to the readers. The conservative spirit most suicidal in scientific method has thus been purposefully subordinated. For instance, the hold which the conventional current has got on popular minds is a serious hindrance to the proper understanding of the subject according to modern ideas, the trouble felt being something like that in the adoption of the decimal system of coinage or the simplified spelling in language teaching.

Throughout the book the author has insisted on accuracy of expression. Looseness of thought and expression is inexcusable in a modern author. So, important words used in the description are italicised. The distinctions among the international unit, true unit and legal unit and the difference between E. M. F. and potential difference have been carefully indicated. Such erroneous notions of people, as paying for current or electricity instead of electrical energy, have been corrected. But a few omissions have crept in; e.g., in page 265 the need for a constant battery and in page 267 for a bare wire for the metre bridge have not been pointed out.

The author often assumes the role of a teacher before his pupils. The humorous remarks, let fall occasionally, give a reality and a humanistic

touch to the book. Besides, the book is handsomely illustrated with some of the momentous practical applications. It contains also a representative collection of portraits of the eminent scientists, which would be more instructive if the actual ages at which the pictures were taken were also given. Another profitable addition would be the pronunciation of certain difficult names like Coulomb. Some of the chapters are of outstanding excellence; e.g., the interesting one on electrolysis. In this connection attention may be drawn to a few graphic remarks naturally arising out of the subject matter. For instance, in page 350 in comparing the merits of electric lighting and gas lighting the statement that 'the cost of striking a match can give us four minutes of electric light at 60 candle-power—each match stick costs $\frac{1}{4}d.$ ' is highly interesting. The book is not hereof of sufficient details for the clear comprehension of some of the most recent electrical appliances such as the magnetophone in present day broadcasting.

The last two chapters on high frequencies in electrical work are not usually included in books of this size; but the author's laudable object herein has been to give the growing student a glimpse into the latest knowledge on the ultimate structure of matter on which researches and revelations are apace rapidly.

The book is undoubtedly one of the outstanding publications among elementary text-books of the present decade and is sure to make a mark in the teaching world.

G. W. MANFIELD: MODERN SCIENCE, BOOK I, PHYSICS. MACMILLAN & CO., LTD. 2s. 6d.

This little book of 180 pages is intended for the use of a beginner in his home-study. The aim kept in view is to train a pupil to take an intelligent interest in the science of everyday things and to create in him a desire to know more.

The method of approach is suited to the aim. Familiar topics are introduced with a view to hold in relief their chief characteristics. The book commences with the properties of air, water and vapours as embodied in their numerous daily applications. Then the transmission of heat, machines and light are treated in brief chapters. The five closing chapters deal with electricity and its manifold applications.

To select suitable topics for presentation in a logical sequence must have meant no small preparation for the author. The value of the work is greatly increased by the author's collaboration with other men of experience in the same field. Hence the book deserves more than a passing notice.

The numerous illustrations, photographs and diagrams (often partially sectional) add very much to the value of the book. The reader is encouraged to make experiments with simple home-made apparatus and to supplement the knowledge so acquired by observation of outside objects. Opportunity to imbibe valuable training during holidays is thus created. The summary at the end of each chapter and the problems set at the

end of the book give much food for thought and creat in the reader a genuine desire to know more by further study. The brief but suggestive historical references to topics like electrical traction, motor tyre, and weather, from the earliest to the latest phases in their development, are such as whet the reader's curiosity to a great degree. The purpose of the National Grid, the great scheme for standardising electrical practice, has been ably commented on. The author has all along stressed the necessity of avoiding loose expression and the need for using accurate and brief terminology in science. The Macmillan standard of get-up of the book deserves a word of praise, though it has to be regretted that the excellent photographic reprints cannot be projected from the epidiascope.

As the title of the book indicates, the book is intended to cater to the extra school needs of pupils and to give them the rudiments of modern physics as seen in its common applications. The book is likely to create in them sufficient interest so as to turn them true scientists. It is needless therefore to say that the book is a welcome addition and deserves to be in a student's holiday set of books.

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

REVISED BY

MARK HUNTER, M.A.,

Principal, Government College, Rajahmundry

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

THE EDUCATIONAL REVIEW.

The Government of Bengal deserves to be congratulated on the definite proposals it has put forward for educational reforms in the

Educational
Reforms in
Bengal.

province which has long been overdue. The proposals are by no means final and are liable to be modified in the light of public criticism, but the recent resolution of the Government formulating them in the shape of definite resolutions deserves consideration in all educational circles in the country. The aim in Primary Education is to eliminate single-school teachers and also to rearrange them in such a manner as to have fewer good centres and avoid unnecessary and inefficient schools. It is laid down that the curriculum in the primary stages should be so framed as to be suitable to village needs. Besides the Three R's, it is to include instruction in the elementary needs of village life and in matters such as personal and village hygiene, home geography, village organisation and general knowledge. Though the total number of schools may be reduced under this scheme, there will be increased efficiency and facilities will not be reduced as the 'double-shift' system will be introduced. The low rates of pay paid to primary teachers in Bengal has been a matter of notoriety for a long time and Government has wisely resolved upon tackling this problem. A discontented teaching profession is a menace to any country and it is gratifying to know that something will be done by

the Government even in these days of financial stringency. Headmasters of primary schools will now get twenty rupees per mensem, while other teachers are to get rupees fifteen. These figures will undoubtedly be considered too poor, but it may not be known to outsiders that the existing average in the province is even lower. An attempt is to be made to introduce some moral and religious teaching, while the present deficiency in the proportion of trained teachers is also to be removed.

We are therefore surprised at the unreasoning opposition
And a Surprise ! which has been started

against these reforms by a section of the public in Bengal. Bengal has unfortunately been a province in which any attempt at educational efficiency has always met with opposition, to the detriment of its own people, till it has found itself in its present plight having lost the position of educational supremacy which it held at one time. Ever since the Calcutta University Commission made its recommendations years ago, it is being recognised in all enlightened educational circles, that it is desirable to free Universities from the burden of conducting the High School examination, in the interests not only of High School education, but also of University work itself, but our critics will have none of it. It is argued that High School Education will come under the control of Government, as if it was a crime,

even when education has been made a transferred subject and is actually in charge of an Indian Minister! It is apparently forgotten that the University will be strongly represented on any Statutory Board controlling High School education and there will also be a few representatives of public opinion nominated by the Government or elected by certain public bodies. Control by the Government is to be preferred any day to the present system prevailing in Bengal of private proprietary schools with managers like vultures anxious to benefit financially by running schools and private committees more notorious than in any other province of India for their inefficient management of schools. Is it too much to ask some of these agitators not to protest against these well meaning reforms, but allow the younger generation of Bengal to obtain a sporting chance of being able to compete with the young men of other provinces and equipping themselves for the New India which is in sight, now that the Indian constitutional reforms are an accomplished fact?

It is true that "the old order changeth yielding place to the new," but it is always a task of considerable difficulty to adjust oneself to the social ideals of a newer generation and to appreciate the good in them. Mr. Lloyd George is one of our elders, being now more than seventy years of age, but he is quite appreciative of the girls' schools of to-day and the many social changes which have

been brought about in the outlook of women. Speaking at Southwood the other day he had no hesitation in saying that girls' schools had progressed almost beyond recognition since his younger days. "There are not many of you," he said, "who can recall the girls' seminaries of that period—and you are pretty lucky in that respect. They were narrow in their outlook, study rooms inadequate and even incompetent staffs and practically no equipment at all; no very special care for health and recreation." We shall quote the rest of his description:

The education of girls in those days was based largely on two assumptions. The first was that the real education was a mannish business, and had nothing to do with girls, and the second was that all girls had the same faculties, the same disposition, and ought to be trained and treated in exactly the same way. The great ideal was gentility, which was another name for snobbishness, and the achievement of something which was known in those days as accomplishment—to strum and drum the piano.

In the more advanced schools they were allowed to draw. As far as literature was concerned, they were confined generally to Jane Austen and the expurgated edition of Shakespeare. And that was called education for girls in those days!

The theory was that real education converted a woman into that repellent horror which was known as a blue stocking. It was not as if they were trained in domestic economy, because they were not. In fact, the old academies for young ladies—they were an extensive joke and at their worst they were an atrocity.

Mr. Lloyd George was glad that the old ideal of "the girl with the delicate

air" had disappeared, and addressing the the girls of the school he said:

"You are being made fit to enter upon the tasks of a new age. You are facing something that the girls of the old generation did not come up against. It is a new period, and there are new problems, new difficulties, new obstacles, and new perils.

"But there are also new opportunities. The sphere of the activities, of the influence and the responsibilities of women in the life of the nation is wider than it has ever been and it is widening from year to year. In commerce, in the professions, in politics, you find women taking part."

These remarks are not without application to India and may well be taken to heart by some of our own elders who shake their head with wisdom and look with horror at the changes coming on the outlook of women even in conservative India.

If the news published in the papers is true that a Mohamedan student of the Aligarh Muslim University has been asked to leave the institution because he refused to attend at prayers, we do not congratulate the authorities of the University. The days of compulsory religious education have passed and not much is gained by compelling an adult student to come to the mosque against his personal conviction. Prayer without faith and under compulsion is only a kind of hypocrisy and we do not know what is gained by submitting a young man at the University stage to the tyranny of a theological ritual in which he has apparently no belief. It will interest our readers to know that there

is a Conscience Clause on the statute book of the United Provinces in accordance with which attendance at prayers or in a religious class cannot be enforced in any aided educational institution against the wishes of a student's parents or guardians and it is only because of the accident of Benares and Aligarh being under the jurisdiction of the Government of India, though situated in the United Provinces, that has prevented the enforcement of the provision in the two Universities. It is however time that some of our enlightened members in the Assembly thought of putting an end to this state of affairs.

That the brain has ultimately a physical basis is a truth which is becoming clearer every day. We have however a suspicion that the conviction of this truth is not sufficiently strong in India and many cultured Indians talk of "a sound mind in a sound body" with their tongues in their cheeks. Some interesting experiments carried on recently in England however amply demonstrate the beneficial influence of physical education on mental alertness. The results were referred to by Mr. Ramsbotham, Parliamentary Secretary to the Board of Education, the other day in a speech made at a grammar school in Sussex. The following statement is eloquent testimony to the position:—

It was decided to find out whether, if some of the periods devoted to academic work were dropped and periods of physical training sub-

A Conscience Clause for Aligarh

Physical Education and Mental Alertness.

stituted, the mental alertness and intelligence of the boys would be improved or retarded.

The experiment was begun in September, 1934, with two forms selected for the purpose. They were both second-year forms each of twenty-nine boys, in the main school, and in building these forms up during the previous July special pains were taken to get them as far as possible equal to each other in academic attainments.

When the experiment started, one of the forms took the normal curriculum and did two periods weekly of physical training daily. The other form took physical training daily for 40 to 45 minutes, and in order to make time for it dropped one weekly period of Latin, French, Mathematics, and English. This went on from September till March.

In the winter examinations these two forms were level, but in the intelligence tests the physical training form showed itself incomparably superior.

When the experiment began, an intelligence test was taken which showed that the average mental age of the boys in the physical training form was eleven months ahead of the ordinary boy of the same calendar age in the school, and the average mental age of the boys in the normal form was fifteen months ahead.

But when the same test was taken six months later the result was surprising. The mental age of the normal form was $17\frac{1}{2}$ months ahead of the ordinary standard—it had increased by $2\frac{1}{2}$ months—but that of the physical training form was 25 months ahead, an increase of 14 months.

It is proposed by some enthusiasts to issue a Hindi Journal from October, with the laudable aim of establishment of a "commonwealth of Indian literatures." It is true

that the various provinces in India live hardly in touch with one another and even highly educated Indians are often ignorant of the achievements of literature in other parts of India. But it is very doubtful if a magazine published in Hindi can do much to bring such people together and encourage inter-provincial knowledge. In spite of the extravagant demands made by some, Hindi is not a language so widely understood as is made out by some. It is true that in its colloquial form it has a fairly large number of speakers, but for purposes of higher literary study and criticism its use is confined to a much smaller number of people in the United Provinces and Bihar and in parts of the Central Provinces even in which areas there are large sections which cannot read the Nagari script and which favour Urdu or Hindustani in a Persianised form. Another distressing feature is that the Hindi speaking population does not represent the most advanced people of India, particularly in literature and in art and is also remarkably low in percentage of literacy. There is therefore not much chance of a Hindi journal operating as an All-India Review of literatures. The Journal is to be called *Hans* and is to be edited by Mr. K. M. Munshi, the well-known Gujarati writer and Advocate in Bombay, and Mr. Premchand, the writer of Hindi short stories. Those interested in the venture should write to the *Hans* Office, 111, Esplanade Road, Fort, Bombay.

The Government of Mysore has done well in publishing a review of education in the State during the last ten years—it is very healthy for States to have such a periodical examination of their progress, the annual statements dealing with short spaces of time not being sufficiently useful for the purpose. Though Mysore has perhaps done well on the whole, as Indian States go in this country, the report draws attention to the fact that much more has yet to be done. The percentage of boys and girls at school to the respective total population in Mysore was 7·6 and 1·9. As 15 per cent. is generally reckoned as the proportion of the population of school-going age, this means that only half the number of the children of school-going age are at school in the case of boys and in the case of girls only about a tenth. The State occupied only the eighth place in India in this respect, Cochin coming first, practically all children of school-going age being at school there as far as boys were concerned and about two-thirds being at school among girls. Travancore, the Punjab and Madras spend a higher percentage of their revenues on Education and the percentage of literacy which is 10·6 is lower than that of Cochin, Travancore, Baroda, Coorg, Delhi, Bengal, Madras and Bombay. An attempt was made at the introduction of compulsory primary education some years ago, but since 1919-20, it has not been found possible to make any progress in this direction, owing to lack of funds and want of earnestness on the part of at-

tendance committees. We wish other States follow the example of Mysore and see where exactly they stand, even if they are not able to do all that is necessary for this important nation-building department.

Delivering the Convocation Address at Bombay, His Excellency drew attention to some problems of Higher Education in India which are now matters of serious concern. The problem of unemployment is so acute that the time has come for a remodelling of the educational system so as to enable our young men to branch off at various stages of study into technical, industrial and other professions. Lord Brabourne rightly suggested that the syllabus of secondary education should be adjusted to the needs of the present day. His Excellency pleaded for keeping the standards of the University high, not only in the interests of University education, but also to eliminate the unfit entering the Universities, as it is a notorious fact that there is enormous waste of effort and material in College education in India. It is something the University of Bombay has been able to establish a branch of technology and we hope it will be possible to open other facilities in the near future for the benefit of her graduates.

It was a modest and thoughtful address which has delivered by Dr. A. G. Hogg, Principal of the Madras Christian College at the recent Convo-

cation of the University of Madras. He paid a tribute the University at the outset: "We do not think her faultless, nor would she wish us to do so. But we know her worth and to be robed in her insignia is no mean honour." He raised the fashionable cry of to-day that our graduates should go back to the villages, but did not discuss the practical difficulties in giving effect to the advice. Seeing that India consists practically of only villages Dr. Hogg could not think of anything nobler for our graduates than their dedication to village reconstruction. The concluding paragraphs of his address show that his attention was by no means confined to the rural needs of India and he was quite appreciative of the interest graduates had to take in the wider affairs of India and the world:

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?

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