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ADVERTISEMENTS.

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for Lower Secondary or Middle Schools

BY

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AND

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OCTOBER 1935.

[No. 10.]

SCHOOL ADMINISTRATION.

BY MR. W. A. WATSON, M.A., L.T., Lucknow.

THE word *administer* comes from Latin : *ad*, to and *ministro*, to serve. Hence administration means the act of serving. It may involve conducting, regulating, executing, managing, and other similar actions, but it is nevertheless serving others. In administration, therefore, there is no room for lordship, authority *per se*. The privilege and the duty of the educator is to serve the young people, the community, and the country.

A school administrator serves the school with the staff employed in that institution; and the success and failure of administration is determined by the quality of the *morale* of those engaged in the business. The right type of morale indicates that the institution is fulfilling its purpose, for morale is not a condition precedent for efficient administration but its result. No institution begins with a morale; it develops a morale in course of time. And its quality varies with the heads of administration from time to time.

What is morale? Morale is something intangible and does not easily lend itself to concrete demonstration and definition. It expresses a measure of determination to

succeed in the purpose for which the individual is trained and for which the group exists. It describes the degree and nature of co-operation, confidence, and unity of understanding, sympathy and purpose existing among the individuals composing the group. It is the sense of solidarity of strength and purpose and ability to undergo difficulties in the accomplishment of a common cause. In other words, it is a state of mind in which people voluntarily seek to develop and apply their full powers to the task at which they are engaged, by reason of the intellectual and moral satisfaction which they derive both from their own self-realisation, their achievements in their chosen field, and in their pride in the service.

Morale, that is conducive to service and self-realisation in the chosen field, is based on the desire for justice, individual and group, on the desire for recognition, on the stimulating leadership of the administrator, on the sociability of all concerned, and on the personal adjustment to the work each has to do. In an educational institution where such morale obtains, the members of the staff are enthusiastic and confident, make decisions

and undertake responsibilities accordingly. They like and respect the authority over them. Similarly they like and respect one another. They take **pride** in their ability to accomplish results and enjoy doing it. They believe that the authority appreciates their ability and do their best to justify the confidence reposed in them. And so they are sure of the high regard in which the authority holds them. They are confident of the retention of their position and of the security for the future. Therefore they are free from worry on the one hand, and on the other, they are cheerful, optimistic and contented.

Such a morale, the psychological evidences of which we have briefly enumerated above, is developed under a particular type of administration. There are three types of administration: static, dynamic and organic. The static management is slow to change and to adjust itself to new ideas, materials and problems. Its chief characteristics are extreme conservatism, indifference or resistance to new ideas, worshipping of precedents and traditions, stagnation and decay of the service, and obsolescence of ideas, materials, methods and even of persons. A static administration is obviously unsuitable for the development of morale.

A dynamic administration means management without the whole-hearted consent and co-operation of those who are being managed. It is dictatorial and dominating. It leads by driving. It is often high-powered, extremely forceful or fearsome in aspect. It imposes an outside will. It does not invite, welcome or brook suggestions. The manager or the administrator is the dynamo. It is an one-man organisation, autocratic and militaristic. It gets things done, but with little regard to the

spirit of initiative and co-active co-operation. Here the growth of morale is impossible.

In organic administration the management is conceived as being shared by the entire personnel of the institution. Sharing, participating, co-operating are its watch-words. It is co-active rather than coercive. It is creative rather than mechanical in its emphasis. It recognises that to manage and to be managed are necessary conditions of life. So all enjoy managing and being managed as they live and work together for the common good represented in the institution through which they serve. Organic administration works from within outward. Integration takes place naturally and wholesomely, for all are consulted in the making of decisions. The administration is the entire staff working together as a creative force for the achievement of the mutually desired end. Here morale naturally flourishes.

Administration is co-active enterprise. The executive has as its peculiar function the task of so analysing, sub-dividing, and assigning the problems of administration that each member of the staff will be able to make his maximum contribution. In such a system each teacher feels that he is sharing in the administration at the point where his efforts will count for most and that he has a peculiar part in it which no one else could do so well. He is not only asked but expected to participate in the making of policies, in the promotion of public and professional relations, in financial and also other aspects of administration. Here the division of labour is functional rather than compartmental. Its aim is not practically complete separation but essential unity of administration. It emphasises the unity of thought, common purpose, co-ordination of effort, and a pervading spirit that infuses the whole,

In organic administration the conceptions of power and authority are slightly different. *Power is the capacity to effect results.* Authority has delegated rights but not delegated power. Power cannot be delegated. There is no phenomenon so sad as the delegation of authority to powerless persons—at the best it is useless and at the worst harmful. For the traditional conception of power and authority is that these are the things to get in order to aggrandise oneself. And how often innocent victims are sacrificed to the aggrandising aspirations of a powerless person! In an educational administrative system power and authority should be conceived as *with* rather than as *over* others, and the control of personnel should be democratic rather than autocratic or bureaucratic.

In the democratic type of management,

distinctions between superiors and inferiors, between officers and subordinates, between bosses and men tend to disappear. An honest attempt is made to treat all in a wholesome human manner, deliberately counteracting the modern machine process of dehumanisation. Not all the managing is done by the management. Not all the policies are made by those above and arbitrarily imposed upon those below. The teacher is permitted to share in the making of policies and in the control and direction of the institution. He is recognised and efforts are made to utilise his co-operation, which is not misconstrued as sub-operation, and thus develop the right type of morale in him, realising that we are all engaged in "His Majesty's Service," the good of our own children.

MODERN TRAVEL LITERATURE.

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

IT is remarkable what a great quantity of travel literature is being produced in modern times. In fact, prose literature seems to be divided between travel sketches and literary criticism. There is hardly any prominent prose-writer in modern days who has not contributed to description of travel. I have on my table books of D. H. Lawrence, Aldous Huxley, Stella Benson, Conrad and Arnold Bennet, each of whom turns to describe travel. It was an old device of Victorian novelists like Thackeray to project a European travel for the heroes of their novels so that they might recount their own personal experiences of the countries through which they had passed. The American novel-

ists of recent years have naturally utilised accounts of European travel to add to the interest of their books. Sinclair Lewis complains how travel literature is frequently apt to degenerate to notes about hotels.

What we value in a travel book is of course not the objective account of things but the personal touch in the recounting of experiences. Kinglake's 'Eothen' has remained a classic because of the delightful personality of the author beaming in the writing, whether it is of Cairo or of Nablous. "Sea and Sardinia" is a charming book by D. H. Lawrence which takes the reader to parts and corners away from the high roads of tourists. Sight-seeing is a nuisance to Lawrence and

he is relieved whenever he goes to a place where there is nothing to see. "Happy is the town that has nothing to show. What a lot of stunts and affectations it saves! Life is then life, not museum-stuffing." Sun-lit Italy is unfailingly picturesque to a northern traveller like Lawrence and Indian readers will note many details of Italian life coming very near their own. Travelling in a Sardinian bus is almost like going in an Indian bus. Lawrence notes Sardinian honesty as very striking to the casual traveller, because every thing was kept open at inns. One sees festivals in Sardinian towns which seem to be reminiscent of mediaeval masks of which we read in Shakespeare. Lawrence has strange comparisons occurring to his mind when he sees a character on the way and the sense of this similitude is never absent in him even if he has to refer to the character a dozen times. A bus-driver strikes him as being a Rochester or a Hamlet and it is so till Lawrence drops him after a dozen pages of references to him. It is hardly necessary to mention the charm of his style which makes his travel accounts such pleasurable reading.

A writer who is saturated with the love of sea-faring life like Conrad is naturally a star among writers of travel literature. It is wonderful how this writer of wholly foreign birth and up-bringing, born in Poland and bred up for some years in Northern Russia, commands a charmingly eloquent prose. In the sketches of his recollections gathered in "The Mirror of the Sea" is a thrilling peroration on the Mediterranean which he calls the 'Nursery of the Craft.' Aldous Huxley has devoted an entire book to notes of Indian travel. Stella Benson has had the

advantage of travelling in such a remote region as Korea that almost everything that she says should be of novel interest to the reader. She has been in China and Japan besides Korea. In a piquant preface she declares that travel instead of widening one's sympathies really only confirms the prejudices. According to her, "People who want to keep their minds broad, flexible and bright, should stay at home—should, above all, keep clear of God's great open spaces." In "Those United States," Arnold Bennet describes a memorable voyage in that magnificent Cunard liner "Lusitania" which was destined to meet with one of the greatest disasters of modern times on the sea. That disaster must take us back to accidents described in Hakluyt's voyages. Something like a complement to Bennet's glowing description is provided in the pages of Viscountess Rhondda's autobiography which she has called "This was my world." The Viscountess and her father were in the ship on that final voyage from America. The account which she gives us is like a well arranged tragic story. A great calamity is not a sufficiently great calamity unless there have been premonitions of it which must be unheeded. The German Consulate sent an announcement to the New York newspapers that steamers ran the risk of being mined, and this was in time for the first class passengers to cancel their voyage though it was too late for the third class. When the danger occurred actually, it is a rare study to note how each person behaves in that trying moment.

It is clear that some of the best modern prose is found in travel literature and it will be a pity if this is not availed in providing reading matter for schools and colleges.

O QUANTA ALLEGRIA.*

DIARY LEAVES.

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

....."Where is vast ancient Rome?—and only then he recognizes it, when little by little from all narrow nooks and corners begins to appear ancient Rome—here as an arch, there as a marble cornice built into the wall, there as a discoloured column of porphyry, there as a facade of an evil-smelling fish market place, there as a whole portal in front of a modern church and finally, far away, where the living city ends, as a colossus lifts itself amidst thousand years old ivy, alone and open plains, as the immense Coliseum triumphal arches, remains of endless palaces of Cæsars, imperial baths, temples, tombs, scattered over fields; and the foreigner is no longer aware of the narrow streets and lanes, and is completely surrounded by the ancient world: in his memory arise the gigantic images of Cæsars; and shouts and acclaims of the ancient crowds resound in his ears".....

Thus narrates a classical description of Rome. And it is just, when an old Italian, recalling the former life, exclaims: "*O Quanta Allegria.*" How many similar exclamations about the colouring, the characteristics, the solemnity of various manifestations of the past can be heard even now! Well wishing and inquiring visitors will always find the rhythm of antiquity, obscure for many, in all its multiformity. And again we shall see that the dark pages will be covered with benevolent recollections.

What a wonderful quality of human memory and consciousness, that in the end

* Written during the Central Asian Expedition now in full swing, at Peiping (China).

the good considerations will prevail in us! Truly it is evident that evil is finite, while good is infinite. We can turn to numerous historical examples and check their reflection in human memory. Even the most terrifying becomes solemn. Even the most ferocious wraps itself in patient attention. As if in all imperfections there was some seed, which in its own way gave a positive colouring to them.

We began by mentioning Rome. How many attractive positive traits are pointed out in these descriptive lines, which end in an accord of great beauty! Some other author, more limited, would undoubtedly have spoiled his description with some unnecessary and harmful details. But our artist follows only the fundamental truth. Everything negative and superficial is unnecessary in his broad characterization. Perhaps some one may say that such characterization is not objective. And probably this critic would pile up so many considerations that everything expressive and necessary would be covered with the dust of all kinds of belittlements and smoothing.

For the expression of true solemnity the composer picks out carefully the combinations. Nothing that is small and rattling will bemean his powerful solutions and this integrity will retain that convincingness which gives joy to many centuries.

"When the blue sky came into being and below it came the dark earth, then appeared between them man." Thus speaks an inscription of the eighth century, found on a stone near the river Orkhon.

One feels in the shortness of this hieroglyph that the virgin steppes are as yet not tilled. The virgin taiga has not yet been desecrated. The depths of the earth are in tact. And in these untouched vastnesses in the entirety of a broad imagination, the great Mongolian, Kurultai, in the year 1206, proclaimed Chingiz Khan as the Emperor of the Universe.

This was possible. This was as natural as the flight of an eagle of the steppes. Just as natural were the messages of Archpriest John to the emperors—rulers of Europe. These writings up till now are preserved in archives and are again diligently studied by searching scientists. It sounds like a fairy tale and at the same time the heart resounds to the past. To many people was ascribed the personality of Archpriest John and the description of his fairy-like country. At times it seems all is but a legend, but again on a shelf in the archives are preserved the messages, are safeguarded the documents of embassies, and somewhere is recorded the beautiful page of life.

Very likely, the true personality of Archpriest John will after all never be known—this leader of a great country, carrying on negotiations with emperors of the world. It does not matter in what way someone may solve this historic problem. One thing remains certain, that something beautiful occupied many minds. And the very subtlety beckoned the possibility of new developments.

Note, that while the saga of Ghessar-Khan, the way to Shambhala and the kingdom of Archpriest John remained within the bounds of legends, at the same time certain searching scientists attentively listened to these elusive calls of antiquity. And again some one, feeling exalted by them, exclaimed: "What joy! What life! What boundlessness!"

An old woman-healer tells the youth about ancient medical compounds. A silvery laughter and jokes interrupt her convinced talk. But the experience of ages has taught the healer calmness: "Laugh, laugh! But go and ask all those whom my herbs have helped." From his early youth Saint Panteleimon commands recognition, as a healer. Over useful and good flowers and herbs the Ayurvedic physician bends down. Every grass of the steppes is full of ancient lore. Is this in a fairy tale? How can it be a fairy tale, when everything is of great benefit?

Likewise the beautiful voices of antiquity built the great saga of life and a valiant Gallahad, not afraid of fieriness, gathers sparks of fire into a design of Eternity. The searcher is not afraid that instead of kingly cities, before him lies only a hilly field. For in every hillock there may be a casket with some message of the Archpriest John or with a ring of Chingiz Khan. When everything seems to have been read in this world, then from the depths of the earth appear complete, new, as yet unread, alphabets. From Harappa in India the attention of the scientist in futile searches directs itself to the Easter Islands and such unusual decisions begin to correspond to as yet undeciphered riddles.

Life with all the overtaxed and burdened contemporaneity again grows up to the simplified hieroglyph, if imagination is yet vivid. What vigilance, what subtlety of thinking, when it is alive with the searches of Truth!

In the same great Rome, the stone head of the Statue of Truth, bit the hands of liars. Truth does not tolerate falsehood. The heart knows wherein lies falsehood. The Heart is the Gate of Truth!

THE GREAT RELIGIOUS TEACHERS OF SOUTH INDIA.

BY MR. S. S. CHARI, M.A., *Gulburga.*

1. THE HEIGHT OF HINDUISM.

HUMAN opinion passing through three phases, "the Unanimity of the ignorant," "the Disagreement of the Inquiring" and "the Unanimity of the Wise" has to reach the golden stage of the Millennium. Nationalities, kingdoms and religions have toiled through the transitory stage. The peculiar and isolated position of India gained for her in ages past, long before the births of Christianity and Islam, spiritual and temporal upheaval.

2. THE INHERITANCE OF THE HINDUS.

India's intellectual and spiritual awakening has earned for her an imperishable perfectness and purity in the religious and philosophical doctrines propounded by her worthy religious teachers. Her ancient kings did not shirk an inch from the beaten paths of Dharma. Reverence to the elders, dutifulness to the parents, love and fear of God, charity to the poor, love of truth and obedience to the teachers have been the inheritance of the sons and daughters of India.

3. CORRUPTIONS STEPPING IN AND THE DECADENCE.

But with the dawn of the *Kali*, their physical and spiritual powers weakened. Anger, malice, rivalry and jealousy slowly crept into the souls of human beings. Right giving way to might, sectarian and communal feelings multiplied. North India gloried in the births of Buddhism and Jainism to root out and expel the crude creeds and customs that got into the Hindu religion of an age-long stagnancy, overruled by the priests. Human sacrifices, animal sacrifices, cruelty to animals, man worship and idol-worship were levelled against by the

new religions of the North. But in persecuting the corrupted forms of worship and sacrifice, the two religions went a step further in nearly rooting out Hinduism.

4. INDIA'S PRECEPTORS AND THEIR REFORMS.

India, at this juncture, needed preceptors to safeguard her religious sanctity. From time to time, a good many preachers tried their best to reform Hinduism and build it on loftier lines. Sree Sankaracharya, Sree Ramanujacharya and Sree Madhwacharya, the propounders of the Advaita, Visishtadvaita and Dvaita philosophies, sanctified and illuminated Hinduism by curbing the corrupting vices. The lofty pedestal of Hinduism ever remains unshaken by the religions of a later date.

5. THE LESSONS WE LEARN.

Space does not permit any one of us to dive deep into the philosophy of each preceptor; suffice it to say that we can at least make our lives sublime by reading the sacred lives of these preceptors, who denied their own self, sought truth, gave up worldly lust, and propagated their doctrines to upheave the fallen spirits of their countrymen, with new thoughts and a new spiritual and intellectual awakening.

A. SANKARACHARYA

1. (a) THE GLORY OF SOUTH INDIA.

Southern India beyond the Cauveri has been long before the coming of the Aryans the home of a shrewd, enterprising and highly intellectual people. They had colonies in the adjoining Phillippine Islands and in the far west in Egypt. The Brahmin kings in

these places extended their home-religion in their newly conquered countries and thus elevated their moral tone. Great religious founders of India had their birth in Southern India and Sree Sankaracharya was one of them.

(b) SREE SANKARACHARYA.

After the Buddhist movement, the people of India had no ideas of their religion. They began to fear God less and less and subsequently they reached a stage when they began to abandon their thoughts of the recognition of a superhuman being as God. Sree Sankaracharya was born at such a juncture. He is regarded by the Hindus as an incarnation of the Spirit of God. Mysterious are the ways of the Almighty who now and then, gives birth to an ennobling spirit to upheave the fallen spiritual condition of His children.

2. HIS BIRTH.

Sree Sankaracharya was born in a place called Kaladi in the Malabar District. He belonged to the Nambudri Brahmin sect living in the west of India. It is not possible to trace the exact date of his birth. Some affirm he was of the sixth century A.D., while others opine he lived in the latter half of the eighth century.

3. HIS INTELLECT.

When Sree Sankaracharya was seven years old, he lost his father. He was praised, in his childhood, for his extreme intelligence and power of conception of ideas. Before he attained the age of sixteen, he was renowned as the master of all Shastras. During all this time he was devoted to his mother.

4. THE MOTHER AND SON.

His philosophical and theological speculations reached a culminating point. He was fired

with an ambition to expound a new doctrine and dispel the darkness of his brethren. His beloved mother, in the meanwhile, longed to yoke him to the married life. Thus a tug of conflicting and divergent thoughts of the son and the mother for a long time, disturbed their domestic harmony. Many a time did the mother earnestly implore him to live a married life. Her entreaties and persuasions were of no avail. To expound a new doctrine Sree Sankaracharya was of firm conviction that he should renounce the world.

5. DIVINE GRACE.

Once, as usual, he was bathing in the waters of a river when suddenly his leg was firmly seized by a crocodile. Not minding the danger he was in, he appealed to his mother to accord permission to him, at least in his last moments to embrace a Sanyasi's life, so that he might die a Sanyasi as he cherished. The wise mother, who desired her son to die a death of peace, gave her assent with all her heart. With her sanction, marvellous to relate, the crocodile let go his hold and the mother and son were locked in embrace. The mother thought that the Almighty had destined her son for a noble object. Later on, Sree Sankaracharya fortunately met a Guru from whom he received *Upadesa* and on an auspicious day, he underwent the investiture ceremony of a Sanyasi.

6. HIS UPADESA.

Subsequently, he went on a pilgrimage to Benares. Before he reached the place, his name was known to all as the master of all Shastras. Many students and scholars approached him to receive the sacred instruction and preaching of his doctrine. He invested them with the holy *Upadesa*.

7. HIS MIGHTY WORKS.

Ever since this time, he began to proclaim his message to the people. He wrote many books on religion and philosophy. He also wrote many religious hymns. He wrote keys to the sacred work of the *Bhagavad Gita* and to the *Upanishads* of Vedantic Philosophy.

8. HIS PREACHINGS AND RELIGION.

He began to preach abroad throughout India. *Nastika* followers were crushed of their views. He appealed to the hearts of kings and zamindars to uproot the evil customs of human sacrifice and other such customs and creeds that had stepped into Hinduism. He lived only for thirty-two years and in such a short time, he did a great many imperishable deeds. The religion, the great preceptor preached, is known as Advaita Philosophy and his followers are called *Smarthas*.

B. SREE RAMANUJACHARYA

1. HIS BIRTH.

Sree Ramanujacharya was a great preceptor of religion. He lived in the eleventh century. He was born in a place called Sreeperumbuthor situated between Madras and Kanchi.

2. HIS EDUCATION.

He received instruction at Kanchi. Even in his childhood, he was renowned for his learning, wisdom and bravery.

3. HIS INSPIRATION.

After completing his education, he married and settled in life for a few years. He was inspired with a religious awakening when he was deeply thinking of a happy solution for the education of the ignorant and the revival of the fallen condition of the Hindus. To a man of such holy and noble thoughts, marriage

life was a check. Therefore like Siddhartha, he renounced his wife and became a Sanyasi.

4. HIS TOLERANCE.

He left Kanchi and went to Sreerangam, an island-town situated between the Cauvery and the Kolladam. While he was staying there, he wrote many famous works. The king of the Cholas was Kulothunga. He was a Saivite and when he heard of Sree Ramanujacharya's preachings, he wrote an article on "There is no God other than Siva." As he was a king, his people feared him and he asked for their opinion regarding his faith; they said that they did not agree with him. They were therefore punished very severely. Sree Ramanujacharya, an eye-witness to the severe inflictions by the king, felt that his preachings had changed their minds against the ardent wishes of their king. His spirit of tolerance forced him to leave the Chola country. He then entered the country of Mysore.

5. HE EFFACES JAINISM FROM MYSORE.

The king of Mysore was a follower of Jainism. His name was Vittal Deva Raja. His subjects were, like him, the followers of Jainism. Ramanujacharya preached his religion to the people and succeeded in converting them to his fold. The king recognised that Sree Ramanujacharya's religion was founded on sound and genuine principles. He also embraced his religion. Ramanujacharya then changed the king's name and gave him the name of Vishnu Vardhana. Thus Ramanujacharya effaced Jainism from the kingdom of Mysore.

6. AS A GREAT SOCIAL REFORMER.

Sree Ramanujacharya has won the hearts of a great many. He was very kind-hearted.

He took great pleasure in reforming the society. The Western nations, too, have recognised that Sree Ramanujacharya's religion is entirely based on "Social Reform." Like the Mahatma of our times, he was shrewd enough to foresee the fallen condition and the abject plight of a great part of the human race living within the fold of Hinduism, left to the mercy of the higher, yet fewer castemen. He well gauged the spread of other religions of the world, the Christian and Islamic, and movements of his days. He feared Hinduism would, without an internal reformation, sink into the abyss of ignorance and finally lose its ground on the face of the earth.

7. HE BLESSES THE PANCHAMAS.

The Panchamas, the fifth class among the Hindus, form a majority among them. They have been treated from a long time beyond memory, worse than brutes, by the higher castemen. The great religious reformer took a bold and unprecedented step to put a stop to such a treatment. He changed their name into Tirukkalathar which means "Blessed Castemen." He gave them privileges to enter temples freely and to offer their worship. They were accorded freedom to bathe in the holy Thirthas. This system of free entry into the temples and free bathing in holy places is in existence in Mysore State even to this day.

8. THE TWO SOCIAL REFORMERS.

What Ramanujacharya in his prime of youth did for the Panchamas as a religious preacher without any help whatsoever in the eleventh century, the Mahatma in the present century, with religious enlightenment besides the cry of social movement, could not in his old age, do, despite his political wisdom and the title of the "uncrowned King of

Kings, with millions of people following him as an embodiment of virtues.

9. HIS END.

Sree Ramanujacharya lived in Mysore for twelve years. After the death of Kulothunga the Chola king, he returned to Sreerangam and there he obtained absolution.

The religion, he preached, is Vaishnavism and his followers are called Vaishnavas. Among the books, he wrote, the most prominent are the Keys to the *Sri Bhagavad Gita* and the *Sree Bhashyam*.

With a divine spark in him, he reconstructed the religion of the Hindus on a loftier basis. Many "Blessed Caste-men" were made Alvars who are, even to this day, offered Puja.

C. MADHVACHARYA

1. HIS BIRTH.

This great religious teacher lived during the twelfth century. He was born in a place called Udipi in the Malabar District on the west coast of India.

2. HIS EDUCATION:

While he was a child, he was called by the name of Vasu Deva. Like other children of his time, he was sent to a village school where he studied the Vedas. Like the preceptors who preceded him he was also shrewd, learned and early in life, he became the master of the Shastras.

3. HE BECOMES A SANYASI.

He became a Sanyasi and travelled throughout the length and breadth of India, preaching his doctrines to his countrymen. He gave *Upadesa* to a great many of his followers.

4. HIS PREACHINGS.

After many a pilgrimage to the various centres, he returned home. A great many

embraced his religion. He invested them with his precepts. His place of birth is even to this day considered a holy place.

5. HIS LAST DAYS.

Madhvacharya got a temple erected in Udipi, dedicated to Sree Krishna. During his last days, he went to the Himalayan borders. His followers believed for a long time that he was staying at the abode of Veda Vyasa, the author of the *Mahabarat*.

6. HIS RELIGION.

His religion is called Dvaitism. Those who have embraced his religion are called the Madhvas. The Madhvas consider Hanuman to be an object of worship.

CONCLUSION.

As long days of peace give room to social decadence and moral depression, new states rise up and establish peace and order. Similarly, we find in the ecclesiastical sphere, one preacher after another takes his turn to dispel the darkness of mankind and elevate the fallen soul. In all the countries of the world, we find men capacitated to teach the people

the right and ennobling path of virtue to win the love of God. Sometimes the teacher of such morals may be of the ordinary intellect of the masses. But he is inspired suddenly by God to render service to mankind. Every poet, like Vemana, Kabir, Wordsworth, Shelley, Milton and Browning, can veritably be ranked among the preceptors. But such teachers who establish religious creeds and win the hearts of a good many, are few in number. They are the apostles of God. Such religious preceptors give up all their self for the cause of their country and religion.

The great mass of population from Cape Comorin to the Himalayas, embracing Hinduism from times immemorial has been blessed, from time to time, with preceptors. Though in very minute points, they differed from one another, still by their sane preachings and self-denial, they have preserved Hinduism from being corrupted by the new, neighbouring and foreign religions and have totally or partially effaced the wrong creeds which had crept into Hinduism. Our object in listening to their preachings is to elevate ourselves in carrying out their doctrines to the very letter.

New Publication.

(MODERN INDIA STORY BOOKS)

FOLK STORIES OF THE NATIONS FOR FORM I

By CORRIE FEARON, Ed.B (Edin.)
Superintendent, Child Education Department
Teachers' College, Saidapet

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

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DEVELOPING THE CREATIVE MIND.

PRACTICAL MEASURES.

BY MR. W. M. RYBURN, *Kharar.*

NO quality of mind can be successfully developed unless efforts are made in connection with all directions in which the mind is actively employed. A boy will have great difficulty in developing a habit of truthfulness if he is encouraged to be truthful in school, while at home untruthfulness is condoned. He may develop the habit of being truthful as long as he is at school, but it will not be a habit of his character as a whole. A boy may, by the efforts of a particular master, learn to be tidy in Mathematics, but that will not mean that he will therefore be tidy also in History and Geography, though there will certainly be some tendency towards general tidiness. But no thorough habit of tidiness in all things will be formed unless tidiness is taught in connection with all the activities of the boy.

The same principle holds good in connection with the developing of the ability and habit of creativeness. This is a mental attitude which can be properly developed only if an approach is made from every possible side. Let us see then, in what different directions and in connection with what different subjects we may put into practice measures which will develop the creative faculties of our children.

In connection with the mother-tongue, right from the earliest stages up to the end of the college course, it is not difficult to give opportunities which will help to develop the creative mind. Children delight in hearing stories. They can also be led to delight in telling stories they have heard, or which they have read. From that to making up stories

of their own is not a difficult step to take. If one asked the average Tenth Class boy to make up a story, unless he were given a good many hints as to plot and form, he would be non-plussed. But there is really no reason why many girls and boys should not be able to make up stories. The fact that as a rule they cannot do so, is often because, from the earliest times, they have not been given the chance to do so. Given the chance and encouragement when they are small, many would later be able to exercise their creative imagination in this way. From the purely utilitarian point of view, it would be a boon to all parents if they had been trained and accustomed to making up stories. They would then be much better able to meet the incessant demand made on them by their children.

Needless to say it is a matter of training. The teacher cannot simply tell the children that they are to make up a story and expect them to be able to go ahead and produce Arabian Nights. Certain exceptional ones may be able to do so straightaway, but not most of the members of a class. First the children should be trained to reproduce stories that they have heard or that they have read. Then they may be given a synopsis of a story which has to be enlarged into a full story with all necessary details put in. These synopses may gradually become shorter and shorter until they become little more than the headings of paragraphs. Another method that may be used is for the teacher to give three-quarters of a story and ask the children each to finish it in their own way. Then he

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DEVELOPING THE CREATIVE MIND.

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may gradually reduce the amount of the story that he tells and increase the amount that the children have to make up. The children may be given the beginning and the end of a story and asked to make up the body of the story to fit in with what has been given. They may finally be given a subject for a story and nothing more. If some find difficulty in making up plots, the teacher may give them a list of words with some associative connection. Such a list will often suggest a situation or series of situations, and so a plot. In such ways, on this side of our work, the creative mind may be developed.

Not only in connection with stories, but in other ways also where the mother-tongue is concerned, opportunities for independent creative work may be given. Magazines provide very good opportunities for this. The personal magazine, in which, at times, opportunity is given to the pupil to write anything he may wish; the class magazine; the house magazine; the school magazine; all these give excellent opportunities for children to exercise their own particular bent and to give expression to their own particular thoughts, as well as giving them an opportunity to produce something which is the direct result of their own labour and work. Here also they may be given scope for writing poetry. In many the ability to write poetry lies unsuspected all their lives, simply because they have never been encouraged to try and have never had opportunities for developing the ability. Needless to say, all this type of work reacts on the appreciative side of literary work, and on the development of literary taste.

In connection with the mother-tongue we have also the opportunity provided by dramatics. There is here great scope for the

development of the creative mind. We have it in the writing of the play itself, in the development of the plot, in the development of dramatic situations, in the delineation of character, in the thousand and one touches that go to make up the successful play. We have it in the staging arrangements, in the providing of stage properties, usually from very inadequate resources, in the actual making of things necessary, the preparation of a theatre and scenery and costumes. Finally we have it in the visible bringing to birth of a character before the audience. Dramatics provide many opportunities for an encouragement of the creative capacities of the mind, and can be of the greatest help to us as we seek to attain our object.

In connection with the mother-tongue another useful method for developing the creative side of our children's natures, is the speech period. The children may be given a subject on which to speak, or better, may be left free to choose their own subject. They have to deliver a short lecture on the particular subject which is chosen and may use any device, such as plans, maps, drawings, objects, as well as verbal description, which may help to bring the subject vividly before their audience. They must be prepared to answer questions and to discuss the subject when they have finished speaking. This practice will be very simple with young children but can develop into something quite elaborate with older ones.

Practically everything that can be done in connection with the mother-tongue can also be done in connection with the teaching of English, though at a later stage in the pupil's career. Stories, magazines, dramatics, speeches, all these have their place in the teaching of English and relieve the subject of

some of the spoon-feeding inevitably connected with it. It would probably not be wise to attempt to get pupils to write poetry in English, at least in their school stage. Prose is enough to absorb all their energies.

Drawing is another subject in connection with which a great deal can be done to develop the creative mind, especially if it is done right from the commencement of the child's school career. There is too much model drawing in our usual drawing syllabus. We ought to give our children opportunities for drawing things which they want to draw, which will naturally be things connected with their ordinary life. Let the child go outside and draw the dog that is lying on the path. Let him draw a picture of his friend kicking the football. These pictures may be crude at first, but they will be a real creation of the child. The other side, with its technical instruction, need not be neglected, but occasionally opportunities can be given to children to exercise their own initiative with their pencils, and also with their colour crayons. They can try to illustrate the story they have read. At first such illustrations will be very simple, but later, as they gain some mastery over technique, they can attempt more ambitious projects such as the scenes suggested by the poems or the prose they read. The magazines to which we have referred can also be of help in this connection. They may contain drawings and pictures as well as written material. The covers may be decorated by hand.

Of vital importance in connection with practical measures for the development of the creative mind in our pupils, is the giving of opportunities for working at some handicraft or other. This is true both of boys and girls, though the nature of the handicraft will

vary. But there is a vital necessity for manual work in some form or other. Nothing will help more to secure our aim than the ability of the pupil to be able to point to something that is the work of his hands. There is in us, coming far back from our uncultured ancestors, a pride in "what our hands have handled and our strength wrought." To give the child a chance to use its hands in making something material, even though it be crude and lack finish, is to put it on the fairway to developing the type of mind that is so necessary in the citizens of the nation. Carpentry, sewing, weaving, iron work, clay modelling, tailoring, book-binding, gardening, any such activity will be invaluable. The nature of the handicraft will vary with the locality. But opportunity for some such activity there should be, and the greater the scope and variety of activities offered the better it will be. Some kind of activity will suit one and another kind will suit another. The organisation and practice provided by the Boy Scouts and Girl Guides are of great help in this as in other directions.

Hobbies also should be encouraged for they too can be of the greatest help in the development of our pupils. Collections of various sorts, clubs such as gardening clubs, nature clubs, history or geography clubs, health clubs, if they are run as practical affairs, provide many opportunities for the development of the creative mind.

It is because of the encouragement and opportunity that they give for this same object on the moral side of life, that systems of self-government are so valuable. The child learns to build up its own rules and laws. It learns to make its own decisions. It learns to stand on its own feet morally. It has, on the moral side, the freedom which is so necessary for true development. Because of this, the child is, with the guidance of the teacher, building up its own code of morality

based on experience, and finds scope for the creative activity of the mind on the moral side.

A great aid to the development of the creative mind in all spheres of life is the discussion method. In history this is sometimes called the problem approach. A problem is presented and the class goes into committee on it, so that each may make big contribution to the solution of the problem and may hear what others have to offer. Together a conclusion is reached which may be quite different from that which any would have reached by themselves. This has been called developing the inter-creating mind. If, in school, opportunity and training are given for the minds of all to inter-create in this way, many of the apparently insoluble problems facing our politicians and leaders, problems insoluble because of the lack of this same constructive, creating mind, would

disappear. The group discussion method can be employed in the home. It can be employed in the boarding house. It can be employed in the class room. It results in the play of mind on mind, and in the development of a spirit of give and take which makes for constructive action. This is one reason why the tutorial system is better than the lecture system and why individual work is better than class teaching. It gives a chance for two or more minds to co-operate, to get the best from one another and together give the world around them something new.

It must be our aim from the time the child comes to school till it leaves, to get away from passive receptivity in all our subjects and in all our teaching, to give every instinct a chance to develop, to encourage the spirit of adventure and experiment, and so to send out our children into the world ready to create, if not a new heaven, at least a new earth.

POETRY IN MARATHI LITERATURE.

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

MARASHTRA has changed a good deal and more so in poetry during the last two or three decades. It is worth while to turn our attention to modern Marathi poetry. Mahratta writers foretell it to be the age of lyrical romance. A casual reader of any issue of Marathi periodicals notices some four or five poems and one on the front page with a nice border. It seems to be a convention that every page has its favourite, whether good or bad, and it is his privilege to shine on the front page in red or blue ink. The editors also do not show any discrimination in selecting the best. They patronise blindly.

Before we proceed to discuss the characteristics of modern poetry, we must equip ourselves with a knowledge of some funda-

mental conceptions and traditions of the ancient Marathi poetry. The earlier poets were idealists. This period begins from 1200 A. D. and ends with 1900 A. D. *Dnyaneshwari* belongs to the beginnings of this period. Its author Dnyaneshwar may fitly be called the "Father of Marathi Poetry."

The historical interval of almost seven centuries which separates Dnyaneshwari from modern Marathi poetry may be divided into three periods of unequal extent. The first period from 1200 A. D. to 1630 A. D. is marked by sublime philosophy and devotional poetry. The second period beginning from 1630 comes down to 1700 A. D. The third beginning from 1700 may be made to close at 1900 A. D.

The first period extends from 1200 A. D. to 1630 A. D. The essential characteristics of the poetry of this period is that it is full of thought and philosophical dissertations. It is not wholly of a devotional character as some people hold, but it has all the qualities of genuine poetry. Dnyaneshwar was the first writer. He dealt mostly with Vedantic philosophy and his work is a beautiful commentary on the *Gita*. Another writer was Mukteshwar and he has written a book, *viz.*, *Amritanubhava*. He also wrote about Vedantic philosophy. The books written by these two poets constitute a treasure in Marathi literature.

Let us now turn our attention to the second period. It extends from 1630 A. D. to 1700 A. D. Ramdas and Tukaram belong to this period. They were the contemporaries of Shivaji. Ramdas woke up the benighted nation by his forceful verses and prepared the highlanders for the coming dawn of freedom. He was a Prophet Poet. Tukaram was a sentinel of truth and stood at the gate and threshold of the rise of the Maratha power. The divine muse in him awakened the slumbering people and it went a good deal in shaking off the incoherent visions of the night, never to sleep, never to rest, until the heart rests upon eternal truth. Each and every word of their poetry responded to the impulse of Love Divine.

The third period extends from 1700 to 1900; this was a period of ballad writers, who extolled the heroic deeds of Shivaji and his comrades. They could not do much when everything was lost. Yet they tried to kindle again the lamps which were without oil. This intervening period of two centuries is of gradual decline and the country was brooding over the spilt milk. After death the doctor;

and intermittently minstrels harped over depressing tunes.

I.

We have thus endeavoured to form some definite conceptions of the influence exerted by the earliest Maratha writers. They preached a pessimistic outlook of life. The poetry is mystic in the sense that it was a dreamy contemplation upon the God-like mysteries of God's universe. They were the 'makers-see.' It ought, however, to be added that some of the poets were saints. Seven of them are very prominent; Dnyaneshwar, Mukteshwar, Namdeo Eaknath, Moropant, Ramdas and Tukaram. These seven shall always shine like the Great Bear in the poetic sky of Maharashtra. Indeed, it is a veritable mine of poetics and would-be writers can find their right inspiration here. It is a poetic spectrum; a rich poetical legacy unrivalled in any other country of the globe.

II.

Now, we turn to modern Marathi poetry. By it we mean the poetry of the last three decades beginning from 1900 A. D. to 1935 A. D. It is better to classify it into two periods. Pre-war poetry from 1900 A. D. to 1920 A. D. and post-war poetry from 1920 to 1935 A. D. *i.e.*, up to the present day.

Keshavsut was the most eminent poet of the pre-war period. He was the founder of the modern Marathi verse. He made it simple. He made it exceedingly elastic. He revolutionised and influenced the poetic sphere a good deal. There were others who followed in his footsteps such as Tilak, Thombre, Govindraj, Dutta and Rendalkar. By far the most noteworthy poet of this period was Vinayak Savarkar. His ballads are highly stirring and emotional.

Now, let us pass on to the present day poetry. There are three modern schools of this poetry in Maharashtra. One is round about Maharashtra proper. From the very beginning this school has vomitted narrow sentiments. The verse of this school is dyspeptic. This school has, like stagnant water, delighted in forming its own lagoons. The second is the Berar school. This school is a fusion of Hindi and Marathi. It feeds upon borrowed thoughts. The third and the most renowned school is that of greater Maharashtra. This is a very progressive school imbued with high ideals and sentiments of universal brotherhood. This is the home of modern Marathi culture. This is really a Neo-Oriental school. Here even the cradles are revolting with a laudable zeal. It is a spirit of new-won life. Very recently an under-current of 'Youth's revolt' is flowing steadily in every walk of life throughout the land. It is throwing to the winds the barbed wire fence of rigidity and expressionlessness.

Let us have a searching test of the post-war poetry, for there is a boom of poets in Maharashtra. Is it heralding the birth of a new epoch? Is it going to bring forward a master-poet? Is it a clear mirror of the present age? Last of all, has it even some humbler lay that shall soothe the feelings of mind? To be brutally frank, the answer to the above question is "No." Then it is no poetry at all.

Poetry is an art and as such it has its rules of appreciation. Earlier poets had a definite aim but present-day poets have no aim. Nor does it seem that they have grasped the essentials of poetry. There are no signs visible of a 'Maha-Kavya'. Not that they should write longer poems. It should be shunned in a modern age. It is good that

none of them is attempting to do so. There is nothing in modern poetry to signify that 'coming events cast their shadows before.' It has not the religious fervour which dominated the earlier poets. It has no devotional aspect. It is not mystic. It is not the very image of life. It has no eternal truth. It is not the clear mirror of the present-day Mahratta society. No poet depicts the ideal perfection of the present age in human character. Truth, beauty, friendship, patriotism, have not been touched upon marvellously so as to bear the trade mark of immortality. The sentiment of love is puerile. It has nothing in it to excite the pride, ambition and honour of the Mahratta nation.

III.

The present muse of Maharashtra is devoid of thought. Modern poets will not go down to posterity with their lines. One is not entranced by their melody. There is nothing invincible or unseen. It is not emotional, nor do we feel moved or softened. The divinity of man has no scope in it at all. It is not sublime. No poet understands the 'cult of the unintelligible.' The tragedy coming upon a man from an unknowable outside is absent; generally this centres round about fate and its adverse consequences. The elegaic aspect is absent.

Modern Marathi poetry in Maharashtra is like a rough diamond. It requires a little cutting; else it is of very little use. It needs polish, so that its angles may send forth flashes of light so as to arrest and delight every eye. However it has some good points in it.

The present poetry is not dogmatic or theological. It is bubbling with new spirit. The credit goes to the coming generation and not to the poets of the first twenties. The younger

poets are decidedly far better and gradually they are coming forward. Perhaps signs are visible, if this flow of muse survives, of a poetic dawn which the country has already experienced.

Three modern poets, Yeshwant, Behere and Tambe have tried their best to check the tide of selfish civilization from merging into Mahratta culture and have upheld the glorious tradition of the nation. Two other poets, Mydeo and Tewari, are noteworthy. The former is a poetry writer for juveniles. Indeed he is a sweet-seller and boys and girls sweeten their teeth and lips with his words. The latter is a ballad writer and he has done his best to bear the torch of heroic ambition high. By the by, two other poets deserve mention as parody writers. They are Keshav-kumar and Dattatreya Harne. They are doing wonderful work by holding up to ridicule the narrow and fashionable tendencies in Maharashtra. Besides these poets there are three poetesses, Manorama Bai, Vimala Bai and Sanjivini Marathe.

The most peculiar feature about modern Marathi poetry is that the poets have started public recitals. Whether music is essential to poetry or not is a controversial problem. I think its linking to the musical aspect makes it rigid. It naturally drifts into stage poetry. Poets are not necessarily good singers. Gift of the voice and gift of the imagination are quite different things. Rarely do we find these two qualities merged in one man. The tone of some poets is such that we feel worse for having heard them. No wonder the man in the hall gets a headache. The tunes of clap-trap love in which much of this poetry abounds are simply bewildering.

In conclusion I wish to suggest the highest

ideal for the poets of Maharashtra in the words of Dr. Tagore: "The mantram which I have accepted for my own purpose of life and which carries within it in a concentrated form the true ideal of education is Infinite Peace, Infinite Well-being, the Infinite One." These were the words spoken by the mightiest and most authoritative poet of the twentieth century while addressing very recently the seventeenth Convocation of the Benares Hindu University. Who will deny that these words are not in keeping with Indian tradition and sentiment? It contains the essence of age-long centuries of Oriental glory unseen.

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SALARIES IN DISTRICT BOARD SCHOOLS.

BY MR. M. HANUMANTA RAO, D. COM., *Guntur.*

THE recent G. O. regarding the scales of pay for school assistants is highly unjust and entails very serious consequences. It makes invidious distinctions between Government and Board employees and provides for unjust differences in the scales of pay offered to either. This injustice is conspicuous especially in view of the fact that the teachers of either kind possess the same qualifications and efficiency of the same type.

A second measure of the injustice brought in by this G. O. is the devaluation of Commercial Instructors. The tendency in modern education is to encourage technical and commercial studies. Commercial instruction is now obtainable from the High School up to the Degree stage. Such being the case one would expect the Commercial Instructors in High Schools to be treated with consideration by the Government. But the G. O. proves the contrary. It does not make a distinction between Diploma Holders and others. When compared with the Rs. 120 which is the maximum pay allowed to Commercial Instructors in Government service the maximum of Rs. 50 fixed by the recent G. O. for Board servants is disproportionate and low. As the qualifications possessed and the work done by the incumbents in either department are the same, this unhappy differentiation is totally unjustifiable. While

the other L. T. Assistants of High Schools handle only one subject each, the Commercial Instructor teaches four subjects and coaches the S. S. L. C. Class also. Had the new S. S. L. C. Scheme not been put in abeyance this year, commercial instruction might have become a compulsory subject. Nor does the Commercial Instructor stand below the L. T. in point of qualifications. If a Diploma Holder, he too has to put in four years of study and work. While some of the L. T.s teach the Lower Forms and make light work of it, the poor Commercial Instructor is saddled with the work of V and VI Forms which involves heavy responsibility. And for all this work he is equated with the lower service in a high school—the Drill and Drawing Teachers in respect of salary. Thus his position is that of the drag horse which conveys a precious load without corresponding remuneration.

That in these days of increased importance of Commercial Education, such a pernicious G. O. should be passed is rather anomalous. It amounts to giving with one hand and taking away with the other. The poor Commercial Instructor is not able to help himself. His fraternity is very limited and unorganised. It is hoped that the Government and the public would soon realise the anomaly, inconsistency and injustice inherent in the G. O. and remedy them.

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BENEDETTO CROCE AND THE VALUE OF PHILOSOPHY.

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

(Continued from p. 599).

12. *The Truth of the Distincts, seen in the Value and Discovery of the Economic as the Third Moment (by helping to include 1. Feeling, 2. Religion, and 3. Science within Idealism):*—Now, apparently, it would not have been enough to stop at such a synthesis, and the dialectic of opposites; and I have therefore shown you how the other synthesis of the Distincts is no less necessary. I shall here only add, how but for this new discovery, the remaining moment of the *Economic* would never have received its due recognition, and would have been passed for years in utter neglect with no little scorn besides. This was another happy privilege of Croce to have averted, and to have established as the third moment of the Spirit, the useful or the Economic. And did he not by making this simple-seeming discovery, at the same time help to establish all *Science* and *Religion*, as not mere Fictions, but as very Truths, though only practical and not theoretical Truths; and similarly give the true and real place to that *Feeling**

which almost all previous Idealists had so

moment which according to him is nothing but the Practical. Consequently, Feeling has in his system no separate and independent existence of its own and by itself, but only in and through the Practical, and in it too, chiefly in only the Economic Moments. He is thus no Sentimentalist or Man of Passion, or of Feeling, but on the contrary and most rightly, a Man of Will or a Voluntarist. He does not stifle Feeling, but most warmly and genuinely welcomes it as in the Practical judgment and in the Aesthetic moment of the Emotional and Sentimental (*i.e.* to say in the right sense) Artists like the Poets and Musicians

This view issues forth in a serious consequence, when it makes him an inveterate foe to misty (foggy or unclear, and non-logical) faith, which is the Religion of the lower type, while the true Religion is the true Philosophy (*cp.* What Sir S. Radhakrishnan similarly says in the *Hibbert Journal*, October 1921, on Religion and Philosophy). That is to say, it is logical or logico-voluntary, being conscious and reasoned Faith, and not blind and unconscious Faith or Belief as in Superstition, Miracle and such other things. Hence, too, his opposition to Mysticism, because it denies logical activity and clings to a silent way of reaching Reality, which would be nothing but the activity of the Aesthetic moment, when yet the logical moment has not come into any real and definite existence, but is still in only the latent and not the patent stage, much the same as in the case of the child or baby which laughs or weeps, because it must, *i.e.*, due to the pressure or force of the Practical, which though latent in a double degree is yet what is most powerful, because it is itself the final or purposive moment of the spirit. It is from this stand-point that Croce is right in emphasising the fact that "Life conditions Thought" (*Practical*, p. 304). It is from this stand-point that Socrates held that "Knowledge is Virtue," and Froebel gave out that "Feeling is the basis of Thought," and was able to inspire great writers like Charles Dickens to follow him and apply his principles (*cp.* J. L. Hughes's *Dickens as an Educator*, p. 9, 1901). No wonder, then, that in judging the value or greatness of people, the Indians emphasise "Shila" or Character as equally, if not even more, important than any amount of mere Learning (or Intelligence).

* So to the Instincts, the impulses and the Libido, Psychic Force or Energy of the modern Psychologists in the Social Psycho-Analytic and "suggestion" fields, find, I believe, a ready and ungrudging sympathiser and fellow-worker in this philosopher of the New Pragmatism, for, are they not all Practical at bottom, partaking of the Urge Divine, the Will, that has since the time of Schopenhauer come to occupy so great a place in modern philosophy, and most happily for its true salvation and best regeneration or Progress?

Feeling and its Place in Croce:—What is Feeling, and what is its place in Croce? It is a state of mind (and hence of Reality) that is as real as any other thing in Croce; and he neither ignores it nor suppresses it. Only he places it in the non-logical

grossly neglected and abused, and of which the unreading critics even now accuse Croce himself because he too happens to be an Absolute Idealist, though in his own way, *i.e.*, as a New Pragmatist (and not the Neo-Idealist of the British Doctor, who is sore anxious to push his own questionable construction upon it. See p. 6, para 31 of Lect. I).

13. *The Economic Moment* as the one and only Measure of our True Life:*—I should, if I could read Croce a little free, go to the extent of saying that this last discovery of the Economic moment is not simply a very notable, but indeed a most truly and really epoch-making contribution of the Italian philosopher to what in the beginning of this discourse was called the Life or Reality of ours. For, whatever Croce might say that all the four moments of Reality are in every part and moment of it, even in all time and space, so that in each and every one of us, however imperfect we might be, there yet is in us a streak, a ray of all these different moments; for though only in our own humble way, we too, we each of us, are all Poets, Philosophers, Economic men, and Saints or Moral men,—for whatever Croce himself might say of this, and it is an undoubted fact that whatever he says on this point is quite true—there yet remains the big fact, which even he cannot take away from his own philosophy without breaking it into pieces, *that we are all living more in the third of these four moments than in any of the other three.* We are undoubtedly more of the Economic men, who *care* for what we know to be *useful* than either poets, philosophers (thinkers) or saints (truly moral men). At least my individual and personal knowledge

of the world, of the life, or "Reality" around us, has not yet given me the confidence to say that we are in the first place anything more than these Economic men. We toil and moil from day on to day end, and again from day on to day end, but rarely do we ever truly come into the other moments. We rarely ever become Artists, or Thinkers or Moral men. We earn hundreds and thousands—those of us who are fortunate enough to do that, while the rest do the same thing in their own little way—and sooner or later we spend it all. We think we treasure and keep them, when we invest this money in building some house, buying some land, or putting it or as it is called "investing" it in some bank or spend it in some other profitable ways. At the most, we spend it in gaiety, when we are really so liberal and charitable as to entertain ourselves and a few friends or relatives in some small feast, gala day, or family celebration like the birthday or the wedding day. Nay, we do indeed go a step further; for do we not join in sports and merriments with the public at large, which we call and know as the Nation, and sometimes far beyond this, when we join in what are called international parties? There are so many institutions of this kind as to draw us out of the limited family fold into the larger relations of life, that we may well wonder and fret at any man who may have the temerity to call us "merely or mostly Economic men." Softly pray, if we are not really Economic men, and being neither poets nor philosophers, who both belong to the Theoretical order, are yet really Active men, have we become the non-Economic men who are in Croce, the truly Moral men?

14. *Are we really Moral? † Undoubtedly*

* Comparing with our *Pravirthi Marga* or the Path of Pursuit, of Pleasures, and of separation from God.

† That is, in the "Nivritti Marga," or the Path of Return and of Union (with God).

No.—Are we really moral? I am sorry I have to raise this question. But I cannot help it, since you have asked me to show the adequacy of this 'new' system, to what you called Life or Reality. But I hope you are not in the old mood to fret at any and every little thing; and will be kind and patient enough to see if the solution is going to be really true or not. We say we are Moral men. But in what way? Have we ceased to care for the petty little self within us each, so that we now have come to care for that True Self, which is the Universal Self, (the basis of) the General Will of Rousseau, the Rational Will of the Idealists, the Christ or the Third Self within us of St. Paul (cp. Dr. J. S. Mackenzie's *Manual of Ethics*, pp. 99-100, 1915), the *Atman* of Manu and Shankara, the *Paramatman*, the *Brahman* of the East? Can we really identify ourselves with all that goes on in the world, with all the joy and sorrow of the Universe, so that our heart pulsates with this universal joy and sorrow, and do we really live up to such a heart-beat or pulse of the moral Life and Self? Why then this talk of Nations meeting in a League*, and yet breaking the hearts, nay, shattering the very bodies, homes, institutions, countries, and even continents of men to guard and protect whom did it in the first place come into being? Why, then, the struggle of the rich and the poor, which will never be solved, though it is more than a century since it took its modern acute form? Why, then, this difference of colour as if it were itself a metaphysical Reality and Necessity that did it go this moment, the next moment, the marble and the flute of our previous illustrations

* This work was first written in 1921, when the War conditions had not ceased and the "Peace" of Versailles had become "no Peace."

would find themselves, suddenly as by a Circe's magic wand, robbed and devoid of their properties, of colour and sound? Or why does Ireland still not get her own (1920)? Or the caste and sub-caste sit as hard as ever they did in by-gone Mediaeval India? Or is this the one and only ideal that God set up as true for all time, that outward examination be the be-all and end-all of all modern Education? and Government intellect, not National character be the only thing that all Universities worth their salt should serve their very best to develop? Why all this tall talk and no action? Or is it because that fool of a Divine Architect was too sleepy and insensate as not to see when to give the press and the platform, or the modern contrivance of steam and wireless, to that brute of a man who could not know nor knew not how he used them?

15. *But yet there are some Moral Men (or Heroes) in the World; because the World is Rational and is always in Progress*—Not that I believe with some old grannies at home and with that good friend of Hellas, aged and garrulous Nestor, that the times of old were really golden in hue, and that in these days of rapid degeneration, they have paled and lost all lustre. No, nothing of the sort; and Croce too has been the first and foremost, as it were, to teach us that all is right with the world and God is in His own heaven (as Browning so rightly pointed out). "The Real is the Rational" (*Practical*, p. 253), he joins in saying with his latest master of Germany; and adds there is nothing of Regress in the world. There is no return or lapse anywhere in it. At the worst, as at the best, it is all a "Ricorci," the returning cycle of his native master, but now ever coupled with the ceaseless growth of history.

The Universe as Cosmos is always in its Progress, which can never be stopped or delayed in its way; for God fulfils Himself even through your worst Economic men*.

For, even out of such dark-seeming life, does He coin out His torch-bearers, the World Saviours, the truly Great Men or Heroes, whom you call the Incarnations or Sons of God, whether Jesus, Mahomed or Socrates, Zoroaster, Buddha or Confucius, Hormes, Orpheus or Pythagoras; a Rama, Krishna, Shankara or Ramanuja, Basava, Nanak, Kabir or Gandhi.

16. *The Reality of Moral Heroes in the World; but yet vast difference from (or superiority to) it*—The world in spite of itself contains all that element of Good, which is utterly necessary for the final Creation of truly noble or Moral souls, whose deep love for the individual lives of their own soul, is in that very moment transformed into the love and adoration of the Universal soul, that is not alone in man, but is shining equally truly in all animals, plants and even the scorching dust beneath or the silent dizzy stars above (*Practical*, pp. 250-259). Is it not out of such worthy elements which go to form the real progress of the world and of the Cosmos that such beings are created, who may be truly said to be superhuman Beings or Men, in that they transcend the ordinary human type, our friend the merely Economic man—whether they are called Shakespeare or Plato, Gandhi or Tagore? What have these great souls (Sanskrit "Mahatma") to gain from this world?—Fame? Money? Power? Dominion? What of these paltry things have

* We are Moral in individual cases, but not in the whole of humanity; for, then, conflicts and opposites dying out to this extent, there could hardly be any real place on earth for human life at all—even as in the case of Herbert Spencer's Ideal World.

they not already got in rich and overflowing super-abundance? And, if they had not got them in such rich store, how could they deny themselves what the world calls wealth and happiness? Why are they not content with a mere physical life that would better contribute to the progress of the species but must for ever go on with what seems at the most to be nothing but the mad outburst of some psychological calls within their heated brain, which makes them careless of the common life of the world which no one but they have seen or even believe to have seen? No, no, on the contrary, that life divine, that life of the real Moral man is really beyond the merely Economic men who ceaselessly earn and accumulate, but whose heart has yet experienced no conversion (cp. R. Tagore); even like the Representation which is not yet transformed into the Concept, the Poet into the Philosopher, or the crude and unformed sensibility into even the first and earliest stage, the intuitional moment of the spirit, only is the ultimate Reality.

17. *The System of Croce and his Personality*.—In saying only things so wide and general, I may be open to the charge of exaggeration and of vagueness, but as my purpose is not to write a commentary on Croce, who needs no such feeble crutches to stand upon, or to get at the rising sun of slow public opinion, and of wavering or stagnating pupils, *I am not loath to draw for you more a picture from my own Meditation on his System*, which is not after my scientist and philosopher friends scrupulously kept untouched by his *Personality*, but on the contrary is very much suffused with the life that shapes him and his system, I am not loath to draw more a picture that might suggest to you more truth and meaning than

meet the eye, than any rigid and exhaustive, but cold and lifeless album, which can add nothing real or great to the *poetry of his thought*, which in its Grecian symmetry, majesty, simplicity and clearness, needs nought but the true and sympathetic Intellect, Mind or heart, if you will, that in trying to understand another, shows itself fully worthy of knowing its own self. Hence the aptness of the motto that is chosen for our title page from

that other great soul, Manu who alone knew how justly to draw up a code which could help to keep up society for long from falling into the hands of the disruptive forces that are always latent in any and every finite manifestation, and here in the forms of time and space, of the one Universal Spirit or Reality.

(To be continued.)

A CURSORY STUDY OF BURKE.

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

PERHAPS in the history of political literature of the eighteenth century, no writer with a more comprehensive sweep over the past and critical verve for its institutions, has sent down to later generations such philosophic doctrines of deep import and invigorated the dull and drowsy hours of politicians with the zest of political wisdom in a language superb and commanding, charged with magnificent rhetoric than Burke whose imagination and capacious intellect drew splendid pictures full of fire and feeling of pathos.

To the serious charge levelled against him that he was inconsistent in his utterances and that he changed his creed in his later years with regard to French affairs, one pertinent answer should inevitably be to the effect that the so-called inconsistency on Burke's part was not inconsistency but consistency in its liberal sense 'over-rigid' and entire which kept him from seeing that the creed which suited one set of conditions was inflexible for another. According to his conviction "Politics are not a science or any metaphysical conception and ought to be adjusted not to human reasonings but human

nature of which the reason is but a part and and by no means the greatest part." Reverence for historic institutions tracing their origins to distant aeons and regard for religion and tradition as the basis of the State constitute the main elements of his career. In the speech on American Taxation, which was full of logic, argumentative force, reflection, penetration and persuasion, castigation and severe admonition to the English government of the day against their drastic proceedings in the matter of exercising their legal prerogative of taxing America and in conciliation the reader is sure to detect in him high sentiments of sympathy, mature statesmanship and ideals of abstract justice in relation to concrete problems of administration which actuated his life and impelled him to change sides for the sake of expediency. As a no mean philosopher of high intellectual resplendence, with a sense of moral worth of any action, he insists on moral obligations arising out of unknown physical causes and applies this philosophical axiom to the frame and contexture of society, expounding in a clear and unambiguous manner that legal

right can be made subservient to moral claims that are supported by divine sanctions. In his view society is not a legal covenant but "partnership not only between those who are living but between those who are living, those who are dead and those who are yet to be born." Society and law are not arrangements based on any contractual bargain but a "living web of sacred obligations by which each generation is bound to the last and to the next." It is on the union of the Church establishment and the landed property with a hereditary aristocracy with a long tradition behind it that the stability of the State depends. His superb maxims on government and the functions of a statesman so refreshing and comforting have passed into classics that every thoughtful student of affairs has come to regard Burke as the oracle of philosophical conservatism.

Apart from other considerations as to his real contribution to the permanence of political literature and his consistency of attitude both with regard to French and American affairs, one supreme fact that cannot escape literary criticism and searchings of philosophic diagnosis, is by common consent that his principles of politics are partly mystical and partly practical in the sense that they form a practical guidance to those who are destined to pilot the State through the maelstrom of civil bouleversements and the vortex of social upheavals.

As one of the great masters of English prose, he is to be ranked with Bacon and Machiavelli for profundity of thought and

variety of topics in a language of incomparable eloquence and stately diction charged with Miltonic fervour and sublimity. There are purple patches of magnificent rhetoric rendered eminently gorgeous by metaphors, similes and other figures of speech. One cannot fail to notice the supreme distinction of his prose style as contrasted with the stale, plain and flat Georgian prose of the preceding decades. There is amplitude with sonority in certain passages to exemplify his oratorical pedantry and philosophic ebullience. The extreme crescendo to which some sentences rise and finally settle down to a brief conclusion is invariably Burke's, while the central thought flowing through the elaborate construction in a series of images extremely poetic never loses itself in obscurity but gets itself amplified and decorated until the final point is arrived at, when it is made more manifest and crystalline. His cadence and resonance of expression find echo in the writings of Landor and De Quincy whose orchestration of language in an involutioned style can be paralleled to Burke's.

Having discussed and dissected Burke as a thinker and an author in forming a final estimate of his position, we have to consider his claims in the range of imagination, the abstract perception of the great and permanent truths which moved him all through his life, the glowing impulses and the superb grandeur of expression in which his thoughts are clothed and adjudicated that his general conclusions remain approved by the verdict of history and experience.

LIBRARY ON WHEELS.

BY MR. D. KRISHNAYYA, *Hindupur.*

"If the mountain will not go to Muhammad, Muhammad has to go to the mountain," is an old adage. Such is the policy of the "library on wheels" or the circulating library to put it in the popular term. Because the masses are not educated at least to that degree of understanding the importance and the utility of the library, in the cultural uplift of the country, the lovers of the library movement from humanitarian considerations have to bring the masses in touch with the benefits of the library by bringing it to their own doors.

We see advertisers adopting various methods to advertise their products. From the Beedi propaganda down to the modern electioneering campaign with huge wall posters, various advertising media we have and the library on wheels is but a device in the effective library advertisement service.

The difficulty that confronts the lovers of the library movement in the effective library service of the circulating library in the enlightenment of the masses is the want of suitable literature for the same. In the West, the medium of instruction is English, and from the time of the Caxton Press down to the present time, the printing press has been doing considerable service in the cultural uplift of the countries of the West, but in the case of our country, we are upset, beset and downset with a number of handicaps. Firstly though the *lingua franca* of the country is English, the development of the printing press is of recent origin and on foreign publications we have to depend for beautiful books in bold type specially suited to the children's taste. The library edition of any book in this country we all know is a matter of rarity as we are not ordinarily

prepared to pay a high price for it, but try to procure cheap editions including second hand books. Even shop-soiled books, we wish to purchase with a delight on account of our economic condition in life. We generally care for the matter that is contained in a book and not the get-up, binding, illustrations and the like which the Westerners particularly mind. So we have Indian editions published even by the leading English firms in this country. The works of Tagore, in this edition, approximately cost a rupee or so each while the other edition of the same is priced at perhaps 7s. 6d. When such is the case, I think we are new to the library editions of the famous books. "Business Tact" we have to copy modestly from the West.

In the West, these attractive volumes are preciously stocked at an abnormal cost no doubt, in circulating libraries with the noble object of attracting magically readers to the library carriage. One notes with pleasure what beautiful appearance the Railway Book stalls of Higginbothams or Wheelers present and entice readers to purchase at least a six penny novel.

If one considers the number of languages spoken in our mother-country, one will be bewildered, I should think, how one can effectively run a library on wheels even if one were to take up volumes for any one of the languages spoken in that part. To make the situation plain, let me quote the number of languages we have to mind, when we take up this problem of the library on wheels at least for our presidency in particular.

This is the seat of Dravidian languages as we all know, and each member of the group wishes to have a decent volume in

his own language group. For my part, I do not mind if a neat volume beautifully bound and illustrated is shown to me if it is a Tamil classic or novel. I crave to have for my reading, a book of that type no doubt, in my mother-tongue—Telugu. Similarly we should expect that the other members of this language group desire to satisfy themselves with fine volumes in their respective mother-tongues. In considering this problem of the circulating library, one has to note that this is mainly intended for rural parts and for serving that sacred purpose of diffusing knowledge to those who would not ordinarily care to study unless enticed to approach the library for enjoying the benefits thereof and cast off their ignorance ultimately.

Let me point out the practical difficulties that confront a member of the Library League in the matter of establishing a circulating library with choice books in Telugu literature. The leading firms in this language are Messrs. V. Ramaswami Sastrulu & Sons, Andhra Patrika Publishing Office, Ananda Press and a few others in the Northern Circars, specially at Rajahmundry and Bezwada. Even if all the publishers in Andhradesa make it a point to give all their publications in library editions, which is almost a wish of the type of Pandora's Box, the collection is not a big one and the volumes may number a few hundreds. Of these, all the volumes are not useful for one and all. Even Pundits with floating degrees tackled on to them require serious study to understand the mighty classics of Telugu literature. The *Mahabharata*, the *Ramayana* and the fine works produced during the reign of Sree Krishnadevaraya, the Augustan age of Telugu literature, are entirely ear-marked for Pundits to study

and the lay people to hear with rapturous admiration when the Pundits expound them with voluminous explanation.

Telugu literature is absolutely wanting in literature useful for the children or the middle aged. This language has not as yet seen fine stories and beautiful readers as writing in prose is of recent origin and was started perhaps by the late lamented and highly talented modern Pundit, Rao Bahadur K. Veeresalingam Pantulu Garu, the Telugu people dislike fiction though it is now thrust on them. Annotated editions are a novel feature except for the texts prescribed for any of the public examinations. So with what kind of volumes a circulating library in Telugu literature has to be equipped is a matter of serious consideration for all lovers of Telugu literature and the members of the Library League.

It is a truism that even in a leading High School or public library, the Telugu section is represented only by a few hundreds of books. Collecting a choice selection of Telugu volumes and by having some suitable books in good prose written on graduated lines by the modern educationists to suit the masses for whom they are mainly intended, a circulating library has to be studiously constructed.

The starting of a circulating library with English books suited to the children of school-going age or the public is an easy matter when compared with an attempt made in the like manner in any of the vernacular languages of the province, not to speak of the country in general. The choice selection of a gramophone record set is a matter of difficulty as one knows in spite of the ever-increasing records and what the difficulty is in constructing a circulating library with books in any of the vernaculars

may easily be judged from the sprit of effective library service and the out-turn that is expected of the same, specially at a time when there is a paucity of books suited to the age.

The age, the books available in the language and the purpose for which the circulating library is established require serious consideration. Without despair, however humble the effort is, the problem of the circulating library deserves the special consideration of the educated public in the stamping out of illiteracy in the country. No sacrifice is more sacred than this and nothing can equal this. I appeal to the elite of the country to take up a regular constructive programme in the humanitarian service of educating their brethren.

THE PROBLEM OF EDUCATION.

BY MR. D. P. RAO, *Lalitpur, U. P.*

WHEN will that time come when we shall have a system of our own? The present system has been tried enough and it has proved a failure. This is rather the unanimous verdict and there could be no two opinions now on the subject. Some call the system as old and hackneyed, some consider it as 'godless' and many others have pronounced it as hopelessly inadequate and unpractical to suit the requirements of the country.

Whatever the case, the time has arrived that it requires to be overhauled and brought in line with the eastern ideal and spirit.

There has been, doubtless, a wide-spread decay and degeneracy for centuries and the youths of the country may look in vain for those ideas of the east that brought it a name in the history of human race.

THE ROSARY.

BY MR. GRANT DUFF.

(*Special to the "Educational Review."*)

You walk upon the earth as one descended
from the Car

Apollo's once bet now the Sun—and in
your hand a star :

For in your perfect form unite divided
hemispheres

The joy of day, the bliss of night :

All raptures and all tears.

These words of love I tell them o'er as
monk his rosary :

We know the visions we adore are bright
reality.

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Again its old world civilisation and culture may now be a sham—a tattered thing of the past. Yet the fact remains that our children are, by birth, religiously disposed, sober and serious-minded so that nine out of ten will be found to be tabooed with the oriental stamp of thought and imbued with ideals of priest-craft. Call this an abnormal psychology or one-sided development of the mind but the truth of the matter is that they seem to have their minds set into those grooves. The only explanations of this trend of thought are to be found in the constitutional character, religious and social habits and tendencies of the people. Accordingly to achieve some of the best results of education, the system of education should be so devised as to satisfy and conform to their traditional forms of belief and conduct.

The present system of education in India has ignored this important side of the national life of the country. From the syllabus of books that exists, it will appear that there is a forced attempt to side-track the youths from their beaten paths and divert them to books and objects of merely sensorial interest. It amounts to driving round pegs into square holes. For example, lessons on cats and dogs, wolves and tigers, fish and fishermen, the Eskimos or the Arabs, or Tales of Troy are hardly appealing to the Indian boys. To them plain and simple stories of thrilling interest and heroism and chivalry, with a moral, all bearing on Indian life, setting and colour, will be more useful.

Even if variety and universality are aimed at, these can be brought about by the selective fields of Indian literature which is already wide enough to cater for education from the lowest to the top-most classes.

Again, lessons on Wireless Telegraphy, an aeroplane, or a ship or a printing machine, given to school going boys are more often wasted on their ears.

There should, of course, be a passage from the known to the unknown, from the real to the unreal ; but it is very difficult to stimulate the interest and attention of the boys by teaching things (which exist in pictures only) which they have not actually seen or might never see at all. Actual experience has shown that boys simply learn, in such

cases, words and meanings or explanations of sentences. The subject matter being above their grasp, bears only a language interest and nothing more. Besides, the Indian teachers, most of them, who have not seen the machinery for themselves, can hardly do justice to lessons under instruction.

In the circumstances it is always a dull and unpleasant task for the teachers and the taught to deal with lessons of technical significance. The result is hurrying through the lessons of the sort, without a proper understanding of the subject. It simply strains their nerves. They are tied to a syllabus in which they have no interest. But the syllabus of studies must be worked out anyhow by the teachers, without reference to the practical difficulties involved in the process of teaching. Spoon-feeding is thus an unhappy sequence to the worrying anxiety on the part of the teachers to cover the syllabus of the year and show good results of their teaching. Such a knowledge usually has a precarious hold on the memory of a boy and it evaporates very soon since it is divorced from the immediate real surroundings in which he lives and moves.

Thus a well thought out syllabus that may satisfy the conditions and habits of the youths, their ideals that matter most in life, is required for our schools and colleges. Such a syllabus must, then, spring up from the 'soil' of the country and not be drawn up as a formal necessity or a call for adaptation to environment.

UPTON SINCLAIR.

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

(Concluded from page 611.)

XVI

“THE storms of emotion seething just below the surface of this age must create their outlet, in thought, poem, picture, novel, song and deed. Out of the myriad-toned babel rise a few great voices, able to etch the present masterfully on men's minds, able to point the way to the inevitable next step. The American revolt of the people has had no lack of able writers to picture the horrid story of the machine's inhumanity to man; and among our novelists Upton Sinclair stands first, in popular estimation, as the labor novelist of to-day. And he has earned this precedence by a life of magnificent conflict against the shams and shames of today's oppression.” In such manner Clement Wood began his brilliant article on Upton Sinclair in the *New York Call*.

Upton Sinclair hails from a family of fighting men. His immediate ancestors saw service in the early United States Navy. The Civil War swept away their fortunes. The novelist was born in the sterile atmosphere of a Southern family with a leisure-class tradition and no mercy.” Courageously he fought out of this, doing hack fiction to pay his way through the college. His first work *Spring Time and Harvest* appeared when he was barely twenty-one. To quote Sinclair: “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-four years have passed since then and to-day Sinclair is one of the world's foremost novelists, and the foremost labour novelist who has fully vindicated the fester spots of moribund capitalistic society.

Upton Sinclair's eventful life is a noble, typical and magnificent example of self-made and honestly earned renown. Born a genius, he by dint of his hard industry and strong determination made the best use of his talents and rose to the highest rung in the ladder of literary eminence. “He did not blunder into renown nor were his achievements mere accidents.” Sinclair's literary career is full of rich and manifold interest. Sinclair is a colossal genius in literature, who in early life rising almost at a single bound into the highest reputation over all the world, by gradual advances fixing himself more and more firmly in the reverence of his countrymen has ascended with much exertion through many vicissitudes to the supreme intellectual place in the literary realm of the present day. Now after three decades of distinguished literary service Upton Sinclair reigns full of honour in the world of modern literature, still forwarding whatever can profit culture. Sinclair is now fifty-seven and is the author of more than forty-seven books, most of which are bulky

He is an indifatigable novelist who, as a gallant soldier of humanity, loves justice and hates inequity. Sinclair is a merciless foe of the exploiter. A man well known to all lettered people of the world, his life has throughout been a splendid sacrifice to all ideals of truth, beauty and justice and he has truly been regarded as “one of the greatest consciences of our society” and one of the most prodigious men of action the world has ever seen. Upton Sinclair is one of those strong, difficult and unrelenting spirits whom the present does not please at all and who is deadly opposed to all the corruption, inequality and injustice rampant in the civilisation of the modern times. His name, surely the greatest in American literature, is thoroughly political and militant. He has portrayed the most sacred struggle of mankind, the struggle for human rights against the monarchs of money. He wants all injustice and all vulgarity to be swept away from the earth. His genius has never bowed itself before the might of corrupting power and his heart is full of flaming love ever up to help suffering humanity. He is a born publicist and a fanatic of truth. Floyd Dell hits off: “Upton Sinclair, who is, I think, without any question the greatest journalist that America has ever produced, as well as being, when he chooses, one of its few great novelists—Upton Sinclair knows the trick of making the truth as interesting as the damndest lie ever told.”

Upton Sinclair is possessed of a very pleasing personality which finds an easy passport into the hearts of all. Frank Harris in his *Contemporary Portraits* paints Sinclair the man thus:—“A handsome fellow of good middle height and strongly made, Sinclair reminded me at our first meeting of Wells; but his features were even more regular and

his forehead broader. The eyes, too, were fuller of light and kinder than Wells's eyes; not such reflective mirroring pools, I mean, but quicker, brighter, vertical wrinkles between the brows—surely of doubt and thought; perhaps of disappointment grown impatient or querulous. Nevertheless, a fine, well-balanced face, backed by direct, cordial decisive manner which contradicted the wrinkles.” Sinclair the personality is not less interesting than Sinclair the novelist. He is a slight well-built man ever active. His eyes are full of light and they have a penetrative power. He has a boyish face which radiates a strong magnetic charm in relaxed moments. His brows furrow deeply and persistently when he turns his soul against some social problem. He then is all thought. He rises with the lark and is a strenuous worker. He is one of the busiest men on earth. He has to read his own manuscripts for hours at a time. He has to attend to a large mail. To keep in close touch with public affairs he reads over fifty newspapers and magazines from all over the world and some of the important books. Upton Sinclair is an engaging conversationalist and a keen debater. Though extremely stubborn at times, he is always genial and kind. He has a rounded philosophy of life. He is an intellectual giant who fully realises the imperative need for a fine physique. For years he has been a distinguished contributor of authoritative articles on physical culture, dietetics, etc., to the leading physical culture journals in the world. On the tennis court he is the picture of confident grace and great skill. “His velvety persistency,” so writes Clement Wood, “has a way of unobtrusively downing the most tumultuous opponent.” Sinclair has laid down as a rule that his Secretary must be able—and eager—to play a rattling tennis match at least once a day. Sinclair

leads a simple life abounding in high ideals. In life as in literature he is avowedly opposed to all sham. His passionate longing for justice and a better life for the mass of the people has endeared him to the people of the world.

Sinclair, no doubt, is a novelist of the very first order. His works never fail to create a profound and powerful impression. They compel the reader to recognise his splendid talent. His novels are "the most living, the most moving and the most characteristic of modern Anglo-Saxon literature in America." All his writings are inspired. He does not write for money. Verily does he express himself thus: "I am asked almost every day to collaborate on some literary plan, or to write a book on some other person's data or theme. I have practically never been able to do this. My books spring from my own experiences, and I have plans that will keep me busy for years." In the works of Upton Sinclair, one comes across the essence of novel writing. Sinclair's novels deal with life in all its aspects. As a novelist he is supreme; no less famous is he as a playwright. Rich humour, deep pathos, intense interest, profound immensity, high reality, sparkling brilliance, and perfect literary art render Upton Sinclair's powerful works immortal. His works are but the proper outlets of overpowering emotion. He is a true soul that has learned to know the agonies of poverty and trouble. The agonies of poverty and trouble are boldly, frankly and soul-searingly expressed in his writings. Real art and highest criticism mark out his works. His works, without any exception, touch the hearts of the readers and compel their reverence to the theme he is setting forth. In the galaxy of the world's best and most loved authors, Sinclair's personality is arresting, strong, immovable and invincible. He is a born writer possessed of a superabundance of ethical strength. He is an artist, preacher, and propagandist—a

fine and powerful blending of mighty forces. His intense love for humanity coupled with his wonderful artistic genius has given rise to many a wonder, sensation and miracle in the literary world. First and foremost, Sinclair is a man of action alike in life and literature. His rich and powerful voice rises high above from out of the myriad-toned babel, commanding unlimited influence and regard from all those eager souls who have the privilege of hearing it. Among the many distinguished men of letters of the world, Upton Sinclair, the "Great Pamphleteer of America," stands out pre-eminently for his lasting worth as a conscientious writer of virile fiction which in its powerful characterisation, profound significance, overpowering sincerity, passionate human sympathy, love for justice, trenchant criticism, vivid realism, and literary charm, have very few equals in all the world's literature. Sincerely, clearly, abundantly, admirably and inimitably does Upton Sinclair's novels reflect the more important phases of life. His powerful sincerity is unquestioned and compelling veneration. His themes are the most important and unforgettable ones confronting humanity to-day; and the flaming light of day he throws against the man-made darkness of modern industry has rarely been equalled. Frank Harris opines: "... I have now read all Sinclair's writings, and I may as well confess it at once there's a Puritanism in him that I can't stomach and that, I believe, injures all his work." Upton Sinclair remains the most attractive figure in the literary realm of the day. His remarkable humour and penetrative insight are often in evidence when he mercilessly attacks injustice. Always he is backed by a spacious and picturesque eloquence. He has the true artist's tireless industry and he would never allow the grass to grow under his feet. Verily, Sinclair is a "Superman" in the world's literature.

SOUTH INDIAN FESTIVALS.

IV. NEW YEAR'S DAY.

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

AMONG the innumerable festivities observed by the Hindus, the New Year's Day claims one's special attention. The Tamil year commences from Chitrai which corresponds to April and the first of that month is considered very sacred. People are very scrupulous in celebrating it with all pomp. The Hindus take their bath early in the morning and try as far as possible to spend their time in useful avocations avoiding all undesirable or unhealthy pursuits. This determination is the natural result of their scruple that whatever pursuits are being adopted on that day are likely to continue throughout the year. Men, women and children appear gaily dressed and sumptuous feasts are held during the day. Towards the evening, the villagers assemble in a particular spot at the invitation of the leading man and the new Panchangam is read and explained to the multitude that are present there. Seasoned mangoes, jack fruit and plantain fruits, stew and other eatables are distributed freely. In some places, musical and Harikatha performances are held and every one puts on a happy look.

In some places, the celebration is on a grander scale. The Mirasdars or landholders in Malabar and other places wear new clothes on that day and their servants or menials are presented with cloths and dhoties. Grand *archanas* are performed in temples, especially

in villages and any one who does not or refuses to take part in the above function is condemned by the villagers. Local deities are taken in procession in some villages and all people join in the festivity. But the most striking feature of the celebration is, however, the "Panchanga Sravanam." It is believed by the Hindus that this Panchanga Sravanam on this particular day is likely to bestow on them considerable good.

Thithi, Vara, Nakshatra, Yoga and Karana are the five *angas* or features and Shastras enjoin that Hindus, especially Brahmins, must note these five items every day. But this is not generally done and so tradition has fixed this particular day as a day of feast and Panchanga Sravanam as a special feature of it.

In fine it is highly gratifying to note that in spite of the adverse influences that go to undermine the many happy features of the Hindu civilisation, such celebrations as these keep their heads aloft and try to bring the Hindus together by reminding them of their duty towards wholesome traditional observances. Many people meeting together in a common place for a common observance is no doubt a special feature tending towards unity and observances like the above are no doubt cementing factors that go to build up a community and improve the corporate spirit of a nation.

THE LEAGUE OF NATIONS AND EDUCATION.

THE Monthly Summary of the League of Nations for July 1935 gives a summary of the various methods of securing intellectual co-operation among the nations of the world. The Summary describes the work of the Intellectual Co-operation Organization under the seven heads of (1) Teaching; (2) International Relations; (3) General Questions of Intellectual Co-operation; (4) Exact and Natural Sciences; (5) Libraries and Archives; (6) Literature; (7) Fine Arts. We give here extracts from the Summary.

TEACHING.

The Liaison Committee of Major International Associations concerned itself, for the first time since its foundation in 1925, with the spread of the peace spirit among the young and with the organization of peace itself. "The main purpose of this Committee is to promote an exchange of views among its members, to encourage the pursuit of studies in common and to suggest practical methods of carrying them out." The Committee dealt in particular with the extension of its relations in the Near and Far East, and decided to institute an enquiry into the activities of the international associations in those parts of the world, the connections they have established and their means of action. It considered the possibility of inviting members of Eastern organizations to its meetings and of developing its relations with National Intellectual Co-operation Committees in Eastern countries, especially in China, India and Japan.

The Committee discussed the means of securing better co-operation with the League of Nations, the Intellectual Co-operation Organisation and the International Labour Office.

It then turned to the problem of unemployment among the young. On this subject it had sent a memorandum to the last International Labour

Conference. The representatives of the International Labour Office informed it of the results of this step, which were quite appreciable, as the recommendations of the Conference show.

The Advisory Committee on the League of Nations paid special attention to three matters, viz.,

(a) *Teaching of the Aims of the League.*

The Committee discussed the fundamental principles of such teaching. In its opinion, instruction on international relations should endeavour to give young people a practical knowledge of the reality of international life and an insight into the international aspects of various contemporary problems. It should further have a moral bearing and attempt to develop the notions of justice and solidarity.

The Committee held that for the moment special attention should be given to the teaching of history, geography and modern languages; in these subjects the importance of contemporary international life can best be brought out.

The Committee considered that besides promoting instruction in the organisation and activity of the League of Nations, it should also strive to create a certain "spirit," a certain "international sense" which should pervade instruction as a whole. It decided to ask the advice of specialists in the teaching of history and geography and of modern languages on this point.

The information collected by the Secretariat as the result of these consultations will enable the Committee, at its next session, to decide as to its line of action and as to the nature of the co-operation which it should endeavour to secure.

(b) *Teaching of International Relations in Universities.*

The Committee was informed of the progress of the Secretariat's enquiry into the teaching

given in Universities on international relations. It was pleased to note that the various bodies consulted in twenty-two countries had supplied information from which Professor S. H. Bailey of the London School of Economics had undertaken to prepare a comparative study.

It was also glad to learn that the enquiry had been conducted in co-operation with the Permanent Conference on Higher International Studies, and again approved the principle of such co-operation.

(c) *Study Tours of Educational Experts.*

The Committee noted a resolution of the Liaison Committee of Major International Associations proposing that the Intellectual Co-operation Organisation should undertake the arrangements for study tours in different countries by groups of teachers, who would thus gain familiarity with the methods employed for League of Nations teaching. The proposal was approved and it was considered that the organisation of these study tours would in some respects be similar to the exchange of health officials carried out by the Health Organisation of the League. It would still more resemble the visit paid by Chinese educators to Europe under the auspices of the Paris Institute of Intellectual Co-operation.

Being convinced that such tours would assist the work of consultation and enquiry undertaken by the Secretariat to facilitate League of Nations teaching and international co-operation, the Committee expressed the hope that the Assembly would agree to grant funds for the purpose.

The Committee also considered the part that libraries might play in making League publications better known. It was informed of the preparation of a volume on the aims, organisation and work of the League. The plan of this was approved. It recommended that popular manuals should be prepared and propaganda

films and lantern slides made on the same subject.

Revision of School Text-books.

Last year, M. Emile Borel, member of the French Institute, asked the International Institute of Intellectual Co-operation to prepare a model bilateral agreement which the Committee would make available to such States as might announce that they were ready to remove or diminish the occasions of dispute that might arise out of the interpretation given to certain events of history by the educational text-books in use in their country. This model agreement, which the Institute of Intellectual Co-operation has submitted to lawyers and to historians for their opinion, gave rise to an extensive discussion on the notion of truth in the science of history.

From this discussion it appeared that as the systems of teaching were not the same in all countries, several such agreements should be prepared. In this way States in which free education exists and remains independent Federal States like the United States and Switzerland and also States which maintain a strict governmental supervision over education could give their accession.

After noting what was being done in the same field through the agency of international committees, and national and international organisations, historians and organisations of teachers and educators, the Committee decided to submit to the Assembly a declaration of principle which might more readily gain acceptance than a convention that might give rise to many objections, asking that, after consideration by the Assembly, this declaration might be opened for signatures by members and non-members of the League. It relates to the revision of school text-books and to issue by Governments of instructions recommending the competent authorities:

(a) to devote as much time as possible to the teaching of the history of other nations;

(b) to endeavour to exclude from history text-books any unfriendly criticism of other nations ;

(c) to lay stress in general history on facts tending to encourage a good understanding and co-operation between nations.

In this connection the Director of the Institute referred to the fact that certain countries, and in particular France and Germany, were proceeding to a reciprocal revision of their school text-books.

The Committee then took note of the enquiry being carried out by the Institute into the history text-books used in a certain number of countries, with a view to collecting and publishing chapters or passages illustrating the progress already made in the teaching of history. The Institute has turned for aid to some of the national committees. Six of these, the Danish, Finnish, Dutch, Swedish, French and Norwegian have already replied to its application. In the United States, the American Council of Education has entrusted to a qualified person the preparation of a report on the text-books in use.

II. International Relations.

The organisation for Intellectual Co-operation endeavoured to improve the nature of international relations by the promotion of (1) Conversations and open letters ; (2) Scientific study of the relations ; (3) Broadcasting in the cause of peace ; (4) Intellectual treaties for exchange of University Teachers and Students, the practice of the liberal professions, the enforcement of compulsory school attendance and the creations of professorships, etc. ; (5) and Co-operation in the Study of Political and Social sciences.

III. General Questions of Intellectual Co-operation.

The intellectual role of the cinema, the establishment of unions of bodies for documentation, the co-operation with the Chinese Government for a special study of the science and teaching of law in that country, the publication of a plan for the publication of ethnographical and historical works on the origins of the

American states for providing a knowledge of American culture and its origins and dissipating ignorance and misunderstandings engaged the attention of the League. The last plan is divided into two main sections. The first relates to the native civilisation of America ; a summary of the contents of fourteen volumes has been drafted. The second section deals with the outstanding discoveries and with the history of America before and during the sixteenth and at the beginning of the seventeenth centuries. It has been sub-divided into five principal periods. About fifty volumes are envisaged, some dealing with history proper, others devoted to synthetic surveys of the various characteristic aspects of the period to be studied.

After being informed of the preliminary work done on the subject by the Institute of Intellectual Co-operation with the help of a number of American experts, the Committee instructed the Institute to submit to the Assembly a financial and scientific plan of the undertaking. The Committee emphasised the provisional nature of the work which, if its continuance is approved by the Assembly and in so far as the necessary funds are granted, will be reconsidered with a view to fixing a final plan for the collection.

IV. Exact and Natural Sciences.

A. Relations with the International Council of Scientific Unions.

The general meeting of the International Council of Scientific Unions, held in Brussels in July, 1934, appointed a Committee to study the possibility of understanding the duties of an advisory body on scientific questions within the Intellectual Co-operation Organisation.

A mixed Committee, consisting of representatives of the International Council and of the Intellectual Co-operation Committee, met during the session and prepared a draft which may serve as a basis for negotiations between the two bodies. According to the draft, the Council of the Unions might become one of the advisory organisms of the League. The Executive Com-

mittee was requested to continue the negotiations with a view to reaching an agreement.

B. International Radio-Biological Centre.

The Committee received the report prepared by the Institute of Intellectual Co-operation on the request for support made by the International Radio-Biological Centre in Venice, and took note of the wish expressed in 1934 by the first International Congress on Radio-Biology for the establishment of an international centre in Venice. The Committee expressed the hope that effective collaboration might be established between this centre and the institutions for intellectual co-operation, and recommended that the Assembly of the League should consider the possibility of drawing the benevolent attention of States Members of the League to the establishment of the Venice centre.

V. Libraries and Archives.

The Committee emphasised the importance of the enquiry undertaken by the Institute of Intellectual Co-operation into the duties and professional training of librarians, the results of which have just been published.

The Committee begged the Institute to make a further study of the question of the building and equipment of libraries. Being desirous of promoting a better organisation of libraries and of reading by the general public, it recommended that a similar enquiry should be undertaken in regard to the former, similar to that successfully carried out in the case of museums and resulting in the publication of two volumes of general museography.

VI. Literature.

The Committee was informed of the volumes that had appeared or were to be published in the Latin-American collection : *Chilian Historians* ; *Letters and Speeches of Bolivar* ; *The Diamond in Brazil* ; *The Essays of Jose Marti* ; *Don Casmurro*, by Machado de Assis ; *Pacundo*, by Sarmiento.

A proposal was also put forward by Professor Anesaki (Japan) for the publication in English and French of a collection of works to enable the literature of Japan and various aspects of Japanese culture to become known.

The Committee agreed that a publication of such a nature would be of great interest. It considered the proposal was a valuable one and approved the selection of the *Hai Kai* of Bascho and his followers as the first volume to be published.

This new publication would in general be organised on the same lines as the Spanish-American collection : a Publication Committee would be formed, a special fund allotted to the collection and a plan of publication carefully elaborated.

VII. Fine Arts.

A. International Museums Office.

The satisfactory results obtained by the Office for a number of years enable an idea to be formed of the nature of its work, the international contacts which it has established and the services it is capable of rendering. The Conferences held in Rome (Preservation of Paintings), in Athens (Preservation of Artistic and Historical Monuments) and in Madrid (General Museography) mark successive stages in the development of the Office, constituting in each case a step forward in international co-ordination as applied to works of art and historical monuments, to the law and to administrative practice on the subject, and to the various aspects of museography.

The Committee took note of the work done by the Conference held in Madrid from October 28th to November 4th, 1934, by the International Museums Office, and thanked the Spanish Government and the Spanish General Directorate of Fine Arts for their generous assistance, which enabled this important meeting to be arranged.

The result is to be found in two volumes which the Institute has just published and which form the first international treatise on Museography. This work is the fruit of experience acquired in a large number of countries and by a still larger number of conservators of museums.

The next Conference will deal with archaeological excavations.

The Committee was also informed of the sympathetic reception given by most Governments consulted to the draft international Convention on the repatriation of paleontological, archaeological, historical or artistic objects of interest that have been stolen or illicitly alienated or exported.

In reply to many requests that had reached the International Museums Office, the Committee asked the Council and the Assembly to draw the attention of States to the desirability of concluding, through the agency of the International Museums Office, an international agreement providing international regulations for art exhibitions and taking into consideration the necessity of the conservation and security of the works of art exhibited and of avoiding overlapping in the organisation of international exhibitions.

B. International Office of Institutes of Archaeology and of the History of Art.

More than a hundred University or similar institutes have already become members of the Office, although it has not yet been two years in existence. The interest shown in this new form of international collaboration between Institutes dealing with the same problems has extended to countries outside Europe. Numerous accessions have been received, in particular from the United States of America.

The Bulletin published by the Office serves as a means of communication and endeavours to supply members with information on the organisa-

tion and equipment of existing Institutes and on their programme of work.

C. Popular Arts.

In continuation of its enquiry into popular music and songs, the Paris Institute in 1934 published the first volume of information collected on the subject. This deals with the following countries: Belgium, United Kingdom, Czechoslovakia, Esthonia, Finland, France, Germany, Netherlands Indies, Italy, Latvia, Luxemburg, Mexico, Netherlands, Norway, Poland, Rumania, and Sweden. The information relates solely to the work done by experts in each country to preserve treasures of popular music and songs.

A second volume is being prepared and will give the same information concerning Australia, Austria, Bulgaria, Denmark, Greece, Hungary, Switzerland, Syria, United States of America and certain other countries. The vast amount of material available in the important international collections of Berlin, Paris and Vienna, which are particularly rich in foreign music, will also be made known.

VIII. Intellectual Rights.

The Committee received an account of the work of the Committee on Intellectual Rights which met at Brussels in May, 1935. In view of the approach of the diplomatic conference which, in 1936, is to revise the Berne Union Convention, the Intellectual Rights Committee considered that the Intellectual Co-operation Organisation might use its influence for the development of certain legal principles that are not yet established: moral rights, payment for the reproduction of works no longer protected by copyright, "droit de suite," etc.

The Committee also considered the question of harmonising the Berne and Havana Conventions on the protection of literary and artistic property and held that the preliminary study made by the Institute of International Co-operation, with the help of the Rome International Institute for the Unification of Private Law, had shown that further efforts and investigations

were still necessary. It recommended that the Assembly should entrust to the two Institutes acting jointly, the task of selecting the most appropriate method of continuing their studies, and their endeavours to secure the adoption of a general agreement ensuring effective protection for intellectual property both in Europe and in America.

Stress was also laid on the desirability of establishing contact between the two above-mentioned Institutes and the special Pan-American Committee set up at Montevideo. The Committee hoped that the League might be informed of the results in sufficient time for them to be made available for the revision of the Berne Convention by the Brussels Conference in 1936.

IX. National Committees and State Delegates.

This year the Committee invited representatives of four National Intellectual Co-operation Committees (South Africa, Iceland, Latvia and Luxemburg) to attend its seventeenth Session. It received an account of the activities of each of these Committees and emphasised the importance of the results attained, trusting that the Secretariat of the League of Nations and the Institute of Intellectual Co-operation would promote the establishment of further National Committees.

The Committee considered the question of the General Conference of Intellectual Co-operation Committees to take place in Paris in 1937, and noted that favourable replies had been received to the circular letter sent out by the Institute from about thirty National Committees. The Committee instructed the Executive Committee to prepare the agenda of the Conference in time

for it to be communicated to National Committees at least one year in advance.

X. International Institute of Educational Cinematography.

The Committee received a report from M. de Michelis, Chairman of the Governing Body of the International Labour Office, on the work of the Rome International Institute of Educational Cinematography during the past year.

This Institute has made increased efforts to secure the introduction of the cinematograph into schools and its adoption as a means of social propaganda. In order that it may have at its disposal the means of forwarding this new task, the Cinematographic Institute has completely transformed its monthly publication, *International Review of Cinematography*, which has now become the "Intercine." This publication, without neglecting in any way the present-day problems of the cinema in training and in education, is endeavouring to place the general question of cinematography on a high intellectual level. The Cinematographic Institute decided in May 1935, to extend the scope of its activity and to set up an advisory committee and a centre for questions relating to television. This centre, which is to act as executive organ of the Committee just mentioned, is in process of formation. It will be provided with an experimental transmission station. Its annual budget has already been guaranteed by the Italian Government. Finally, the first edition, in Italian, of the General Encyclopædia of the Cinema will shortly be published.

The Committee was glad to learn the above information and emphasised the importance of close collaboration on the subject of television between the various bodies concerned.

WHAT OUR CONTEMPORARIES SAY.

Defects in Indian Military Training at Dehra Dun.

The *Modern Review* for September 1935 has an informing article on the above subject by Mr. St. Nihal Singh. After referring to the sad lack of Indians in the higher staff and the advisability of appointing civilians to handle some subjects till military men are available, Mr. Singh advises the appointment of one or more Canadians with experience at the Royal Military College at Kingston at the Dehra Dun Academy for several reasons. The aim of making India a Dominion and its army a Dominion army will be better realised with the appointment of such men. Conditions in India are similar to those in Canada. The Canadians going to Kingston have not got the same preliminary system of education as English youths, and so their training and subsequent employment as even instructors are likely to be of great service to Indians, especially during the formative period of the Academy. Thirdly, Canada has not got a military caste like England, and the Canadians' modes of realising positions in the King's Commission have a great lesson for India.

Another defect pointed out by Mr. St. Nihal Singh is in respect of the curriculum. English is given a prominent place, and continental languages assured places; but no Indian language figures in the list. The future Indian military leader will be ignorant of any of his own languages. Then again Indian History is one of the optional subjects. It is quite possible for a student to ignore it. General knowledge, English, Elementary Mathematics and Geography are compulsory; but Indian History, French or German, Lower or Higher Mathematics, Chemistry, Modern English History, Elementary Science and Free-hand or Geometrical Drawing are the optional subjects from which two have to be chosen, and so Indian History can be quite

ignored. If chosen, the subject is taught so as to exclude portions except those covered by Indian administration, or policy for the past. Then again, Mr. St. Nihal Singh points out the need for improving the Indian domestic and social life of the candidates, if they are to be equal in discipline, methodical ways and bodily lightness to the Canadians. Finally, he refers to the admission of youths as cadets not only through the door of competition, but through a special certificate of education which brings in youths not quite up to the mark, and for whom an unnecessarily costly duplicate set of examinations have to be held. The inconvenience of having two sets of gentlemen-cadets is neither consistent with efficiency nor economy; and though the existing staff has done its best to make the institution a success, and though Government has not utilised its power to appoint a small fraction of nominated candidates side by side with those chosen for competition, the above defects require to be removed.

Education and Backward Classes.

The Annual Report of the Society for the Improvement of the Backward Classes in Bengal and Assam for 1934-35, which was established in 1909, shows that there were 415 schools for boys and 16 schools for girls giving education to above 13,300 boys and 5,400 girls. Scholarships of the value of Rs. 170 were awarded to 75 boys and girls. There were three public libraries under its charge besides a Boy Scout organization. A sum of Rs. 64,300 was spent on aids to schools, and the Society has now a fund of above Rs. 37,000. The Society is in urgent need of money for raising the permanent fund to a lakh of rupees at least, for increasing the number of inspectors and organizers, for improving educational work by way of scholarships, prizes, stipends and institution of libraries, reading rooms

and vocational training and for providing the Society with a permanent habitation.

Primary Education and Rural Bias.

(From the *Behar & Orissa Teachers' Journal*, August, 1935.)

It is the fashionable thing to say glibly that Primary Education in a country with an eighty per cent. rural population should have a rural bias, but very little has been done in actually applying practice to theory in this matter except in the Punjab. In that Province a real impetus was given to village education when Mr. McKee introduced his Project method and Story method of teaching reading at Moga and sent out his trained supervisors to the village schools. Moga became the inspiring centre of a real rurally biased education. It was only three years ago that a Sub-Inspector of Schools in our province objected in his inspection report to a village school master taking a prominent part in the village Co-operative Society and he was backed up by the District Inspector of Schools! Contrasted with this is the picture of the village teacher that the Resolution visualises.

"A new type of teacher is required, men and women, who have had a thorough vernacular education, who have been trained in the art of teaching small children, who are interested in the welfare of the village and eager to play their part in its improvement."

A Private Museum.

The *Calcutta Review* (September 1935) says:

The proposal by Mr. Narendra Narayan Roy, Zamindar of Baldah, in Dacca district, to present his entire private museum worth about Rs. 2,00,000 to the Bengal Government on condition that its collections are housed in the Dacca Museum, has brought the affairs of the Dacca Museum to the forefront again.

About ten years ago Mr. Roy began to interest himself in the formation of a home museum. The museum grew and soon occupied almost all the available floor space on the ground floor of his Dacca residence. Inscribed and historical swords, daggers, spears, battle-axes, matchlocks, armour, old coins, Dacca Muslins, carpets, and musical instruments, are some of the articles to be found in his museum.

About three years ago Mr. Roy purchased on the outskirts of the city of Dacca more than 300 bighas of land, almost an entire village, with the intention of converting the area into a botanical garden. As it is

his habit to look into everything personally, the strain of maintaining his home garden, his home museum and finally his new venture probably proved too much for him. Hence the proposal to hand over his museum to the Bengal Government to be made a part of the Dacca Museum.

In 1933 the Bengal Government appointed a committee to consider what steps should be taken to reorganize the Dacca Museum and bring it into closer association with the Dacca University.

The committee submitted a unanimous report in October, 1933, but the Government has not yet given effect to its recommendations. It is believed that Mr. Roy's offer will help the Government in coming to a decision regarding the future of the Dacca Museum.

Education for Hill Boys.

(From the *Calcutta Review*, Sept. 1935.)

A Government Education Conference opened recently at Shillong under the Chairmanship of the Hon. Mr. W. L. Scott, Revenue Member, on the policy to be adopted for the education of boys in the hill districts of Assam.

Representatives of missionary bodies working in the hills, the Commissioner and Deputy Commissioners of the Hill districts, the Director of Public Instruction and the Secretary to the Education Department attended. Important items on the agenda were the medium of instruction, the steps to be taken to encourage industrial and agricultural training; and the better control and inspection of village schools.

A Great Teacher—The late Prof. Prabhatchandra Chakravarti.

(From the "*Calcutta Review*," Sept. 1935.)

Close upon the death of Sir Devaprasad Sarvadhikary comes the stunning news that Professor Prabhatchandra Chakravarti is no more. By his death the University has lost a teacher distinguished for scholarship and power of exposition. A man of rare intelligence and profound learning, Prof. Chakravarti never spared himself in the pursuit of knowledge. Ever since he joined his appointment as a Lecturer in Sanskrit in the Post-Graduate Department, he set to himself a very ambitious scheme of work which it was his most cherished wish to see accomplished. He had the satis-

faction to find that his industry had borne fruit at last, though alas, it was at the cost of his life. Two of his works, *Philosophy of Sanskrit Grammar* and *Linguistic Speculation of the Hindus*, will bear testimony to his claim to distinction; they ultimately won for him the Asutosh Chair of Sanskrit in this University. But, alas, it was not given to him to enjoy this hard earned distinction for long. His health had already given way and he died on the 2nd September, only a year after he had been appointed Asutosh Professor, and he died in harness, having taken upon himself the arduous task of preparing a comprehensive selection of the Vedas. A valuable life with promise of a glorious future has been cut short and the University is the poorer by the sad and untimely demise of Prof. Chakravarti. We offer our heartfelt condolence to the bereaved family.

Comparative Educational Expenditure.

In the Re-organization proposals of the Bengal Educational system, the Government's resolution

makes this interesting comparison of the expenditure of Bengal and other provinces in respect of education.

The Teacher gives the following extracts from the resolution :—

The new reforms were inaugurated in 1921 and Bengal, as a result of the Meston Award, has been in great financial difficulties and this in spite of retrenchment and additional taxation. The result has been that expenditure on education in Bengal has practically remained stationary, being Rs. 1,23,16,000 in 1922-23 and Rs. 1,27,67,000 in 1933-34. Primary education has particularly suffered from this inability to expand and education in general has suffered in comparison with other provinces, as will appear from the following figures :—

Province	Population	Revenue receipts		Total expenditure on education		Expenditure on primary education	
		1921-22	1933-34	1921-22	1933-34	1922-23	1933-34
I	II	III	IV	V	VI	VII	VIII
Madras	46,740,000	Rs. 15,79,20,000	Rs. 16,03,05,000	Rs. 1,43,24,000	Rs. 2,49,65,000	Rs. 1,39,17,000	Rs. 1,42,09,000
Bombay	21,931,000	.. 13,10,73,000	.. 14,60,74,000	.. 1,72,45,000	.. 1,80,99,000	.. 1,00,17,000	.. 1,14,89,000
Punjab	23,581,000	.. 8,77,42,000	.. 10,72,63,000	.. 89,53,000	.. 1,54,26,000	.. 78,48,000	.. 81,03,000
United Pro.	48,409,000	.. 12,63,61,000	.. 11,23,63,000	.. 1,52,00,000	.. 1,91,19,000	.. 76,85,000	.. 77,88,000
Bengal	50,110,000	.. 9,87,82,000	.. 9,05,63,000	.. 1,20,64,000	.. 1,27,67,000	.. 30,28,000	.. 30,11,000

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NEWS AND NOTES

FOREIGN

FOURTH INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION.

The Fourth International Conference on Public Education, organised by the International Bureau of Education, was held at Geneva from 15th to 19th July. The following Governments accepted the invitation transmitted to them by the Swiss Federal Council: Albania, Australia, Belgium, Bulgaria, Canada, (Province of Quebec) Chile, China, Colombia, Czechoslovakia, Denmark, Dominican Republic, Ecuador, Egypt, Estonia, Finland, France, Germany, Greece, Holland, Hungary, Iran, Irish Free State, Italy, Japan, Latvia, Luxemburg, Mexico, Norway, Panama, Peru, Poland, Portugal, Roumania, Spain, Sweden, Switzerland, Union of South Africa, United States of America, Uruguay, Venezuela, Yugoslavia. The Government of Afghanistan was represented by an observer, as well as the Secretariat of the League of Nations, the International Labour Office and the International Institute of Intellectual Co-operation. The Board of Education of England and Wales and the Government of the Province of Saskatchewan (Canada) each sent a report on the educational movement in 1934-1935.

Mr. Julio Casares, of the Academy, delegate of Spain, was elected President of the Conference, and Dr. Huhnhauser, Oberschulrat, delegate of Germany, Mr. P. Barrier, General Inspector, Assistant to the Director of Elementary Education in France, delegate of France, and Mr. M. G. Picon-Febres, Charge d'Affaires at Bern, delegate of Venezuela, were elected Vice-Presidents.

As the Director stated in his closing speech, the representatives of the Governments throughout the Conference showed a fine spirit of mutual understanding. There was no national rivalry but a sincere desire to help forward the common

cause; the delegations of countries theoretically the most separated showed an example of the most perfect technical co-operation. For the International Bureau of Education this Conference was a consecration of its spirit, which respects the point of view of each one, works for collaboration and tries to bring about unity in diversity. The reports presented have, as a matter of fact, shown great diversities, revealing at the same time identical pre-occupations. Thus the recommendations adopted did not confine themselves to the points in common, but in making a synthesis, took account of the differences.

Herewith, the text of the resolutions adopted by the Fourth International Conference.

COUNCILS OF PUBLIC INSTRUCTION

The Conference

Realising that there is an ever closer interdependence between education and the other manifestations of the life of the people;

Considering that it is advisable to associate the widest possible representation of varied interests and spheres in the work of public instruction;

While recognising that the diversity of circumstances imposes a different organisation in different countries;

(1) Emphasises the interest which may arise from the organs generally known as Higher Councils of Public Instruction;

(2) Declares that, the consultative functions of these organisms may be of great utility for the school administrations of different countries;

(3) Believes that the efficacy of these organisms depends largely on the measure in which they bring together representatives of the school administration, of public opinion, and of parents, as well as representatives of the teaching profession and specialists in the field of education;

(4) Notes with interest that in several countries a place in these higher councils is assigned to members of the different categories of teachers;

(5) Believes that in countries where the administrative organisation permits of them, regional or provincial Councils of Public Instruction may render important services ;

(6) Is convinced that here also the value of those councils depends in a large measure on their composition ;

(7) Emphasises the special importance of local School Councils or Commissions on the life and development of schools in certain countries ;

(8) Believes that it is in the field of extra-curricular activities and in the relations between the schools and the public that local school councils or commissions may be of greatest utility ;

(9) Draws the attention of school authorities to the great services to education, which parents' associations, officially recognised or otherwise, can render by their participation in these councils.

THE PROFESSIONAL TRAINING OF SECONDARY SCHOOL TEACHERS.

The Conference considering that, in nearly all countries secondary education is at the present time the subject of great reforms and sometimes even of complete reorganisation ;

That it is important to seize this opportunity to further improve the professional and pedagogical preparation properly so-called of future secondary school teachers at the same time as their general training ;

(1) Particularly draws the attention of the responsible school authorities to the importance of this problem ;

(2) The Conference recognises the necessity of assuring future secondary school teachers a well developed scientific training in University institutions or in establishments for higher education ; consequently recognises that this scientific training necessitates a certain specialisation ;

(3) But believes that this specialization should not be too premature nor too narrow—that the training of future secondary school teachers should not be limited only to the subjects to be taught—but that it should include in addition :

(a) a systematic moral training in the duties of the teacher ;

(b) a sufficiently developed study of the related subjects ;

(c) theoretic pedagogical studies, of which it wishes to emphasise the importance—and which should in particular deal with psychology of the adolescent, and with modern methods of control concerning the results of this teaching ;

(d) a practical training, no less essential, which should be given either in practice schools, or in systematically organised probationary periods ;

(4) Expresses the hope that, in the training of future secondary school teachers for girls full account shall be taken of the role that their pupils will have to play in the home and that a place shall be given in their training, as in the secondary schools curricula, to home economics, hygiene, child care and parent education ;

(5) Hopes that the duration of studies shall be sufficient to permit of conciliation between the demands of the general training and those of the theoretic pedagogical training and of practical training, and that adequate tests shall be provided so that students, without the natural qualities which are essential, may be eliminated before they proceed to the final certificate ;

(6) Recommends that in the procedures for appointment account should be taken not only of the theoretic knowledge of the new teacher, but particularly of his character and his professional aptitudes ;

(7) Draws the special attention of school authorities to the need of granting facilities to

teachers already in posts to improve their professional status.

THE PROFESSIONAL TRAINING OF ELEMENTARY SCHOOL TEACHERS.

I.

The Conference

Considering that the present economic and social conditions, and the development of knowledge have made the task of elementary school teachers much more difficult and more complex ;

That, in the work of education, it is the personality of the teacher which is the decisive factor, and that, consequently, the problem of the professional training of future teachers assumes great importance ;

That, in connection with this training, it is necessary to take full account not only of general and pedagogical knowledge properly so called, but also and especially of moral values ;

Is glad to see that, in nearly all countries, this question of the preparation of elementary school teachers occupies a foremost place in the thought of school authorities.

II.

While bearing in mind the differences of training imposed in the different countries by historic, geographic, economic and social conditions,

The Conference notes that there is a current of opinion in favour of training elementary school teachers in Universities or in University Institutes of Education, or in Teachers' Colleges, after the completion of secondary school studies.

III

The Conference expresses the wish

That the age of admission to the teaching profession, and consequently, that the age of admission to training centres, should be such that the young teacher, before entering upon his duties, shall have acquired a sufficient moral

and intellectual maturity, and a deep consciousness of the importance of his task and of his responsibilities ;

That the selection of candidates should not depend solely on knowledge acquired, but that moral, intellectual and physical aptitudes should be seriously taken into account ;

That the studies of future elementary school teachers should be free, or that, at any rate, scholarships should be awarded to meritorious but necessitous candidates.

IV.

The Conference believes

That the professional and pedagogical training properly so called should be given in addition to a good general culture ;

That, consequently, the duration of studies should be such that the pupils shall be assured, without overworking, both a general culture and a sufficient professional training ;

That, nevertheless, it is possible to give this general culture first and to leave to the training centres (Universities, Faculties of Education, University Institutes of Education, Academies or Teachers' Colleges, Training Colleges or Normal Schools) only the professional training, at least in countries where it is not deemed possible to assure the whole of the general culture and the pedagogical training in the same school.

V.

The Conference

Believes that, in view of the professional training of future elementary school teachers, the curricula and the time-tables should include not only the theoretical study of education and of the auxiliary sciences, but also serious practical training ;

That a place should also be given to those economic and artistic disciplines in which the elementary school teachers must later initiate

the pupils entrusted to their care, either in schools or in organisations of post school education; and that in addition account should be taken of the important role of physical culture in training the personality;

Hopes that the professional training (pedagogical, social and practical) of future elementary school teachers shall be inspired by the principles underlying the most progressive thought in education, and shall reserve a sufficient place to individual research, and considers that the professional training should be of such a nature that an intimate contact between future teachers and the populations they will have to teach, especially in rural districts, may be assured;

That particular importance shall be accorded to the model schools annexed, and that these shall include rural schools as well as urban schools.

VI.

The Conference

Believes that the training of urban teachers and of rural teachers, where it is deemed necessary to differentiate, should be of the same level and should confer the same status;

Notices moreover that, in several countries, future elementary school teachers, in addition to their general professional training, specialise in certain particular disciplines which they will afterwards teach, at least to the older pupils of the elementary schools.

VII.

The Conference

Believes that the young teachers should not be permanently appointed until they have completed a sufficiently long period of probation, rationally organised and properly controlled;

Expresses the hope that refresher courses for teachers actively engaged in teaching shall be generalised and become a permanent institution.

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INDIAN.

KURNOOL.

The Annual General Body Meeting of the Kurnool District Teachers' Guild was held on 31-8-1935 in the Coles Memorial High School, Kurnool, with Mr. B. J. Rockwood, M.A., B.D., in the chair. There was a large attendance including many lady members, though there was no moffusil representation.

There were lectures on (1) The Teaching of Telugu in the Lower Classes by Mr. C. Venkata Krishniah of Coles; (2) The Teaching of Geography in the Lower Classes by Mr. K. Nilakanta Rao of Coles; (3) The S. S. L. C. Scheme by Mr. K. N. Pasupathy Iyer of the Municipal High School; (4) The Italo-Abyssinian Question by Mr. S. Vaidyanatha Iyer of the Municipal High School.

The Secretary, Mr. S. Radhakrishna Iyer, of the Municipal High School, read the annual report which was adopted by the General Body.

The office-bearers for the year 1935-1936 were then elected.

The following resolutions were then passed:—

1. The Guild requests the Government to employ Pundits in Training Schools for teaching vernaculars with a view to improve the standard of teaching of the Indian vernaculars.

2. The Guild requests the Government to extend to the employees of the Aided Schools as well the privilege of meeting, out of the contribution to the Provident Fund, the premium due on the Insurance Policy of a contributor on the same conditions as are now obtaining in the Board and Municipal service.

3. The Guild is of opinion that the rate of teaching grants to the Managers of Teacher-Manager Schools is inadequate and requests the authorities and the District Educational Council to raise the rate of teaching grant by twenty per cent.

4. The Guild requests the Government to bring an amendment to the University Act so as to declare the Degree-holders in Oriental Learning eligible for the rights and privileges of registration.

5. The Guild requests the authorities of the Universities of Madras and Andhra to permit secondary grade trained graduates to appear for the L. T. Degree Examination without attendance at any Training College.

6. The Guild appeals to the managing bodies to meet in Conference to consider the working of the Grant-in-Aid-Code and to urge on the Government the necessity for immediately liberalising the provisions of the Grant-in-Aid-Code to enable the managements to improve the salaries of teachers.

7. The Guild urges on the Government to ensure security of tenure of service of teachers in Aided Schools, by introducing in the Educational Rules a provision similar to the section obtaining in the Local Boards Act relating to the regulation of the conditions of service, such as fixing of scales, leave rules, appointments and dismissal.

8. (a) The Guild requests the Government to rescind the G. O. No. 71 dated 11-3-1935 on text-books as it interferes with the discretion of the teachers in prescribing suitable text-books.

(b) The Guild is of opinion that, while the heads of educational institutions should be vested with powers to prescribe suitable text-books, they shall not ordinarily be changed during a period of three years.

9. (a) The Guild, while approving of the principle of standardisation of scales of pay for teachers employed not only in District Board and Municipal Schools but also in Aided Institutions, protests against G. O. 4619 L. and M. dated 20-10-1934 regarding the scales of pay for teachers employed in District Board and Municipal Secondary Schools as the scales are quite inadequate and retrograde.

(b) The Guild, while thanking the Government for revising the scales of pay of Pundits, urges on the Government the need for suitably revising the scales of pay of other grades of teachers.

(c) The Guild urges on the Government to pass orders immediately granting personal pay to all teachers who have been in receipt of a higher pay than the maxima of the revised scales of pay now sanctioned for teachers in the District Board and Municipal Secondary Schools.

10. The Guild requests the S. S. L. C. Board to remove the restriction to the number of times that a candidate may appear for the S. S. L. C. Examination provided that no candidate appears more than twice from any recognised school.

11. The Guild requests the Municipal Councils of Nandyal and Kurnool to give the teachers serving in the Elementary Schools the grades of pay fixed by Government for their teachers.

12. The Guild reiterates its request to the Director of Public Instruction to raise the present Government Middle School for Girls at Kurnool to a High School, as there is no High School for Girls in the whole of Kurnool District.

12. (a) The Guild appeals to all affiliated associations in the mofussil to send at least two representatives each for every General Body meeting of the Guild and to meet their travelling allowance from their association funds.

13. The Guild requests the S. S. L. C. Board to stick to a particular scheme of Secondary Education and give it a fair trial instead of changing it frequently, as such frequent changes are detrimental to sound Secondary Education.

14. The Guild respectfully urges on the Director of Public Instruction through the Inspecting Officers to sanction not less than eight

weeks for the summer vacation for schools in the Ceded Districts in view of the exceptional severity of summer in these parts.

15. The Guild requests the S. S. L. C. Board to hold one examination a day for the S. S. L. C. candidates.

16. The Guild requests the Government to arrange for the free education of the children of teachers.

17. The Guild requests the Government to make provision in their grants to schools for educational excursions of teachers.

18. The Guild requests the Government to suitably amend the leave rules in the Fundamental Rules to provide for leave on full pay and allowances for at least a year at the end of every ten years of service of a teacher.

19. The Guild requests the S. I. T. U. to approach the Railway authorities in the Presidency for securing half concessional rates for teachers travelling to attend Provincial and District Educational Conferences, and excursions.

20. The Guild requests the managements of Schools to grant travelling allowance to teachers who attend Educational Conferences, District, Provincial and All-India.

21. The Guild requests the District Board, Kurnool, to institute circulating and travelling libraries for the benefit of rural schools and population in the District, and for furthering the cause of adult education in the district.

22. That, in view of the S. I. T. U. Protection Fund having gained increased stability as a result of the revision of the rules, the Guild exhorts such of its members as have not joined the fund to do so without any further loss of time.

23. The Guild requests the Director of Public Instruction to supply all the Elementary Schools with copies of the printed syllabuses for the several subjects.

24. The Guild urges on the Government to consider S. S. L. C. eligibility as sufficient qualification for entrance into Public Service.

CHIDAMBARAM.

Literature—An Ever Fascinating Study.

Under the auspices of the Pachaiyappa's School Assembly an interesting lecture was delivered in the Pachaiyappa's School Hall, on the 17th September. Mr. T. B. Krishnaswami Mudaliar, M. A., B. L., District Educational Officer, South Arcot, addressed the audience.

The lecturer travelled the whole field of literature and referred to the inimitable pictures of Sita in the *Ramayana*, and of Draupadi and Savitri in the other immortal epic of India. The matchless delineation of character of Savitri was approached to some extent in Greek literature by that of Alcestis in the play of *Euripedes*. The creations in the English literature of Imogen, Cordelia, etc., by that master artist, Shakespeare, proclaimed the aristocracy of the world of intellect in the realm of literature, both ancient and modern. He warned the audience against filth and contamination which passed for literature and instanced Miss Mayo's book on India. He read a few extracts from his own writing, *Noble Indian Women* in answer to some of her attacks. He then referred to religious literature and instanced the immortal songs of the four great saints of the Tamil land,—two of them had sanctified South Arcot by being born in the District,—and last, but not the least, was that great saint Nandanar who, by dint of his *bakti* and humility shoved aside the accident of birth and merged in the divine *jothi*.

The speaker then read extracts from his other works covering a wide range of literature including Lyrical Poetry, Literary Criticism, Folklore, and Short Stories.

In conclusion he entered a passionate plea for the study of literature and referred with

reverence, to the examples of great teachers like Sir Mark Hunter and Dr. Mackenzie.

With a vote of thanks by Mr. R. Kalyanasundaram Iyer, the President of the School Assembly, the meeting came to a close.

KODUMUR.

Report of Mr. David, District Board Educational Officer, on the occasion of the opening of Mixed Central School, Kodumur.

There are several special features of the Mixed Central School here, which make it representative of the schools in the whole district. In the first place, it is the largest of the District Board Elementary Schools having a total strength of nearly 350 pupils composed of 173 boys and 106 girls besides 51 pupils in the Muslim section—with a staff of 13 teachers of whom three are mistresses. Further it has also the features of a Model Central School, viz., a Junior School, a Mixed School and a Muslim section besides being a full first grade Elementary School. Thirdly, this is the only Central School which is located in a building owned entirely by the Board. Again, this is the place, where co-education has been eminently successful. Finally this is the school, where parental co-operation has been enlisted and their interest aroused in the school-work.

Let me in this connection speak of the amalgamation schemes introduced by the Board in the District in general. The total number of schemes introduced so far are 112 embracing 262 schools in all. All the Adi-Andhra Schools, Girls' Schools, except five located at Taluk head-quarters, and Muslim Schools, except three left as independent schools, have been amalgamated. Of the 75 Muslim Boys' Schools brought into the scheme of amalgamation 41 have been completely amalgamated while 34 have been kept as sections. It may also be noted that the Girls' Schools and the Muslim Schools which were previously inadequately staffed, being

mostly single teacher schools, will gain by this measure, and the pupils in the latter particularly given further opportunities of educational facilities available in the schools with which they have been amalgamated. Credit is due to Mr. G. Damodaram Mudaliar, District Educational Officer, who brought about the maximum amount of agreement among the diverse managements and harmonised divergent public opinion and carried out the proceedings of the Director to the spirit and not merely the letter. Equally credit is due to Miss T. K. Lazarus, the Inspectress of Girls' Schools, II Circle, for her collaboration with the District Educational Officer.

It may not be quite easy for us to say anything about the success of the schemes at this stage, since it is hardly three months since they have been introduced; yet some general observations may be made. I might state that practically there have been no complaints by any section of the public. Let me quote the remarks of the District Educational Officer, Kurnool, who gave a general review of the working of the schemes a month back.

"I visited a good number of the Board Schools in Sirval, Nandikotkur and Pattikonda Taluks, which have recently been amalgamated in accordance with the scheme sanctioned by your District Board. I was glad to find that there was appreciable improvement in the tone and general condition of the amalgamated schools. In the first place, the attendance of pupils, boys and girls, in fairly large numbers in each standard is a pleasing feature. The mingling together of Muslim and non-Muslim boys in schools is bound to promote friendly feelings between the two communities and create a spirit of brotherhood among the boys in their after-life. The teaching work is also carried on more efficiently and systematically than before when the schools were separate and independent of one another.

"I did not notice in the mixed schools I visited any fall in the strength and attendance of girls. It was only in Devanakonda school that the attendance of girls was poor; the reason appears to be the diffidence of the woman teacher and want of co-operation on her part with the Headmaster, etc."

Concluding he writes: "I am confident, that the schemes given effect to by your Board will work successfully and that the villagers will appreciate the good work done in schools. I desire to congratulate your District Board Educational Officer on the earnestness and enthusiasm displayed by him in introducing the schemes."

In passing I may observe now that the schemes of the Board have been given effect to, it is hoped that other managements would also take up the schemes and make them complete for the District.

The chief and perhaps the only deficiency is the lack of buildings. Most of the existing buildings have become insufficient after the amalgamation and single blocks of rented buildings are not available in many villages. It is therefore necessary for the Board to extend the existing ones and construct new buildings. About eighty buildings at a cost of about 2½ lakhs will have to be constructed. This would be possible only if Government gives a loan in addition to the usual half grants. The preparation of a five year plan as suggested by the District Educational Officer for construction of buildings on this basis is under consideration.

It would not, I think, be out of place for me here to dwell in brief length upon some aspects of Elementary Education in the District Board. The figures of the administration report for the last official year, viz., 34-35, show that, in common with schools of other managements, private and public, in the presidency, there is considerable stagnation and wastage. The num-

ber of pupils studying in the first standard is 47 in the case of boys and 64 in the case of girls while the normal figure should be 30. Those in standards IV and above is 16 for boys and three for girls whereas normally the output should be about 32. Thus 81 out of 100 boys and 94 out of 100 girls that attend school leave it without attaining literacy and to this extent the funds spent on their education should be considered a waste. The chief cause for this wastage should be attributed to, apart from the work of the teacher, to plural class teaching, attendant upon single teacher schools, ill qualified staff and want of proper supervision. Taking each of these, it has to be stated that though the recent consolidation of schools has been the means of eliminating about 137 single-teacher schools, still there are 273 remaining out of the total number of 529 schools of the Board or more than 50 %. This problem is one of finance and seems difficult of solution. However, the amalgamation of some 30 more schools, that have to be still included in the schemes, the closure of ill-working ones and the transfer of provision from the staff of multiple-teacher schools, which very often have only about 20 pupils per teacher as against 30 in single-teacher schools, —these might mitigate the evil to some extent. Coming to the qualifications of the staff, there are only 12 or 10 % of untrained teachers and out of 1,140 teachers employed, only 47 and 267 or about ¼ belong to Secondary and Higher grades and the rest or ¾ to the lower. The rest of the teachers are permanent hands in the Board. Thanks to the G. O. permitting teachers of the Lower Grade to appear privately for the Higher Grade examination, it is hoped that a good number will improve their qualifications before long. It may also be noted here that though it is not possible to entertain new hands owing to the need for retrenchment, care is being taken to see that only teachers of the Lower Grade are removed. The question of supervision seems to be a difficult problem. Since it is not possible for officers of the Education Department to pay sufficient number of periodical visits for surprise

and improvement, and now that the number of schools in the Board has increased considerably, it is felt that a special set of supervisors is necessary for the proper control of schools; but this again is felt difficult in view of the adverse condition of the budget. Under these circumstances the services of the District Board staff in the Secondary Education, Medical and other branches, could not but be utilised as a temporary measure.

I feel I should not fail to refer to the vital aspect of administration, viz., the budget. Unfortunately for the Board, a minus balance of more than Rs. 22,000 was left by the late Taluk Boards and in face of the inelasticity of the revenues it has become a problem how to make both ends meet. Retrenchment is the chief instrument left and I may state that till now a sum of about Rs. 16,000 has been made up and I wish to request the officers of the Education Department and my Elementary School staff to co-operate with us in reducing the expenditure further in all ways possible. And I make an appeal through the Deputy Director here present with us, to the Government to enhance their subsidies which have become out of date, in order to enable us to remove the cut of 12½ % which has been imposed with the introduction of new scales of salaries as ordered by them.

I feel I should say a word or two about the nature of education imparted in our schools. Faced as we are with the problem of unemployment of the educated on a large scale and the people leaving villages for towns, I should stress on the need for giving a rural bias to the education in Elementary Schools. The teachers should see that the education imparted in schools is not merely theoretical and stereo-typed but has reference to the needs and conditions of villages. They have to see that a taste is created in pupils for agriculture and local industries and that this is done through garden work, handicraft, etc. In order to shape and develop the characters of the pupils who are the citizens of tomorrow, it seems to me that it is very desirable that Scouting is introduced in every school.

Much of the successful functioning of the school depends on the villager and the parent. It is after all the villager that pays for the expenditure and it should be his interest to see the full value for the money spent is realised. For this the school-master should fulfil his duties to the school in full and the parent should assist him in all possible ways, more particularly in sending pupils to school regularly, in retaining them till they attain literacy and also see that the teacher is not distracted by avocations other than his legitimate ones.

It is, however, the teacher that is the centre of the school. If the school stands for the social, communal and national well-being, it follows that all these depend on the teacher and he is the nation-builder. In order to achieve this object, he should be able to instil into pupils and train them in habits of truthfulness, selflessness with social service as the goal. Nothing is more important in India at the present hour when the granting of further instalments of Self-Government is imminent than the training of the pupils—the citizens of to-morrow—in civic duties and responsibilities. And I would implore you to cultivate them steadfastly both in the pupils and yourselves, for personal example is more powerful than class room teaching.

Let it not be thought that I wish to disregard the conditions of teachers and their betterment. Let me assure you that it is my constant endeavour to improve their pay, prospects and service conditions. I have been trying to see that in the matter of regular payment of salaries and allowances, he is not made to suffer. I may also inform you that the question of the reduction of cut imposed on the salaries of teachers has been engaging my attention and that this will be done shortly. But more than these, if the teacher is to hold his position in society to which he is entitled by his profession and by tradition, it is necessary that he should maintain

his self-respect and independence, by not looking for any undue favours and advantages on the one hand, and put up with any inconveniences to which he is subjected in the discharge of his duties on the other. He would then most assuredly gain his deserved position of honour and what is more render true service to the country. Remember the words of the *Bhagavad Gita*: "It is better to do one's duty however ill done than another's."

PERIYAKULUM.

A special meeting of the Teachers' Association, the Victoria Memorial Board High School, Periyakulam, was held on 24-9-1935 with Mr. M. R. Rengaswamy Ayyangar, Headmaster, in the chair.

It was first resolved to celebrate the Education Week at Periyakulam in a suitable manner from 14-10-1935 to 20-10-1935.

The procedure adopted by the South Indian Teachers' Union relating to the adoption of candidates for election to the Senate from the Registered Graduates' Constituency as well as candidates for both the Academic Council and the Senate from the Headmasters' Constituency, was approved. It was also resolved to appeal to all teacher voters and headmasters to vote solidly for the South Indian Teachers' Union candidates and thereby demonstrate to the public the solidarity of the teaching profession.

The G. O. relating to the revised scale of pay for teachers employed under District Boards and Municipalities was next considered. While appreciating the efforts hitherto made by the Government to improve the scales of Pandits, Commercial Instructors and Physical Instructors, it was felt that still the scales are far from satisfactory looked at from various standpoints. It was therefore resolved to request the Government of Madras to place the scales of pay of teachers employed under Local Boards on a level with those obtaining in Government

Service and request the Chief Minister to give effect to the Memorandum submitted by the South Indian Teachers' Union in respect of the formation of a representation Committee for the revision of scales of pay.

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The staff and pupils of the Victoria Memorial Board High School, Periyakulam, met in the Central Hall of the school, on the 26th September, when touching references were made by Mr. M. R. Rengaswami Ayyangar, M.A., L.T., Headmaster, relating to the incalculable services rendered by Mr. R. Foulkes, O.B.E., M.L.C., to the District of Madura in his capacity as President, District Board, for a long period of thirteen years, especially in the promotion of education and public health.

The following resolution was then passed:—

"The staff and pupils of the Victoria Memorial Board High School, Periyakulam, place on record their deep sorrow at the sudden demise of Mr. Robert Foulkes, O.B.E., M.L.C., former President of the District Board, Madura, and a great public worker, and convey their sincere condolences to the members of the bereaved family."

The school was closed for a day as a mark of respect to the deceased.

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The prize giving function of the Presentation Convent was held on the evening of the 26th September, 1935. M.R.Ry. Rao Sahib P. S. Nallasami Naidu Garu presided.

After a welcome song by the children, tournaments in Badminton and Ring Tennis were commenced almost simultaneously. The girls were divided into two groups for the purpose of efficiency and promotion of team spirit, namely, the Presentation Group and the St. Xavier's. The Presentation won in the Ring Tennis and the St. Xavier's won in the Badminton. The

impression gained ground that girls can play games not only as well as the boys but can outwit the boys in grace and pluck.

The tournaments were followed by sports specially designed for the girls and children of varying ages. The items were so varied and interesting as to provide entertainment to the visitors on the one hand and provide stimulus for competitive spirit and enterprise among the children on the other hand. The several items were gone through with perfect order and within the shortest compass of time. The children maintained good discipline throughout.

The next item of the day's programme was an Address by Mr. M. R. Rengaswami Ayyangar, M.A., L.T., Headmaster of the local Board High School. He first defined Education as the harmonious development of body, mind and spirit calculated to improve the individual efficiency of every child which was to become a useful member of society alive to its responsibilities and rights in the well-being of the State. He pointed out how it was necessary to get a completely finished product in educational work which would promote true patriotism and further the cause of national reconstruction, besides developing at the same time broad international outlook having for its basis love, peace and goodwill.

He next touched upon the special importance of the education of Indian girls and women and pointed out how it was essential for the development of a true nationality that man and woman should march together and supplement each other's work to secure both happiness at home and national efficiency. He then pointed out how in a truly planned system of education mass illiteracy should be removed and disease prevented by the combined action of State and private agencies.

He afterwards traced the development of the Presentation Convent for the past two and a half

years and illustrated in detail how all the ideals of education were being realised by the utterly selfless work of the Rev. Sisters of the Convent, who by the adoption of the latest methods in education and by the inclusion of subjects like music, domestic science, first-aid, home nursing, manual training, etc., specially suitable to our girls have been trying with appreciable success their self-imposed task of training the girls to become better wives and mothers. As such, they deserved hearty co-operation from the parents as well as from the aristocracy of wealth and learning in Periyakulam. The immediate want of Periyakulam is a High School for girls which can materialise only as a result of good co-operation on the part of the public. The lecturer in conclusion made a fervent appeal to all the people of Periyakulam to concert measures for putting the Presentation Convent on a safe and strong foundation which will soon bring in the high school and also a college in due course.

Rev. Mother Bernard then read a brief report of the school setting forth the aims of the institution and elucidating the means adopted to impart to the girls of Periyakulam the much needed practical education to make every home there a very happy centre of culture and enlightenment which alone can help in the cause of national reconstruction.

The President next gave away the cups, medals and prizes to the various winners. He congratulated all the children who won prizes and medals on their efficiency and success. He especially complimented them on their musical talents. He expressed his heartfelt thanks and gratitude to the Sisters of the Convent for their unselfish work and the interest they have been taking in the educational uplift of Periyakulam. He expressed his special satisfaction at the munificence of the Zamindar of Vadagarai and Doddappanayakkanoor, who gave a start to the Presentation Convent by lending his building

and effecting all desirable improvements in it. In conclusion he put up a sincere prayer to the Almighty for the future advancement and prosperity of the Presentation Convent.

Rev. Mother Bernard thanked the gentlemen who instituted cups and medals. She also thanked Doctor Pichumani, Mr. K. R. Ramakrishna Ayyar and others for their help as judges and referees in the conduct of sports, and Mr. M. R. Rengaswami Ayyangar for his address and appeal to the public for hearty co-operation.

With the singing of the National Anthem the evening function came to a happy termination. Rao Sahib P. S. Nallasami Naidu Garu gave a special donation for treat to school children. A special holiday also was granted to the school children by Rev. Mother Bernard.

The whole function was a grand success from start to the finish.

The following is the list of gentlemen who presented cups and medals:—

1. Mr. Stooks, former Tahsildar of Periyakulam, presented the Ring Tennis Cup.
2. Mr. W. P. Soundra Pandia Nadar, M.L.C., presented the House Medals.
3. The Badminton Cup had been presented two years ago by Mr. N. Ramabhadra Naik, Zamindar and Chairman, Periyakulam Municipality.
4. The Efficiency Cup had been presented by Mr. S. Santhanakrishna Naidu Garu, B.A., Vice-Chairman and Government Pleader, Periyakulam.

EDUCATIONAL CONFERENCE, HINDUPUR.

With Mr. T. V. Apparsundaram Mudaliar, District Educational Officer, as the President, an Educational Conference and Exhibition was conducted on the 25th, 26th and 27th September, with great success.

On the morning of the first day, there was the procession of all school children in the

Municipality through the main roads of the town and reached the New High School buildings, the centre for the Conference. Then the District Educational Officer opened the Conference and the Exhibition after a stirring speech on the value of these. A ballad specially written for the occasion was sung by Mr. T. Gurumoorthi.

In the afternoon, there was the recitation and elocution competition for High School pupils and oratorical competition for Secondary Grade and Higher Grade teachers.

A special paper on the Geography of Hindupur Town was read by Mr. V. Ramaswami which was much appreciated.

In the evening there were Exhibition matches in Football, Volley Ball, Badminton and Tennis and in the night there was a Scout display and camp fire.

The second day was entirely ear-marked as the Ladies' Day with the following items:

Assembly classes of all Girls' Schools; Oratorical Competition for Mistresses; Teachers' Conference; Mothers' Day Celebrations; and Variety Entertainment by girls.

On the third day, in the morning, there was the inspection of elementary schools at work and

many parents visited the schools and observed their children at work.

In the afternoon there were assembly classes in the E. C. M. High School and after this, there was the public meeting with the Educational Officer in the chair. The Commissioner of the Municipality spoke on the importance of the Red Cross Society and its applicability to the Elementary Schools in particular. After this there was a public lecture on "Citizenship" by Mr. T. Sivasankaram Pillai.

The Attendance Shield was awarded to the Municipality by the Educational Officer, the donor.

The prizes were distributed by Mrs. Apparsundaram Mudaliar.

Speaking on his impressions about the Conference, the Educational Officer wished these conferences to be annual conferences in the spread of educational activity. Fruits were distributed to all school children.

In the night there was a Variety Entertainment by the Dramatic Association of E. C. M. High School and the staff of the Board High School, Penukonda.

REVIEWS AND NOTICES.

A MODERN ENGLISH READER WITH ENGLISH, FRENCH AND GERMAN ANNOTATIONS. COMPILED AND EDITED BY E. SCHAAPE AND EVE L. PAULL, B. A. (LOND.) MACMILLAN & CO., LTD. Pp. 207. Price 2s. 6d.

This is a collection of twenty-one bright passages of English prose, some of which are taken from English plays, of Sheridan, Oscar Wilde, and Galsworthy. Most of the selections are from novelists, Jerome, Walpole, Priestly, Galsworthy, and Wells being among those re-

presented. The book will make attractive and valuable reading to students as well as to the general reader.

KING LEAR BY WILLIAM SHAKESPEARE. EDITED WITH AN INTRODUCTION AND NOTES BY F. E. BUDD, B.A., PH.D. PP. XXXV + 186. Price 2s. 6d.

TWELFTH NIGHT, EDITED BY N. V. MEARES. PP. XXI & 132. Price 2s. 6d.

Both these plays of Shakespeare appearing in the "Scholar's Library" are edited according to

school standards. The word 'scholar' is used in the obsolete sense of 'student'. Though the books provide the usual necessary information, the reader is apt to be disappointed by the meagreness of comment. 'The sweet south' in "Twelfth Night" is disposed of in three words and there is no comment at all on expressions like 'castiliano vulgo.' We must remark on the temerity of this "Scholar's Library" appearing after the New Cambridge edition of Shakespeare's plays.

PEAKER: MECHANICS AND HYDROSTATICS.
OXFORD UNIVERSITY PRESS. 2s. 3d.

After a careful perusal of this book, one is impressed with the advantage of prescribing the latest text-book in our schools on a subject like this, inasmuch as new and fresh practical applications are almost a daily feature of the present decade. The natural corollary to this will be for authors to revise their books at frequent intervals so as to maintain them up-to-date.

The topics dealt with in the present volume and their sequence are such that they may be profitably copied by other books. For instance the chapter on 'Pressure' has been rightly relegated to the end as against the common practice of an early treatment, which leads to much vagueness in the immature minds of the pupils. For a similar reason the problems of dynamics have been profitably reserved to the last. The method of presentation also deserves special encomium. No topic has been presented without indicating its true bearing to the problems of practical life. Some of the applications indicated are novel and highly interesting. The bicycle with which the young pupil is thoroughly familiar is a case in point, and has received a full treatment. Again, the problems of

navigation, mountaineering, deep sea diving and other related topics of perennial interest to young and old alike have been discussed with a fulness rarely attempted in similar books. So also the subject of friction and the stability of equilibrium of floating bodies. In fact it is not conceivable how such useful topics are excluded even in the Intermediate standard of some of our Universities.

A student who goes through this book gets a surprising mastery over the subjects of statics and dynamics. Contrast this with the feeling of nausea created in one's mind by some of the older books. Again, the problems given at the end of each chapter for solution by pupils are eminently practical, sufficiently testing and well-graded. The few photogravure reprints illustrate the principles expounded in a very attractive manner. The book is not lacking in its humanistic element. Interesting anecdotes are referred but only just referred to whet the curiosity of the inquiring pupil for further study in other books.

Exception has however to be taken to one or two details. It seems to be breaking convention when ccs and grms. are used for cc. and gm. Again, in p. 86, for determining specific gravity, bigger samples than the ones recommended have to be used. Also, in page 89, for the determination of specific gravity of sand, four weighings are necessary instead of the three recommended, unless the sample consists of big, discreet particles. The importance of the flask being round-bottomed and of the specimen being dry in pages 109 and 89, though implied, has not been clearly expressed. But these are of little consequence; the outstanding merit of the book is that the subject considered disagreeable by the majority of pupils has been rendered unusually illuminating and interesting.

PUBLISHERS' NOTICE.

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

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

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

THE EDUCATIONAL REVIEW.

The South India Teachers' Union did well in leading a deputation to the Director of Public Instruction on the matter of the conditions of service in Secondary Schools in the Madras Presidency. Government cannot shirk the responsibility as it spends large sums of money in grants to private Secondary Schools and they form a large part of the educational system. Out of 537 Secondary Schools in the Presidency, for instance, as many as 260 are under private management, 175 being under non-mission and 85 under mission management. Out of 179,411 scholars in Secondary Schools for Indian boys, 100,920 receive their instruction in Aided Schools and there are 4,907 teachers employed in these schools, out of whom as many as 4,023 are trained. Towards the total direct expenditure of Rs. 41,84,090 on Aided Secondary Schools, contributions from fees amount to Rs. 26,54,342; endowments and subscriptions to Rs. 87,031; provincial funds to Rs. 8,14,644 and

other sources to Rs. 6,24,573. These figures are some indication of the enormous part played by private Secondary Schools in the educational system of the Presidency and it is only proper that the conditions of service in them should be such as to ensure the happiness of teachers and the efficiency of education. The deputation enumerated numerous grievances, such as low salaries, inadequate provision for increments, irregularity in the payment of salaries, salaries being kept in arrears for months together, periodic revision of salaries for the worse and continuation of 'cuts' on the reduced salaries, retrenchment, termination of services for no valid reason, but on communal or religious grounds, discrepancy between the salary figure in the acquittance roll and the actual amount paid to teachers and a teacher being required to affix his signature in the acquittance roll even when the salary is not paid. The memorandum pointed out in conclusion: "It is for the Department which is not unaware of

such abuses to see that the schools are freed from them and the teachers are protected by statute or rule, so that they may feel the helping hand of the Department in maintaining the moral tone of the school. It should be made impossible for an unscrupulous management even to entertain the idea of penalising teachers if they be keen on standing for right principles and justice in the discharge of their duty. How serious the situation has become will be seen from the tendency shown by some managing bodies to fail to remit to the Post Office, the contributions to the Provident Fund, while certain managements are reported to be clever enough to escape criticism by sending the Provident Fund contributions to the Post Office, though the salaries are not paid." It is hoped these grievances will be looked into and the Director of Public Instruction will be able to do something to improve conditions of service. As a body the Secondary School teachers of the Southern Presidency are much superior in qualifications and intellectual calibre to members of the teaching profession elsewhere in India and they deserve special consideration in such matters. Many of these desirable conditions of service can be embodied in the Educational Code itself and enforced as a preliminary to recognition, or included in the written contracts which must be insisted upon between teachers and managements. It is surprising that while Arbitration Boards have been set up in Bengal and the United Provinces for settling disputes between teachers and managements, nothing has yet been

done in the direction in South India where teachers' unions started earlier than other Presidencies of India!

England has always been the home of Academic Freedom. academic freedom more than any other country and at least the older Universities have never been interfered with in relation to the expression of opinion. But the English people are so jealous of this principle that they have recently found it necessary to draw together at Oxford a conference of those interested in the question. The organisation is sponsored by various lovers of academic freedom including Prof. Bertrand Russell and others and is intended to resist any encroachments on the principle of academic freedom. It is recognised that after all there cannot be freedom in an absolute sense and the attempt is only to ensure such freedom as is absolutely necessary to the members of the teaching profession as to any other. "What they wanted to do," explained the organisers, "was not to prevent interference altogether, but to stand in the way of interference beyond the point at which it was absolutely necessary. They wanted freedom to go on seeking the truth in their own ways, even if the framework was not for all the same, pursuing truth within their own limited and particular field without interference." Speaking on the occasion, Prof. Bertrand Russell said that members of the teaching profession should be able to express their opinions not only outside their professional activities but within them. "If a person

was fit to teach," rightly observed Prof. Russell, "he ought also to be fit to express opinions on important and serious matters. If their opinions were such that they ought never to have been uttered, it was a sad reflection on their quality as teachers." Similar opinions were echoed at the World Conference of Education and though India may not be prepared yet for complete academic freedom, the principle deserves appreciation and watching.

The opinion repeatedly expressed in the reports of the High Commissioner on Indian students in Britain, that a large number of Indian students came abroad without adequate justification for doing so, has been attracting wide attention in India. The Associated Press collected the other day the opinions of various Vice-Chancellors in India regarding the matter. It is interesting to note that the consensus of opinion is that parents should use a little more discretion in deciding to send their children abroad for higher studies and that only students above the average intelligence and cleverness should undertake a foreign trip with sufficient financial backing. The Vice-Chancellor of the Patna University thinks that this exodus is not desirable on many grounds, pointing out the additional reason that a young man with foreign training in these days of unemployment suffers more, as his standard of living is higher and he expects a higher pay. He is of opinion that students should go abroad

after taking the fullest advantage of the education available in this country and only first class students should do so. Except for those who are already equipped to benefit by advanced research-work for which facilities have not yet been provided in Indian Universities, says the Vice-Chancellor of Rangoon, there should be no necessity for Indian and Burmese students to go abroad. "In my opinion 90 % of the students now in Europe and America should not have been sent there. Their stay in Europe and America would simply mean so much time and money wasted without any commensurate benefit to themselves or India and Burma."

We congratulate the authorities of the Madras University on their decision to introduce a Diploma in Journalism. Journalism requires effective training as much as any other profession and the University will be conferring a lasting benefit on the country, if it can supply a set of well-educated young men who can think for themselves and who can write on subjects with knowledge. Journalism in India is severely handicapped to-day, because of the poor finances of many newspapers and the severe tension under which work is often carried on, owing to the peculiar political circumstances of the country. Even with these limitations, India has produced successful journalists, but there is everything to be gained by scientific training. Otherwise we have half-baked journalists, failures in other pro-

fessions, writing cheap and sensational stuff or paraphrasing what has appeared in other papers. A Diploma in Journalism is not of course much good, without practical training in the craft but judged by the personnel of the Committee appointed by the University of Madras, it is clear that the authorities of the University are alive to this need, though it is doubtful if the University itself will be able to make arrangements for practical training. The Diploma in Journalism in connection with the London University should be a useful model in this matter. Madras already leads in journalism in India and natives of the Presidency occupy places of considerable influence in the journalistic world of North India and have acquitted themselves very well indeed. Armed with this training, they should be able to achieve even greater distinction in the future.

The recent World Conference of Educational Associations was a great success in almost every direction. There was a representative attendance from many countries of the world and the idea of synchronising it with other international organisations of teachers brought together a very large number of people interested in problems of education. Lord Halifax, Sir Gilbert Murray, Sir Michael Sadler and the Rt. Hon. Mr. Fisher took part in the proceedings of the Conference and added to its authority and prestige. Considerable stress was laid, during the proceedings of the Conference, on the need for

fostering peace in the world and on the part which members of the teaching profession can play in advancing such a happy consummation. There was an excellent Educational Exhibition, organised under the auspices of the Board of Education, which gave a vivid idea to foreigners of the achievements of education in Britain. The following resolutions were passed :—

PEACE.

1. That this Delegate Assembly of the W. F. E. A., realising the importance of visual and aural aids to Education, would welcome a wider and better use of the radio and motion pictures in the promotion of the world understanding, goodwill and peace.

2. That this Delegate Assembly of the W. F. E. A. urges its Constituent and Co-operating Members to seek to secure a wider observance of Goodwill Day in the schools and other educational institutions throughout the world.

3. That this Delegate Assembly of the W. F. E. A. is also of opinion that on the days of "National Celebrations" appropriate references should be made with a view to the furtherance of world understanding, goodwill and peace.

4. That this Delegate Assembly of the W. F. E. A. affirms that true nationalism should recognise the interdependence of nations and the necessity of peaceful international co-operation under the Kellogg Pact, and urges that facilities should be given for peace teaching according to the principles of the League of Nations.

5. That this General Assembly of the W. F. E. A. sincerely desires that the peace of the world may be maintained and trusts that the efforts now being made to compose the differences

between Italy and Abyssinia by mutual agreement will be successful.

HOME AND SCHOOL

That this Delegate Assembly of the W. F. E. A. re-affirms its belief that mutual understanding and close co-operation between home and school are essential for the true well-being of the child.

HEALTH.

1. This Delegate Assembly of the W. F. E. A. approves and seeks to promote through educational authorities a policy which—

- (a) provides working conditions in accordance with sound hygienic principles ;
- (b) assures an adequate and efficient medical service ;
- (c) provides a sound programme of health training and instruction in all schools ;
- (d) ensures co-operation among administrators, teachers, medical officers and parents ;
- (e) cultivates a public opinion in favour of the necessary financial expenditure.

2. This Delegate Assembly of the W. F. E. A. declares that in view of the close relation between nutrition and health, the proper nourishment of children requires the careful attention of all concerned.

3. In view of the significance of behaviour and emotional development in childhood and later, the W. F. E. A. regards with approval the increased concern for the mental health of the school child. The Federation especially commends the recent efforts to combine the activities of school physicians, psychiatrists, educational psychologists, teachers and social workers for fuller understanding of the needs of individual children and young persons.

RURAL.

This Delegate Assembly of the W. F. E. A. reiterates its policy on rural education and

requests the Directors to take all possible steps to press upon Governments and Education Authorities in all countries the urgent necessity of developing and improving the facilities for education in rural areas so as to bring it to the same level of proficiency and effectiveness as that in urban areas.

PRE-SCHOOL.

This Delegate Assembly of the W. F. E. A. declares that, having regard to the importance of the early days of childhood, suitable provision should be made by educational authorities for children under the age of compulsory school attendance.

EDUCATIONAL CRAFTS.

That this Delegate Assembly of the W. F. E. A. desires to draw the attention of the Departments and Ministries of Education of all countries to the urgent need for securing at every stage of school life, up to and including the University stage, a fuller appreciation of the cultural significance of the arts and crafts and the importance of their practice in education.

Facilities should be provided for the continuance of creative craft work throughout the school career.

SOCIAL ADJUSTMENT.

1. That this Delegate Assembly of the W. F. E. A. is of opinion that equal educational opportunities, to the limit of their capacity to profit thereby, should be provided for all children.

2. That this Delegate Assembly of the W. F. E. A. affirms the urgent need for raising the school leaving age so that pupils may spend the years of adolescence under supervision and training.

It will interest our readers to know that Principal P. Seshadri has been re-elected member of the Board of Directors

of the World Federation of Educational Associations. The All-India Federation will thus continue to be represented on the Board.

Resentment has been felt in India regarding the way in which inspection of schools is often conducted. The Inspector is often a fault-finder whose visit is not welcomed by the institution and from whom very little is actually learnt by the school. There has however been so much progress in Britain in recent years in the matter that such institutions have disappeared and the Inspector is only a high-class expert who gives useful advice to schools and carries educational knowledge and experience from one institution to another. Here is a description of the aims and methods of inspection in England which we commend to the careful attention of the inspecting agency in India:—

His Majesty's Inspector is the servant of the Board, and his duty is to visit schools in that capacity and to report on what he finds to his employer. Happily, however, these sharply-cut boundaries do not in actual working separate the field of work of the Inspectors from that of the teachers. The Inspectors are a carefully selected body of men, of high academic qualification, and generally of broad and kindly sympathies who bring to their work in the schools an experience built up in the inspection of many schools of many types; who place the fruits of their varied experience freely at the disposal of the teachers

whose schools they visit. From long experience we gladly testify to the splendid work they do and the tactful way they do it.

The Intellectual Co-operation Committee of the League of Nations has met again and considered, once more, the question of teaching the aims of the League of Nations to young people. Discussing the fundamental principles of the teaching, the Committee expressed the opinion that instruction on international relations should endeavour to give young people a practical knowledge of the reality of international life and an insight into the international aspects of various contemporary problems. It should further have a moral bearing and attempt to develop notions of justice and solidarity. The Committee held that for the moment, special attention should be given to the teaching of history, geography and modern languages; in these subjects the importance of contemporary international life can best be brought out. The Committee considered that besides promoting instruction in the organisation and activity of the League of Nations, it should also strive to create a certain 'spirit,' a certain 'international sense' which would pervade instruction as a whole. It also decided to ask the advice of specialists in the teaching of history and geography and of modern languages on the point.

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