

Nov. 1935.]

ADVERTISEMENTS.

(H41)
iii

A TEXT-BOOK OF ARITHMETIC

for Lower Secondary or Middle Schools

BY

The late S. RADHAKRISHNA AIYAR, B.A.

Principal, Maharajah's College, Pudukotah

AND

K. VAIDYANATHASWAMI AIYAR, B.A.

Retired Headmaster, Board High School, Tiruvalur.

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

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

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

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

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

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

Approved for use in ALL Schools

(Both under Private and Public Management.)

TAMIL EDITION

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

Parts I-A & B in one volume. Re. 1-10-0.

Approved as a suitable Text-book for School use.

(Fort St. George Gazette, 24th July 1923, page 668).

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

XLI—2



ELEMENTARY MATHEMATICS

BY

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

Retired Principal, Govt. College, Kumbakonam.

AND

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

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

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

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

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

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

TAMIL EDITION.

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

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

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

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

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

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

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

TELUGU EDITION.

Adapted and translated by A. Jayaram Rao, B.A., L.T., and S. Krishna Rao, B.A., L.T.
Board High School, Eluru.

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

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

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

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

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

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

A COURSE OF GENERAL MATHEMATICS FOR SECONDARY SCHOOLS

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

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

Dy. Inspector of Schools, Ambasamudram.

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

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

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

ADAPTED IN TAMIL

BY

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

Deputy Inspector of Schools, Ambasamudram.

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

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

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

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

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

INTRODUCTORY ALGEBRA

The Most Elementary Principles Fully Explained
and Illustrated by Model Solutions

WITH
ONE THOUSAND EXAMPLES

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

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

RUDIMENTS OF ALGEBRA

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

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

15th Edition.

A MANUAL OF ARITHMETIC

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

Approved as a Text-book for all Classes and Forms.
Vide Fort St. George Gazette, 24th Jan. 1907.
Very useful for School-Leaving Certificate Examination.
Price—Rs. 2.

PROBLEMS IN ARITHMETIC

WITH
SOLUTIONS AND EXAMPLES
CLASSIFIED AND ARRANGED

BY
S. SRINIVASA AIYAR
Late Headmaster, Pachaiyappa's High School, Conjeevaram.
TENTH EDITION—REVISED AND ENLARGED.
Price Re. 1-4-0.

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

A PREPARATORY ALGEBRA

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

BY V. RAGHUNATHA AIYAR, B.A., L.T.
Dy. Inspector of Schools, Tirukurungudi Range (Tinnevely Dt.); author of 'A Course of General Mathematics.'
D. Cr. 600 pages with 49 diagrams. Price Rs. 2.

Approved as a Text-Book suitable for School use.
vide Fort St. George Gazette, Part I-B, p. 545, dated 1-11-'27.

OPINIONS.

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

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

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

IMPORTANT TO INTERMEDIATE STUDENTS. INTERMEDIATE GEOMETRY (THEORY AND PRACTICE)

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

BY M. SATYANARAYANA, M.A., L.T.
Chief Lecturer in Mathematics, Maharajah's College, Vizianagaram

AND

K. S. PATRACHARIAR, M.A., L.T.
Chief Lecturer in Mathematics, Government College, Kumbakonam.

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

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

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

A NEW GEOMETRY FOR HIGH SCHOOLS

BY

A. A. KRISHNASWAMI AYYANGAR, M.A., L.T.

Chief Lecturer in Mathematics, Intermediate College, Mysore.

WITH A FOREWORD

BY

DR. R. VAIDYANATHASWAMY, M.A., D.Sc., F.R.S.E.

Reader in Mathematics, Madras University.

Price Rs. 2-8-0.

CONTENTS.

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

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

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

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

OPINION.

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

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

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

READ THE CALCUTTA REVIEW

An Official Monthly Publication of Calcutta University.

YEARLY SUBSCRIPTION

Rs. 7-8-0 only

HALF-YEARLY SUBSCRIPTION

Rs. 4 only

The best minds of India contribute regularly to our pages on all subjects of general interest.

YEAR BEGINS FROM OCTOBER

Subscription may begin from any month

For free specimen copy write with one anna stamp to

THE MANAGER, THE "CALCUTTA REVIEW."

The wide circulation of the "REVIEW" ensures a very wide

ADVERTISING

Area. Our roll of subscribers is fully representative and one can reach the Indian Intellectual Public of all ranks and classes by advertising their articles on these pages.

SPECIAL PUJA ISSUE IN OCTOBER

WHY MISS THIS OPPORTUNITY?

Write to

HOME TAGORE & CO.,

Sole Advertising Agents

THE "CALCUTTA REVIEW" OFFICE, SENATE HOUSE, CALCUTTA.

Essence of Buddhism

BY

P. LAKSHMI NARASU NAIDU, B.A.

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

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

SOME OPINIONS ON THE SECOND EDITION.

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

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

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

RAINBOW READERS.

A new series of readers specially prepared by an experienced educationist for use in Indian schools. As suggested by the title it is designed to cover a range of seven years' study, carefully graded from year to year as regards matter as well as language. The Vocabulary has been chosen after consulting word lists like those of Thorndike and Gates, to suit the special requirements of the Indian child. For each year there is a reader as well as a story book, both written in the same standard and using the same words.

The Pre-Reader Oral Drill Book ...	...	...	As.	8
The Red Book ...	...	...	„	4
„ „ Teacher's Copy ...	...	...	„	6
„ Stories (being a Supplementary Reader for use after the Red Reader) ...	...	...	„	2
The Red Talks (sold in pairs) ...	...	per pair	„	6
The Orange Book (following on the Red Reader) ...	...	„	6	
„ „ Teacher's Copy ...	...	...	„	10
Orange Stories—Our Postman ...	...	...	„	2
The Yellow Book ...	...	...	„	8
The Green Book ...	...	...	„	8
The Blue Book				

(Ready Shortly).

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA

POST BOX 501, PARK TOWN, MADRAS.

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLI.]

NOVEMBER 1935.

[No. 11.]

MYSORE UNIVERSITY CONVOCATION.

ADDRESS BY MR. C. Y. CHINTAMANI.

IT is a great privilege for me to be called upon to address this august assemblage. I owe the honour to the friendly partiality of Sir Mirza Ismail, from whom I have received many kindnesses since we formed each other's acquaintance at the first Round Table Conference in London nearly five years ago. I received the call last year but had to disappoint myself owing to ill-health. I esteem it a good fortune that the invitation has been renewed this year.

Your Highness, my first knowledge of Mysore came from the rich and unique tribute paid to your illustrious father by the Indian National Congress in 1894, when His late Highness died very young at Calcutta to the sorrow of all who admired him as man and ruler. For the first and (until now) only time that great organization recorded "its deep sense of the loss which has been sustained in the death of" a ruling prince "not only by the State over which he ruled with such wisdom, ability and beneficence but also by all the Indian people to whom his constitutional reign was at once a vindication of their political capacity, an example for their active emulation, and an earnest of their future political liberties." This was said of Your Highness's father, the parent of the great Representative Assembly of

Mysore, the first of its kind in the whole of India. Building upon the foundation thus well and truly laid, Your Highness's illustrious brother has since given this great State a Legislative Council with an elected majority and well-defined functions and, recognizing that education is the indispensable condition of the success of representative institutions, he has endowed the State with this University—again, the first of its kind in any Indian State and the first teaching and residential University established anywhere in India. Education in all its branches and of all classes has been the anxious concern of His Highness's Government, as I have seen from the voluminous and instructive literature kindly placed at my disposal by the authorities of this University. And if I may venture to add to this, the keenness of His Highness and his Government for industrial development and for all-round national advancement may well be the envy of Indians residing outside His Highness's State.

SWARAJYA.

Swarajya is the present national demand of India. In one and a very important sense the people of every Indian State have Swarajya although, unfortunately, not in the full sense of Lincoln's historic phrase, "government of the people, for the people,

by the people." But in His Highness's territory, there is definitely representative government from the village to the central government of the State and the unmistakable tendency of the evolution of institutions has uniformly been in the direction of progress. Here is combined the administrative efficiency of the bureaucratic system of British India with all the pride and all the advantage of Government by a ruler who is from the people and of the people, who thinks their thoughts and shares their feelings, their joys and their sorrows; whose traditions are rooted in the native soil of the State as theirs are; who is not a transient being with a limited and temporary interest in the people and their problems but one who has inherited a permanent living interest in them from his fathers and is concerned to hand over the heritage to his sons in untarnished splendour. There is a "soul" in Indian States which we miss in our drab British India. I am very much aware of the many grievances of the people of Indian States in general and very much wish for a more or less radical change of system in order to give the people a definite share in their own government; but I always have been and hope shall always be, for the preservation of the States under their ruling princes, who are the living emblem of India's past glory and may yet prove to be a potent agency in the transformation of the destinies of this great land. And, though I may differ, much to my regret, from your distinguished Dewan on much in the new Government of India Act we are both gratified by the prospect of an all-India Federation, which will bring the States and British India into joint counsel over common problems. My study of the new constitution does not induce an excess of optimism in my mind, but now that it is a settled fact I shall,

with Sir Mirza Ismail, hope for the best and shall be happy if actual events should prove at least a fraction of my pessimism to be excessive, if not unfounded. Mysore has been the breeding ground of statesmen. Beginning with the celebrated Purnaiya, never forgetting Dewan Rangachari and Sir Seshadri Aiyar nor omitting Mr. V. P. Madhava Rao and Sir M. Visweswarayya (the Dewan during whose regime this University was founded) and coming down to the present day of Sir Mirza Ismail, this State of Mysore has demonstrated to the world, not only by its objective achievements but in the persons, first of its illustrious Maharajas and next of its Ministers, that India is still rich in constructive political talent and deserves a higher destiny than to remain a dependency. As a humble publicist who has been in the political life of British India for thirty-seven years, I salute His Highness the Maharaja as the honoured head of such a State and pray that my fortunate countrymen of Mysore may long enjoy the good fortune of looking up to him as the guardian angel of their most cherished interests. Authorities on ancient Indian polity have informed us, as the result of their profound studies, that the old sentiment was that "a ruler entrenched behind the impregnable fortress of his people's love is unconquerable," and that it was the root principle of that polity that "every function of the State had to be conditioned by, and to be subordinated to, the need to preserve both society and the State." May these ideas constantly guide every ruler of an Indian State as in this great State!

MYSORE'S EXAMPLE.

Your Highness, I first visited this State twenty-seven years ago. I was then the Assistant Secretary of the Indian Industrial Conference and came here with the special

object of studying your Dussehra Industrial Exhibition. I utilized the occasion to see your Technical Institute too, and to witness, thanks to the courtesy of your then Dewan, my lamented and distinguished friend, Mr. V. P. Madhava Rao, one of the Durbars, and a sitting of your Representative Assembly. I saw, too, a few of your institutions situated at Bangalore. His Highness's great palace was still incomplete while the Indian Institute of Science was represented only by walls three or four feet high from the ground. In pressing me to pay the present visit, Sir Mirza Ismail told me of the immense strides that the city and State of Mysore have since made in every direction. I expect, before I shall have retraced my steps to Allahabad, to find ocular demonstrations of the vast progress recorded in the official publications of the State. Among your many institutions established and functioning for the well-being and advancement of the loyal subjects of Mysore a very high, if not the foremost, place must certainly be given to this University. Education is both the means to an end and an end in itself. His Highness the Maharaja has been a life-long believer in education and has consistently striven to give its benefits to a large and increasing number of his subjects. It was with pride and almost envy that I studied the last decennial report on education in this State. Eager as successive Governments of His Highness have been to secure a wide diffusion of elementary education among all classes and both sexes, assiduous as their efforts have been to devise a sound system of secondary education as the foundation both of University and technical education, they have under His Highness's aegis, been at the same time equally mindful of the necessity of the two latter. It is to this statesmanlike view of the whole problem

that your people owe the existence side by side of diversified as well as of the highest academic education. British Indian provinces as well as sister-States may with advantage emulate the high example set by Mysore in this as in other respects.

A TEACHING UNIVERSITY.

Having decided to establish this University, the Government and their advisers had no difficulty in making up their minds in favour of a modern teaching and residential institution as being in every way superior to the older type of federal or examining University. Mysore did not wait for the monumental report of the Sadler Commission to instruct it. A subject which has not yet wholly ceased to be controversial in British India, Mysore solved almost without the outside world knowing about the discussions here. The example of Mysore was soon followed by Benares and Aligarh, Dacca and Lucknow, and it was my privilege as the first Minister of Education in the United Provinces, to carry through the legislature under the enthusiastic guidance of Sir Harcourt Butler, Bills to separate high school and intermediate education from the University and to reconstruct Allahabad University on the basis of a teaching and residential institution. I am comforted to know that at least in Mysore, which has worked the new system for a longer period than any other Indian University, there is no regret and no misgiving and there is no wistful "looking backwards" on an examining board as a better type of University. The results as they are embodied in reports have fully justified Mysore's wisdom and foresight.

FIVE SUGGESTIONS.

I cannot presume to arrogate to myself the role of a critic but may yet venture with

Your Highness's permission, to submit five suggestions for the consideration of the competent authority:—

(1) The place of religion in education has engaged the best thought of the wisest men in two continents for generations and yet remains, I fear, an unsolved problem. I am as far as ever from any idea of educational institutions being converted into centres of sectarian strife or theological contention: that would indeed be a disaster of the first magnitude: but the conviction has been strengthening in me that this can be avoided and yet, instruction in the broad principles of religion—the most important of which are, I believe, common to all religious systems—can be imparted to the great advantage of the individual as well as the nation. Nowhere in India is there a head of State more inspired by religious faith and nowhere is there a broader toleration among people than in this favoured State—the State chosen by the great Sankara as the centre of the greatest of his 'pithas'—(of course I refer to Sringeri)—and it appears to me therefore, that an acceptable and advantageous solution of the problem of religious instruction in educational institutions can be attempted here with greater prospect of success than almost anywhere else.

THE IDEAL.

(2) Addressing the Convocation of the University of Madras in 1887, Raja Sir T. Madhava Rao, a statesman who with Sir Salar Jung raised the stature of India in the estimation of the world, held up the ideal "everything of something, and something of everything." This ideal combination, always difficult, of a generic knowledge of all subjects with specialised knowledge of one subject is becoming increasingly difficult, if indeed not possible due to the great advance of knowledge as well as to the extent to which

specialization has been carried. But this does not justify, even if it may explain, the opposite extreme of enabling a young man to qualify for a degree in a state of complete ignorance of things fundamental. I understand and to a great degree appreciate the latter-day tendency of educational thought to allow students the widest option in the selection of subjects. But this must be subject to a necessary reservation. It ought not to be made possible for any one to go through the whole of his School and College and University education, without having to study, say his mother-tongue or the classic language in which are enshrined the treasures of his ancient lore, spiritual as well as secular, or the elements of the history and geography of his and other countries or the rudiments of science.

AYURVEDA AND UNANI.

(3) I would earnestly urge the claims of the Ayurvedic and Unani systems of medicine for State patronage and for recognition by the University. Fortunately, the faith of the people is still great in both of these indigenous systems, while medical relief can be extended to our rural millions more easily and at less cost to the State by the adoption of those systems than by exclusive patronage of what is popularly known as the allopathic system. Bengal has served herself and India by most praiseworthy efforts to rehabilitate the Ayurvedic system. In the last two generations there have been in Bengal eminent Ayurvedic doctors whose skill and success has gone far to re-establish Ayurveda in the confidence of educated Indians. It is a fact too patent to need demonstration that indigenous institutions and systems have withered for lack of State support under a Government which has brought everything from

the West. And thanks to the system of education inaugurated under the influence of Macaulay, Indians educated in everything English almost to the exclusion of India's culture, have come to believe more in things western than in their national heritage. In this point of view it is no small good fortune that Indian States continue to exist under liberal patrons of learning and the arts. Among them the place of Mysore and its Maharaja is conspicuous. Mysore is renowned far and wide for its support of Sanskrit learning and India's fine arts. I am hopeful and confident, therefore, that I do not make a vain appeal when I plead for the recognition and the generous support of the Ayurvedic and Unani systems of medicine by the Government and the University of Mysore.

COURSE OF JOURNALISM.

(4) I would request the authorities of the Mysore University to consider the institution of studies in Journalism more or less on the lines of the course in the London School of Economics. I am glad to notice that the Madras University is moving in this direction. The newspaper Press has come to stay. Whatever attempts, legislative or executive, may be made from time to time to regulate or control it, I do not suppose that any serious-minded person thinks it possible or desirable to suppress the Press altogether. If, then, it must continue to exist, it is obvious that a more efficient and responsible Press is a greater advantage to the State and the community than one less efficient and responsible. This end, in my opinion, can be best achieved by the imparting of education to journalists in the subjects which they have daily and weekly to discuss. In our country more than in lands where education is widely diffused among the people the

Press not merely records but instructs public opinion. Should not the instructors themselves be instructed? Courses of lectures to aspiring journalists on politics, economics and sociology, to name the three most important of subjects, cannot but prove beneficial, if directly to the journalists, indirectly to the State and the community.

COMMON LANGUAGE.

(5) More and more is it being recognized that English can never become the common language of the people of India, howsoever it may be diffused among a limited class. It is being equally recognized that there must be one common Indian language in which there can be exchange of thoughts among Indians living in the north and south, east and west. Thirdly, it is obvious that the only language which can serve this purpose is Hindustani. To say this is not to say that it can at any time replace one's mother-tongue. Efforts such as are being made in Mysore for the development of Kannada must be continuously made in every State and every province in respect of the mother-tongue of its people. Without prejudice to this, I am clear that Hindi should be included among recognized optional languages in schools and colleges all over India. The part of the country where it is least understood is the south. But it is encouraging to know that increasing numbers of men—and also women—of Southern India are studying Hindi, and the arrangements made under the auspices of the All-India Hindi Sahitya Sammelan are becoming more and more popular year by year. I have noticed with pleasure that the classical languages of both Hindus and Muslims receive equal attention in this University. And I am glad that for the benefit of the latter, Urdu is extensively taught in the

educational institutions of the State. I shall hope that the plea I have ventured to make for Hindi as a recognized language will be considered with sympathy.

ADVICE TO GRADUATES.

Graduates of the year, it is now my duty to offer you advice to conduct yourselves in life in a manner befitting your position as 'alumni' of the University of Mysore.

With an active consciousness of my limitations, I may yet be able perhaps to say a word or two in the performance of the duty to give you advice, but before doing so, I have the far more pleasant duty to perform of congratulating you, graduates of the year, on the success that has crowned your scholastic efforts. Heartily do I felicitate you and wish you still greater success in the years to come. You will not complain if I congratulate with particular warmth the young ladies who have received their degrees to-day from His Highness the Pro-Chancellor, and also those among you who have achieved distinction in their chosen subjects. The State of Mysore was a pioneer in women's education. The fame of your Maharani's High School spread far and wide even in the years when I was at school and college at Vizianagram. Since then the institution has expanded into a college. While at this, it is my privilege to mention with honour and respect, Her Highness the late Maharani Sahiba, Your Highness's revered mother, of whose keen solicitude for the advancement of women's education and of their well-being in every sphere of life, you of Mysore knew and I have read. Lady-graduates, you are the prophecy of the coming race of Indian

women, on whose efforts in co-operation with men the country will depend for her future advancement. May you nobly fulfil your mission!

It is the duty of all the graduates, and it should be their honour and pride, to live lives worthy of their religion, their race, their country, and their education. The humblest and the least gifted can compete with the most favoured in practising the cardinal virtues of piety, truth, service and sacrifice. "Conduct," wrote Matthew Arnold, "is three-fourths of life. And right conduct is fortunately not, and need never be, the monopoly of genius.

"Honour and shame from no condition rise,

Act well your part, there all the honour lies."

'Per contra,' how many are not the cases of high-placed men famous in the worldly sense, of whom it can unfortunately be said without injustice "his honour rooted in dishonour stood"? My friends, remain young and hopeful.

"Youth is not a time of life, it is a state of mind.

Man is as young as his faith and as old as his doubt."

Exercise the faculty of criticism in all matters secular where reason must sit enthroned. But recognize the place of authority in religion. And never forget that it is the duty of every one of you to think and act in the conviction that the honour of Mysore and India is your personal honour.

THE "DALTON" SYSTEM AS AN AID TO EDUCATION.

By MR. EDWARD CONNER, *London.*

TEACHERS who have put such a method to the test, maintain that the so-called "Dalton Plan" is well worth a fair trial. New systems of teaching exact very careful consideration in these days. Some prove more helpful than others, and are much safer to act upon. As regards the "Dalton Plan," this much can be said, that where experiments with such a system have been conducted, they have been successful, as a practical working idea—so we are told.

What is the "Dalton" method of education? The system is particularly adaptable for secondary schools. A school of this description is divided into rooms, called "laboratories"—not class rooms. Every pupil is graded on admission according to the standard of attainment, and he is then placed in a group or community consisting of children of all ages and stages of advancement, instead of in a class of children of approximately the same stage. For teaching purposes the pupil is regarded as an individual; he works alone, struggles with his own difficulties, and receives appropriate help and guidance whenever he requires it. Free access to all legitimate aids in the way of books and maps, is freely encouraged. Every pupil, at the commencement of a school term or period, has a course of study mapped out in the several subjects at which he works. This is done by the teacher in charge, and the pupil then has to sign a form of contract undertaking to master the work within a certain time. Generally the time allowed is a month. At the conclusion of the period assigned, the work is submitted to the teacher, who marks errors, handing it back for the pupil to correct himself. Progress is shown by charts, by which the position of each pupil can be seen at a glance.

The united or community opinion of each group of workers is brought to bear upon any member displaying tendencies to slackness;

and so powerful is this opinion that it tends to produce unwavering good work and discipline.

Classes, as known in schools, are practically non-existent—no rigid times for lessons were laid down—time-tables did not exist, but every pupil was guided by the syllabus or scheme drawn up for him at the commencement of a school term or period. If a specific examination, or certificate, was the goal of the pupils, then the syllabuses were all prepared with that end in view; but otherwise the individual desires for congenial studies were given full scope. The "Dalton" Plan tends to encourage to the fullest extent the self-reliance of the pupil, displacing the dependence upon the arbitrary assertions and dictates of the teacher, as is the case under the ordinary systems of to-day.

The pupil may go from room to room (each being a subject laboratory) according to the subject he is at the moment engaged upon. If he finds the room full, he must seek accommodation elsewhere; in other words, he must work at another subject. Occasionally, at the discretion of teachers, oral lessons are given to groups consisting of all those who may need this particular instruction at the moment.

The essential aim of the "Dalton" educational plan or system is to give the pupil an opportunity to realise his responsibilities as a member of a community, to develop community spirit, the spirit of social service, to realise what lies before him, and, with the knowledge of the potentialities he possesses, to perform his work at school, and in the fuller life afterwards, with an independence of thought and action unattainable in any other way. Above all, the "Dalton" system of education creates a sympathetic and suitable environment, in which, and through which, these aims are fostered and evolved.

NEW ENGLISH GRAMMAR SERIES

BY

P. C. WREN, M.A., I.E.S.

1. THE SIMPLER PARTS OF SPEECH, with Exercises in Composition. Price, As. 8.
2. FIRST LESSONS IN ENGLISH GRAMMAR. Price, As. 6.
3. THE BEGINNER'S ENGLISH GRAMMAR. Price, As. 8.
4. A SIMPLE ENGLISH GRAMMAR ON MODERN LINES, with 143 Exercises in Grammar and Composition. Price, As. 12.
5. ELEMENTARY GRAMMAR ON MODERN LINES. Price, Re. 1-2.
6. A SHORTER ENGLISH GRAMMAR. Price, Re. 1-8.
7. HIGH SCHOOL ENGLISH GRAMMAR. Price, Rs. 2.

COOPER, Publishers, BOMBAY.

Sole Selling Agents :

Messrs. MACMILLAN & Co., Ltd.

BOMBAY, CALCUTTA, MADRAS.

BENGALI LITERATURE AND ITS WANTS.

BY MR. SATYA BHUSHAN SEN, *Gauhati.*

THE existence of Bengali as a literature has been traced to a remote past. There are some who have told us that Lord Buddha once made an attempt to learn the Bengali script. We have it from the authorities on the subject that the Bengali language originated from Sanskrit and Prakrit and then evolved through various processes to its present stage. In its early stages we find an imitation of Sanskrit odes, hymns and adorations to the various gods and goddesses of the Indian theocracy, mythological and various forms of stories and collections of excellent proverbs culminating in "Daker Katha" and "Khaner Bachan"; then came the golden period of the Vaishnava literature. After that again we have the translations of the Ramayana and the Mahabharata and similar other things of Sanskrit literature.

It is a well-known fact that for a literature to grow it must be in touch with the life of the people; and Bengali literature has been no exception to this. In our country once the Hindu religion reached a period of stagnation and the Buddhist religion occupied its place; in course of time this latter lost its force and the Hindu religion was on the ascendant again. Then came an age for the Vaishnava religion which flooded over the country as it were by its popular appeal. This revival in religion did not fail to leave its traces on the literature of the land. At last in course of its evolution our literature reached a stage when in life we met with an impact from the West, the result of which could not but show itself in literature as well.

When Raja Ram Mohan Roy appeared on the horizon as a morning star and was in-

augurating a new epoch as it were, Bengali prose literature gained a fresh force in his hands when he used this as the medium of his expositions. Then came two master minds—each of them a first rate genius in his own way—who directed the course of the literature to fields and pastures new. The old order was 'not a song without the theme of Krishna.' For a song or poem the theme was invariably the life—or to speak in a more scheduled way—the Lila of Radha and Krishna; for stories or narrative composition there was the translation and recapitulation of the old tales of the Ramayana, the Mahabharata and the Puranas. But when Father Bankim set his hand to narrative literature and turned it to a new channel—that was a creation indeed. And when his great compatriot, Madhusudan, though taking his theme from the thousand times told tales of the Ramayana and the Mahabharata, gave a new tone to the literature, people looked upon him with surprise no doubt, but he was recognised by the adepts and Bengali literature gained another landmark in its onward march. Then came Hemchandra and Nabin Sen in poetry. Kali Prasanna Ghosh with his genius for characteristic prose style and the master hand of Girish Ghosh and the inimitable Dwijendralal in drama—all of them helped not a little to add to the strength and spirit of the literature. Last of all—last but not the least—the magic touch of the genius of Rabindranath has not only enriched it immeasurably but has also carried Bengali literature to the very front rank of the world literature of to-day. When we thus recapitulate, we can no doubt make out a case for

feeling a pride in our literature but at the same time it will not do to forget that when compared with the other first rate literatures of to-day, Bengali literature has its wants in not a few directions.

So long by literature we meant what we call general literature now-a-days, namely, poetry, drama, stories, fiction and matters relating to these. But to-day the term is used in a very wide sense. In the West an embodied knowledge of anything is a literature on the subject and thus they have their historical literature, political literature, religious literature, scientific literature, geographical literature, medical literature and so forth—in fact there is no subject with them for which a literature has not grown up. The reason is not far to seek; the energy of the people there has run in a hundred different channels and they have found their fulfilment in a hundred different ways and they have spared no pains to record their experiences in all these spheres of activity. Thus their entire literature has reached a stupendous scale, a very very brief summary of which in the English language is the *Encyclopædia Britannica*.

In our country also the wider sense of the term 'Literature' is being recognised, one proof whereof may be found in the formation of different sections, such as the Historical section, the Literary section, the Scientific section, etc., under the Bangiya Sahitya Parishad (The Bengal Literary Academy). The Bangiya Sahitya Parishad is the only great academy for the cause of Bengali literature; under its auspices a fair amount of work is being carried out in all its branches.

What has up-to-date been done for Bengali literature by the Bangiya Sahitya

Parishad and others inside and outside has not been as thorough and satisfactory as it should be. For instance in the literary section many old and ancient books have been discovered, brought to light and collected; but we may naturally ask what use has been made of them. Has any thorough and complete account been prepared of these discoveries according to their chronology, their authors, their subjects or any other broad points? Was there ever a reference traced about any of these books in the contemporary literature before they were actually discovered and brought to light? Has any discussion been launched out as to whether the discovery of these ancient books has illumined any side or aspect of our literature? So far for ancient books. In the modern age the works of many prominent poets and authors have been published in collected forms but there is hardly any annotated edition of a book even where it is badly needed.

As regards criticism of literature many essays and articles appear in the papers no doubt but a very low percentage amongst them is worth the name. Those who can really do some service in this line are not exerting their energies and consequently the people have not been conversant with a good standard of criticism of literature. A master hand like Matthew Arnold for Bengali literature has yet to appear.

In Lexicography only one or two good books have appeared up-to-date and in the matter of a Biographical Dictionary only a start has been made. Dictionaries in other spheres of human knowledge such as theology, mythology, arts and sciences, trade and commerce, sports, etc., are yet to be thought of. The *Visva-Kosh (Encyclopædia Indica)*

is only a beginning on the line and can bear no comparison with the *Encyclopædia Britannica*.

In history and researches a lot of work has been done in many of its branches but as a result thereof a sufficient number of books has not yet been issued. One and perhaps only one history of Bengal in a complete form has appeared but a history of India has yet to be attempted. It is even to be doubted if there is any authoritative history in Bengali for any period of Indian history. Prof. Jadu Nath Sarkar is a historian of world renown—perhaps the greatest authority for one period of Indian history—but his works are all in the English language.

For the sake of historical researches the Barendra Anusandhan Samity (Varendra Research Society) and the Kamrupa Anusandhan Samity (Kamrupa Research Society) have come into being; but Prof. Benoy Kumar Sarkar's proposal of an expedition to Egypt for historical researches did not find any response in our country. Perhaps such an idea of an expedition to a foreign country for the sake of historical researches is yet too early to appeal to our people. But such expeditions are already at work in Central Asia and perhaps it is waiting for the lot of some Westerners to unfold the mysteries of Tibet and China also.

The other subject that is intimately connected with History is Geography and that is also more or less a dead letter in our life and consequently in our literature also. The people of the West had amongst them men who volunteered expeditions into the unknown and discovered America and found out a navigable way to the East. It is they who after centuries of attempts at last planted their banners on the interminable snows of

the North and South Poles and collected information about the geology, meteorology, biology, mineralogy, etc., of those regions. They made numberless explorations in the wilds of Africa, on the desert sands of Central Asia and on the waste lands of Australia and it is they again whom we find in the Himalayan expeditions under our very nose, whereas in our country hardly anybody feels an interest to leave the comforts of the railway for once and enjoy a trip to Darjeeling on foot from the base. It is the foreigners who have traced the sources of our famous rivers—the Ganges, the Brahmaputra, the Indus and the Sutlej—but we do not feel tempted to try and go along the course of any river and look to its source. So Geographical literature is a thing for the remote future in our country.

Once I felt a desire to set up an agitation on the subject. With this end in view I sent up a proposal to the Bangiya Sahitya Parishad for discussion at their annual conference—the Bangiya Sahitya Sammelan—sitting that year at Dacca. The Parishad acknowledged the importance of the subject and promised to communicate to me again after its discussion at the next sitting of the Sammelan where it would be duly put up. But I never heard from the Sahitya Parishad any more about it. Afterwards I made a further exertion by writing on the subject in a Bengali monthly paper. Thus it seems that the time is not yet ripe for a Geographical Society in our country whereas in England the Royal Geographical Society of London was established in 1830.

Leaving original researches apart it is also possible to gather some sort of Geographical literature by translations alone. It is certainly something to bring into Bengali literature

the results of the Geographical explorations and investigations made by others in different parts of the world. Here also the poverty of Bengali literature is deplorable. It is a far cry to expect Polar expeditions or expeditions to America, Africa or Australia; Bengali literature cannot even boast of a good book on the Himalayas or the Sunderbans. The Ganges, the Brahmaputra, the Indus, the Jumna are not only great rivers in Geography, but they have been held in veneration by the people of the land from time immemorial but any attempts to trace out the sources of these rivers must base themselves on foreign literature. One of the reasons for this indifference to Geography as a subject is perhaps its exclusion from the University curriculum. So it is that an agitation ought to be started urging upon the schools and Universities to fix up Geography as a compulsory subject; and the Bangiya Sahitya Parishad ought to identify itself with this as one of its prime movers.

In science the late Ramendra Sundar Trivedi had written many fragmentary articles in Bengali; S. Jagadananda Roy has popularised many scientific subjects by writing in Bengali. Prof. Surendra Nath Chatterjee is devotedly writing in Bengali on Einstein's "Theory of Relativity" and Dr. Sashi Bhushan Mali is writing on the 'Quantum Theory' in Bengali—two of the most epoch making topics of the modern age. But no one appears on the literary horizon with an attempt in right earnest to build up a thorough scientific work in Bengali literature—except perhaps Dr. Satya Charan Laha with his work on the "Birds of Bengal." It is to our great pride and fortune that Bengal to-day can boast of—not one or two but—several world renowned scientists; but their researches and

investigations and discoveries having all been published in English, Bengali literature is not a whit a gainer thereby in any direct way.

In philosophy the late Tagore brothers, Dwijendranath and Jyotirindranath, wrote many philosophical articles in Bengali; many articles also appear in the Bengali periodicals but in proportion to that a sufficient number of good books has not yet come out.

Perhaps one of the impediments in the way of writing scientific or philosophical works in Bengali is the want of technical scientific terms without which such subjects can hardly be dealt with in a satisfactory manner. In many instances the provincial literature of India has not been able to excel that of the middle ages of Europe. The poverty of Bengali literature in this respect is also enormous. To make up for this poverty an effort was made by Dr. Rabin-dranath Tagore and Prof. Jadu Nath Sarkar to collect and publish translations from different languages and literatures under a committee. But it is a matter of great regret that even the efforts of two such master men also failed. On enquiry I find that the Society no longer exists.

In the English language have been and are being translated not only the literature of all Europe including history, philosophy and science, but even the philosophy and literature of China, Japan, Tibet, Arabia, Persia and India, whereas very few books of English literature have been translated into Bengali. Now-a-days the study of the continental literature of Europe is much in vogue in our country and we read them principally through the English translations of them but no attempt is seen to have any of those much adored books translated into Bengali except a few fragmentary short stories here and

there. So that however much glibly we may vaunt about our intimacy with the continental literature of Europe it is an absolutely dark page to those who can read through the Bengali language alone. So that our first attempt ought to be to make up for this deficiency in Bengali literature by translating into it all the best books on art and science and philosophy and literature of Europe and America either from the originals or from the English versions of them. Prof. Jadu Nath Sarkar has expressed truly when he said that India would have to make a special exertion to compensate for what is long overdue, otherwise in the present day struggle for existence India will die a premature death by losing touch with the modern culture of the world.

The researches, discoveries and investigations of the greatest men of our country are being published in English, such as the scientific researches of men like Dr. J. C. Bose, Sir P. C. Roy, etc., the "History of Hindu Chemistry" by Sir P. C. Roy and the whole lot of the historical works of Prof. Jadu Nath Sarkar. There are of course grounds for these things to be published in English but all the same it is imperative that all these should be translated into Bengali. When Bengali literature will rise up to such a status that foreigners will see no other way but to translate from Bengali literature, then and then only can these original researches and discoveries afford to be published in Bengali, which will thus be raised and counted as indispensable even to foreigners who like to keep themselves abreast with the progressive world.

The Bangiya Sahitya Parishad has been established these thirty-five years, but probably an up-to date and thorough account of its

achievements so far has not been published. A literary conference sits every year under the auspices of the Bangiya Sahitya Parishad and a good many articles on a variety of subjects are submitted to it which are partly read and partly accepted as having been read. Proceedings of these conferences are indeed published in book form but they are not sufficiently well circulated. The Parishad ought to arrange for the publication of these proceedings in daily papers and in any of the monthly papers in Bengali; a list of the articles accepted for the conference with the names of the authors should also be well circulated.

A history of the Indian National Congress has been written in English—this ought to have been translated into Bengali. Besides it would be a good start for a political literature in Bengali if we could translate in Bengali the proceedings of the Congress from year to year and the speeches in and outside the Congress of the greatest men of our country.

The Imperial Gazetteers of India—for the Provinces and for the Districts—have all been written in English; these should by all means be translated into Bengali. Thacker's Directory published from year to year in different sets is an invaluable publication. There is nothing like even an approach to it in Bengali literature.

In journalism also we are far behind. We can boast of a few very good daily papers owned and managed by Bengalis, but they are also in English. The papers published in the Bengali language fall far short of what has been achieved in the English language by the Bengalis themselves.

In biography a few very good books have no doubt appeared and so far it is very satis-

factory. But some very admirable books on the lives of at least two eminent Bengalis have appeared in English which ought to have been translated into Bengali by this time.

Translations from Sanskrit of the Vedas and the Upanishads and other philosophical works and literature in general have been done to a certain extent but they are by no means a complete record. As long as it is not found that almost every important book of the Sanskrit language has been translated into Bengali it will not be considered that work on this line has been completed. After that there would still remain an extensive field for translations in the literatures of China, Japan, Tibet, the Moslem world in general and then in the literatures of the different provinces of India. It is not possible for any individual or even any tiny association to

undertake such a vast programme. Here also it is for the Bangiya Sahitya Parishad to formulate a programme and make an exertion as far as possible.

Whatever has been achieved in English literature need not necessarily be accepted as the best ideal. As we proceed with our own programme new problems may stare us in the face at every step but we hope solutions to them will not be far behind.

Lastly it will be necessary for the edification of the public to publish at the end of each year an account of what has been done during the year in the different spheres of Bengali literature. Prof. Jogendra Nath Samaddar once showed an example on the line. Here also the Bangiya Sahitya Parishad ought to step in and undertake to publish such an account on the authority of the Parishad.

SONG OF THE NIAGARA FALLS.

BY DR. LOUIS M. EILSHEMIUS, M.A., M.M.M., *New York City.*

Pent-up thunder from the storm-clouds
Are my feet in seething spray and foam,
'Gainst my dashing falls they form clouds
Which, while melting, down the river roam !
Down, straight, down, falling, falling,
Are my ten floods roaring to the deep ;
Shrill, then mournful, calling, calling,
Are my wild waves when they fall-o'er leap !

Ha ! like Arab steeds, mouths foaming,
Wildly gallop o'er the knolly plain ;
So my snow-caps on are roaming
Far above my fall's white train.
Down, long, down, toppling, toppling,
Swashing, seething to the stream below ;
Whirling, spume and waves are coupling
Till they dashing in my whirlpool flow !

I defy the bold explorer,
Somewhat at my feet he must needs die.
I'm all august adorer
Of the awful power of Destiny.
Trampling, crushing, ever-ever
All that touches my fall's edge must end ;
Their wild tomb is my wroth river,
To my whirlpool all my spoils I send !
Tempests howling o'er the ocean
Are my feet that trample all to death ;
All my waters in commotion
Wildly pant with sizzling deadly breath.
Down, straight, down, falling, falling,
Are my ten floods swashing to the deep ;
Shrill, then mournful, calling, calling,
Are my mad waves when they fall-o'er leap.

(Rights Reserved by the Author.)

CO-EDUCATION.

BY MR. D. KRISHNAYYA, *Hindupur.*

ENGLISH Education in our country is sweeping away all our social evils and inferiorities, placing the citizens on an equality with the citizens of the Empire and ultimately leading them to be the proud citizens of the world, in the words of Goldsmith, Education as the birth-right of one and all, is universally admitted but how far co-education is a necessity for our country is the burning problem of the day which is being discussed through the platform and the press, but, in my opinion, the real solution for this vital problem rests with the educationists of the country who cannot and should not see their feminine sex neglected.

To some, this problem may seem to be one of despair, but despondency must not damp the spirits of a true educationist who can really find a solution if he wills. Educating the uneducated, is the only mission of the educated and so the so-called weak sex should not come to be neglected in this universal right. A country's glory rests on its educational institutions and the educational progress the country can show in the esteem of the league of nations and as each country has to run a race whether it wills or no and as the judges at the goal post decide to which country the successful competitor belongs in the race of the world, our country should not lag behind and for successful competition therefore the children of the country, both male and female, have to be educated.

Separate girls' schools may be established for this purpose some may urge. Yes. There are girls' schools established but everywhere such schools are not available and in such cases co-education is a necessity and in some cases even where there are girls' schools, co-education is advocated by expert educationists for special reasons and up to the primary standards at least.

As a boy and a girl form the partners in life it follows therefore as the night the day, that they must be educated. Let me cite the example of the three-legged race, a common race among school children. Both the members must be united firm and march by regular steps and strokes, and to gain the prize in the race, they must practise the race together, though with failures at the first instance and success to success gradually. Such is the analogy of co-education.

Efficiency and economy can be gained by co-education and for infant teaching while the highest cannot always be obtained, the mistresses with all their tender care and love form the most suitable set. From a critical view it can be seen that all our village schools have been and are co-educational schools and have successfully worked in the formation of character and in preparing the pupils for the duties of life. Co-education in secondary and college section may be a matter of difficulty and intricacy, but in the Elementary Education scheme, it is sure to succeed, showing satisfactory results.

Let me throw a warning to the teacher that when the school is a co-educational institution, the staff must maintain strict discipline and show the orderly method resulting from sound organization so as to avoid even minor mistakes in the pupils by such grouping.

The school in its true sense is nothing but an enlarged home. A father treats all his children, both male and female, alike and successfully serves the same dish to one and all of his children, be it an educational treat. The potent factor in his hands is 'love' and this in the hands of the teacher can successfully shape his pupils in the co-educational category if only he knows the likes and dislikes of both from his study of child psychology.

Co-education is therefore no new educational theory to this country, I beg to point out. Let us work it out successfully with hope in view and gain the potentialities it contains.

 *It is the one book that treats all the topics usually included in the "General English" paper.*

HIGH SCHOOL ENGLISH COMPOSITION

BY

P. C. WREN, M.A. (Oxon.)

LATE INDIAN EDUCATIONAL SERVICE

AND

H. MARTIN, M.A., O.B.E.

PRINCIPAL, ISLAMIA COLLEGE, PESHAWAR

Pages 428. Seventh Edition. Price, Rs. 2-4.

This book appears as a sequel to Wren's "Progressive English Composition," and is marked by the same excellences which characterise that book and have made it the most popular class-book of English Composition for two decades.

It is designed to do for High School classes what "Progressive English Composition" (now in its 50th edition) has been able to achieve for the lower standards of our schools.

It has been planned on absolutely modern lines, and the treatment of each topic is throughout practical and such as to prove of real service to Indian boys and girls studying English for the Matriculation and School-Leaving examinations.

The numerous exercises form a unique feature of the book, and should prove a very useful adjunct to the teacher of "General English."

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

COOPER, Publishers, BOMBAY.

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

A NEW ERA IN EDUCATION IN GERMANY.

BY MR. GERHARD GRAEFE, *Berlin.*

THE remodelling of Germany's educational system does not consist of a mere reform in the school curriculum, nor is it confined to changes within the scope of this or that well-tried pedagogical method. The National Socialist idea strikes at the root of the whole former educational structure in Germany. Both the spirit and form of the old regime and its methods became of questionable value at the very moment when the liberalistic theories of education then in vogue were forced to give way to a conception of education as a truly political science, having its foundation in State and Nation. In modern Germany, all education is fundamentally political. Its socialistic theory of discipline must have for its object the preservation and development of the nation. The new system of education is grounded on the new National Socialist forms of political power. These forms have been created by the people themselves.

The educational questions of the present day, therefore, are not concerned with what shall or shall not be taught. The primary aim is to find new ways and means of achieving such a development of political consciousness as shall transform each individual into an active and intelligent member of his race, ready, when called upon, to serve and sacrifice himself for the public good, and inseparably bound up with his nation's destiny. The urgent demand of present day Germany for a proper conception of its rightful place in the world is the basic principle underlying this. The character of each individual is so moulded as to become inspired with a deep patriotic desire to

promote the welfare of his country, a desire which in time permeates his whole being.

Education in Germany to-day aims at the cultivation of comradeship and devotion to the common interest. This does not mean that the schools themselves or their equipment must be scrapped. A new type of manhood and womanhood is sought, and this requires a new type of teacher. They are being found in the rank and file of the nation, and are not simply the products of the big cities or the Universities. The old type of pedagogue has gone. The institutions where student teachers formerly "learned" their subjects have now become centres of research in which students pave their way to knowledge by personal experiment along scientific lines. The new schools of pedagogy do away with the former distorted relations between city and country material for future teachers being drawn not only from the big cities, as was often formerly the case, but being taken from town and country alike. They are therefore more nearly representative of the nation and people as a whole. Thus the educational structure is nurtured by the blood of the race, and depends not on the civilisation of the big city, but on the vitality of the land. Tangible proof of this new development may be seen in the removal of many schools and colleges from the larger cities into the country, notwithstanding that many new buildings for these schools were in progress of construction at the time of the change.

The entire practice of teaching, as advanced in these institutions, has for its basis the life and work of the whole people of the nation,

so that the atmosphere and surroundings in the country or in small towns are by far the most suitable for the training of student teachers. After passing entrance examinations, students at these centres must complete a two years' course of study, before they are qualified to become teachers.

The reforms in the fields of science, politics, and sport as applied to the training of teachers, extend throughout the entire school system. Educating young men and women as political entities calls for the accentuation of the study of history, with special stress on ancient Teutonic history, a devoted attention to German history and geography, thorough instruction in race ethnology and heredity, in accordance with the concepts of National Socialism, as well as increased emphasis on the physical development of the youth of the nation.

The German system of education has in the past notoriously neglected physical training in favour of purely intellectual development.

To-day the curriculum has been re-arranged, with fewer hours devoted to mathematics and physics, and in their place a more intelligent effort to train the youth of the country in character and intelligence. The placing of English at the head of the list of foreign languages goes to emphasise the significance which is attached to Germanic culture in the education of the young Germans of to-day.

The modern German school, moreover, is not disrupted by the continuous and undecided conflict between devotees of Humanism and Natural Science. It is rather the product of National Socialist aims and requirements, as embodied in the rules for admission to the higher schools, as laid down

by Herr Rust, Reichsminister for Education. It is the task of the higher schools and colleges so to develop the physical, mental and moral character of the youth entrusted to their care, that they may, later on, fill leading positions in the political, cultural or economic life of the German nation. It is considered to be the further duty of these higher schools to weed out all unsuitable elements, and by means of constant testing of physical and mental fitness to further in every way those who are most capable and promising.

By no means to be overlooked in the general scheme of education in Germany are the various associations not officially connected with the schools. A great impression was made in neighbouring countries by the establishment of the "State Youth Day," on which, once a week, are assembled all boy and girl scholars between the ages of ten and fourteen years. The arrangements governing this are in the hands of the "Hitler Youth Association" (Hitler Jugend.)

Having for its aim the incorporation of the entire German nation into a more perfect form of socialism, as personified by the new German state, the scheme of education extends far beyond the jurisdiction of the school as such. Thus, on April 1, 1934, Prussia introduced its "Land Year" plan, for those who had just finished their schooling. This plan takes a large percentage of graduated scholars out of their city homes, before they begin training for their future occupation, and brings them in contact with peasant life in the rural districts. The underlying purpose of bringing the youth of the city and country together in this manner is to bridge the chasm which heretofore existed between them; in short, to effect a true national community of interest. Of

equal importance is the introduction of a term of "Labour Service" (Arbeitsdienstpflicht) for students.

On May 1, 1934, Adolf Hitler, referring to this, said: "Above all, we wish to compel those Germans whose occupation demands no physical labour to experience what physical labour is, so that they shall acquire a sympathetic understanding of their fellow-citizens who work in the fields, the factory or the work-shop."

Accordingly every young student is now obliged to put in six months of manual labour before entering high school or University. Thus the "Land Year" plan, the Hitler Youth

Association, the Labour Service, and the Storm Troops form together a system of training which supplements the school education.

"Our youth will be brought up to respect their own German origin and ancestry, without whose achievements we would not exist, but not to despise the people of other nations. They desire honourable peace and not war. We look forward to the day when thus youth will have grown up, because we should like to believe that the youth of other nations are growing up imbued with like sentiments." (Rust — "Hochschule und Ausland" 1935, Vol. 1).

HENRY V—HIS PIETY.

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

AS portrayed by Shakespeare, Henry V was everything when occasion called him, and necessity claimed him. He was full of grace and fair regard, and was a lover of the holy church. The moment his father's breath left his body, his wildness was mortified in him, and as the Archbishop of Canterbury remarked:

"Consideration, like an angel, came,
And whipp'd the offending Adam out of him,
Leaving his body as a paradise,
To envelope and contain celestial spirits."

To add to that he was endowed with all the king-becoming graces like justice, verity, temperance, stableness, bounty, perseverance, mercy, lowliness, devotion, patience, courage and fortitude. His absolute trust was,

"There is a divinity that shapes our ends,
Rough-hew them how we will."

Yet he was entirely distinct from fatalism, and his belief was that man was what he made himself, and God punished him for neglect of opportunity. The victor of Agincourt was all through an emblem of piety.

In Act I, Scene 1, the Archbishop of Canterbury, at the outset, remarked:

"Hear him but reason in divinity,
And all-admiring with an inward wish
You would desire the king were made a prelate."

In Scene 2, the king asked the Archbishop to unfold justly and religiously about the Salique law, and charged him in the name of God to take heed, and expected that what he spoke was, in his conscience, washed as pure as sin with baptism. After hearing him, he made his claim to France with right and conscience, and invoked God's help. When

the Dauphin sarcastically presented him tennis balls, he did not lose his temper, and politely told the French ambassadors that he would, by God's grace, play a set in France and strike his father's crown into the hazard, and remarked that all that lay within the will of God to whom he appealed. When he made up his mind to wage war with France, he said :

".....We have no thought in us but France,
Save those to God, that run before our
business."

He wanted to chide the Dauphin at his father's door before God.

In Act II, Scene 2, when, after the conspiracy of Scroop, Cambridge, and Gray was discovered, they pleaded for mercy, he told them that God quitted them in his mercy. He thanked God for so graciously bringing to light the treason lurking in his way. Before setting out for France, he delivered puissance into the hand of God.

In Act III, Scene 1, he incited the soldiers to seize Harfleur, and asked them to cry ' God for Harry, England, and Saint George !'

In Scene 6, when he asserted the superiority of the English before the French herald, Montjoy, he prayed God to forgive him for bragging and repented. When Gloucester apprehended that the French would come upon them in large numbers, he said : " We are in God's hand, not in theirs. "

In Act IV, Scene 1, in the English camp at Agincourt, he was undaunted, and prayed God for the benefits they derived from the field as finding soul of goodness in things evil. That night, he travelled incognito in the camp in the guise of an ordinary soldier to have first-hand information of his soldiers' whereabouts by personal observation.

First, he met profane Pistol who disbelieved in God and scoffed at Him. He was aware of

his killing tongue and quiet sword. He cheered that incorrigible soldier, by saying that God would be with him in the fight.

Then he met John Bates, Alexander Court, and Williams, soldiers under Erpingham. During the conversation Williams remarked that the king had a very heavy reckoning to make for the soldiers. In his noble and dignified reply, the king remarked that, though the sinners could outstrip men, they had no wings to fly from God. He advised every soldier to do as a sick man in his bed by washing every mote out of his conscience. He admonished that they should dress themselves fairly for their end. Then, death to them would be an advantage. In case they escaped death, their time was blessedly lost wherein such preparation was gained. He remarked that it was no sin to think that, making God so free an offer, He would let him outlive that day to see His greatness, and to teach others how they should prepare.

After the soldiers departed, he began to bewail the hard condition of the king subject to the breath of every common being. He repudiated the seeming grandeur of ceremony. He said that homage was poisoned flattery. He envied the slave who enjoyed the peace of the country.

When everything was ready for the battle, he prayed God to steel his soldiers' hearts, and take from them the sense of reckoning. When the murder of Richard II struck his mind, he repented enough and prayed God to revoke the doom by saying,

" Not to-day, O Lord,

O, not to-day, think not upon the fault
My father made in compassing the crown !
I Richard's body have interred new ;
And on it have bestow'd more contrite tears
Than from it issued forced drops of blood ;

Five hundred poor I have in yearly pay,
Who twice a day their wither'd hands hold
up
Toward heaven, to pardon blood ; and I
have built
Two chantries, where the sad and solemn
priests
Sing still for Richard's soul. More will
I do ;
Though all that I can do is nothing worth,
Since that my penitence comes after all,
Imploring pardon."

In this his words did not merely fly up, his thoughts remaining below. Here his words were not hypocrites to his thoughts. He exhorted his generals in the name of God. He said :

" Now, soldiers, march away :
And how Thou pleasest, God, dispose the
day."

In Scene 4, after the victory at Agincourt, Henry said :

" Praised be God, and not our strength for it !"

In Scene 8, he showed his full faith in God saying,

" O God, Thy arm was here ;

And not to us, but to Thy arm alone,
Ascribe we all ! When, without stratagem,
But in plain shock and even play of battle,
Was ever known so great and little loss
On one part and on the other ? Take it God
For it is none but Thine."

In proceeding to the village, he ordered :

" And be it death proclaimed through our
host
To boast of this or take that praise from God
Which is His only."

Upon his return to England, the feeling of indebtedness to God was very strong within him, so that when

" His lords desire him to have borne
His bruised helmet and his bended sword
Before him through the city, he forbids it,
Being free from vainness and self-
glorious pride ;

Giving full trophy, signal, and ostent
Quite from himself to God."

Thus Henry V was sincerely and consistently a pious man. His unquestioned piety was a leading trait in his character.

A MEMORIAL.

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

The sky was red, the sun was setting and
The hope of mother's heart extinguished all.
His blessed soul, O far away it fled.
Now, no one can go to trouble him there.
In chain or outward force of every kind
Remained mortal body to show
His strong will ; iron bars do not prison
Make ; this came out true in his case also.
Message of proverbial fasting deep
Now wander on our land from home to home.
The seed of sacrifice was thrown timely
Not on rocks hard but soil alluvial.
Thou mighty conquerer of thy senses
Now better dwell in heaven till we win
And plead to that Universal God our care.
The flames of burning pyre and blaze of light
May remind to fly or fight the sons of soil.
The brave, the best so join the shades of death,

In sleep fair maids and sturdy youths may dream
Patriotic invincible thy soul—
We shall praise thy immortal name behind.

Ye ! attend all, he died, died like a sage,
In shame we die ; no one to him will blame.
Dear honour thine the rising sun shall see,
O mighty youth, may thy spirit dwell unseen.
I sing to thee but feeble tune shall drown—
Ah children and children's must know
The youth had gone indeed to crown and save
Not vain in frantic woe, our Mother-land.
Ah ! thou hast shown the way of Bliss Divine,
We can dig up graves and wait for each
Man like thyself ready to die in life.
Ah ! who is coming home ?
Hush ! O God who has thrown in basket blue
These twinkling beautiful flowers for him
We shall ever honour thee,

HISTORY AND MYSTERY.

BY REV. DR. GEORGE CHAINEY,
Long Beach, California.

THESE two are strangely abused and maligned. To reject the historical method of interpretation is to be accused of being lacking in the historical sense. To call a man a mystic is to call him a dreamer, a lover of spiritual shade and profundity of thought and speech, without any practical relationship to a work-a-day world, or affiliation with people of good common sense.

Certain men of science regard all that is mystic to them in the Vision of God as but one of many species of mental degeneracy.

The first fruits of the coming regeneration of humanity and life of God in man are looked upon with a moment's curiosity, labelled mysticism, and put aside as unworthy of further attention by intelligent and practical people.

The higher critic and scientific theologian claims to be able to take these writings up into the alembic of his historical sense and therein to re-create the past and separate them into their component elements of fact and fancy, knowledge and belief, and by this process to preserve the good and throw away the bad.

When the higher critic is thoroughly understood, it will be found that he preserves no more of the Bible than his progenitor—the honest sceptic. We shall never understand history until we learn to recognize the fact of Revelation and the place of consciousness in both the reception and interpretation of the scriptures of the world.

This so-called historical sense is utterly inadequate for the purpose. It understands neither history nor mystery. That which has been called mystic will cease to be so when the unities of spirit and body, soul and mind, revelation and intelligence begin to be realized. A generation is appearing capable of tasting as well as critically examining the facts of Spiritual Being. The wall of separation is crumbling away and the day is not distant when all things shall be brought to judgment, and divided between the right of intelligence and the left of consciousness. The right of intellectual will enter into the paradise of the eternal delight of consciousness; while the left of consciousness will pass into the cleansing fire of the unified intelligence of heaven and earth, by which cleansing religion will cease to be mysterious and the beautiful speech of Revelation will be made as normal as the speech of man to man.

For Intermediate and B. A. Students and others.

THE ESSENCE OF DEDUCTIVE LOGIC

BY

KRISHNA R. GURUSWAMY REDDIAR,
M. A. (Cambridge), M. A. (Dublin)

Prof. F. C. BARTLETT, of the Cambridge University, and Director, Psychological Laboratory, Cambridge, and Editor of *Mind*, writes.—“I was most pleased to read your book and it seems to me an admirable summary” * * *

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

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

SIR RABINDRANATH TAGORE.

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

HE is now over seventy years old. Though time has made of him an old grey-headed man, reduced to a shrunken and shrivelled figure, he still possesses a young man's heart leaping through the breast, as if 'plucking flowers from the edge of doom or wearing garlands when the hood is gray. For the spirit of travel is ever strong and fresh on him and when emergency requires he must go out to respond to the higher call of duty and deliver a message that must bring together all sections of humanity under one undivided community of brotherhood. But when the claims of humanity are over, he must return to his usual place of residence, *i.e.*, Shanti Niketan as symbolic of peace and tranquillity. His chief delight or recreation is the studying of books and, thus, moving with the uncrowned kings of real glory of the East and West and garnering some of the richest harvests of gold and beauty that they can afford. From Galsworthy, Bernard Shaw or H. G. Wells, he studies, for himself, the 'Soul of the British Nation.'

His main hobby is, however, the teaching of little children, boys or girls, in open-air grounds, under bracing air and healthful sunshine. To him, the blue sky, the singing of the gay and frolicsome birds, the gray light of fresh dawn, the still evening and starry night, etc., make the best environment for the back-ground of education of children. Besides, he considers that children must be allowed every sort of freedom in the course of their education. Accordingly there is no fetish of rigid order and discipline. There is no attempt at forced mental feeding. Every little individuality has a proper place in the comity of school. There is no corporal punishment—no reign of terror and nothing, indeed, to stunt and dwarf the free growth of development in mind and body. The whole system of teaching is based on love, work and play combined. To see the great poet doing this humanitarian work is but to see how a man soaring high up in the realms of fancy and traversing the ground of real truth and beauty for enriching his own self, can equally well associate

himself with the petty round of commonest duties and step down, if need be, to take his humble share in the 'sacred and sad music of humanity.' And though it may be difficult to believe that a man, who often rides in a racing car or goes through the air in an aeroplane, could ever like the dull and monotonous speed of a bullock cart dragging its broken wheels along rutted roads, it may be said with truth and assurance of Sir Rabindranath Tagore that he will find himself happy and glad in either means of conveyance and as happy in a king's palace as in a poor and humble cottage of a peasant. With men of great intellects or folks of common-sense, or boys or girls alike, he holds bright and luminous talks and shares with the pleasures and sorrows of each. This would show the great power of condescension and adaptation to which the great poet of the day has attained. There is everything plain and simple in his manners and speech, dress and diet. He likes fruits and flowers which give him real satisfaction. But he has no fads about food. Any dish of bread, white or brown, will do to serve his daily meals. He gets up at 4 A.M. daily and devotes some three or four hours to meditation and prayer. Thereafter he sits at his desk and writes down what may be called the 'outpourings of his heart' and gathers what buds and blossoms from the garden of knowledge he can, up till mid-day. He then attends to little odds and ends and must do with them by light-fall. His whole day's routine may, thus, be wound up, in the words of A. Pope, with

“Sound sleep by night; study and ease
Together mixed; sweet recreation,
And innocence which most does please
With meditation.”

Thus, with such a programme of duties, slight or great, on his head and shoulders, he goes about plunging deep into 'Life's unplumbed Dark' and finding out, by his honest and sincere effort, its oases and sunny spots, for himself, as well as for the people of the land of his birth.

 In his *Indian Class Readers* Mr. Wren has made a very successful attempt to meet the needs of Indian children learning English. We therefore feel quite confident in requesting all Headmasters to see the *Readers* for themselves and judge of their merits.

INDIAN CLASS READERS

BY

P. C. WREN, M.A., I.E.S.

AUTHOR OF THE "DIRECT" TEACHING OF ENGLISH IN INDIAN SCHOOLS
THE INDIAN TEACHER'S GUIDE TO THE THEORY AND PRACTICE
OF MENTAL, MORAL AND PHYSICAL EDUCATION, ETC., ETC.

Primer, As. 6. —Reader I, As. 7. —Reader II, As. 10.

Reader III, As. 14.—Reader IV, Re. 1-2.—Reader V, Re. 1-6.

Mr. Wren comes specially well-equipped for writing "The Indian Class Readers."

He was for many years a brilliant member of the Indian Educational Service. At first he was a teacher of English, then an Educational Inspector and a University Examiner in English, and subsequently the Principal of the Secondary Teachers' Training College in Bombay. In these several capacities he gained much varied experience, the results of which are available in several publications which have secured for him unstinted praise from all who are engaged in the teaching of English to Indian boys and girls.

Mr. Wren's "The Direct Method of Teaching English" is well-known to teachers all over the country, while his "Progressive English Composition," published twenty-three years ago, still remains by far the best text-book on the subject. His recently published series of Grammar class-books evinces the continued interest he takes in promoting the teaching of English in Indian schools.

Since the publication of that remarkable novel 'Beau Geste' Mr. Wren is known to a wider public, both in this country as well as in England and America, as a writer of distinguished fiction.

It will be thus seen that the author of "The Indian Class Readers" is not an ordinary man who manages to compile a series of English Readers and secures a publisher to push its sales, but a highly competent writer of more than local fame who has thoroughly studied the wants of our boys and girls and succeeded in producing a series of Readers with several unique features.

COOPER, Publishers, BOMBAY.

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

BOMBAY, CALCUTTA, MADRAS.

CENTENARY OF THE CREATOR OF THE 'HANSARD.'

WILLIAM COBBETT: JOURNALIST AND POLITICIAN.

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

A HUNDRED years ago, on Tuesday, the 18th June last, William Cobbett, the famous English politician, journalist and agriculturalist, breathed his last, in the quiet of his own Normandy farm, near Guildford—the seat of one of his latest planting experiments, at the very outset of his belated Parliamentary career. A noble life spent in the service of the poor and the oppressed was this typically old-fashioned Englishman's whose great love of agriculture, in an age when a great wave of industrialism was fast sweeping over England, ran like a thread of gold through the dark and at times stormy web of his political career.

Cobbett first saw the light on the 9th March 1762 at Farnham, the hop-garden of Surrey. The England of his birth could in no way be compared with the England of his death, which through his own efforts partly, and owing to economic and other effects was destined to be a much happier place for man—the crown of creation—to dwell in. For in 1762 England faced with the great problem of putting her house in order after her great and victorious struggle with France for 'Colonial Supremacy' and with the baleful portents of the coming struggle for independence in America and the French Revolution, then visible, found very little or no time for bestowing social benefits, viz., education, on the masses. Further he was born to a family of purely peasant origin. As could be expected, therefore, the early life of this great man was spent in the fields of Surrey "and he had few educational advantages until he

arrived at an age when his native force of character could help him to severe self-application." How this great man from such humble birth and lowly early life became the much-loved and venerated Cobbett of 1832 is a strange tale. A Romance indeed!

Qualities acquired whilst handling the plough and watering the crops, stood him in good stead in later life. For, first and foremost he became the much-respected agriculturalist of the late eighteenth century, a man worthy to carry on the noble tradition set up by such various gentlemen-farmers as King George III,—"farmer George"—Townsend—"turnip Townsend"—and others. Further this very same force of character enabled him to endure the hardships of his early London life, for did he not become a copying clerk to an attorney no sooner than he came to London by a sudden freak in 1783? And the crowning point of all was that coarseness of self which enabled him to stand the buffets and ridicules which oftentimes assailed him and were sufficient to drive a sensitive man from pursuing his political career to the very end.

The lure of the army proving irresistible to Cobbett we find him enlisting in a line regiment, having endured the drudgery that is the quill-driver's, for some years. Whilst in the army stationed at Chatham Depot, his leisure was devoted to the study of English grammar and literature. Thus were laid the concrete foundations of his literary career which destined him to become "the genius of journalism in its early days." Thence he set sail to France, where having absorbed that country's

language and literature, he crossed the Atlantic to America and took up his residence in Philadelphia. Here too literature occupied a good part of his time.

We now come to the third phase of his career. Agriculture in early life, then literature merging into journalism in his youthful days and finally his long and lasting phase—politics in maturity. It was in Philadelphia that he first invoked the Muse of politics in an evil hour. For, the side he took in politics—anti-Jacobinism—wholly unsuited him. The reason for this is quite plain. Cobbett wholly misconstrued the state of affairs in the England of his birth, for now the Atlantic lay between him and his homeland. Had he even known to a small measure the real state of England—the England which was at one time the land of free speech, the asylum of political refugees transformed into a mediæval State by the repressive acts of a one time reformer—Pitt the Younger—there is every reason to believe that he would never have taken the anti-Jacobin view in politics. Absurdly false rumours were wafted to him, that certain of his countrymen, Paine and Priestley chiefly, were trying to make England subordinate to France by spreading the seeds of revolution in their own land. Had he known that the real mission of these men was the uplifting of the poor and the oppressed by clamouring for reforms, he would never have hurled such foul curses at them. Still, as fate would have it, he became an anti-Jacobin and thereby gave room even for a part of posterity to speak in disparaging terms about him.

On the occasion of Priestley's visits to America we find this reformist to be politician writing a pamphlet entitled "Observations on Priestley's Emigration." This and his

further flooding of America and England with anti-Jacobin literature, including the publication of a scurrilous life of Tom Paine together with his own calumnious observations on that great man, made Cobbett's career. In America he became a moving force in political circles whilst in England the Government members became his fast friends. Taking full toll of his success, he came to England where he was met and feted by Wyndham and others in token of the Government's appreciation of his services.

As Pitt's supporter he launched a new venture in journalism with his paper the "Political Register" in 1800 which unlike his other ventures lived till his death thirty-five years later. About this time his literary powers were at their zenith. Three years later he began the publication of the "Parliamentary Debates," thus becoming the celebrated creator of the famous 'Hansard' which to this very day records the speeches made in Parliament and in the other governing bodies throughout the Empire. Still he failed to keep it going for in 1812 its publication passed into the hands of Mr. Luke Hansard from whom it took the name by which it is known to-day.

And now we have to record one of the happiest desertions in history—the losing of its champion by anti-Jacobinism and the coming of Cobbett to fight for his oppressed kith and kin in town as well as country—the real task for which he was destined. A political turncoat he undoubtedly became at this juncture but as G. M. Trevelyan puts it, "he saw or thought he saw the ancient rights of Englishmen being stolen from them, and rushed noisily to the rescue." As his later writings and ardent interest in the welfare of the poor will bear witness, his sincerity was

beyond all doubt. Immediately he showed that the Jacobin movement, which he was to transform later "into a Parliamentary movement, demanding the vote for the working classes and teaching them to look that way for relief of their distress," was the thing for which he was destined, for ere long love for the poor prompted him to reduce the price of his paper to a penny. A very small gesture to the immense sufferings of the poor this no doubt was, but coming from a man who had fought against the poor so energetically, it was a great step on the road which was to shower on the working classes much better and richer gifts. It was a great "Ave et Vale" to anti-Jacobinism.

For a time as if with his new creed his star which had erstwhile shone so brightly waned. On many occasions his desire to drive home the condition of the poor more keenly nearly landed him in jail. His former friends in their anger sought to inflict nothing but harm on him. Still he manfully struggled on until he reached his objective. Such a force was his "Political Register" that at the time "it was read aloud to illiterate audiences under the hedgerow and in the workshop; and even the 'respectable' sometimes read the rascal for his shrewd hitting, laughed and cursed his impudence, and rode off thinking on what they had read." Thus through his paper the aristocracy came to catch a glimpse of the misery that was around them. A great service to the poor!

In 1816 together with his late enemy, Priestley, he led the second reform agitation. In this his great power as journalist helped him a great deal, "for it stands on record

that he turned many of his readers from rioting and rick-burning to political discussion and organisation." The war too was nearing its close and he was about to reap the harvest of his career. His great sincerity, however, spurred him on to do a deed which aroused great comment in two continents. For the last time in his life, he set sail to America in 1817. There, fearless of ridicule and in atonement for the grievous offence he had committed against his former enemy but now master, he brought back the bones of Tom Paine with great veneration to England. The ridicule to which he was subjected was immense, yet the act serves to show how completely he was reformed.

Through all this turmoil his ardent love for agriculture never flagged. He put up a big farm at Botley in Hampshire in 1804. About this time an ever-thirsting desire for a seat in Parliament took possession of him. He strove might and main to achieve this end but with little success. A welcome relief in his paper was his warm advocacy of the cause of Queen Caroline. Incidentally he it was who wrote her much celebrated letter to the king.

In 1832 all his ambitions seemed for a moment to be crowned with success. He obtained, with the passing of the Reform Act of 1832, much of that which he had longed and fought so ardently for, and more. He obtained a seat in the Reformed Parliament for Oldham. Further he was loved by the poorer classes whose rights he had advocated as few men were loved before or since. Nevertheless he could not enjoy the fruits of his labours for long. Just three years after he became the child of fortune, he died.

V. V. BHAGIRADHI.

BY MR. M. S. RAMASWAMI, *Melur, Shencottah.*

VERY few Indians go in for landscape painting and among those rare persons, V. V. Bhagiradhi, the young Andhra artist, is a prominent figure. Short in stature, stout and somewhat black in colour, with a distinguishing beard and radiant eyes like those of a seer, Bhagiradhi is one whom one cannot but love, not only as an artist but also as a man. It is indeed a great consolation to see that for all the sufferings he has undergone in his métier, he has the good fortune to have patrons and admirers of his art in such eminent personages as the Rani Saheba of Vizianagram, H. H. the Senior Maharani of Travancore, Lady Irwin, Viscountess Goschen, Raja Rai Rayan Bahadur, Maharaja Sir Kishen Pershad Bahadur, Mr. C. W. E. Cotton, Dr. J. H. Cousins, Messrs W. T. Benze, P. F. Fyson and C. F. Wadsworth, Dr. T. H. Somerwell and others.

It was in November last that I had the good fortune to see in Trivandram, at an Exhibition specially arranged for His Highness's Birthday Celebrations, the paintings of Bhagiradhi. Small portions of two walls showed up the few fine exhibits, not one of which, if I remember right, boasted an orthodox frame. All were mounted in passe-partout and the impression that was created in me was one of cleanliness and composure. It was enough of artistic joy to me to learn that a number of little pictures of exquisite conception and execution were his first attempts in painting, most of which are now in the palace halls of the Rani of

Vizianagram. Even in the last Exhibition it was the small ones which were numerically great. There were half a dozen big paintings also. One of the first pictures among the latter to attract my eye on a preliminary glance was his "Sunset" with a crooked palm and a thatched house which is now in the possession of H. H. the Senior Maharani of Travancore. It is one to be loved and cherished. With few details and fewer colours he has drawn the picture in the most splendid manner. His "Misty Morning," the best of his larger paintings, is a veritable thing of beauty and joy for ever. It will adorn the best art gallery in the world. The mist effects he brings in this picture and the one entitled "Near Papi Hills" which lifts the human soul from the static to the ecstatic are true to life and admirable. He paints water in the latter very well and his use of blue in it both in near and distant views is enchanting. His treatment of rocks is extraordinary as is seen from his "Boulders near Hussain Sagar" and other little paintings. His "Light and Shadow," in which the light he gets is beautiful, in the words of that great lover of Indian arts, Dr. James H. Cousins, can be "classed with the best paintings of Nicholas Roerich." His three small sketches, 'Scenes near Koralam,' now in the Sri Mulam Memorial Institute, Trivandram, are achievements far beyond the range of what is usually done as rough work. Regarding his small pictures a great English painter offers a general remark: "Bhagiradhi

draws his little pictures with a real respect for nature and for design and the result is a series of really good things, small in size but excellent in colour, feeling and composition,—simple renderings of simple subjects with sincerity."

To understand a picture and appreciate it, the observer must be of a sympathetic nature. He must be a human being fully realizing human frailties. As Dr. J. H. Cousins says, "The supreme essential for the perfect appreciation of any art expression, is the merging of the personal consciousness with the subject, be the subject an abstract idea, a stone in the highway or a picture on a wall and complete mergence is only possible where complete affinity exists among the elements." Looking through this definition at the paintings of Bhagiradhi, they are all the offsprings of exalted emotion and deepened perception.

There are two methods in painting, the realistic and the impressionistic. The former aims to present things as they are actually seen; the latter aims to express qualities through the things seen. Realism ceases to be real when it forgets that every turn of the eye is an act, not of sight, but of interpretation. Bhagiradhi fully understands this great idea and that is why, though he is always true to nature yet one can see him getting a flying glimpse of the revelation, the glimpse that comes from looking through Nature, not at Nature, a result of his temperamental quietness. His landscapes are not superficial transcripts of Nature but veils

through which the soul of the scene can be observed.

Complaint was made to me when I was in Trivandram by a local artist that Bhagiradhi's paintings lack the complement of tropical sunlight, namely shadow. The fact—is and it is a rudiment of technique—that too much sunlight, the cause for shadow, kills colour, that gives life to the picture. Only the short and amazingly beautiful dawns and dusks are all that Nature condescends to bring within the limits of the landscape artist in India.

The work that Bhagiradhi has done till now is neither of the nature of "finished and finite clods" nor can it be dismissed with the remark "Shows promise." But, there is in all his paintings "an extraordinary sense of perfect completeness in subject and expression, a mastery of idea and craft that appears to indicate finality within the scope of the particular work under the eye." Those who have the eye to see his paintings can find in them a world of entrancing beauty. If I were asked to sum up in a word the quality of his work, I should say 'poetical,' bearing mind the following famous lines:

"And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes and gives to airy
nothing
A local habitation and a name."

Hence it is that Bhagiradhi is one of the noble sons of "the India that is beautiful and the beauty that is India."

ACTIVE ENGLISH READERS

By Principal HENRY MARTIN, M.A. (Oxon.), O.B.E.

Primer, As. 5-6; Reader I, As. 8; Reader II, As. 11;
Reader III, As. 14; Reader IV, Re. 1-2; Reader V, Re. 1-4.

It is a real pleasure to us to bring to your notice an exceptionally good series of English Readers, recently published by us. The fact that Principal Martin is responsible for it, is in itself a sure guarantee that the work has been done by him with that thoroughness so characteristic of him. Throughout the six books of the series he has aimed at achieving variety and arousing and sustaining the pupil's interest, while ensuring that the lessons are suited to the requirements of the class-work.

1. In preparing these Readers the good features of the Direct method have been fully recognised, while not overlooking the limitations of this method.

2. The Readers are so planned as to contain ample material for securing the best results in reading, writing and speaking English.

3. No pains have been spared to make the reading-matter as varied and interesting as possible.

4. The Lessons are carefully graded, both in subject-matter and treatment.

5. A special feature of this new series of English Readers is the abundance of sprightly Dialogues. They supply ample material for class-room conversation. Every good teacher will readily realise their immense value in helping beginners to acquire naturalness and ease in speaking English.

6. The Poems selected for these Readers are of great intrinsic merit and such as will have appeal for Indian children. Most of these Poems are supplied with simple introductory notes.

7. Almost every lesson and picture in these Readers will supply the teacher with material for exercises in Oral and Written Composition.

8. All the Readers are profusely and beautifully illustrated and printed on good quality paper, and attractively got-up.

SOME OPINIONS.

"The English used is clear and simple, and the style is smooth and pleasing. The text readily lends itself to drill in constructions and to exercises in Composition."—*The Punjab Educational Journal*.

"We recommend the books for use as prescribed readers in schools."—*The Punjab Educational Journal*.

"The Active English Readers contain very interesting lessons on varied topics, which are likely to grip the attention of boys."—*Mysore University Magazine*.

"We welcome this book of a very attractive series.....The illustrations have a charm of their own."—*Educational Review*.

"We have already reviewed No. V of this excellent series of Readers. The Third and Fourth Readers of this series are equally good."—*Progress of Education*.

COOPER, Publishers, BOMBAY.

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

BOMBAY, CALCUTTA, MADRAS.

BENEDETTO CROCE AND THE VALUE OF PHILOSOPHY.

By MR. N. S. SHARMA, B.A., Chickmagalur.

(Continued from page 678.)

2. APPLICATION TO LIFE.

C. THE CANONS OF HISTORY.

18. *The Canon of Judging the threefold History* chiefly the Individual Judgment* :—

Next, I would only add that the canon of judging and understanding the Past is not far different from that used in judging and understanding the Present and the Future. The Spirit, the Concept and the Definition, being the central principles of the system, in the world of Practice our canons can only come from them, like the primary double aspect of the spirit, which is nothing but Reality or the One Existence that has its being only as Consciousness-Activity or Activity-Consciousness, here manifesting itself as the Speculative and the Practical orders, the Pseudo-Concept, the Individual judgment and the pseudo-(Individual) judgment,† each of which depends upon the preceding one, and the Practical Judgment.

The Individual Judgment as containing both Fact and Value, is quite enough to give you the true idea of the Past as History or the Fact already accomplished (*cp. Practical*, pp. 256-7) and of the Future as Ideal, or the embodiment of the true Ideal which is yet to be accomplished on the practical plane (*cp. the chapter on the Historic and Aesthetic Judgments, Practical*, pp. 262-72). Croce's ideal is, I take to be, the Moral moment or

* Of the Past, Present and the Future.

† E.g. (1) empirical judgment. The Transfiguration is a sacred picture; (2) abstract judgment. "There are four hundred houses in this village." *Logic*, pp. 184, 194.

the Moral man, which I have already described (*cp. Para 27, Lect. II*) and if we want an unimpeachable and supreme canon to judge the present conditions of the world in its entire fulness, whether in the East or in the West, we can hardly do anything better than undertake to apply these principles, chiefly the Individual and the Practical judgments to all cases as they come up before us, particular by particular.

19. *The Canon of Judging the Future, the Practical judgment* :—With the Practical judgment we can similarly build up the Future. In citing the song of a century ago from the Italian Manzoni (1784-1873) "We shall not be free until we are one," which in its prophetic dream of 1815 drew up the unfailing picture of the events which actually took place in 1860 (*cp. Practical*, p. 271); in emphasising the value of noble, deep and clear dreams, after the manner of what people like Srimati Sarojini Devi have taught us as Divine Discontent, which Dream and Intuition of the Poet and the Artist must ere long be transformed by the Philosopher or Thinker, and not long kept back from Individual application of the logical conclusions of the definitive and Individual judgments in actual practice, without at the same time neglecting to rise to the Universal aspect of the Practical Life, through the form of Moral heroes, in giving us such principles, I think Croce has given us all the Ideal we need to judge by and live in the present, and to strive for and obtain the Future..... At the same time, while on the one hand he has praised and held up the value

and need of the Practical Judgment, in connection with the Present and the Future, he has not, on the other hand, failed rightly to warn us against applying it in all rashness to the Past, where all is Cosmic Progress (*cp. Practical*, p. 97 and read whole of that chapter).

20. *Mr. Collingwood's Fears about the Future of Croce unwarranted*:—And, as deeply as I believe that by the wise application of these fundamental principles, we get not merely a true knowledge of the past, but also of the present, and even of the Future; so fully I do believe that we cannot agree with Mr. Collingwood in his grave fears of Croce's future; for, we have by now sufficiently and clearly seen what Croce's Immanence and Transcendence are at bottom, as being nothing more than the expression of the *Synthetic Apriori* in its different forms and aspects, and as nothing but True Realism (*Logic*, p. 61), or Transcendentalism (*cp. the previous parts on these questions, and Croce's Logic*, p. 45), which has both these different views reconciled and absorbed in itself. However, there is nothing like recalling to our own minds, at such times, what is no more than a trite fact, but which is sadly mistaken or unheeded, that Croce's moments, however pseudo-conceptual they are, are yet at bottom not merely psychological or "logical" in the formalistic sense, but truly Logical or Philosophical, which means not according to Croce, but according to the older school, truly *Metaphysical*, and to this extent truly Religious and truly Real; because they help to lead us on to the vision "Sub Specie Eternitatis" (*cp. Logic*). At such a point, we can only wish that his great principles fail not to do all the good they can to all those that give a sufficient heed to them.

D. A CRITIQUE OF PROGRESS.

21. *The Criterion and Process of Progress: Progress as the Central Concept of Modern*

Times:—I think that the application of these principles to practical life would show us that the only criterion and process of Progress* in Man, as in the Universe at large are as follows. I have referred to and dealt with them many times before: so what I want to say at this concluding part is just to add a word or two to make the exposition and idea of it complete and workable. It is as we can easily see the central concept of modern times. It shares the honour of primacy only with one or two other concepts which are at the same time not much separate from it; because it is itself living not in a world of its own which is altogether independent of any other thing that we can conceive of, say, like the sweet world of your own dreams of ease and pleasure. But, on the contrary, it is living in that most real world, which is a perfect system and organic, however dynamic at the same time it might be, and however far transcending the practical or arbitrary laws of the

* Different people have different ideas of Progress and develop them in their own way, as in the case of Mahatma Gandhi and Rabindranath Tagore, Drs. S. Radhakrishnan and C. V. Raman, Aravinda Ghose and Bhagavan Das, Drs. B. N. Seal and B. K. Sircar; V. S. Srinivasa Sastry, Sir M. Visveshwariah and P. C. Ray; Drs. S. Krishnaswamy Iyengar and Ganganath Jha; Jadunath Sircar and Radhakumud Mukerji; Galaganath, Chidambariah and Govindacharya Swamin; Messrs. M. Hiriyanna, K. A. Krishnaswamy Iyer and Y. Subba Row; N. S. Subba Rao, B. M. Srikanthiah and A. R. Wadia; and many others in India to-day. Similarly Dr. J. B. Bury gives quite a history of western opinion on this subject in his excellent work entitled *The Idea of Progress* and there are several books like *Progress and History* (edited by Mr. F. S. Marvin). This is not our main problem to-day, and I do not propose, therefore, to enter into a full critique of this subject; but will only say a few words in connection with Croce. My other articles like "Our Real Culture and Progress," and "Progress and the Unfit" deal with this question, and hold the view that Progress essentially consists in Self-Realisation (through right Knowledge, Action and Love or Devotion), as in Advaita Vedanta.

Sceintists* and their empirical friends that try to simplify matters too much by an excessive use of classification and enumerative processes, or methods as they are called, in studying the activity of that one ultimate thing which is true spirit or Reality.

It is thus closely connected with the concept of Love and Unity whether in the Nations abroad in their relations with one another, or in relation to themselves in their own house, as seen in the different classes and sections that are existing and must at all times exist whether in one form or another, like rulers and administrators, industrialists and militarists, the church and school, the temperance preacher and the hard drinker.

22. *The Evolution of Progress and the Law of Spiral Return*:—Since the world is a whole and one ever since creation,† and is always existing as this in one form or another, whether known to man (as a limited and particular individual) or not known to him, the world has ever been tending to be one (see *ante*), now mixing into one grand whole, now breaking up into what may be called narrow parts, as when the different continents were yet unknown to one another by the closer, because (being Practical and Moral), more truly spiritual bonds of ocean-

* *CP*, the question of Contingency *versus* Necessity in Law, as treated not only by Croce himself, but no less equally by his contemporaries like Emile Boutroux and Henri Bergson.

† Creation (*i.e.* to say, of the Universe as a whole, and not by way of any single part or aspect of it), has no empirical or spatial and temporal existence whatever, because it refers at bottom not to the empirical priority of things, but to their logical or, as you may call it, epistemological and ontological or *Metaphysical Priority*, which is the only right and ultimate "thing" or "meaning" that we have in view in all that we do, whether through thought or through action, and consciously or unconsciously.

XLI—97

travel, friendly feeling and mercantile activity, than by those of the merely physical or empirical kind.

Thus have the different states and institutions, whether at home or abroad, as in the different sections of the church existing within each country or people, or in the wider inter-relations of the different nations, thus at one time, have they come close to one another, and at another time, broken back into almost meaningless solitudes. They have risen and fallen, and again will rise and fall. This is indeed nothing but the truth of that "Ricorsi" of Giambattista Vico, which was most really and deservedly so famous; and it is the same cyclic theory of the East, which is justly so famous, and which continues to this day, not merely undimmed, but what is quite unexpected, in all its power, shining ever more brightly than before, through the achievements of a far-off and foreign-seeming world, which confirms her ancient conclusions, by what are known as the modern discoveries of Evolution, which extends from the tiniest speck and plant through the biggest animal (*cp. Practical*, pp. 258-59) on to the largest stars, so that in all this vast Universe, nothing remains the same that it once was even for two continuous seconds, but ever moves and changes from this first state, but not to return to it again. (*Practical*, p. 256).

23. *The Theory of Progress: Ancient and Modern (Metaphysical); and the Theory of*

‡ This factor of Return does not cut at the principle of Progress; for the Return I am here speaking of is not of any identical, mechanical Return or Repetition sort, but one involving or carrying within itself all the elements of unshakable historical progress through which it has had to pass till now, when it has at last approached the kind of Return to which we are here referring. There is a return, even a cyclic return, but it is always a kind of *spiral return*, and it can never go on without carrying within itself, and ever being modified by the element of Progress or development, whether in the movement of organic or even of inorganic things.

Relativity:—For, the day and the night succeed each other as ever before; but not merely this or the larger case of the year and the astronomical returns of the farthest comets, some of which shed their visiting light on our earth but once in a century—if not for several centuries together at a time; but what is of greater value, even the very nations and institutions have their days and hours of rise and fall. Even the new aids to the study of history, whether archaeology or paleontology, cannot but confirm the same truth. How, then, can Science, a limited and *practical* or arbitrary growth,* however necessary and “true” in its own way it might be, ever hope to change and find flaws in the constancy and universality of the true Metaphysical principles, if that Science of Sciences, or highest study, which sees farther than the farthest, and by similarly seeing things nearer than the nearest, shows itself worthy to be the Science of the Divine, the Spirit, the Real, which it ever aims to see and to follow?†

Thus, even the latest scientists of Relativity come to the ever same age-old and age-true

* Science according to Croce is nothing else but a pseudo-concept and therefore Practical and not Theoretical, and even according to that other modern thinker, Bergson, is nothing but a work of mere Intellect and so far Practical and limited or conditioned in one or more ways as seen in its various Postulates and Assumptions.

† The terse but most wise words of the ancient Seer Poet of the East, Bhasa, come most near to our present question, if by nothing else, at least by their suggestion:—“Fate itself (or the Future) can never go against the statements of the Seers (Siddhas, or men of perfect Self-Realisation, of perfect Vision and Wisdom), since they are made (expressed) only after the most mature consideration (of the highest thought or deepest and clearest vision). (See his drama, *Svapnavasavadatta*, Act I, stanza 11 :

न हि सिद्धवाक्यान्मुक्तम्य गच्छति विधिः सुपरीक्षितानि ॥

conclusion that nought is constant and absolute by itself, but that on the contrary, everything is transient and relative, as compared with other things, as in the “point of view” adopted by each onlooker on the world of reality. If there is anything at all that is One, Constant and Absolute, it is this one which has not anything beyond it, and includes all things within itself, so that all the others are impermanent and relative to one another and with reference to this whole in which only they move, and live, and have their being.‡

Did not Croce too teach the same truth years before its so-called discovery in the form of the Scientists’ Principles of it, when he proclaimed aloud the reign of the true and the false things like the concept, the judgment, the individual judgment, the pseudo-judgment, and the all-embracing scope of History

‡ For the political value or significance of this principle, compare what Gomperz has so rightly and effectively written of it in his *Greek Thinkers*, Vol. I, pp. 59-79 (see pp. 76 f.) when for the first time in Europe it was discovered by that ill-treated philosopher of Ephesus, whom yet Hegel himself tried to follow and complete, in the way that the lapse of so many centuries after him made it necessary. But otherwise, as already pointed out in the first Lecture (para 23), he still lives on to this day in the thought of Bergson, of Croce himself, of Einstein, and of such other thinkers as care to dive deep into the problem of Change, Permanence and Progress.

The nature of Change and Impermanence as Absolute or Ultimate is well brought out even in several of the literary works of the ancient Indians. For, while the Buddhists made this a cardinal principle of their Religion and Philosophy, their Brahmin friends and critics did not fear to make use of it even in their best literary works like that “Ocean of Stories,” the *Kathasarith Sagara*. Cf. the author’s work, called *Vararuchi the Minister*, p. 21.

Next, as for the idea of the Ultimate One or Reality as Self and Pure Consciousness, it is well treated by writers like Mr. K. A. Krishnaswamy Iyer; and I need not, therefore, pause to dwell upon it here alone.

which is co-extensive and one with Philosophy itself?

24. *The Nature of Progress, as Concept and Pseudo-Concept (as Ontological and Empirical)*:—This being the nature and character of Progress, I may at once proceed to show a little how it works in practice. I need not stop to ask if it is a pure or pseudo-concept; for, all that depends upon what things we consider as the real elements that constitute true Progress. If Progress is the essential nature of History, as when Croce talks of the Cosmic Progress, it cannot but be a Pure Concept (Logical and Metaphysical, or as they say Epistemological and Ontological), and having no separate existence outside his central concept of the Spirit and the four concepts which are so many moments of it, it becomes identical with the central concept of the spirit itself or with that other concept of his which comes next only to the spirit, the Logical concept, which sees Reality as it truly is and lives, i.e., as Consciousness-Activity or as History, a principle which is so vitally connected with that central idea of his German master (Hegel), Becoming itself.*

* The Spirit which is Consciousness-Activity, Activity-Consciousness, including Feeling within Activity, is the same as the Brahman and Atman of the East, who is “Sach-chid-ananda” and “Adwitiya”; put in positing activity of such a principle, eastern critics fear that we are untrue to experience, which shows at the ultimate stage only a Self, or pure Consciousness as they say, and nothing else beyond or within it. They come to this conclusion after an analysis of the three states of waking, dream and sleep, and say that it is (1) “not this, not this”, while at the same time it is (2) all this and very much more besides, cf. अत्यतिष्ठ-दशांगुलम् and when questioned closely, resort to the use of ideas like those of Saguna and Nirguna Brahma, Maya and the limitation of mere Intellect (to comprehend Reality—in its essence). But the application of any relation, expression or thought being

But when Progress is not conceived in itself, as it truly is, in its totality and wholeness it becomes a pseudo-concept (empirical), the same as we think of in such terms as those of Progress in Art, in Science, in Philosophy, in Morality, in Wealth and such other things. These, we have sufficiently

impossible to a thing which is according to their own view “void of all relations”, it is strange that they still claim to say or speak anything of it, whether as to its being One or Many, changing or unchanging, of this nature or that, whether pure Consciousness or not, whether including or having within and still being over and above the three states or otherwise, and the like.

The value, therefore, of the Crocian view is this, that due to the principles of individuality which is both real and unreal (as not being the Ultimate and Absolute Substance always and in all places), the Distincts and Opposites, the Spirit or the Central and ultimate Concept is nothing incomprehensible, inadequate or unfruitful, but all intelligible, adequate and fruitful. Individuality, limitation and difference, change and progress are always active, and experience is not closed in mere Consciousness, however pure it might be depicted to be. It is not mere Consciousness which is unaffected and unrelated to the three states in one way or the other, but is their sole basis and ideal, their very life and blood, in and through and for which they live and move and have their being. Memory and Continuity are not abolished, and Relation and Activity regain their own reality, and live and move in all their warmth and grandeur. And Croce’s Absolute or the Spirit is no longer rigid and mechanical, unfruitful, unchanging and unprogressive as some critics have objected, but is on the contrary, full of life and activity like the perfect Yogi who can get into Samadhi and come out of it and can create a world and animate it as he likes, or as it is deemed necessary for any good and great reason.

The Laws of Duality, thus, of our second chapter, can never be kept aside, except while speaking of the pure and absolute Self or Spirit; and our system, therefore, is to *this extent* never loath to remain qualified or coupled with such Duality and Activity. For further questions, however, as to the reality and place of Activity in the Ultimate Reality or Nirguna Brahma, see the later para 30 and the author’s *Bharata Dharma*, Vol. I, pp. 209-13; and for the scientific implications of Progressive and slowly changing Individuality, see my work on *Vararuchi Mahamanpri*, pp. 130-45, 256-76 and E, 21-39,

seen, are not whole and complete by themselves. If they are the four moments, they are, then, only distincts, but not even then wholes and autonomous realities, in the sense that none of them has any need of the others. On the contrary, everyone of these four depends upon the others, Thought upon Intuition, Morality upon Utility; but no less so the Thought upon the Will, or the Intuition upon the Useful, the Moral and even the Logical moments; and I have shown this fully already. It must be clearer ever more when we come to the pseudo-realities, like the nation and the different other institutions of human life.

25. *Progress in the Nation and in Humanity follows much the same Path as in the Individual.*—However, this we may say again that Progress in the Nation at large and in the World at large follows no different and independent way of its own, but on the contrary, almost the same path of the progress that applies to individual persons in much the same way as in Victor Cousin and several other thinkers of the Past. This is difficult to see when we deal with large figures like the Nation and Humanity, which consist of so many thousands of people and of so many kinds or classes of people and institutions, that is to say, of so many empirical and so many abstract concepts, which are not pure but pseudo, and are connected with the Sciences of Nature and of Mathematics, or of Quality and Quantity. But to the cool and collected vision, the Concept, the Progress of the Nation and of Humanity, the Whole in our consideration of Man, follows much the same, if not the identical, path through which the individual passes. Like Victor Cousin and the ancients, Croce too holds that these same beings, the nation

and humanity are each nothing but the individual writ large, though in different forms and to different extents. This must follow, because, whatever loop-holes the critics of Socialism and of the organic theory of the State of the Idealists may point to the contrary, our conclusion must follow, because the Definitive Judgment which is the Concept expressed in verbal form is nothing but the individual Judgment writ large.*

Thus that nation is the most progressive where flourish at one and the same time the greatest (in quality), as also the largest number of Artists, Philosophers (or Thinkers), truly and not falsely Economic Men, and the greatest of men, the Moral Heroes, embodiments as it were of the Universal Spirit or Reality, into which they have merged and sacrificed themselves, not simply for their own, but for the Spirit's own true glory and joy.

26. *Application of the above Principle to the Present and to the East.*—Thus, if we were to look at facts as a whole, and think in comparison, I think we can never say that the East at present is so far advanced as the West. Whatever the contrary of this might have been the case in the past, it certainly is not true any longer. It may be true hereafter, and at the rate that the

* The definitive and individual Judgment, as the pure and universal concept predicating the existence of the pseudo-concept (which only is the real "thing" that we call the "Individual," "Self," "Soul" or the "Jivin," (cp. *Logic*, p. 67) is now manifesting itself as nothing but the *Individual thing*, that is the subject in question, and that only has anything of what we call "Existence," as against the "Essence" which pertains only to the Pure Concept or the Spirit, and to some extent, to its different moments or concepts. For a fuller discussion of "Individuality" and its exact nature, see the article on "Interest and Individuality," paras 14-22, *Educational Review*, Nov. 1932.

colour-prejudice and such other things are thriving in rank abundance, the time can never be long when the tale will repeat itself and the "Recorsi" of the East come up once again.

Europe has had a most barbarous war to pass through, but yet she is more abundant in her Artists, Philosophers (thinkers), Economic and Moral Heroes than the East which has as yet but a few of such great souls, except as in the case of Sir Rabindranath, the Poet Laureate of Asia, the Modern World-Saint, Mahatma Gandhi, or Sir C. V. Raman, the great Physicist who won the second Nobel prize for India, Sir J. C. Bose, the Philosopher-Scientist of the Plant world, and that prince of Philosophers, the world famous Sir S. Radhakrishnan. Individual opinions may and must differ upon such high themes and high individuals; for individual judgments cannot but be Practical and carry value within themselves; which means that they are Practical and True for the moment, but not metaphysical or true for all time. They carry Existence within themselves, but not the true Essence of Reality, which sits whole and enthroned only in the heart of the Definition, which, however much it live in the different and countless forms of its individual judgments, is never yet one of them, in that it can never be, nor is ever completely exhausted by any number of them, but as I have already sufficiently made it clear, is above them. Were it not so, there would be no transcendence anywhere at all; and all Immanence would be false and unreal—because abstract and partial; and all Progress of the Cosmos nothing but barren and empty, because it is nothing more than the abstract and partial judgment of the individual, who counts for nothing, because he is a

pseudo-concept, and not the real or pure one. Such verily is not what Croce means, and I doubt if his words might be so twisted and tortured as to give us nothing but what we in our individual caprice and imperfection like or detest.

As we are here concerned mainly with Metaphysics or Philosophy, I must leave the world to itself, and at the most, pray it once again kindly to read the Book itself, and in a more calm and collected frame of mind, when only can the Mind truly think and meditate and realise Truth for itself and not in the dizzy chatter of the crowd and the street. At such a pass, quoting or invoking the aid and blessing of that Master-Spirit of his country, Dante, the modern thinker is simply content to remark, "And we leave them thus encompassed" referring to the devils and the damned struggling in the lake of burning pitch (*Logic*, p. 345).

E. THE GREATEST PROBLEMS—EVIL AND ERROR.

27. *The Question of Error. Being Practical in nature, it is necessary to Truth.*—Before coming to leave you, I would not mind recalling to your minds that Error in Croce is not what Mr. Collingwood calls the Naturalistic (Transcendent) fall of Croce, but the Practical Activity asserting its own power and glory in its ineliminable, necessary,* active and co-operative presence in the world of Thought itself, when as yet the Speculative activity has not well begun to act or cannot act, so that when it cannot understand and

* Error which is Practical in nature is necessary to Truth itself; for, otherwise Truth would be a mere Thought if such a thing were at all possible. Cp. *Logic*, chapters on the Search for Truth, and the Phenomenology or Error, where the spirit of search (for Truth) can never be freed altogether from Error. For, then it would be the death of the search itself, and the taking us back into the systems of Static or Definitive Philosophy.

appreciate Reality as its own self and nothing but its own self, as the true and Self-Conscious Activity much the same as in his German master (Hegel), let it at least try to understand, appreciate, and even act upon it as a something not quite the same with its own Self, but on the contrary, as something *different* and even *alien-seeming* from its own true self; so that even at the moment when the Thought has not fully come to its own, let yet the relation of the Self with itself, the Individual Self with Universal Self, *go on at least in this way*, whether you call it practically real, inadequate, false or error; for, where ultimate and complete Reality is the thing we most need and pine after, such names do not at bottom matter much.

28. *The other side of the question, and its valuelessness to Truth, because derived from it, though ministering to it.*—Thus it is that he speaks of Error as the propaedeutic to Truth, but at the same time that, being secondary and derived from Truth, Truth has no need of such crutches and wilful hands to lean upon, but can sit and smile, sing and play in her own majestic and unlimited enthronement. She cuts and scorns all such half-truths or no truths,* when she finds them intruding into her jealous and dragon-guarded garden.

The world has its own apples, and it needs them badly (that is to say, these errors which are nothing but pseudo-concepts, or *Truths Practical*, but not *Theoretical* or Rational, and yet without which Life would be impossible to carry on even for a single second);

* Indeed if we are not yet in the Practical field, there is no such thing as non-truth at all; for, then, it can only be the Intuition, which is the Theoretical activity that has not yet thought itself out, and nothing but this self-same Intuition.

and it can never throw away or fail to use the old and useless, common apples, merely because the Golden Apples (Truth or the Pure Concept), of the garden of Hesperides are close at hand to all and every Jason (seeker of Truth or "Mumukshu," who need only try and bravely slay the terrible beast (the pseudo-concept of Error or Mistake) that guards it at the gate, or from the very shade itself (of Truth); for they are yet necessary in one form or the other for the purpose of Life (*ante*, para 11).

29. *The Proper Place and Reality of Evil, Secondary and not Primary.*—Similarly there exists no such thing as pure Error, or pure Ugliness, pure Useless things, and Evil or Immorality.†

For, these are secondary activities or relations of the Spirit, derived from its own Eternal forms, the four moments, which have their being neither in time, nor in space; nor in any way suffer from the touch of impurities and imperfections, and which are all the choicest flowers that the world of empirical reality can ever offer before the altar of the true Reality, in which only does it live and move and have its being. The Saint has no need to gain from the profligate, nor the poet from the monstrous head of Gorgon sisters; for the Sun has no need of darkness to add to his lustre; but yet evil-eyed darkness rushes in pell-mell over the

† It is refreshing to find support for this view in some of the latest critics of Croce like Mr. K. A. Krishnaswamy Iyer in his "*Vedanta*" (p. 200, 1930) and Sir S. Radhakrishnan in his "*Idealist View of Life*" (p. 157, 1932); for all these things belong to the region of Duality, Relation and Intellect which come under the spell of Maya, and are so far unreal only in a secondary way.

‡ Because it is *Apriori* or Transcendental in the sense of including both Immanence and Transcendence.

world, the moment the high king of Heaven takes leave of his fair bride, our mother earth, just to go out into the cool gardens of the undisturbed Night, to get a snatch of sleep, so that he might be fresh and ready as ever before for his eternal duties, when the world wakes up and comes to his door to get his regal light of help and justice, peace and goodwill to all men on earth. It is only degeneration makes the profligate, and not the rake that makes the Saint.* The child that lisped in numbers, for the numbers came unasked, unbidden, has no need to be a profligate at first, before it can rise to the pedestal of our Lord, Jesus Christ of holy name.

30. *Conclusion. Summary of Croce's Metaphysics of Change and Activity*†.—In

* When this happens, Croce's view does not fall to the ground; but it means that the world must open its eyes and see where lies the truth in it. For, the rake is not all a rake, and when he improves, however slowly or quickly, it is the elements of goodness at first latent and dormant in him, that have at last for one reason or the other, gained their own, and enabled the moral moment to come to its own, to assert and establish itself against the tyranny of the hosts of evil pseudo concept, which at first it had not sufficiently carefully and ably discriminated and promptly put down. For the living Reality or Spirit involves the life and movement of all the four moments in every part of itself and at all times, be it in one form or the other; and these Moments may and often are at different levels of vigilance and activity. Hence the varying differences and similarities that we meet with so greatly in the world of empirical reality.

† Few people seem to realise how greatly the philosophy of Croce compares with our idea of "*Tat Tvam Asi*" and "*Aham Brahma Asmi*" (of Sanskrit); but as it does not seem to be fair either to ourselves or to Croce, I have herein tried to explain in a brief and general way his position as best as I can, and I leave it to better hands to explain him or criticise him as best as they can. And as there is a great similarity, if not identity itself between several of his chief ideas like that of the four moments and our ideas like those on the four "*Prusharthas*" and it is of cardinal importance, I have in several of my previous articles like that on "Progress and the Unfit" already drawn attention to them.

conclusion, we may say in one word, that as seen in the complete Philosophy of the Spirit, and the other works so far presented before us, Croce's God is the Concrete Universal (being the pure Concept and the Definition) and the Soul the Concrete Individual (which is the Pseudo concept and the Individual Judgment)‡; and that Reality is thus immanent and transcendent at one and the same time,§ because as Croce himself says it is Transcendental (*Logic*, p. 45) and the Synthesis *Apriori* (pure).

But if we are to be fully convinced with the Metaphysics of Change and Activity given out by Croce, the order and course of the Evolution of things which has been traced at length in these discourses may well be summarised here briefly and practically as follows:—(1) In the first place, something (Reality) *exists*,¶ and there is no such thing as an absolute non-existence of Reality, or of any other thing that stands for the whole of Experience, and even for what may lie outside it (outside the sphere of ordinary human or even divine knowledge, if any such thing or "idea" were conceivable by any of us at all).

‡ Cp. "*Aham Brahma Asmi*" of Sanskrit (I, the Individual Soul, am none other than the spirit or the Universal Soul itself).

§ Cp. "*Tat Tvam Asi*" of Sanskrit [That (spirit) Thou (the Individual Soul or Self) art].

¶ This is at the stage of starting nothing but the one undifferentiated experience (something like the "big buzzing confusion" of W. James's Child mind and the गदातमः यन्नदिका न रात्रिः) of the Indians and we have therefore Monism and I imply the reality and necessity of the Self in this, so that the Hindu philosopher need not fight shy of this position, for this simply explains the evolution of the world through the single principle of the Self or Atman which is itself Brahman or Spirit according to the Advaita Vedanta. Besides we can also understand Croce, Vico and Gentile very well from this stand-point.



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

HIGH SCHOOL ENGLISH

—PRACTICAL GRAMMAR & COMPOSITION—

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

PAGES 294.

SECOND EDITION.

PRICE, RE. 1-12.

PREFACE.

This new text-book of English composition, intended for the use of pupils of High School classes, has been written on strictly practical lines.

In Part I, the essentials of **Practical English Grammar, Usage and Idiom** are treated in an interesting manner, and grammatical topics that have no direct bearing on composition have been passed over. (*This Part forms a unique feature of the book*).

Part II deals, among other subjects, with Analysis, Synthesis and Transformation of sentences (including Direct and Indirect Speech), thus providing a systematic course in sentence-construction. Most of the exercises in this, as well as in the first, Part are suitable for oral class-work.

Part III deals with **Written Composition**, and treats of several topics such as Story-writing, Reproduction of a Story-Poem, Letter-writing, Precis-writing, Dialogue-writing, Paragraph-writing, Expansion of Passages, Paraphrasing, Essay-writing, etc., in which questions are invariably set to test the pupil's ability to write simple and idiomatic English.

The Exercises and Examples form a strong feature of the book. They are numerous, varied, carefully graded and interesting, and as such should attract the attention of pupils, who are too often indifferent to the appeal of English composition.

COOPER, Publishers, BOMBAY.

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

(2) Now, to exist at all, this something must *continue* to exist.

(3) And this continued existence is possible only through Activity,* whereby Existence tries to continue itself, so as not to be lost.

(4) Again, this Activity *implies or is possible* only through non-unity, which implies the having of something more than the mere one thing or substance, which exists, *i.e.*, the having of other things besides its own original self.

(5) But this very implication or necessity *means* that the "new realities" are not so *real* as the "first Reality"; because they are not so fundamental or primal, but only *Secondary* and *Derived* (from the first Reality).

(6) Further, this Activity itself must work (or go on) in some *way* or other; and this *Process* of it must be in *harmony with the Reality*, which called it forth, and in which only has it any of its own existence.

(7) By this harmony therefore, Activity is fully *Equal* or *Adequate* to the whole of Reality. And it cannot be mechanical or blind but is all Rational and Purposive (or *working through* Thought and Will)†.

(8) But these again *cannot be inimical* to each other (just as they are not inimical to Reality itself).

(9) Once again, however, they cannot completely satisfy Reality; for yet they

* At present or at this stage we are not very much concerned to know of what kind or nature this activity is.

† Thus it is Teleological, though the End need not be Limited or Finite, but Eternal and Infinite, because the End itself must be in harmony with the Reality which is Eternal and Infinite.

cannot move their limbs, and have in fact, nothing to work for or upon; and so they must break still further till at last we come to their *Simpler form, state or Basis*, including the Intuitive and the Economic, whereby the Process of continuance to Exist (of Reality itself) has now reached the four stages or Moments of its own self, without which it (Reality) could itself not *exist* at all.

(10) But yet can it never stop here alone, for these Simples or Bases are too static, till we come to their fulness in their Reconciliation and surpassing of the Inadequates, the unharmonious, or the opposites, in which only have they any being of their own.

(11) But being final in themselves, and helping Reality to fulfil, realise or satisfy itself, they have no *more existence*, or Reality of their own, than what is granted to them by the different Bases or Moments, in which only have they any form, function, or being of their own.

(12) Thus all Reality is *complete in and through* the distincts which live and work through the opposites (and only through them and not through any other kind of things); which means that the opposites themselves can never come to replace the whole of the Distincts, nor the Distincts the Opposites—that is to say, each one of these is as Essential to the complete being of Reality as the other.

(13) And for himself, Croce would still further summarise or concentrate all this and all else that may yet have to be said, in the concise, but yet most comprehensive and all-suggestive formula, which he has given towards the end of his *Logic* (p. 494) that

Philosophy = Thought * = History† = Perception of Reality.

(14) But if this is too difficult to grasp at once, we may add what he says a little further on in the same paragraph that Reality is Action because it is Thought, and it is Thought because it is Action.

(15) And we may conclude this summary sketch by giving some of his other formulae :

"To think is to Discover" (*Logic*, p. 492);

"To think is to Act" (*Practical*, p. 96)†; and that

"Life conditions Thought" (or Philosophy) (*Practical*, p. 304).

* This "Thought" of ours is co-equal or co-extensive with all "Consciousness" which is so fundamental to the Advaita Vedanta, and which they think is prior to and beyond all other things; so that Reality = Self-Consciousness = Infinity for them (cp. the Sanskrit formula, "सत्यं ज्ञानमनन्तं ब्रह्म"). We accept it, but on the distinct understanding that this consciousness implies Activity; for otherwise we cannot find Activity anywhere else; and to us neither of these is more fundamental than the other, unless in contradistinction from others we emphasise Activity. But these are only different ways or modes of understanding and explaining one and the same Reality. For, behind, in and beyond Consciousness, there is Life and Will (of a Transcendental *Apriori* kind, as different from the mere *Jiva* "Prana, and *Sankalpa*" of the Indians) which is not a mere concept of Consciousness, but the source and Guarantee of Consciousness, that without which it itself cannot be; so that Croce is right in saying "Life conditions Thought and Thought will here stand for the empirical, or Limited and conditioned "Consciousness" of the Indian thinkers. For Consciousness implies Thought and Will as its inseparable traits (even according to the Indians themselves).

† That is to say, the spirit living and working itself in terms of thought which is coupled with Will, and not through mere Will which might be said to be void of all Thought.

‡ Regarding the value or importance of the Practical Judgment, cp. p. 93, *Practical*: "We judge in order to continue to act, i.e., to live, and when universal life is at an end, judgment is vain (vain praise or paradise, vain cruelty or hell).

All this comes in the end to the one comprehensive term or concept that we used for the whole of this system as interpreting Reality in terms of Consciousness-Activity, Activity-Consciousness. (cp. *Logic*.)

(16) And the Epistemological canon that we follow for the study and comprehension of the Ontological Reality is none other than what we have been speaking of all along as the principle of Implication, Significance or Meaning that comes near to the Indian idea of *Dhvani* and satisfaction through giving final Bliss or *Ananda*.

31. *The Self and the Absolute or God.* "Tat Tvam Asi"—That is to say, in the homely words of Sankara's Advaita, the individual Self, Soul or *Jivin* is not the most ultimate thing in the Universe that it once seemed to be, and even now seems to be, when we are not fully on our guard, but that it is relative, limited and confined to the world of time and space, of appearance and action, of suffering and enjoyment or (empirical) experience, § and manifests itself through the three stages of Waking, Dream and Sleep.

All experience and movement, action, change and development or progress are limited and pertain only to this Self, which is abstract, narrow and secluded or limited to itself, because it thinks itself perfect and everything in its own narrow Self, though it has forgotten its true and deeper nature or essence in the Universal Self, Soul or Spirit,

§ The previous summary does not explicitly contain the idea of the Soul (as the Self in the Indian sense); but we can easily supply it. By this we get the following position: The world is real, so long as we do not know the self, and ceases to be so the moment we know it. Self knowledge (or Self-Consciousness) is thus the sole criterion of Reality. For this Purity and Holiness of Life are necessary. Cp. my article on "Holiness and Goodness as the Criteria of Truth."

the Brahman or Paramatman in whom only has it its very being, in whom only it lives and moves and has its being, or takes its being. The Indians (Advaitins) attribute this change or difference between the two as due to *Maya* or Illusion, while Croce traces or refers it to Mystery (cp. *Practical*). And the Individual gets over this difference and regains its pure or divine and spiritual inner nature, the moment it turns its attention and all its life and activity homeward, Godward or Selfward and begins to see the hollowness of Duality that divided itself from its true self against its own parent and true substance. Then it is its true salvation, liberation, freedom or '*Moksha*' its highest peace and realisation. Then does it truly become itself and get all wise and enlightened, and get all strength, all Reality, all joy and Infinity to itself, as it deserves to have, or as the Indians say, become सत्, चित्, आनन्द; अद्वैत, अनन्त, अव्यय and शान्ते, शिवम्। (Existence, knowledge, Bliss; non-Dual or One, Infinite, Eternal or Indestructible, and full of Peace and Love or Goodness). The man becomes a God, Christ or Brahman, and there is nought beyond him. He has nothing more to strive for and attain, because all perfection, all infinity and eternity he has within himself, and there is no Action or Experience beyond him.*

* Since the Individual is a Pseudo-Concept (cp. *Logic*, p. 67), that is to say, unreal, and all activity connected with him is equally empirical, or finite and conditioned with himself, the cessation of all worldly (empirical) activity, and the orientation of the Soul (in Self) upon its own higher self or the spirit, with the consequent dropping of all individuality, can hardly be anything but the realisation or experience of this spirit or Higher Self, with all its eternal and infinite life, eternal and infinite glory and bliss divine. No wonder, therefore, that the system of Croce requires and terminates in the realisation of this eternal and infinite Spiritual Bliss and joy divine, and that therefore his philosophy cannot be different from that of its sister-thought, Sankara's Advaita in India.

All action gets its meaning and perfection in him, and he becomes what he truly is, a God-Man, or one void of all imperfections and limitations, and all cares and anxieties, which are things only of this mundane, empirical or dual world, and have little or nothing to do with that other world, which only is real and complete, from which only does this world take its being and to which world only have we all to move one day or the other, and whether we like it or not, and strive for or do not strive. For these are all facts and ideas of this limited, daily world of ours, that is to say, our practical and individual mind, thought or intellect, and its three states of waking, dream and sleep, and have nothing to do with the glories of that other world to which they are all tending which they have ever to reach forward and in which only have they their fullest and truest significance.†

The latter had to use a good deal of scriptural reasonings as in Bunyan's *Pilgrim's Progress*, Hobbes's, *Leviathan* and similar other works of the West, because his times required such theological argument; but Croce is freer and can well go the length of controverting all theology as pseudo-philosophy itself. But so long as the essential thought is the same in both the systems, such temporal or external differences matter very little; and no serious and earnest student can long keep the two systems separate without bringing them closely together, as they should naturally be done. Critics may further urge that unlike Croce, Sankara subordinates Activity to knowledge, but this is due again to the theological bias or predisposition of his times; and further, in both these thinkers, thinking is not mere or barren thinking, but fruitful thinking, and as in all thought, is itself an act, though of a mental or intellectual kind, as different from that of the Practical or the religious and daily world around us. For a short and simple account therefore of the Indian view of the Self (Atman) and true or higher Individuality, cp. Shankara's *Vivekachudamani*, verses 213-14, 217 and 220, and our article thereon (cited above).

† Cp. Sir S. Radhakrishnan's *The Vedanta according to Sankara and Ramanuja* (1928); *The Idealist View of Life* (1932) and *The Hindu View of Life* (1927); and the author's *Bharata Dharma*, Part I (1929), and "Interest and Individuality in Modern Education," *Educational Review* (Oct.—Nov. 1932).

... असतो मा सद्गमय। तमसो मा ज्योतिर्गमय। मृत्योर्माऽमृत-
गमय ॥ ओं तत् सत् ॥

शान्तिः, शान्तिः, शान्तिः॥

SOUTH INDIAN FESTIVALS.

V. SRAVANAM.

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

AMONG the many religious observances of the Hindus held in high esteem, Sravanam occupies a prominent place. This is generally observed during the Sravana Nakshatram of the Tamil month of Avani and is also called Avani Avittam. But now the date of its celebration of performance is being differently fixed by different schools of thought. This, no doubt, is not a desirable state of things. Everyone knows that much is gained by unity in thought and deed and it is to the interest and welfare of the community in general that there exists a common understanding in all things. Further, the Hindus have their own recognised religious heads and anything declared by them must be adopted as final and the whole community must abide by their decision. Some learned men and savants base their view-points on the particular interpretation of the Vedic or Puranic texts and they are so much enamoured of their own skill in interpreting them, as to be tempted to supplant the carefully considered decision of the holy Acharyas. Here it must be said that it is not the skill or ability to interpret a religious text but the steadfast adherence and the devout reverence the members of the community are able to give to their Holy Preceptor, that is of paramount importance. Without owning allegiance to a common religious head, no social unity could be attained.

So much then regarding the importance of a common understanding in social matters.

Now, what is this observance? And what for is this observed? This observance is undertaken on the full moon day of the month of Sravanam or Tamil Avani and all the Brahmins assemble mainly on the banks of rivers or tanks pronouncing what is known as the *Maha Sankalpa*, the great determination, which is supposed to free them from all the sins that might have been committed by them knowingly or unknowingly. Afterwards wearing new sacred-threads all perform religious ablutions known as *Tharpanam* and then commences the Vedic recital. And as these portions of the Veda are pronounced, the Homam or the Holy Fire is lit and spoonful of ghee are poured on it. This part of the observance lasts nearly till 2 P.M.

Next comes the grand dinner. Usually newly wedded bridegrooms are invited to the houses of their fathers-in-law and the Sravanam celebration is attended with much eclat. This, however, is immediately succeeded by the day of the Gayatri Japam. Gayatri is depicted as one of the three goddesses, all of them embodiments of Parasakthi or the Supreme Energy that runs the Universe, and a Mantram of twenty four Aksharams or letters is held sacred to her honour. It is further strongly believed by the Brahmins that frequent repetition of this Mantram tends to bestow on the reciter, wisdom, grace and external bliss. It is incumbent on every Brahmin who has had his initiation into

Nov. 1935.]

SOUTH INDIAN FESTIVALS.

763

Brahminhood, by the investiture of the Holy Thread to repeat this Mantram, thrice a day while he performs his morning, noon and evening prayers. But on this day specially dedicated for the purpose, every Brahmin is ordained to repeat the same not less than 1,008 times.

The above in short is an account of Sravanam, one of the greatest of religious observances current among the Brahmins. Now and then one finds great reluctance and indifference on the part of Brahmins in

its observance. One can but say to them, that a society exists only by unity and that one method of attaining such unity is, however, the strict adherence to a common custom current in the community from a very long time. True discrimination is a good thing and one must not encourage the blind acceptance of any crude custom. But so far as Sravanam is concerned, one must say that it is a highly important observance, which every Brahmin must observe, as it tends to increase his social and moral virtues.

ANDHRA UNIVERSITY.

Intermediate Examination 1936. RS. A.		Part II, MUHAMMADAN INDIA, with an RS. A.	
PART I.		Introduction by Prof. Mahomed Habib	3 0
SHAKESPEARE—KING RICHARD THE SECOND, with Introduction and Notes by J. C. Rollo, M.A.	... 1 12	Part III. BRITISH INDIA, with an Introduction by Rev. H. Heras, S. J.	3 8
GOLDSMITH—DESERTED VILLAGE with Introduction and Notes by J. M. Henseam, B.A.	... 0 8	INTERMEDIATE GEOMETRY, by the late M. Satyanarayana, M.A., and K. S. Patrachari, M.A.	... 2 8
COLERIDGE—THE RIME OF THE ANCIENT MARINER with Introduction and Notes by E. E. Kellett, M.A.	... 0 12	B.A. Degree Examination 1936.	
PART III. (Prescribed Text-Books.)		SHAKESPEARE—MACBETH, with Introduction and Notes by the Rev. John Morrison, M.A.	... 1 6
HISTORY OF INDIA, by C. S. Srinivasachariar, M.A., and M. S. Ramaswami Aiyangar, M.A.		MILTON—PARADISE LOST BOOK I, with Introduction and Notes revised by E. H. Elliot, B.A.	... 0 14
Part I. HINDU INDIA, with an Introduction by Prof. Radhakumund Mukherjee. Revised and Enlarged Second Edition	... 2 8	CARLYLE—ESSAY ON BURNS, with Introduction and Notes by the Rev. R. Scott, M.A.	... 1 4

DIRECT ENGLISH PRACTICE

BY

Prof. HENRY MARTIN, M.A. (Oxon.), O.B.E.

BOOK I. As. 5.

BOOK II. As. 5.

The advantage of oral practice in teaching English to Indian children is now generally recognised. Prof. Martin's "Direct English Practice," if it is systematically used, will prove most valuable for this purpose. It will give admirable practice in the essentials of sentence-construction and give the children fluency in speaking the English language and confidence in writing it.

It is confidently believed that teachers will appreciate the drill-method adopted by the author and note that its keynote is activity on the part of the pupils.

COOPER, Publishers, BOMBAY.

Sole Selling Agents—Messrs. MACMILLAN & Co., Ltd.
BOMBAY, CALCUTTA, MADRAS.

THE FIFTH MADRAS EDUCATION WEEK, 1935.

ORGANISED under the auspices of the South India Teachers' Union, this Week was celebrated between Monday, the 14th, and Saturday, the 19th, of October. The main purpose of the Week as pointed in the Editorial of the *Hindu Educational Supplement* of Wednesday, the 16th October, was "to bring parents into contact with the teachers and explain to the parents the methods by which they could assist work done in schools—to bring the closest co-ordination between the life led by the children at home and that at schools." Depressing as conditions of service are to the teaching profession, they are made still more acute by the apathy of the parents and the helpless attitude put on by the department in coming to their rescue. "Yet there is no alternative for teachers except to keep the flag flying, improve themselves professionally, keep up their dignity, organise themselves efficiently, take an active part in the public life of the country and insist on the community, the necessity of recognising the place of teachers in society."

SPECIAL FEATURES OF THIS YEAR'S CELEBRATION.

The Madras Education Week Committee was larger in strength this year than in the former ones. The constitution was widened by the co-option of a number of Managers of schools, like Rao Bahadur C. Ramanuja Chariar (R. R. School), Mr. K. Balasubramania Aiyer (P. S. High School), Rao Saheb C. N. Saravana Mudaliar (T. T. V. High School) and Messrs. Moideen Badsha Saheb (M. H. School) and T. P. Meenakshi Sundaram (C. High School). There were also representatives of important institutions like the Red Cross and the Boy Scouts Association. In the programme itself, there was an improvement in the opening of an Educational Exhibition just before the Education Week, and instituting a music competition and Boy Scouts

display. Prominent public men and educationists sent messages of good-will wishing for the success of the Week celebrations.

MESSAGES RECEIVED.

1. From His Excellency the Governor of Madras.

Governor of Madras. Government House,
Ootacamund,
6th October 1935.

"I have great pleasure in sending a message to the Central Education Week Committee on the occasion of the celebration of the Fifth Education Week. I am glad to observe that the celebration is again being undertaken with the co-operation of so many influential organisations in the educational field, and I hope that it will be attended with even greater success than its fore-runners.

ERSKINE,
Governor of Madras."

2. From Mr. F. Mander, ex-President, World Federation of Educational Associations, and General Secretary, National Union of Teachers, England.

"The World Federation of Educational Associations and 150,000 members of the National Union of Teachers of England and Wales convey cordial greetings to the South India Teachers' Union. They wish for their Fifth Education Week every success and greatly appreciate their efforts in the cause of Education. The steps they are taking to interpret to the public the aims of schools, and the opportunities they are providing for the general public to learn something of the work already done, are heartily to be commended. Not only schools, but Education itself cannot but benefit from the action to be taken. In a time of rapid change, such as that through which the world is now passing, by which all civilisations are affected, the schools

have a great work to do. Only by Education can the pupil be given that preparation which the conditions of the coming years will require. But, Education for its continuance and for its success is dependent upon public support. We are impressed, therefore, with the wisdom of the action now being taken by the S. I. T. U. to create interest in the schools and to arouse the enthusiasm for better and further Education.

F. MANDER,

Ex-President, World Federation of Educational Associations; General Secretary, National Union of Teachers."

3. From Mr. R. G. Grieve, Retired Director of Public Instruction, Madras.

"The Secretary of the South India Teachers' Union has been good enough to ask me to send a message in connection with this year's Education Week. Let me first say how pleased I am to hear that the Week has become an annual event. Such continuity enhances the value of the celebrations and promotes the solidarity of the Teaching Profession. Education is the key-stone of the arch of Indian progress and consequently any activity that furthers the efficiency and well-being of the profession is to be welcomed. My long and close connection with South India entitles me perhaps to wish Godspeed to those with whom I worked so long and express a hope that the Education Week will be a complete success.

Oxford, } R. G. GRIEVE,
24-9-'35. } *Retd. Director of Public Instruction,
Madras."*

THE PROGRAMME AND THE TOPICS FOR DISCUSSION.

Saturday, the 12th. The Educational Exhibition.

Monday, the 14th. The School and Changing Times.

Tuesday, the 15th. The School and National Health.

Wednesday, the 16th. The School and Democracy.

Thursday, the 17th. The School and World Fellowship.

Friday, the 18th. The School and the Parent.

Saturday, the 19th. The School and the Teaching Profession.

THE EXHIBITION.

The Exhibition was the work mainly of the pupils of the Madras Christian College School. In declaring the Exhibition open at 9 A.M. on Saturday, the 12th October, Mr. D. H. Boulton, I.C.S., Deputy Secretary to the Government of Madras in the Department of Education, observed that the purpose of exhibitions was propaganda in some form or other. He referred to the great Exhibition in London in 1856 and the Wembley Exhibition of 1924 as two outstanding instances of trade propaganda. So far as school life was concerned, the propagandist purpose of the Exhibition was to put before the public an idea of the ability of the pupils not only to read, write and do arithmetic, but also certain forms of handwork. He added that preparing an exhibit took the child off from the normal drudgery of school work and enabled him to have a wider interest in things around him and to learn to express himself more fully. He welcomed the idea of holding such school Exhibitions.

Mr. K. Kuruvilla Jacob, Headmaster of the Christian College, spoke on "Some Aspects of Educational Exhibitions." He pointed out how Educational Exhibitions had a threefold advantage, for the pupils to develop their inherent talent for self-expression, for teachers to study individual talents and taste, and for the public to envisage the nature of the instruction and the educational expression of the pupils. The ex-

hibition which consisted of several sections, contained many maps, charts, drawings, models, examples of fret-work, wood-work, and models of electric tram and light-house.

THE INAUGURATION.

On Monday, the 14th, the Week was inaugurated at the Government Mohammedan College, Mount Road, at 5-30 P. M. Teachers had an idea of the real needs of an educational institution when they saw the buildings and equipment provided for a college of about a hundred students. The inauguration was made by Sir Alladi Krishnaswami Iyer, the Advocate-General of Madras. Mr. S. P. Arumainayagam, President of the Madras Teachers' Guild, welcomed the gathering and said that the Education Week Committee was fortunate to open their programme with the blessings of the Archbishop of Madras and the advocacy of their cause by the Advocate-General in their attempt to enlist public sympathy in the cause of Education.

Sir Alladi Krishnaswami Iyer in inaugurating the Week observed the necessity for the holding of such weeks. He said that education should attempt to make children "social animals" fit to discharge their duties to the country and to the wider humanity. He added that no country could live upon its past reputation or glory and therefore he cautioned the audience that history could serve a purpose—only the example of the past should lead to a living present. He emphasised the need for inculcating a scientific spirit—a spirit of enquiry and questioning. He observed that if history was to be taught properly in the high school, the content of the subject should be a general idea of world history—of tendencies, movements and events. He appealed to teachers and the department to devise a plan by which this reform could be introduced.

His Grace the Rev. Father Dr. L. Mathias, Archbishop of Madras, expressed pleasure at having the opportunity of meeting teachers of all

communities. He assured the teachers that he shared their pre-occupation to give Indian children a good training—intellectual, moral, physical and spiritual—to make the brain of India one of the best in the world.

Mr. Basheer Ahmed Syeed, M.L.C., delivered a lecture on "Schools and National Reconstruction." After tracing the history of education in India through the various stages up to the present day, he observed that the irresistible conclusion was that the education did not fit people to become good citizens. He suggested the concentration of studies in such a manner as to produce as citizens public men, captains of industry and leaders in other walks of life as in a country like England. He suggested that an organized public opinion should be created to agitate and overhaul the systems of primary and secondary education, to train Indians in national reconstruction, nationalism, national solidarity.

PHYSICAL EDUCATION.

At the grounds of the Y. M. C. A. College of Physical Education at Saidapet, there was a physical demonstration at 4-45 P.M. on Tuesday, the 15th. With his usual energy and enthusiasm, Mr. H. C. Buck arranged for a demonstration of physical activities by the students of the college, in line games and stunts as well as relay race in circle formation. There was an inter-school competition in six group games. Ten city schools competed. The Wesley High School, Royapettah, won the shield presented by Messrs. Uberoi, Ltd. After the demonstration, Mr. R. M. Savur distributed the shields to the winners in the school competitions and to the Y. M. C. A. College for the demonstration.

Dr. Visvanathan, Malarial Officer to the Government of Madras, delivered an address on "Education and National Health." He began by saying that education and national health were the twin hand-maids of national uplift and pointed out how onerous the duty of the teacher

was to train the child to be a useful citizen. He regretted the absence of play-grounds attached to schools, unsuitable and long hours of work in primary schools, the absence of proper advice to children on the subject of diet, physical cleanliness, and public sanitation. He expressed the opinion, that health matters should not form a separate subject of instruction in schools. He suggested the co-operation of the teacher and the public health officers of Government to make this work a success. The Chairman, in his concluding remarks, stressed the need for compulsory medical inspection in all schools and the encouragement of physical education in schools.

RED CROSS WORK AND MUSIC COMPETITION.

At the T. T. V. High School, Mr. R. Subbiah Naidu, Joint Secretary of the Local Self Government Department, took the chair when lectures were delivered on the possibilities of the Junior Red Cross movement by Mr. V. Venkatasubbiah, Miss Kausalya and Miss M. Simon. Mr. Venkatasubbiah quoted figures showing how, out of hundred children born alive in India, only 55 survived to the end of the fifth year as compared with 77, 80 and 88, in Japan, England, and Norway respectively. In India only 18 out of the hundred reached the fifth year, the figures of the three corresponding countries being 53, 60 and 64. He said that illiteracy and poverty were the main causes. The Junior Red Cross movement stood for the promotion of health, social service and international outlook. So he exhorted the teachers to encourage the movement.

Miss Kausalya said that the possibilities of Red Cross work in national reconstruction by means of education would be very great. Tidiness, cleanliness and health were promoted by the Red Cross movement. She appealed to the teachers to help the movement and thereby promote a sanitary conscience and make pupils grasp the principles of hygiene and sanitation.

Miss Simon observed that in the formation of the Red Cross groups the moffusil had forged ahead of the city. She suggested that youthful enthusiasm could be drawn out, and might be harnessed in opportunities of service by giving a proper direction and thus have a valuable auxiliary to the school work.

Mr. Subbiah Naidu said that the Red Cross Society had to be congratulated in its attempt to coach youths in ideas of sanitation and service. He suggested that graduates should spend six months in villages before they took their degrees as it would be a practical method of carrying culture to the villagers. A part of a film, "The Gift of Life" was then shown.

On the same day, under the auspices of the Women's Section, there was a competition in music at the National Girls' School, Mylapore. A large number of city schools—elementary and secondary—sent competitors.

THE SCHOOL AND WORLD FELLOWSHIP.

The proceedings on Thursday, the 17th, were considerably marred by a downpour of rain throughout the day. Mr. V. S. Ratnasabapathy, the Provincial Organising Scout Secretary, made arrangements for gathering of Scouts and Scouters of East Madras and display of Scout work at the Wenlock Park, South Beach Road. The Hon'ble Mr. Justice P. Venkatramana Rao presided, and Captain T. W. Barnard delivered a lecture on Scouting and Education. The Chairman said that the work of a teacher had been compared to that of a gardener to secure for the child the best soil and added that the Scout movement furnished it. As the end and aim of education was to develop character, it was very much helped by the Scout movement. He hoped that the future of India depended on the right training of the youth and equipment that they possessed to discharge their duties to themselves and to the country.

Captain T. W. Barnard said that Scouting was the corrective to the bookishness of modern schooling. Scout training he said was a practical one. The Scout method was a very good advance on old methods of teaching good conduct. A Scout troop he added affords the smallest example of a community in which the individual Scout is prepared for service. There was a variety entertainment by the Scouts.

The Scouts of North Madras gathered together in the Pachaiyappa's hall under the presidency of Mr. P. N. Srinivasachari. Lectures were delivered on the advantages of Scouting and there was a demonstration of Scout work.

THE SCHOOL AND THE PARENT.

On Friday, the 18th, St. Gabriel's High School in the Armenian Street was the place of meeting. Miss K. N. Brockway delivered a lecture on "The Home and School." Then Captain A. Hamid spoke on "The Present-day Aims in Secondary Education." Miss I. H. Lowe presided.

THE GUILD DAY—THE SCHOOL AND THE TEACHING PROFESSION.

There were three departments of activities on the Guild Day, the 19th October. In the morning there were excursions to three places. 1. Rama Krishna Mission High School, Mambalam. Mr. Vendanta Desikan, the Headmaster, spoke to the assembled teachers on the individual method of instruction adopted in the school in certain subjects up to the III Form. The teachers went round and found the school at work.

2. The second place visited was the Ramakrishna Higher Elementary Girls' School at Mambalam. In this school, the individual method of instruction is followed in teaching Tamil. On account of the lack of suitable textbooks for the different classes, the subject-matter of the lessons is printed with a few questions. That forms the reading lesson. The experiment seems to be successful.

3. A visit to the Nursery School in the Methodist Mission School Compound, Ritherdon Road, Vepery. The institution is just three months old. It has a strength of eighteen children, the youngest being two years and three months and the oldest five years. The children come to the school at 9 A. M. and spend their time till 4 P. M. mostly in playing out-door or in the school room. They take up their own drinking mugs, mats and towels with the aid of the figures of animals painted on them. Children learn to live in an orderly manner and are brought up in a healthy atmosphere.

Between 11 A.M. and 7 P.M. on the same day, there were elocution contests in English, oratorical contests in Tamil and Telugu for High School pupils. The contests took place in the new buildings of the Sir M. Ct. M. C. High School, Purasawalkam. There were a large number of entries and three prizes were awarded in each section.

The actual teachers' meeting took place in the E. L. M. F. H. School, Purasawalkam. At 4 o'clock there was a social. Afterwards the prizes were distributed to the winners in the various contests—oratorical, elocution and singing. Miss Giri Sundari read a paper on "Some Aspects of Women's Education." She surveyed the present conditions and pleaded for a right thinking of the subject and the taking of steps to ensure a satisfactory type of women's education.

Mr. N. Subramania Iyer of the Teachers' College, who attended the synchronised conference at Oxford as the delegate of the South India Teachers' Union, spoke about that Conference as well as the Conference of the New Education Fellowship at St. Andrews and the meeting of the British Association at Norwich. He said how they were huge associations when compared with our own conferences. He referred also to the work of the National Union of Teachers in England and connected associations.

Prof. S. K. Yegnanarayana Iyer spoke on "Our Organisation." He traced the history of the South India Teachers' Union and the work it had done. He pointed out its imperfections and appealed to the audience to have the spirit to make it a live and vital organisation in the country and augment its numbers. He expressed the hope that matters looked cheerful in view of the larger numbers joining the Guild. He warned that in view of the gloomy future of the teaching profession, there should be a united stand if the teaching profession is to come by its proper place in society.

Mr. Arumainayagam, the President of the Madras Teachers' Guild, who presided on the day endorsed the appeal for organisation and pleaded for liberal donations for the Madras Teachers' Guild Building Fund. He thanked all persons and institutions that had contributed for the successful celebration of the Fifth Madras Education Week.

BIMLIPATAM.

Under the initiative and direction of the M. H. School and with the sympathy and support of the public and the public bodies of the town, the Education Week was celebrated from the 19th to 25th October. The Week synchronizing with the annual inspection of the Training School the D. E. O. of Vizagapatam, Mr. G. Damodara Mudaliar, inaugurated the celebrations on the 19th inst. After visiting the Educational Exhibition at the Government Secondary Training School, comprising earth-work, paper and mat-work, portrait and design drawings, cartographical and other teaching aids, the D. E. O. addressed a large gathering on the "Importance of the Education Week" itself, which, he said, owed its inception to the S. I. T. U. He pleaded for greater co-operation and understanding between the

teachers and the parents, in the attainment of which object, he pointed out, the establishment of Parents' Associations was imperative. He appealed to all the educational bodies in the district to form a District Guild, which, though, at first, it may be affiliated to the S. I. T. U., may form the nucleus of an Andhra Teachers' Federation, which has an important part to play in the shaping of the destinies of the prospective Andhra Province. In discussing at length the conflicting views on the aims of education, he reiterated Father Bertram's opinion, that to attempt to prepare pupils for University courses and for life will be like yoking a bull and a buffalo together. He finally emphasized the need for the preservation of our traditions and literature, and the paying of more attention to the vernacular.

Mr. R. S. Ramachandra Rao, Headmaster, Bobbili High School, traced in the brief space of one and a half hours the history of English Education in India for the past century and in an extra thirty minutes drove home to the audience the cultural synthesis achieved and embodied in the works of Sir Rabindranath Tagore, Sir C. V. Raman, Sir S. Radhakrishnan and even of Mahatma Gandhi, even if he be viewed from the school-masters' point of English style and expression. The brilliant speaker was succeeded by Mr. Tanneti Narasimhamurti, who, speaking in Telugu on the place of the School and the Schoolmaster in the coming stormy times of Democracy, eminently attained his object of providing diversion and amusement to the audience, as, at the outset, he professed.

On the 21st, all the school-going children and teachers numbering about 1,500 marched in a grand and spectacular procession through all the principal lanes and alleys of the town. On the 22nd, the Ladies' Day was celebrated with Miss F. B. Lockhart of Vizagapatam in the chair. About 1000 women and children attended the meeting. Mrs. G. L. Prakasam and Mrs. C. H. Annamma spoke on a "Dutiful Wife" and the "Health of Women" respec-

tively. Scenes from Telugu dramas were enacted by girl pupils, very much to the appreciation of those present. On the 23rd morning sports were conducted for boys as well as girls, thus not losing sight of that important ingredient of education.

On the last day of the Week, presided over by Mr. Syamasundara Rao, B.A., Sub-Registrar, who gave away the prizes to the winners in the sports, a successful meeting was held in the M.H. School Hall, in which Mr. P. Venkata Rao Headmaster, Government Secondary Training School, delivered an instructive speech on the "Dalton Plan and its successful working in his school." Mr. A. Subba Rao of the same institution speaking in Telugu, deplored the fate of religious and moral instruction in our schools. With a brief speech by Mr. M. K. R. Dikshitulu, Headmaster, M. H. School, in which he commended the response given by the public and thanked all the gentlemen who contributed to the success of the Education Week, which was in itself proof positive to dispel the vulgar superstition that education in Bimlipatam is a hoax and a swindle, the function came to a close.

USILAMPATTI.

Owing to the crowded programme of the Director of Public Instruction and the uncertainty of the exact time of his visit to the Board High School, Usilampatti, on the 14th October, 1935, the Education Week celebration commenced on the 15th October at 11 A.M. with an impressive procession of teachers and pupils carrying placards through the main streets, singing religious and health songs.

Sports and tournaments in Volley-ball, Football, Basket-ball, Ring Tennis and Badminton were held during the Week.

At 4-45 P.M. there was a Physical Demonstration by the boys that was well appreciated by the audience. The public meeting began at 5 P.M. and the Education Week was opened by

M. R. Ry. Rao Bahadur J. A. Vedanayaga Thevar, Avl. In the unavoidable absence of the Headmaster, Mr. N. Narayana Aiyangar, the Secretary, welcomed the guests and put forth the aims and objects of the celebration. M. R. Ry. R. Krishnaswamy Iyer, the local Medical Officer, delivered a lecture on "School and National Health," and stressed the need for a full-time Medical Officer for each school.

The function on the 16th began with the spectacular display of the Cubs. Mr. K. Ranga Rao, B. A., B. L., a member of the local bar, delivered a lecture showing how vocational training, if made compulsory, would go a great way to solve the question of unemployment. Reverend Mr. Diehl of the C. S. Mission, President of the day, paid a high tribute to the lecturer. A disguise competition arranged at the end was very much enjoyed by the audience.

On the 17th, the celebration began with Mr. Umayorbagham Pillai the local Sub-Registrar, in the chair. Mr. M. P. Parameswara Sastrigal, Sanskrit Pandit, Board High School, Usilampatti, delivered a lecture on the "Relation between the Guru and the Sishya," supported by copious quotations from Sanskrit literature. Then followed the entertainments by the boys of the Board Elementary School, C. S. M. Elementary School and the Harijan Elementary School, who exhibited histrionic and musical talents.

On the 18th, Mr. V. Jambunatha Iyer, B. A., L. T., Headmaster, Board High School, Usilampatti, delivered an interesting lecture on "Parental Co-operation" and invited the parents to take an active interest in the school. Then followed a lecture on the "School and the Teaching Profession" by Mr. M. R. Madhava Rao, B. A., L. T., Deputy Inspector of Schools, Tirumangalam Range, Usilampatti. The lecturer pointed out that the profession has deteriorated because of the unsympathetic attitude of the

public, insecurity of tenure, teachers underselling themselves and also because pedagogy is the last refuge of job-hunters. He concluded saying that he pinned his faith on the Service Conditions Bill. The President, the Reverend Fr. Montaud, S. J., wound up the proceedings of the day emphasising the need for more sacrifice and efficiency on the part of the teachers who should work heart and soul to perfect the undeveloped young minds.

The fifth day's proceedings began under the presidency of Mr. V. Venkatarama Sastry, Deputy Tahsildar, Usilampatti, with a lecture on "School and World Fellowship" by Mr. V. Subbusesha Iyer, M. A., L. T., of the Madura College, Madura. The lecturer said that World Fellowship was a worthy ideal though Utopian. He deplored the existence of denominational schools and the prescription of text-books with nationalistic or imperialistic bias. He suggested that the removal of these evils and the provision of a sabbatical year to enable teachers to go on tours would lead to a better understanding. Elocution competitions in Tamil and Sanskrit were held and adjudged by a panel of three Judges. At the end the Scouts entertained the audience with interesting camp fire items.

On Sunday, the 20th, Mr. K. Ranga Rao, B. A., B. L., a member of the local bar, delivered a very instructive lecture on "Historical Research in India." An elocution competition in English was also held. Mr. V. Jambunatha Aiyar, B. A., L. T., Headmaster, proposed the toast of the guests which was responded to by Mr. Krishnaswamy Ayer, the local Medical Officer, who said that the Education Week was a great success and was very useful. He thanked the organisers of the Week for giving the public and the parents an opportunity to meet the teachers and get to know what the schools are doing.

The prizes for the various competitive items and medals for the tournaments were kindly given away by Mr. C. Doraiswamy Gounder, B. A., the Revenue Divisional Officer, Usilampatti, who congratulated the prize-winners.

The Secretary reviewed the celebration and pointed out how the schools have demonstrated their activities before the public and thanked the various lecturers and presidents for the view points placed before the teachers who would certainly be profited by them. He thanked the donors, visitors and every one connected with the celebrations for the hearty co-operation and appealed to the public to make this an annual feature of the school.

The President, Mr. N. A. Krishnaswamy Aiyengar, B. A., B. L., a member of the Madura Bar, in his concluding remarks also said that history as commonly understood to consist of dates and lives of kings was something trivial and transient. The eternally valuable portions of Indian History have been preserved in Sanskrit and vernacular literature. He supported his position with quotations from Sanskrit and Tamil.

With a vote of thanks to the Chairman, the lecturer and Mr. C. Doraiswamy Gounder, B. A., and the singing of the National Anthem, the six days' programme came to an end.

MELUR

Under the auspices of the Teachers' Association, Board High School, Melur, the Education Week was celebrated for two days, the 18th and 19th October 1935. The parents and the official public of the locality were invited for the celebrations and a good number of them responded to the invitation on both the days.

On Friday, the 18th, a public meeting was held under the chairmanship of Mr. N. Subramania Iyer, B. A., B. L., District Munsiff, Melur, and President of the Parents' Association, Melur. The Headmaster of the School, Mr. T. S. Ramanatha Iyer, welcomed

the parents in a short speech and spoke appreciatively of the interest shown by the parents at all times in matters connected with the welfare of the school. Then Mr. C. Namasivayam Pillai, Agricultural Demonstrator, Melur, spoke about "Education and Unemployment." In the course of his lucid lecture he pointed out the defects of the modern system of education and said that after their school or college education, young men should take themselves to agricultural pursuits and thus earn a large fortune which could never be dreamt of by a person in Government service, drawing a salary of Rs. 150 p m. He quoted facts and figures to show how agriculture is a practical proposition and he pleaded that educated young men should direct their intelligence and energies towards agriculture and thus solve in a measure the problem of unemployment. Then the Chairman of the evening delivered a lecture on the "Role of the Teacher in Society." He pointed out how the teacher in spite of his noble calling is being given a poor and inadequate salary, how he was the friend, guide and leader of the society in ancient days and how he has lost it now and how he should work with devotion and zeal towards the uplift of the whole community. He stressed upon the idea that society should honour the teacher as in ancient days, and thus concluded his lecture. The Headmaster proposed a hearty vote of thanks to the Chairman and the lecturer and the meeting came to a close.

Saturday, 19th. On this day the celebrations commenced at 4-15 P.M. by the holding of Volley-ball and Ring Tennis matches and sports. The sports items were over by 6 P.M. A public meeting was immediately held under the presidentship of Mr. P. Nallamoni Ambalagarar, B. A., B. L., Vakil, Melur. After prayer a lecture on "Some Common Ailments of School Children" was delivered by Dr. Susai

Marian, L. M. P., Local Fund Hospital, Melur. He gave details as regards some common diseases like itch, sore-eyes, defective vision, adenoids, etc., and stated how these could be remedied easily. He concluded his lecture with a fervent appeal for the reintroduction of medical inspection of school children, which would go a long way in solving the problem of health among school children. Then a lecture on "The League of Nations with special reference to Intellectual Co-operation" was delivered by Mr. M. L. Narayana Iyer, B. A., B. L., Government Pleader, Melur. He explained in detail the origin and aims of the League of Nations and how the League failed in its task in the Sino-Japanese dispute regarding Manchuria and also in the dispute between Bolivia and Paraguay, how it is now on its trial in the Italo-Ethiopian dispute. He stressed on the fact that even though the League failed in the settlement of the two disputes mentioned, yet it is the only instrument for the promotion of international peace and for avoiding war. He laid special emphasis on the work of the League of Nations Committee on Intellectual Co-operation as regards the teaching of the aims of the League, International Relations, Revision of Text-Books and general questions of Intellectual Co-operation and concluded his lecture by saying that the future of the League entirely depended on how it settled the Italo-Ethiopian dispute.

Then the President in his concluding remarks said that the fact that education is very important to the life of the community, can be seen in the celebration of the Saraswati Puja by the Hindus and added that the organisers of the Education Week might have had this in their mind in celebrating the Week just after the Saraswati Puja. After giving in Tamil the salient points of the two lectures for the benefit of the non-English knowing portion of the audience, he wound up the proceedings by wishing success to the Education Week celebrations in future years.

The Headmaster of the school then thanked the parents and officials of the place who co-operated in making the celebrations of the Education Week a success. After the distribution of *pan supari*, the meeting terminated.

ARNI.

Opening Day:—Tuesday, 15-10-'35.

The Week was inaugurated by Mr. N. Deva-raja Rao, B. A., a lawyer of the place, with a short address on the "Education Week and its Value in Nation Building." About 2,000 school children belonging to most of the nineteen schools, inclusive of girls' schools in the town area, had assembled in the extensive Fort maidan in the form of two diagonals to the rectangular lawn, the meeting centre being at Col. Kelley's monument at their intersecting point. After the singing of the commemoration poem, Mr. S. Natesa Aiyer, B. A., L. T., Headmaster, Board High School, Arni, gave a succinct account of the creative activities planned for the Week and their emotional appeal and educative value. Pointed reference was made to the cultivation of discipline and character building. He thanked the Silver Jubilee Celebration Committee of the town for the Inter-School Rolling Cup instituted for encouraging the tone and discipline of schools. When the imposing "march past" commenced, rain came down and the children of the schools had to seek shelter in the offices round the maidan, where arrangements were made to address them. Each school had its arrangements for prayers in temples, mosques and churches within its zone.

Second Day:—Wednesday, 16-10-'35. Social Service Day.

The day's activities began with oil-bath to Adi Dravida children of the high school and provision for hot water bath and breakfast was made, to about fifty pupils. Owing to rains, many of the village pupils did not turn up. In the afternoon a meeting of the pupils of the school

took place in the front verandah when Mr. T. P. Santhanakrishnan, B. A., L. T., Deputy Inspector of Schools, Bangalore Cannt., addressed the pupils on "Personal Hygiene and Rural Sanitation."

The lecture over, the Headmaster requested him to open the Reading Room for Pupils and explained the articles framed for its working. The Reading Room was declared open. The day's programme concluded with an appeal in Tamil sent round to the citizens for generous gifts of valuable old books with them for inclusion in the Literary Association Library.

Third Day:—Thursday, 17-10-'35. Literary Competitions Day.

The third day of the celebration began at 9-55 A. M., when a joint meeting of the prayer classes run every day in both the buildings of the school was convened to judge individual prayer competitions. The committee of judges formed from among the teachers selected the winner from each of the forms and sections in the school.

At 12 noon, pupils who wanted to participate in the Bharathi and National Song Music Competitions were permitted to leave their classes and were judged in the teachers' room. At the commencement of the afternoon session, teacher-judges went from class-room to class-room to hear the recitals of the choral prayer and the pupils of the II Form A Section were declared the prize-winners. The literary competitions began for the whole school at 3 P. M. and preliminary selections of pupils were made in the different items which were in elocution, English and Tamil, English and Tamil Lectures, Kural, Gita, action song and dumb show. The number of competitors, it was healthy to note, was on the increase.

Fourth Day:—Friday, 18-10-'35. Exhibition Day.

The weather was highly inclement, there was a continuous downpour of rain from the previous midnight. The morning was extremely chill and

biting winds added to the handicap. The class-rooms were all flooded. It was therefore apprehended that the programme for the day would have to be suspended without notice.

However, with the coming in of the judges, the pupils were judged by classes in personal cleanliness and neatness. The prize-winner for each class was selected by Dr. C. K. Dharmarajan, M. B. B. S., who gave advice to the pupils on the cultivation of health habits. The classes were simultaneously judged by Mr. C. V. Chennakesavalu Naidu, L. F. Supervisor, for inter-class competition in class-room neatness, decoration and lesson charts.

The entire afternoon session was devoted to the final judging in the literary competitions, which were judged in sections, English, Tamil and Sanskrit. Towards the end of the day an exhibition of pupils' hobbies took place in the front verandah and exhibits were received from two girls' schools and one of the elementary schools. It is pertinent to mention that a pupil who personated a 'paradesi' in the fancy dress competition did the part well.

Fifth Day:—Saturday, 19-10-'35. Prize Distribution Day.

The sports that were to be conducted in common for all the schools in the town had to be postponed on account of the slushy weather and the slippery nature of the ground.

The prize distribution function began at 3 P. M. in the front verandah of the High School which was tastefully decorated with festoons and bunting. Mr. S. Natesa Aiyer, B. A., L. T., Headmaster of the High School, presided. He explained at length the scope of the Week and the several activities contemplated by the South India Education Week Committee. The report of the local celebrations pertaining to the activities of the High School was read. A few of the prize winning competitions were gone through and the award of prizes was made.

At 4-30 P. M. the March Past commenced in the maidan and eight schools in the town area participated, though the notice was short. The "Jubilee Cup" was won by the American Arcot Mission Boarding Elementary School, the Board Elementary Girls' and Boys' Schools of Valayal-kara Street and Vandipalayam, respectively, coming second and third in the order of merit.

A meeting of the teachers in the town was convened and professional matters were discussed.

GOOTY.

We had our Education Week Celebrations from 17th October to the 19th October 1935.

The celebrations began with a lecture given Mr. F. Maltus Smith, M. A. (Oxon.) at the Railway European School, Gooty R. S. on the 'Training of Children' on Thursday, the 17th, at 6 P. M.

At 3 P. M. on the second day began the students' procession. Eight local schools participated in this, and two of these were girls' schools. It was a grand spectacle to watch students marching in fours to the accompaniment of band through the streets of Gooty with educational placards prepared by the South India Teachers' Union. At certain intervals, some educational slogans were sung by the boys. Teachers accompanied the procession. The procession over, the students held their meeting under the presidentship of K. M. Cornelius, a VI Form student, when a number of students expressed their views freely on 'Education as an Aid to Life.'

On the last day were held the Teachers', Parents' and Public meetings. At the Teachers' meeting held at 3 P. M., Mr. T. S. Ramaswami Iyer, Deputy Inspector of Schools, presided. Mr. C. Ranganatha Iyengar, M. A., L. T., addressed the meeting on the 'South India Teachers' Union'. Among other things he talked about the small beginnings of the Union, its growth, its achievements and visualised a great future for it. He then exhorted

the teachers to strengthen the Union by becoming members of its affiliated associations. The Chairman dwelt on the 'Aims of Elementary and Secondary Education' and on the 'Place of Schools in National Reconstruction.' Resolutions annexed to this report were passed at the meeting.

At 5 P.M. began the Parents' and Public meetings presided over by Mr. R. Nanjunda Rao, B. A., B. L., one of the parents present. There was a lively discussion in which several parents took part as to the improvement of school conditions. One of the parents also suggested that the Government should come to the aid of the management of the London Mission High School, Gooty, by special grants towards restoring the retrenchments in the pay of teachers effected since June 1935. Mr. F. Maltus Smith, the Principal, replied sympathetically and promised to act upon the parents' suggestions as far as possible.

Following this, there was the Public meeting when Dr. C. G. Cutting, M. B. Ch. B. (Edin.), A. R. C. S. (Lond.), of Chikballapur London Mission Hospital, delivered an interesting, instructive, and impressive lecture on 'Schools and National Health'. With the Chairman's concluding remarks and with votes of thanks proposed by Mr. V. David Dhyriam, General Secretary, the celebrations came to a close.

RESOLUTIONS PASSED AT THE TEACHERS' MEETING.

This meeting of teachers of Gooty assembled on the Teachers' Day of the Fifth Education Week resolves:—

1. That Saturday be a holiday for all Elementary Schools.
2. That the scales of salaries of Elementary School teachers be the same as in Government Orders without any cut in their salaries and that no distinction be made in the scale of secondary

grade teachers appointed in elementary schools and those in secondary schools.

3. That the total number of working days in elementary schools be 180 as in secondary schools.

4. That the Director of Public Instruction be requested to instruct District Educational Officers to expedite disposal of Provident Fund claims so that in no case should a claim be pending final payment beyond three months from the date of application for closure.

5. That the Government be requested to sanction special teaching grants annually as they were doing before to enable managements of aided schools to restore to teachers the higher scales of pay before the new scales were brought on by the financial position.

6. That the constituency for the University seat in the new Legislative Assembly be graduates of the Universities and not the Senate as recommended by the Provincial Delimitation Committee.

7. That music be introduced as a subject of general instruction in all schools and colleges without prejudice to its being an optional.

8. That the Government do take action on the deputation of the South India Teachers' Union to the Director of Public Instruction regarding security of tenure of teachers, etc., as represented by the deputation.

9. That the Committee of the Fifth Education Week including at least one representative from each of the local schools do function for another year with Mr. Matthew Kurrien as General Secretary.

10. That the meeting records its thanks to the General Secretary, Mr. V. David Dhyriam, and the Committee for this year's celebrations.

11. That the Secretary be authorised to send reports of the proceedings to the press and the authorities concerned.

CHIDAMBARAM.

The Education Week inaugurated by the Rt. Hon'ble V. S. Srinivasa Sastri, Vice-Chancellor of the Annamalai University, on Monday, the 14th October, was celebrated in the Pachaiyappa's High School with programmes of work each day. Mr. R. Kalyanasundaram Iyer, Headmaster, presided on Tuesday, the 15th, and gave an address on the 'School and the New Democracy'. He dwelt on the need for educating the pupils for citizenship and on the significance of the ballot box. It was true that Democracy in Europe received a rude shock but ultimately he hoped it would triumph. He referred to the scheme of Government drawn up by Babu Bhagavan Das which seemed more suitable to the genius of the Indian people and the times.

Mr. V. Sundararama Iyer, M. A., B. L., Dt. Munsiff, presided on Wednesday and Mr. M. Gopala Iyengar, B. A., L. T., spoke on the 'School and National Health' Thursday was devoted to a consideration of "How far the Parents could co operate with the School." It was presided over by Prof. S. Somasundara Bharati, M. A., B. L., and the address of the day was given by Prof. M. S. Sundaram, M. A. (Oxon.), of the Annamalai University. He spoke on the subject of 'Heredity in Education' and referred to the researches made in that difficult subject by Western savants.

The Teachers' Day was celebrated on Friday, the 18th, and was presided over by Dr. B. V. Narayanaswamy Naidu, Bar-at-Law, of the Annamalai University. Prof. Rao Sahib C. S. Srinivasa Chariar, M. A., gave a stirring address on the 'Present Position of the Teacher,' and entered a passionate plea for lightening the courses of instruction, more leisure to the over-

worked teacher, and less mechanisation of work in the school. There was a warm discussion on the status and salaries of teachers in which several took part. After the usual garlanding and vote of thanks, the Week celebrations came to a close.

WANDIWASH.

Under the auspices of the Teachers' Association, Board High School, Wandiwash, the Education Week was celebrated in the High School premises, on 16-10-35, under the presidency of Mr. S. Meenakshisundaram Iyer, B. A., L. T., Headmaster of the School, when Mr. S. Meenakshisundaram Iyer, B. A., L. T., Science Assistant, gave an interesting and instructive lecture on "National Reconstruction" explaining how best steps may be taken in connection with the rural uplift and emancipation of poor folk in villages. With the President's concluding remarks and vote of thanks the function terminated.

A resolution was passed, requesting the Chief Minister to the Government of Madras to enhance the scales of pay of teachers in Board and Municipal High Schools in the presidency.

Text of the Resolution.

This Association, while expressing its thanks to the Hon. the Chief Minister to the Government of Madras for the revision effected in the scales of pay of Pandits and Instructors in the Board High Schools of the presidency, prays that the following scales of pay be considered for adoption:—

1. Headmasters of High Schools, Rs. 150-10-2-200.
2. Collegiate trained teachers, Rs. 75-5-2-100, 100-10-2-150.
3. And all others, Rs. 45-3-2-75.

50th Edition

PROGRESSIVE ENGLISH COMPOSITION

By

P. C. WREN, M.A., I.E.S.

Assistant Director of Public Instruction, Bombay.

PRICE, Re. 1-8.

There is but one "Progressive English Composition," though numerous are its imitations. These spurious things, however, live but for a time, then meet their natural fate, while the redoubtable "Progressive English Composition" marches on triumphantly from year to year, as is attested by the fact that its 50th edition is in greater demand than the first edition published twenty-four years ago. Thus, as an elementary text-book of English Composition, it has perhaps attained a popularity unparalleled in the annals of school-books in our country.

COOPER, Publishers, BOMBAY.

Sole Selling Agents—Messrs. MACMILLAN & Co., Ltd.
BOMBAY, CALCUTTA, MADRAS.

OUR CONTEMPORARIES.

The *Shrine of Wisdom*, which is published at the spring and autumn equinoxes and the summer and winter solstices in London, contains a very interesting account of the life of the great theologian, Proclus, and a translation of his *Elements of Theology*, which is a classic of systematic metaphysics, "a masterpiece of pure dialectic reasoning, a model of precise, consecutive thought, and an epitome of the basic principles underlying all sound philosophic thought and mysticism." The subject matter of Proclus' work can be understood from such headings in his treatise as 'All multitude participates in a certain respect of The One,' 'Everything which participates of The One is both one and not one,' 'Everything which becomes one, becomes so through the participation of The One, and is one, so far as it suffers the participation of The One.' 'Everything which is united is different from The One,' 'Every multitude consists either of things united or of unities.' It is obvious that these propositions are of the nature of the Upanishadic formulae, and they are singularly interesting for the student of comparative religion. Mr. James Harris continues his article on *Hermes* or a Philosophical Inquiry concerning Universal Grammar. After considering language with a view to its matter and then to its form, he concludes: "Its Matter is recognised when it is considered as a voice; its Form, as it is significant of our several ideas; so that upon the whole it may be defined: A system of articulate voices, the symbols of our ideas, but of those principally, which are general or universal."

The Indian Review.

An article of interest to teachers in the October number of this Review is on the Koch Civilisation in Assam by Mr. K. Mazumdar. It traces the history of Assam in the sixteenth century, and

contains interesting matter about the general conditions of the country at the time. Another article of interest is on Chandidas, the earliest Bengali poet. A note on primary education in Travancore notes that the State spent a larger percentage of the total revenue on education than any other State or province in India. The Government makes primary education the first charge on educational funds, and spends 58.3 per cent. of the total educational expenditure on it. Over 99 per cent. of the expenditure in primary education is borne by the State in Travancore as against 50 per cent. in Madras, 61 per cent. in Bombay, 33 per cent. in Bengal.

The New Era.

This excellent magazine contains in its September-October number a series of valuable articles for the benefit of both parents and teachers in home and school. The editorial note reviews the work done by the First British Isles Regional Conference of the Education Fellowship held in St. Andrews in August, and emphasises the necessity of creating a democratic culture by the proper utilisation of leisure. The real problem of education is to raise a generation of people who do not have leisure in the sense of idle, empty hours, but feel it has a function in life. Education, art and religion should be co-ordinated. A true view of it is the assimilation view. The curricula should not be a mere collection of isolated subjects. They must be put together not by mere addition, but on the basis of real injection or infusion of the feeling of citizenship. The child should be made to grow into the life of the community outside, and as a corollary the school must be in contact with reality. Civilisation is threatened by disaster, insecurity, injustice and barbaric patriotism; and education must produce not only the artist, the thinker and the practical

man, but the good neighbour and citizen of the world. In *Unemployment and Education*, Mr. A. D. Lindsay indicates how leisure may be made an opportunity for education instead of a burden. He stresses the barrenness of formal education which does not take into account the work which teaches the lessons of living. There is never a shortage of work. Educators can transform useless unemployment into useful leisure by training in the work with the hands so as to afford a social background of security. In the article on *Intellectual Interest in the School*, Mr. W. McClelland points out how our changing world requires a new type of thinking from its citizens, and how the younger generation can be prepared to face the vital issues of social and international relationships. He discusses the changes which must be made in the traditional curriculum for the cultivation of the intellectual interest which enable children to live successfully in a democratic world of growing leisure. The subjects taught should be such that mere proficiency, mental training, and examination are useless. Schools should be places of preparation for life in a democratic world, by being made real places of interest, satisfaction, and joy in work. Mr. L. P. Jacks deals in the next article with the method of removing what he calls physical illiteracy. It is the human material that stands as the foundation of civilisation. Damaged humanity can hardly make a good material with which a new and better civilisation can be built. The vast majority of peoples nowadays are physically illiterate, and incapable of using their bodies correctly. There must be a sound system of physical education preliminary to mental and moral education. The body should be trained before the mind. The citizen is as much in need of training in keeping direction, steadiness in a united front, and self-control under difficulties, as a soldier. There must be rhythm as the link between body and mind. The pupil should think with his whole

body, and not with the mind and brain alone. The education of the hand is as necessary as that of the mind. Instead of physical education of jerky mechanical movements, there must be an unbroken and continuous flow of the living thing of life, falling into cadences and rhythms, orchestrated rather than regimented. Music should make an entry into physical education. Amongst other articles of interest are *Art in the School* by Gregor MacGregor; *Education for Leisure at School* by T. F. Coade; *Play Centres and Play Leaders* by A. J. Linch; *Early Education and International Understanding* by M. A. Payne; and *Intellectual in After School Life* by C. D. Rackham. Lastly, there is a plea by B. C. Gruenberg for the widening horizon of parental outlook in regard to the appreciation of leisure.

The Calcutta Review.

In its interesting number for October 1935, Mr. B. K. Sarkar is given the place of honour for his erudite survey of the Hindu sociological literature in the fourteenth and fifteenth centuries. Mr. A. Basu continues his contribution on the "Hundred Years of Western Education in India," and deals in this instalment with the period 1835-54. The article quotes freely from contemporary documents. N. K. Bose's "Two Cases of Cultural Variation" deal in an interesting manner with the Rēkha (cubicle with a curvilinear tower surmounted by the Amalaka) as it exists in the architectural style of Benares, the United Provinces and Bengal. He gives his own view of the evolution of the different styles, and their influence on each other. The Journal reproduces James Sutherland's *Reminiscences of Ram Mohan Roy* from a contemporary transcript of the India Office library. The notes and notices are, as usual, full of interest.

The Mysore Economic Journal.

Dr. Lanka Sundaram leads off the October number of this magazine with an erudite survey

of Educated Unemployment in India, and dwells on its causes and cure. The article is enriched with appropriate statistics. It is followed by a number of articles of general economic interest on agricultural marketing, the trade between Italy and India, the Indian sugar industry, Indian oilseeds, etc. One article of educational interest deals with the necessity to educate children in the observation of nature and the development of useful hobbies. "The aim of our schools should be not so much to train boys and girls to pass examinations as to train them to use their brains and hands, and not to be ashamed of using both. The attitude that it is beneath one's dignity to use one's own hands for doing a thing should go."

The South Indian Teacher.

The October number of this Review begins with a brilliant article by Dr. G. S. Arundale. He makes a strong indictment of the existing system of education in India, and advocates larger attention to physical education, a more systematic training of the mind, the infusion of creative activity, and the training in citizenship, religion and character. The contribution of Dr. G. F. Andrews on the "School and the Nation's Health" reviews the factors which must be brought under control if physical education activities are to be productive of the best results in matters of physical development and health. Miss M. Symons, the Organising Secretary of the Madras Branch of the Indian Red Cross Society, points out how children can be made interested in the Red Cross organisation and thus be made to play a part in national reconstruction. In a further instalment on *Individual Work*, Mr. R. M. Savor reviews the various ways in which language teaching can be improved. The importance of the study of Endocrines, the glands which are the controllers and regulators of intellectual growth and character-formation, is dwelt upon

by Prof. M. S. Srinivasa Sarma in a short but very illuminating note. The notes on the Adult School Movement in London by Ernest Champness and the possibility of its application to India, and similar experiments in New York described by A. P. Fleming, give an insight into what is being done in important educational centres in this line. The number gives an account of the interview which a deputation of the South India Teachers' Union led to the Director on various matters of educational interest like services, management, grants-in-aid, salaries, settlement of disputes, etc.

Ancient Egyptian Arithmetic.

We extract this interesting note from the *Christian College Magazine* for September '35, in connection with the *The Rhind Mathematical Papyrus*, presented to the College Library:

This book, a copy of which the Bishop of Tinnevely has kindly given to the College library, is a transcription, and translation, with explanatory notes and commentary, of one of the oldest records of ancient Egyptian methods of calculation. The actual papyrus was a roll of paper about fifteen inches wide, which when unrolled was about four yards long. When found it had been torn into two pieces and a number of tiny fragments, all of which are now most carefully preserved, mounted between two sheets of glass and meticulously studied, the very fibres of paper in the fragments being minutely examined to see whether they will indicate where the fragments should be placed. The document does not merit such intensive study because of the brilliance or intrinsic importance of the work of the ancient Egyptian calculators (there is none), but just because it is one of the very few documents of the sort which have survived more than three thousand years in Egypt or in any other country. Ancient Egyptian methods of calculation were very elementary: they could not even multiply directly by any number greater than three (except by ten, which the system of notation makes easy). So that when, for example, it was desired to multiply by 13, it was necessary to multiply successively by two, thus obtaining the products by 2, 4, 8. Then noticing that 13 can be formed by adding together 1 and 4 and 8, add together the products by 1 and 4 and 8 to find the product by 13. A corresponding method had to be employed for division. But division was made further

complicated by the absence of any notation for fractions other than those with numerator 1, with the single exception of $\frac{2}{3}$; so that such a question as divide 3 by 13 means express it as the sum of aliquot parts, as for example, $\frac{1}{5} + \frac{1}{33} + \frac{1}{2145}$. It is usually possible to do this in a number of different ways, and the Egyptian preferred one with a small number of fractions. To facilitate the work the papyrus gives a table showing the division of two by each odd number from 5 to 101, the last result being given as $\frac{1}{101} + \frac{1}{202} + \frac{1}{303} + \frac{1}{606}$, which is so trivial as to show that the computer had reached the limit of his capacity.

A large proportion of the questions the Egyptian dealt with were practical questions of the area of land, the volume of containers of corn, and the like. Indeed it may be said that no question which did not have some such immediate use had any interest for him. He found a fairly accurate value for the volume of a cylinder, taking the area of a circle to be that of a square of side equal to $\frac{8}{9}$ of the diameter, which is equivalent to using $256/81$ as the value of π , correct to one part in 200. He found the sum of the series $1+7+49+343$ in a way which indicates a knowledge of a general method for finding the sum of such a geometrical progression, though it does not follow that he knew how to find the sum of a geometrical progression when its first term is not 1. No such general method is ever formulated. Although there are two or three notable achievements in the work of the Egyptian mathematician, it is surprising that a nation which achieved so much in other directions did so little in mathematics at about the time Babylonian mathematics had made much greater advances.

The Late Dr. Paul Bruhl.

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

It is with a heavy heart that we have to announce the death of Dr. Paul Johannes Bruhl, sometime Registrar of this University. Dr. Bruhl died at the ripe old age of eighty. It may be recalled that he came from Germany to this country with a party of tourists about forty years ago and settled down in Bengal subsequently as a teacher in the Government College at Rajshahi. Later on, he was appointed Principal, Sibpore Engineering College. In 1913 he was selected Registrar of this University in succession to Dr. G. Thibaut and in that capacity rendered valuable service for five years. But it was as University Professor of Botany (1918-26) that he made his mark. It was he who organised the department of Botany at Ballygunge and with his vast experience guided the new institution through the first ten years of its development. He will also be remembered as a good linguist. Dr. Bruhl was appointed a Fellow of this University in 1904 and continued as such for 22 years. Whoever came in contact

with him could not but be impressed by the simple, unassuming mode of a scholar's life he led even to the day of his retirement. The University will mourn his loss, and we shall ever cherish his memory especially as he was a member of our Board of Editors from 1922 to 1924.

* * * *

Two Great Educationists.

The Report of the Nagpur University for the year ending 30th June 1935 contains these appreciations of the late Rai Bahadur Dr. Hiralal and Prof. S. C. Roy who rendered great service to the University and who died respectively on 18th August 1934 and 18th May 1934.

"The late Rai Bahadur was associated with the University from its inception and his valuable work, both within and without the University, will always be remembered with gratitude. By his ability and hard work, the late Rai Bahadur rose from humble beginnings to high administrative posts in the service of the State; but his achievement in the sphere of scholarship was higher still. In spite of the exacting duties of a District Officer, he devoted himself to research in Ancient Indian History and Anthropology with an ability and zeal which soon won for him an honoured place in the world of Indian scholarship. The results of his investigations into the Kalachuri period of history and the anthropology of the Central Provinces will evoke the admiration of savants for a long time to come. When the Indian Oriental Conference invited him to guide its deliberations at its Patna session, it was an honour in which the province shared, and when twelve months ago, this University conferred on him the honorary degree of Doctor of Letters, the University was honouring itself as well as the recipient of the degree. His intellectual pursuits, sterling character and simple habits made him the living embodiment of plain living and high thinking, and his life will always be a source of inspiration to the younger generation of the province."

"Professor Roy belonged to the old band of workers in the cause of higher education in the province who, headed by Dr. Sir Bipin Krishna Bose, succeeded by their strenuous and selfless efforts in creating an atmosphere which made the establishment of Nagpur University possible. Even after his retirement from teaching work in Morris College, he continued to give

of his best for the cause of University education, and Nagpur University will ever remain grateful for the valuable services he rendered to it for a long period. The Court mourns the heavy loss sustained by the University by the death of Professor Roy and desires to convey its heartfelt sympathy to his relatives and friends."

Exchange of Teachers Overseas.

The *Education Gazette* of New South Wales, Australia, of 2nd September, 1935, shows how responsible authorities promote the system of exchanging the appointment of teachers between the States of the Commonwealth and the Dominion of New Zealand. The teachers desiring such appointments have to apply to the authorities. An age qualification as well as five years' teaching experience is prescribed. Exchanges are generally arranged as far as possible between teachers with similar qualifications and experience. Exchange service does not involve any disability in respect of salary, seniority or other privileges. Teachers should seek exchange service only with the knowledge and sanction of their departmental employers. The salaries of Exchange Teachers are paid by the Education Authority under which they are permanently employed, though they should make their own arrangement for the transmission of salary. Teachers selected for exchange must submit to examination by a Medical Officer. Headmasters, Headmistresses and married teachers are not eligible for exchange appointments.

The system of exchanging teachers has been extended overseas as well, and the Education Authorities of Australia have got into touch with those of South Africa, Rhodesia, Newfoundland, and Northern Ireland, in connection with such exchanges. Rules similar to those described above have been proposed; and in addition there are conditions like the fixing of one year at least for the period of exchange and the possession of a special knowledge of the geography and development of Australia.

Weekly Swimming Classes.

One common feature in the Australian system of education is the permission granted to select

schools by the Chief Inspector for conducting swimming classes in summer every year. No swimming can be conducted without such permission. Schools which do not receive notification from Government might apply for departmental sanction, specifying in their application the time proposed to be allotted for the classes, the name of the bathing facilities, the qualifications of teachers, and (in the case of country schools) the employment of pupils not attending the swimming classes. With regard to the swimming classes in small country schools it is ruled that different dressing places must be provided for boys and girls, and that arrangement must be made for one of the mothers to attend on the afternoon of the lesson.

Careers for Boys and Girls.

The solicitude of the Australian States towards the people is clear from the instructions given to boys and girls about careers open to those who have a sound primary education and a small course in post-primary work at Junior Technical Schools. First come the Furnishing Trades like cabinet-making, fitting, wood-carving, wood-turning, chair-making, upholstering, polishing, lacquering, and varnishing. Robust health, good colour sense, capacity for taking pains, and artistic taste are requisites to success in these trades. An apprenticeship of five years from the year of admission, which is usually fifteen, is prescribed. Rates of pay are also fixed. Another career is in the butter, cheese, and bacon industry. One-eighth of the income of the State is derived from the dairying industry. Recent improvements in machinery and transport have given rise to numerous factories on co-operative principles for the making of butter, cheese and bacon throughout the State. The Department arranges for apprenticeship in the different lines for boys who possess the Intermediate or the Leaving Certificate, and the requisite health and senses of taste and smell. An apprentice is appointed for four years and in the fifth the theory is studied. At the end of the course he is entitled to the full award rates as a butter-maker or

cheese-maker. The apprentice receives £80 per annum, with £45 for lodging and tuition fees at the college in the fourth year. The minimum weekly rates for butter-makers and cheese-makers are about £5 and bacon-curers, £6. Similarly, the facility of poultry-farming affords another field. The *Gazette* gives details of the prospects in this field together with the needs of success in it. Poultry-farming is arranged for by the Poultry Expert of the Department of Agriculture.

Secondary Education.

The Australian Council for Educational Research has set up a Committee of enquiry into Secondary Education, and the following outline has been prescribed as a guide to discussion and investigations.

A. OBJECTIVES OF SECONDARY EDUCATION.

Discussion of the general aims of secondary education from the following points of view:—

- (a) The physical, mental, emotional and social development of the child.
- (b) The relation of the secondary school to the needs of society.

Attention will be paid to the following specific problems:—

1. Types of Secondary School:
 - i. The division of secondary education into stages.
 - ii. The relative advantages of multi-purpose or single-purpose schools.
 - iii. The question of separate or co-educational schools.
 - iv. Selection of pupils for various types of school.
2. The raising of the School Leaving Age in its bearing on Secondary Education.
3. The Relation of Secondary Education to the University and to Employment.
4. The theory of Transfer of Training in relation to Secondary Education.

B. METHODS OF ATTAINING OBJECTIVES.

1. The Curriculum:—
 - (a) The specific objectives for subjects or groups of subjects.
 - (b) Reduction of artificial lines of division.
 - (c) Critical examination of content of each subject.
 - (d) Amount of time to be devoted to various subjects.
 - (e) Studies and topics of special interest and importance to Australian schools.
 - (f) Possibility of greater initiative on the part of the individual teacher in developing and amending courses of study.
2. Methods of Teaching:—
 - (a) Possibility of decreasing the amount of oral teaching and increasing the time for reading and investigation.
 - (b) The wider use of educational aids and of environmental opportunities, e.g., school excursions.
 - (c) The organization and use of school libraries.
 - (d) The place of broadcasting and of films in secondary education.
3. School Organization:—
 - (a) Problems connected with staffing of schools and training of teachers.
 - (b) See 2b and 2c above.
 - (c) Special needs and difficulties of country centres.
4. Examinations:—
 - (a) Current criticism of existing examination methods.
 - (b) Various types of examination.
 - (c) The stages at which pupils should be examined.
 - (d) Internal *versus* external examinations.
 - (e) Use of school records.
 - (f) Questions relating to the award of scholarships and bursaries.
 - (g) The question of compulsory subjects in examinations.
5. Guidance of Secondary School Pupils:—
 - (a) The duties of the secondary school in the matter of providing educational and vocational guidance.
 - (b) Methods and technique to be employed.

NEWS AND NOTES.

FOREIGN.

EMPIRE EXHIBITION: SOUTH AFRICA, 1936.

Unparalleled preparations are being made throughout South Africa for the Empire Exhibition, which is to take place in 1936, at Johannesburg, to-day considered to be the most prosperous and probably also the fastest growing city in the world, on account of the Gold Boom, which has raised the annual output of its mines from £50,000,000 to £80,000,000.

Negotiations for the forthcoming display go back as far as 1928, and for a year the preliminaries have been under way. Such is the scale on which the Exhibition,—described by high authorities, as "The Biggest Thing since Wembley,"—has been planned, that although the gates will not open till September 1936, a large staff occupying three buildings, is already in occupation, and a force of labourers, increasing daily, is engaged on the first earth-works.

The general management is now in the hands of Mr. B. M. Bellasis, the well-known specialist on this subject, from the Federation of British Industries.

Over a hundred acres of ground belonging to the Witwatersrand Agricultural Society and previously used by it for its annual Easter Show, have been reserved for the Empire Exhibition gardens. At least thirteen acres will be under roof.

Publicity on a world-wide scale is being organized in collaboration with the South African Government Railways.

No fewer than 20,000,000 pages of propaganda are in progress of being issued through the Government Printer at Pretoria, apart from other literature. Particularly interesting is a brochure entitled "Cape to Cairo," in the

preparation of which all African States from Egypt southwards have collaborated, and which is designed to serve as a guide-book to travellers from Europe and elsewhere, hundreds of whom will come along the route immortalized by Cecil John Rhodes.

Assurances of support have been received from every part of the British Empire, and ample funds are available, including a grant of £50,000 from the South African Government, and £50,000 from the city of Johannesburg, and further large amounts from public and private authorities.

Within a single week of the announcement that space was available, an acre and a half was booked by South African manufacturers and a similar response has been met with in other parts of the Empire, close on 500 firms having already established contact with the London office, alone.

Applications for accommodation continue to stream in at Milner Park, Johannesburg.

Tangible evidence of the commencement of work is the demolition of several shabby, old buildings of corrugated iron, dating from the early days of the Witwatersrand Agricultural Society. On the site of these, two of the first heavy machinery halls, designed for permanent erection, will begin to rise within a few days. Excavations have also started for the artificial lake, which will be fed by an artificial waterfall, and surrounded by a unique South African rock-garden, including many rare specimens of Cape flora.

Two of South Africa's distinguished horticultural experts, Mr. F. Frith, who laid out the renowned rock-garden at Wembley, 1924-5, and Mr. Wickins, late of the Government service, who was responsible for planning the impressive

grounds at the Union Government buildings at Pretoria, Sir Herbert Baker's masterpiece, have been secured to supervise the lay-out of the entire Exhibition grounds.

Mr. Frith is a specialist on the desert plants of the Karroo and other arid regions, which specialists acknowledge to be the most interesting of their kind anywhere. He will now develop a great rock-garden on the Milner Park hill-side.

Jacarandas, the beautiful blue-blossomed trees, that are a feature of the streets of Pretoria and other South African cities of this country, will be planted all over the grounds, and a special feature will be the presence of a long Main Avenue, to be illuminated at night, which will lead up to a 200 foot tower, the central point of the Exhibition.

Barbaric native war-dances, pageants of picturesque African history, with the Portuguese Conquistadores, early Boer settlers, fearsome Zulu chiefs, and other notable figures will be enacted in the vast central, open-air Auditorium, designed to contain 12,000 seats in the stands, and a total of 20,000 when its grassy floor is included.

Planting the trees, digging the roads and drains, and other important works have already started.

The city of Johannesburg is collaborating extensively in all these tasks. Apart from the numerous industrial and pleasure pavilions, Great Britain and the other Dominions and Colonies from various parts of South Africa are designing their own structures. Important undertakings like the Railways Administration, the Iron and Steel Works of Pretoria, the Transvaal Chamber of Mines, which latter represents the gold industry, etc., are all having their own buildings, many of the ideas embodied being unique.

Three miles of bus services are being operated in the grounds themselves.

Concurrently with the Empire Exhibition, a long series of important conferences will be held, for which the preparations are now being made. They include:

The S. A. Association for the Advancement of Science's Annual Congress;

The Empire Metallurgical Congress;

The Empire Civil Aviation Conference;

The Empire Town-Planning Conference;

The Empire Child and Family Welfare Congress;

The Empire Roads Safety Conference; and

The Empire Conference of Citrus Growing. Apart from these a number of interesting specialized displays, such as the Empire Photographic Exhibition, an Empire display for the Blind (including St. Dunstan's), an Empire Philatelic display, and other Empire Exhibitions will take place from time to time.

Generally the view is held in South Africa, that with present unparalleled growth in the size of Johannesburg, now possessing half a million people, in the centre of the Rand gold district which has nearly twice that population, the time of the forthcoming event is particularly well chosen.

The policy which the authorities are maintaining is to make the Empire Exhibition more than a merely localized affair even though Johannesburg will simultaneously celebrate its fiftieth anniversary.

With less than a year to go, preparations for the great Empire Exhibition, to be held at Johannesburg, South Africa, between September 1936 and January, 1937, are well advanced, and the staff employed on the 100-acre site, counting white employees and native labourers is approaching 200. This figure is increasing almost daily.

Official acceptances from the various Empire Governments have started to come in, headed by

that of Great Britain. She proposes to put up a very ambitious pavilion, rivalling that recently built at the Brussels Exhibition. Canada and Australia have followed suit, Southern Rhodesia has booked space and many other reservations are pending.

Experts are being sent out by the United Kingdom, as well as by other members of the Commonwealth, to supervise the preparations.

Not only has great interest been shown by all the Dominions and Colonies, but even the Mandated Territories, including Palestine, are likely to participate. Valuable help is being received there from the Zionist organisation.

Significant of the great response of the South African public to the whole scheme is the result of a competition, lately organised by a leading Johannesburg newspaper, for the best suggestion on: "What I would like to see at the Empire Exhibition."

Masses of entries were received, suggestions ranging from the proposed importation of the Crown Jewels for the occasion, to the reconstruction of prehistoric animals.

Not only have white South Africans plumped for the Exhibition, but the various native tribes, through their vernacular newspapers are also showing much keenness. Press matter in a dozen different languages, including English, Dutch, German, Portuguese, Greek, Gujerati, Zulu, etc., has been appearing on the Continent.

Even outside the British Empire, in the U. S. A., Holland, Spain, Italy, France, Germany, China, etc., details about the Empire Exhibition are being broadcast, while in Africa itself it is being featured as far away as Cairo.

"Can Deep-Sea fish live at an altitude of 6,000 feet?" This will be one of the remarkable scientific questions which will be answered during the Empire Exhibition. The town of East London, Cape of Good Hope Province, is proposing to provide a copy of its famous Aquarium on the lofty plateau where Johannesburg is situated.

Dr. J. Nanni, Curator of the institution, plans to bring up trial shipments of strange creatures of the Southern Ocean 600 miles inland by aeroplane. If they stand the journey, a unique collection of much greater size will be forwarded by the same means. Africa's biggest Motor Park, covering 25 acres, and capable of holding 13,000 cars, is in process of being laid out, immediately adjoining the Exhibition grounds, which gives an indication of the attendance expected.

Mr. Alex Cherniavsky, the well-known impressario, who was responsible for bringing to South Africa Pavlova, Jascha Heifetz, Galli-Curci, the Grenadier Guards' Band, Kubelik, the violinist, and many other international attractions, has been put in charge of the entertainments at the Exhibition. He will help to plan the huge programme of amusements which is being produced in the Open Air Theatre, with its 20,000 seats and on the water stage near the artificial lake. The Director of Entertainments is leaving immediately for London to make the necessary arrangements on behalf of the Exhibition Committee.

"Living Chess," played by champions, is one of the spectacular features to which the Exhibition will be introduced, in connection with which a British Empire Chess Tournament will also be held.

The Port of London Authority is among the important concerns that have decided to erect their own building at Milner Park, Johannesburg, during the Exhibition. A 60-foot high replica of the famous structure near the Tower is to be provided. Inside, elaborate displays of the docks, showing their importance to the Empire, will be arranged.

Combined exhibits are being organised by leading South African towns and districts, including the picturesque Transkeian Territories in the Cape of Good Hope Province, where natives live under their chiefs with something very like self-government.

Excavations for the artificial lake on the hillside at Milner Park, to be fed by a beautiful cataract, are well advanced, and actual building on the first two heavy machinery halls which cover several acres, has also started. Empire materials are being used.

Typical of the growing ambitions of various exhibitors, is that of the city of Port Elizabeth, which started off by booking a mere 5,000 square feet, and is now thinking of making this 13,000 square feet.

A big drive to popularize high-quality foodstuffs is planned for the Empire Exhibition restaurants, by the Union of South Africa's Government Department of Agriculture. It will supervise the grade of all products, such as milk, meat and vegetables, which are to be supplied. Delicacies from all parts of the Empire will be obtainable in the numerous places of refreshment.

Green, gold, and blue, the South African colours so often featured on the sporting field at home and abroad, have been chosen for the Empire Exhibition, and a design for a suitable badge is now in process of preparation, equivalent to the famous Wembley lion.

INDIAN.

XXVII PROVINCIAL EDUCATIONAL CONFERENCE AND EXHIBITION, SALEM

The XXVII Provincial Educational Conference will be held in Salem in May 1936. The Salem District Teachers' Guild is making arrangements to make the Conference and Exhibition a great success, especially as the problems to be considered this year, at the Provincial Conference, are of great importance to teachers in view of the impending constitutional changes. It is hoped that teachers from all parts of the presidency will muster in

large numbers to make the Conference really worthy of its momentous session.

2. An Educational Exhibition will also be held along with the Conference with a view to stimulate the creative activity of the pupils in schools, to acquaint the teachers with the latest Educational Theory and Practice and to give the public a first-hand knowledge of school activities. Heads of all Educational Institutions, Collegiate, Secondary, Elementary and Training, are requested to extend their whole-hearted co-operation to achieve its aims. Certificates and medals will be awarded to the best exhibitors. Exhibits under the following heads are invited.

- (1) Experiments in child psychology.
- (2) Experiments in Educational Methods.
- (3) Kindergarten, Montessori and other systems as applied to Elementary School work.
- (4) Educational charts and statistics.
- (5) Apparatus, appliances, maps, diagrams, models, etc., to teach school subjects.
- (6) Manual and Vocational Education.
- (7) Physical Education, Health and Hygiene
- (8) Scout Craft.
- (9) Fine Arts.
- (10) Needle work and Embroidery.
- (11) Hobbies and Collections.

It is hoped that teachers, managements and parents will take an active interest in making the Conference and Exhibition worthy events capable of achieving their objects in the educational regeneration of the country.

All communications may kindly be addressed to the Conference Secretary, Municipal High School, Salem.

REVIEWS AND NOTICES.

MACMILLAN'S SENIOR SCHOOL SERIES:
ARITHMETIC OF FARM AND GARDEN, BY
WILLIAM CARR. MACMILLAN & CO., LTD.
Price 1s.

The book under review is a practical book which shows how projects could be introduced in the teaching of number and space work and continued in the higher classes. From the title itself one could see that the two projects of Farming and Gardening are taken up for the teaching of Arithmetic in daily life as suited to English children.

Some advanced exercises in space work are also given, such as finding the area of quadrilaterals, making plans of quadrilateral figures, calculating the cubic contents of solids, etc.

Incidental Arithmetic relating to the produce of the Farm and Garden is also taught through suitable exercises.

From a given statement the children are asked to answer a number of questions set under it.

Each chapter under "Miscellaneous Exercises" contains problems for children to think about and do. These problems explain new vocabulary and add to the general knowledge of children.

It is very useful to adopt the exercises in this book to the requirements of the junior school children in the teaching of the most important subject of Arithmetic *as related to daily life*.

The book will be found useful to teachers in Agricultural and Training Schools which study project methods and their adaptation to the teaching of Arithmetic in particular.

SHORT ESSAYS ON MANY SUBJECTS, BY N. RAMAPADRA DIKSHITHAR, B.A. Price As. 5.

Copies can be had of Messrs. Krishna Brothers, 177, Lingi Chetty Street, George Town,

Madras, or Messrs. B. G. Paul & Co., Educational Publishers, Francis Joseph Street, George Town, Madras.

The essays range over nine subjects which are very useful for any citizen. These can be read to pupils in the higher forms and to adults in any Adult Education School. The subjects covered are need for school gardens; food and drinks: a king who worked very hard; sleep and how to get it; wax trade in India: selling milk and curd; snake poison; cotton in India; and Sastras and Religion.

தமிழ் நாட்டு நவீன வாசக புத்தகங்கள். SIXTH AND SEVENTH BOOKS FOR SIXTH AND SEVENTH CLASSES RESPECTIVELY. MACMILLAN & CO., LTD. Price As. 8 each.

The two books are the continuation of the series written by two educational officers of the Presidency. They are suitable for the classes intended and they contain varied and interesting lessons. These books abound in the biography of ancient and modern important personages and other subjects of modern thought. There is a good collection of verses at the end of each book.

HOURS OF LEISURE SERIES: I. PUPPET MAKING, BY DANA SAINTSBURY GREEN. THE STUDIO, LTD., 44, LEICESTER SQUARE, LONDON, W.C. 1. Price 1s. net.

The people of South India are aware of the famous art of puppet shows where ingenious men exhibit the dexterity of their hands with a few dolls and strings. The dolls are made to enact the play of Harischandra moving the spectators to joy and tears. The book under review describes the making of the puppets for similar puppet shows in a miniature scale in the world of children for pleasure and fun. The once famous art is fast dying out and it is time it is revived. It is certainly hoped that in times to come the same art will begin to be appreciated

as before and for children the book under review gives the directions and guidance to pursue the art even in the Elementary School. Teachers would do well to get a copy for their library, read it and use the book for their hand-work lessons. The very many illustrations in the book point out clearly the arrangements for the strings which move the doll's limbs. It is indeed a new and worthy publication.

II. SIGN WRITING, BY T. G. BIRTLES. *Price* 1s. net.

This book is another in the above series of Hours of Leisure. This is also a very useful addition to the series inasmuch as it teaches a boy proficient in the art to earn his living by taking up to writing sign boards and advertisement boards. The various stages in the writing of the letters before completing the board are indicated by diagrams and the various types of letters which may be required for the purpose are also indicated in diagrams. The book contains very useful hints the teacher in teaching this useful subject to children. These two books can also be left in the hands of children who would like to pursue some interesting and useful hobbies in their leisure time.

TEXT-BOOK OF GENERAL SCIENCE' FOR FORM III, BY M. R. GANAPATHI AYYAR ST. MARY'S HIGH SCHOOL, MADURA. *Price* As. 12.

This small hand-book has been prepared as per the new departmental scheme of 1934. The topics in the syllabus have been cut into proper lesson-heads and dealt with under 34 headings—each lesson touching only the most salient and important points without much crowding of matter. At the end of each lesson a few short new type questions are given covering the portion so that the answers for those questions would form the summary of the lesson. Though written in English, the language is simple and

suited to the standard. Diagrams are ample and they show clearly and definitely the parts of the apparatus and appliances or of the plant and animal, leading to an easy understanding of the descriptions given.

It is bound to be a very useful text-book in the hands of the pupils.

THE NEW GENERAL SCIENCE FOR I FORM MACMILLAN & CO., LTD.

Modern science and modern social and industrial progress are so inseparably linked together that the one cannot advance without the other. Hence the new comprehensive General Science scheme. This book for the First Form is found to satisfy the desired aim of the new syllabus, *i.e.*, of making pupils understand the 'what,' 'how' and wherever possible the 'why' of things around.

The book contains matter that could be easily grasped by the average pupil; at the same time it forms a good help to the average teacher in the preparation of lessons for his class. Tamil is the medium and it is very satisfactory that a free and bold transliteration has been made use of instead of the un-understandable translations of technical terms.

The whole portion has been cut into as many periods as are desired by the departmental syllabus, thus helping the teachers to easily cover the prescribed portion. The use of interrogations in the course of the descriptions of experiments correctly places the pupils in the 'attitude of a discoverer' and helps them to think out the problem for themselves. Easy revision of the entire portion taught at any stage is facilitated by the few recapitulatory questions at the end of each lesson. Diagrams of apparatus and appliances described, portraits of scientists whose lives have been touched upon in appropriate places and the photographs of places and

sceneries of scientific interest are all in place and quite illuminating. The language is simple and the get-up good.

At present this is one of the good books in the market on the subject.

CHILDREN'S EVERYDAY SCIENCE FOR FORM I. BY M. S. SUBRAMANIA AYYAR, VIRAVANALLUR. *Price* 12 as.

It is a nicely got-up book printed in bold type and good card-board cover intended for the use of young boys and girls of ten and eleven. There are 56 lessons for the 56 periods allotted for General Science as per the new syllabus of 1934. It is amply illustrated with a wide collection of diagrams and pictures from the Health Department and the Government Museum and is made attractive with portraits of well-known scientists.

Each lesson is complete in itself, lucidly explaining all the principles to be taught in the same. It reads like a novel and when used by the pupil under the guidance of a trained teacher will do him immense good. In a number of lessons opportunities have been taken to impress scientific truth with common Tamil proverbs so

that the young imbibe the same naturally and easily.

THE CHILDREN'S CLASSICS (PRIMARY):—

- (1) THREE ANIMAL STORIES. PAPER 2½d. CLOTH LINED 3½d.
- (2) THE ADVENTURES OF PINOCCHIO (INTERMEDIATE GRADE). PAPER 4d. CLOTH LINED 5d. MACMILLAN & Co., LTD.

These two books provide stories for extra reading by pupils in the Middle Schools though they are intended for children of Primary Grade in English Schools.

The stories are well suited and provide interesting material for reading. These are well printed and illustrated.

It will be useful to have a glossary at the end with meaning of each word and a few questions on the stories in the respective books. These will surely help self-reading if the books are to be read without the help of teachers in a library.

These two books are very useful for children's libraries in Middle Schools.

New Publication.

(MODERN INDIA STORY BOOKS)

FOLK STORIES OF THE NATIONS
FOR FORM I

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

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

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.
XLI—102

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 results of the recent Indian Civil Service examination held in England must serve as an eye-opener, once more, to those interested in the University of Madras. There was not a single successful candidate from South India within the first twenty declared eligible for selection! Madrassis who came in for selection were only from those below who were given a chance when vacancies arose on the first list. Time was when the products of the University of Madras challenged comparison with those of any other University in India and secured the largest share of successes at examinations of this kind. It is time the authorities of the University looked into the matter and tried to find out if there has been any deterioration of standards. It may be due primarily to the fact that the other Universities in India, Allahabad for instance, have worked up in recent years and are showing creditable results. In any case, it would be reassuring to be told by some authoritative body, that efficiency is being kept up in the University with unabated attention and the well-wishers of the University need have no anxiety for the future.

We have every sympathy with the movement for the establishment of a separate University for Orissa, which is being pressed not only by the Oriya-speaking people of the province, but also by the minority of the Telugus who will be merged into the new administration. With the formation of a new province enjoying full autonomy in all matters, it seems necessary that the people should have a University of their

own. It is no use hanging to the skirts of a University like Calcutta which does precious little for its outlying colleges and whose academic standards are by no means the highest in India. The Uriya language deserves special encouragement, as it has not yet been the language of any administration, nor of a University. In Ravenshaw College, Cuttack, there is a nucleus for the establishment of a new University. The sponsors of the movement have wisely resolved upon asking for a unitary and residential University, not merely on abstract educational grounds, but also on grounds of practical convenience, seeing that the new province will be a small one and it would not be difficult to concentrate at one centre, instead of allowing degree colleges to crop up at various centres. We find that writing on this subject early this year, Prof. P. Seshadri said in his book on the *Universities of India*: "Orissa which now constitutes a single administrative area with Bihar, is to be made a separate province under the new constitution, and it is therefore not surprising that a demand has been in evidence for the establishment of a University at its proposed head-quarters at Cuttack to serve the people of Orissa. It is true that a recent Committee appointed by the Government, but including non-officials, did not think it expedient, at present, to recommend the establishment of a new University, but there is no doubt that the demand will become more and more vociferous, as soon as the new province is an accom-

plished fact." It is hoped the demand will meet with the sympathetic consideration of the authorities concerned and the wealthy zamindars of the province will come forward with the financial support necessary for inaugurating the University without depending entirely on the government. It is interesting to note that those who are asking for a new University are anxious that it should not be a mere replica of the existing Universities in India, but should have some special features. It has been suggested, for instance, that the University may think of teaching such new branches as Architecture and Marine Engineering, for which, it is claimed, there are special facilities in Orissa, besides, of course, specialising in Uriya culture.

The recent celebration of the Hindi Week in South India gave opportunities for those interested in the movement to advocate its cause. In view of the diversity of opinions expressed on the subject at various places, it is difficult to know what the authoritative demand is, but there can be no objection to the suggestions put forward by Sir P. S. Sivaswami Iyer at the main public meeting held in the city for the purpose. In his opinion, compulsory education in Hindi in schools is "neither necessary nor desirable." "It might be an optional subject and instruction imparted on a voluntary basis. A knowledge of it might also be promoted by teaching the language outside schools. * * * If

he expressed objection to the introduction of compulsion, it was not due to any want of appreciation of the importance of Hindi, but to the fact that the students had to learn two or three languages even now and to compel them to learn one or more would lead to complaints of overloading the curriculum." These observations show an appreciation of the educational considerations involved in the subject which are often forgotten by immature enthusiasts. Every young pupil in South India has to study one of the South Indian languages constituting his mother-tongue, Tamil, Telugu, Canarese or Malayalam. We hope that none of our Hindi enthusiasts in South India demur to this proposition and advocate the preference of Hindi. English, it is admitted on all hands, has also to be studied. It is hoped that no attempt will be made to deprive a Hindu student of the priceless heritage of Sanskrit culture. One has to pause before including any more languages in the curriculum. The study of Hindi by adults engaged in political work who hope to travel in Northern India addressing mass meetings for propaganda is a different matter altogether.

That the representations made by the U. P. Educational Code, U. P. Secondary Teachers' Association, from time to time, for the improvement of the conditions of service, are bearing fruit is evident by the fact that amendments are being proposed in the direction, to the Education Code of the Provinces. The Director has

proposed that in the case of a teacher's contract with a Board of Management, the agreement shall not be terminated, unless a resolution was passed at a special meeting by a two-thirds majority of the members present and unless adequate reasons for giving such a notice are recorded. Again, every dispute between a teacher and the Managing Committee regarding dismissal will hereafter be referred to an Arbitration Committee, consisting of the Inspector of Schools of the Circle concerned, a representative nominated by the executive of the U. P. Secondary Education Conference and the manager of an institution nominated by the Director of Public Instruction. It is also proposed that in a dispute between a headmaster and the Managing Committee of the institution, the Arbitration Committee would consist of the Director or the Deputy Director as Chairman and the headmaster of an aided institution, nominated by the U. P. Secondary Education Conference and a manager of an aided institution nominated by the Director of Public Instruction. The decisions made by the Arbitration Committee, it may be added, are to be final and will not be liable to be the subject of a civil suit in the court.

The Presidential Address of the Vice-Chancellor of Sheffield Examinations. University delivered at the recent annual meeting of the Education Section of the British Association summed up admirably some of the principles involved in the matter of examinations and stated the case for and

against them. Examinations will be divested of many of their undesirable features, if the suggestions contained in the speech receive consideration :

"I had better say explicitly that I rank examinations, not in themselves at the present time, among the worst enemies to education in freedom of thought and independence of judgment. Examinations can be, and should be, invaluable aids to education; but it is a condition of this that they should be only an incident in the work of the school, testing at convenient points the work of both teachers and pupils, and really, and not merely by profession, following and not directing the curriculum. Their usefulness is undoubted in training the young mind to do what it will continually have to do afterwards—viz., to bring whatever knowledge and resource it may have to bear on a particular point at a given moment, and in this both intellectual and moral qualities are involved. But where the whole work of the school is planned to cover or lead up to the syllabus of some particular examination; where every subject is studied at a rush in order to work into the pupils' minds what are virtually prescribed answers to questions which may almost be said to be prescribed—so narrow is the range from which they can be drawn; where the teacher does not dare to encourage his pupils to think; where he cannot go at his own pace and cover in his own way the ground which he can effectively cover, for fear of the effect on the statistics by which the Local Education Authority, knowing little of education, judges the efficiency of his school and his own fitness for promotion, or by which the employer, knowing even less, judges the suitability of individuals for purposes never contemplated by the examination authorities—these examinations are a very mischievous thing. Examining bodies may do their best, as those of which I know anything honestly and untiringly

do, to consult the teachers in schools and keep closely in touch with their curriculum, so as to keep the examination requirements well within it, and leave ample margin for generous methods of teaching and for work altogether outside the examination syllabus and anyone who knows anything about the teachers of the present day will recognise that thousands of them would gladly train their pupils' minds, and not merely prepare them for examinations; but no one who has seen much, at any rate of Secondary Schools, and has heard on every Speech-day the predominant emphasis on the results of examinations, and the proofs which every school confidently produces that its averages are above those of the whole country, can doubt that the attitude towards examinations which is forced upon schools is wholly wrong; and I have no doubt that herein lies the chief obstacle to an education which should produce men and women of alert and independent minds, proof against ready-made answers to any problem, adaptable and originaive, and with the powers of vision and of criticism with which nature has endowed them unblurred and ready for use."

Arrangements for holding the next All-India Educational Conference at Nagpur are proceeding apace.

A strong Reception Committee has been formed with Mr. Bhavani Shankar Niyogi, the Vice-Chancellor of the Nagpur University, as Chairman and it is proposed to invite the Governor or the Rt. Hon. V. S. Srinivasa Sastri to open the proceedings of the Conference. Mr. Shyama Prasad Mukherjee, the Vice-Chancellor of the University of Calcutta, who has the additional distinction of being the son of the late Sir Asutosh Mukherjee, will preside over the Conference. It will be remembered he was elected President

last year, but could not actually preside owing to indisposition. The various sections have already started work and we hope to have a successful Conference. In view of the fact that Nagpur is only twenty-four hours' journey from Madras, it is hoped that the Southern Province will be strongly represented.

The recommendations of the Committee appointed by the Syndicate of the Madras University to lay down

A Diploma in Journalism.

courses in journalism seem to be generally quite sound. The entrance qualifications have been fixed at the B. A. degree with groups of subjects suitable for journalistic work, though we are not sure if science men also should not have a chance, particularly in these days of increased scientific activities and the need for well-informed writers on scientific subjects even in ordinary newspapers and magazines. The Committee recommends that the course in journalism should extend over only one year, though we are not sure if two years would not be more suitable. It is also recommended that candidates should learn shorthand and type-writing, as it is difficult for any journalist to make headway at least in the earlier stages without these qualifications. The following subjects are intended to be taught in a compulsory way: (1) Indian constitutional law; (2) legal studies and (3) composition, precis-writing, news editing, including reporting, editorial and column writing, reporting of speeches, proceedings of meetings, conferences and the legislature, interviewing, reporting of sporting events, radio and film news analysing. It is also recommended that not less than two of the following subjects should be studied as optional subjects: (1) the constitutional law of England and the British Dominions, (ii) modern political constitutions; (iii) public administration; (iv) public finance; (v) international trade and tariffs; (vi) banking

and exchange, (vi) rural economics and co-operation; (vii) civics and self-government. It seems to us that Foreign Affairs might very well form a separate subject though it is included partly in the study of foreign constitutions. It is surprising that the Committee should not have thought of insisting on a knowledge of one of the Indian vernaculars in connection with the course. There is increasing scope in India for development in vernacular journalism and it is obviously an advantage for a journalist to know at least the modern Indian language with which his neighbourhood is concerned. It is also desirable that the English journalist should be familiar with what is being written in the vernacular press. Otherwise, he cannot have his pulse on the real public opinion in the country. The students will be expected to work in a newspaper office and acquire practical experience. If these recommendations, with the modifications we have suggested, are accepted at an early date and the University is able to make arrangements for carrying on the work efficiently, the Madras University will have accomplished a valuable educational reform, in advance of all other Universities in India.

At a recent educational conference held in the United Provinces, Miss E. C. Williams, Chief Inspector of Girls' Schools, had a number of complaints regarding the conditions of girls' education in the country with some of which at least, it is difficult not to sympathise. Girls' schools were housed more often than not, in small rented buildings with hardly any convenience. The result of overcrowding was to offer a girl the maximum amount of temptation for cheating in the class. Miss Williams had found, on one occasion, a teacher standing behind her and telling her class with fingers the answers to a problem which she had set them to solve.

What was more distressing, according to her, was the tendency of girls to copy. They did not feel disconcerted when checked. In her sixteen years' experience in the Education Department, she had found that many parents did not help their children in getting a fair and honest idea of what discipline really meant. Requests were made, time and again, that girls should be put into classes for which they were absolutely unfit, in order that their value in the marriage markets might be increased. Suggestions had actually been made to her when she was Registrar of Girls' Examination to pass girls who had been declared failed in public examinations. Sometimes suicides were threatened if the request was not complied with. It is possible that conditions are not quite so bad in the Southern Presidency, but perhaps some of the criticisms would apply even to Madras.

The recent Convocation of the University of Mysore was noteworthy for the address delivered by Mr. C. Y.

Chintamani, who, though belonging to South India, migrated to the North years ago and has been a great success in the United Provinces, as Editor of the *Leader* and for some time as Education Minister. After paying a well-deserved tribute to His Highness the Maharaja of Mysore for his deep and abiding interest in education, evidenced, besides other things, in the establishment of the University of Mysore, he made five suggestions for the consideration of the authorities of the University. He pleaded for the introduction of religious education, if necessary, on a non-sectarian basis. He also protested against early and too much specialisation and thought that nobody should be able to get through his educational career without a knowledge of his mother-tongue or the classical language in which are enshrined the treasures of his ancient lore, spiritual as well

as secular, of the elements of the history and geography of his and other countries and of the rudiments of science. The third suggestion was for the revival of the Ayurvedic and Unani systems of medicine. He pleaded for a course in journalism under the auspices of the University and wanted in conclusion, that the University should recognise Hindi as a possible common language for India.

On the 3rd ultimo at 17, Derek Avenue Home, Sussex (England), occurred the sad and untimely demise of Mr.

The late Mr. Herbert Champion.

Champion, the Director of Public Instruction. Born in 1883, Mr. Champion graduated from Cambridge and came to South India to serve in an educational institution under private management. He joined the Educational Department in 1908 and served as Inspector of Schools and D. E. O. in various centres. He also held with distinction the post of Deputy Director of Public Instruction in charge of Elementary Education and Principal, Teachers' College, Saidapet. While in the latter office, Mr. Champion was responsible for the distribution of typed lecture notes to L. T. students to make the instruction an efficient acquisition of further knowledge easily possible. Mr. Champion has become very well-known for his report of the scheme of concentration and consolidation of Elementary Education.

Though the scheme has been criticised adversely, everyone has had a word of praise for the masterly report and the wide knowledge brought to bear in its preparation. Mr. Champion had the courage of his conviction to condemn openly the faults in the academic sphere, committed even by the Department of Education. In his vacation lectures to the University of Madras in December 1933, he made no secret of the unwisdom of

the abolition of non-detailed texts in the high school classes. After becoming the Director of Public Instruction in December last, he was responsible for the 1934 scheme of S.S.L.C. studies which provided for a medley of optional subjects and the absence of general knowledge subjects of study even in the fifth and sixth forms. It required a rare insight and courage to have taken such speedy action to set right a thing which was regarded as a mistake. The whole of Mr. Champion's life however was not taken up with his official duties alone. He ably edited for some years the influentially circulated educational monthly published by the Oxford University Press—*Teaching*.

In his sad death, the Department has lost a capable officer and the cause of Education in South India an enthusiastic and warm friend.

May his soul rest in peace !

It is with extreme regret that we have to record the passing

The late
Rao Bahadur P. V. Seshu Aiyar at
the General Hospital

on the 26th October after a serious illness. He was born in the year 1872 and after a brilliant educational career, he joined the Government Educational Department. He was the Professor of Applied Mathematics in the Presidency College for very many years and he left it to become the Principal of the Government College, Kumbakonam, from which he retired in 1927. He was intimately connected with the S. S. L. C. Board for several years after it was inaugurated in 1910 and the syllabus in Elementary Mathematics combining Arithmetic, Algebra, Geometry and Mensuration into one subject in the place of the older order of

things treating them separately and in water tight compartments, was chiefly his work and his book on "Elementary Mathematics" brought out by the Publishers of this journal was the only book on the subject for more than a decade. He was intimately connected with the Indian Mathematical Society and was one of its first members. He first served it as its Assistant Secretary (1910—15), then as Secretary (1922—26) and lastly, he was its President when it celebrated its Silver Jubilee at Poona in 1932. He was one of those who discovered the late lamented Mr. Ramanujam early in his career and he was instrumental in getting for the genius, the Madras University Scholarship to proceed to England to make his work known to the outside world. Mr. Seshu Aiyar was an impressive teacher and generations of students cherish his name with reverence and admiration. His studies were not confined to his own subject but covered such diverse fields like Philosophy and Religion as an instance of which may be quoted the erudite public lecture on Mathematics and Religion which he delivered during the Silver Jubilee celebrations of the Indian Mathematical Society.

After his retirement from Government service he took up the principalship of the Hindu College, Tinnevely, and gave it of his best at a time when it most needed it which again will go to show his love for the profession of his choice and how near his heart the education of his countrymen was.

He was a man of amiable and genial temperament, suave and urbane, and we who enjoyed his friendship for several years mourn his death as a personal loss. He leaves behind him a large circle of friends and relatives and to these we offer our most sincere condolences.

May his soul rest in peace !

ENGLISH POETRY

ENGLISH POETRY READERS. Edited by M. Crosse, M.A., I.E.S., Inspector of Schools, Lahore, and R. W. Ross, B.A., I.E.S., Principal, Teachers' College, Rajahmundry.

- Book I. NURSERY RHYMES. Eighth Edition.
- Book II. VERY SIMPLE POEMS. Seventh Edition.
- Book III. SIMPLE POEMS. Seventh Edition.
- Book IV. SCHOOL FAVOURITES (Junior). Second Edition.
- Book V. SCHOOL FAVOURITES (Intermediate). Second Edition.
- Book VI. SCHOOL FAVOURITES (Senior). Fourth Edition.

These Readers are printed very clearly in big type, and the price of each volume is fixed very low. The poems in each book are very carefully selected and arranged, and the whole series forms a most comprehensive school-anthology of English poems ever offered for use of Indian pupils.

"This series of poetry books has been specially compiled for Indian Schools. The intention is ultimately to provide suitable verse for all classes from the Upper Primary to the High. The selection of verse is good; there are many old favourites and a number of pieces that, as far as we know, have not appeared in any of the popular readers for Indian schools. There is a good proportion of simple narrative poems."—*The Punjab Educational Journal*.

A BOOK OF VERSE. By Sir Henry Newbolt, LL.D., D.Litt., Chairman of the Committee on the teaching of English in England. Third Edition.

"This is an anthology of exceptional merit, one that could be made only by a good poet and a poet of faultless discrimination... Many well-worn poems are found in the anthology, but what is more distinctive, numerous living poets have been drawn upon and quite the most interesting section is perhaps the work of Sir Henry Newbolt himself. Of living poets ten little pieces from Walter de la Mare are quite perfect gems Altogether we have here an excellent 'up-to-date' anthology of poetry worthy of universal use and appreciation."—*The Educational Review*, Madras.

THE LOTUS BOOK OF ENGLISH VERSE. By P. C. Wren, M.A., I.E.S. Twelfth Edition. Price Re. 1.

"Contains pieces ranging from the easiest up to Gray's Elegy, and no doubt every taste will be able to suit itself... We have much pleasure in recommending the collection to schools."—*Indian Education*.

"The selection of pieces of English poetry for the use of Indian boys has always been felt a source of great difficulty by teachers of English in this country. Pieces which possess the double virtue of simplicity and the capacity to appeal to children of a foreign nation are not many in any language and it requires no small labour to make a collection which could give satisfaction at least to the extent to which Mr. Wren's book gives. The Oriental flavour of some of the poems is a special qualification for the purpose."—*The Educational Review*, Madras.

STORY POEMS. By P. C. Wren, M.A., I.E.S. Thirteenth Edition.

In this book the editor has made a collection of the best story-poems (100 in all) in the English language. Teachers in search of *simple narrative poems* will find the book by far the best of its kind.

POETICAL SELECTIONS (First Series). With notes. By P. C. Wren, M.A., I.E.S. Twelfth Edn.

This little book will appeal strongly to all teachers who prefer placing in the hands of their pupils a reliable annotated edition of simple English Poems rather than dictating notes in the class-room.

THE APPRECIATION OF POETRY. By H. Martin, M.A., O.B.E., Principal, Islamia College, Peshawar. Second Edition. Contains 29 specimen "Appreciations" and 30 sets of Exercises.

This little book has been written to help *our boys* to appreciate the poems they read in class, and still more to inspire them with a love for real poetry.

"The book is excellently suitable for prescription in the Matriculation course of any Indian University."—*The Punjab Educational Journal*.

POETRY FOR SCHOOLS. With Appreciation and Notes by H. Martin, M.A., O.B.E., Principal, Islamia College, Peshawar.

With, perhaps, a few exceptions, all the poems included are real poetry, and not mere verse. The editor has further done his best to break new ground and, while retaining some rather hackneyed old favourites, has tried to introduce to Indian students some poems that will be fresh to them.

COOPER, Publishers, BOMBAY.

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

A HISTORY OF INDIA FOR STUDENTS

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

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

Part I. Hindu India. With Six Maps

WITH AN INTRODUCTION

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

Second Edition. Thoroughly Revised and Enlarged.

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

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

Part II. Muhammadan India. With Five Maps

WITH AN INTRODUCTION

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

Demy 8vo. 384 Pages. Price—Rs. 3.

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

Part III. British India. With Seven Maps

WITH AN INTRODUCTION

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

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

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



EVERYMAN'S LIBRARY

Editor : ERNEST RHYS.

Cloth 2s. net each.

Five further Modern Volumes

THE GOLDEN BOOK OF MODERN ENGLISH POETRY

Edited by Thomas Caldwell

The revision of the selection for this edition is in the capable hands of Mr. Philip Henderson, and the volume now contains some three hundred poems by one hundred and thirty poets, from T. E. Brown (born in 1830) to Stephen Spender and Day Lewis.

THE NATURE OF THE PHYSICAL WORLD

By Sir Arthur Eddington. Introduction by E. F. BOZMAN.

This book is important for Everyman because it deals with the philosophical implications of the two great revolutionary theories of modern science, the theory of Relativity and the Quantum theory. Sir Arthur Eddington is the founder in this country and the leader of the modern school of experimental philosophers, and is the first and most famous exponent of Einstein's theory.

THE HOUSE OF PRAYER. By Florence Converse.

With little publicity this book has sold thirty thousand copies in more expensive editions, and its continued and steady sale has encouraged the publishers to include it in the Library as a unique contribution to the literature of young people.

THE PHILOSOPHY OF THE GOOD LIFE. By Charles Gore.

This volume is a brilliant study of the evolution of the idea of the Good Life, beginning with the pagan conception, and concluding with those of the great religions of the East and that of Christianity.

LORD JIM. By Joseph Conrad.

Introduction by R. B. CUNNINGHAME GRAHAM.

As the publishers of the complete edition of Conrad we were able to assure ourselves that we were selecting the most popular title for the Library in *Lord Jim*.....for its emotional intensity and rugged splendour have rarely been equalled in fiction. Not only are there a number of unforgettably vivid and exciting scenes, but the nobility of the theme of Jim's lonely and unavailing struggle with life under an acute consciousness of lost honour is one which will inspire the mind for a long time.

Nine recent EVERYMAN'S LIBRARY volumes :

HENRY JAMES : The Turn of the Screw and The Aspern Papers.

G. K. CHESTERTON : Stories, Essays, and Poems.

D. H. LAWRENCE : The White Peacock.

H. G. WELLS : The Time Machine and The Wheels of Chance.

GEORGE MEREDITH : The Ordeal of Richard Feverel.

JOHN GALSWORTHY : The Country House.

HUGH WALPOLE : Mr. Perrin and Mr. Traill.

ARNOLD BENNETT : The Old Wives' Tale.

PIERRE LOTI : Iceland Fisherman.

A full descriptive list of the 925 volumes in EVERYMAN'S LIBRARY may be had post free.

MACMILLAN & Co., LTD.,

MADRAS—BOMBAY—CALCUTTA—LONDON.



W. & A. K. JOHNSTON'S

New Series of

EFFECTIVE WALL MAPS

PHYSICAL, CLIMATIC, ECONOMIC

Edited by W. R. KERMACK, F.R.G.S.

Now Ready

GREAT BRITAIN AND IRELAND, EUROPE AND
THE MEDITERRANEAN, ASIA, AFRICA, SOUTH
AMERICA, NORTH AMERICA, AUSTRALIA AND
NEW ZEALAND.

Each Set contains Three Maps (Size 45 × 35 inches) in full colours as follows:

RELIEF & COMMUNICATIONS (with Political Boundaries)
RAINFALL & TEMPERATURE INDUSTRY & POPULATION

Prices

18/- per Set of Three Maps mounted in sections to fold, eyeletted, in strong Cardboard Case, or any Three Maps, in "folder" form or C. R. V.

7/- each Map singly, in "folder" form or on Cloth and Rollers, varnished or unvarnished.

Grouped together, the Relief Maps provide an inexpensive series of Physical Wall Maps, while the Climatic Maps form a set particularly valuable to Universities, Training Colleges, and High Schools.

AGENTS FOR INDIA :

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



BLACKBOARD APPARATUS

	RS.	A.	P.
T. Square.—36 ins.—Plain	3	12	0
„ Divided inches and centimetres 36 ins. ...	4	2	0
Rule.—36 ins. Plain with handle	3	6	0
„ 1 Metre without „	3	12	0
„ 1 „ with „	4	2	0
Set Square.—60° 15 in. with „	3	0	0
„ 45° 12 in. with „	3	0	0
Compass.—18 ins. Square Legs	3	0	0
„ „ Round „	4	2	0
Triangular Protractor.—16" Framed with handle ...	4	0	0
Semi-circular Protractor.—14" Framed with handle ...	5	4	0
Blackboard Pointer.—(Strong) 36 ins.	1	2	0
Blackboard Cleaner.—(Wood with felt fitted) 5½ by 1½ in. ...	0	7	0

The Miller Four-in-one Set Square. Re. 1-8.

Combines, *in one instrument*, the functions of a 60° set square, a 45° set square, protractor, and a scale.

Simple to manipulate, of seasoned colluloid, convenient to carry inside most Geometry Text Books, and will not break unless wilfully misused.

The Miller Major Four-in-one Set Square. Rs. 2-12.

Larger Model for experienced Technical Pupils, Engineers, Draughtsmen, etc.

MATHEMATICAL INSTRUMENTS

The "Student's" Set	As. 6.	<i>In Patent Pocket Metal Case.</i>
The Popular Set	As. 8.	<i>In Patent Pocket Metal Case.</i>
The School Set	Re. 1.	<i>In Patent Pocket Metal Case.</i>
The Beginner's Set	Re. 1-6.	<i>In Patent Pocket Metal Case.</i>
The Junior Set	Rs. 2-4.	<i>In Patent Pocket Metal Case.</i>
The Senior Set	Rs. 2-8.	<i>In Patent Pocket Metal Case.</i>

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



MACMILLAN'S TEXT BOOKS FOR CAMBRIDGE LOCAL EXAMINATIONS. SCHOOL CERTIFICATE.

RS. A. P.

English Detailed Texts.

Shakespeare's	JULIUS CAESAR. See Junior School Certificate.			
<i>or</i>	KING HENRY IV, Part I. By K. Deighton.	1	0	0
	do. Ed. By J. H. Lobban.	1	0	6
	do. Parts 1 & 2. By M.A. Pink	...	1	11 6
Palgrave's	GOLDEN TREASURY, Book 2. By J. H. Fowler	1	9	0
<i>and Dickens</i>	TALE OF TWO CITIES. Scholar's Library.	1	11	6

JUNIOR CERTIFICATE.

Shakespeare's	JULIUS CAESAR. With Introduction and Notes by K. Deighton, Special Indian Edition, ...	1	0	0
	do. Ed. by F. Allen. Scholar's Library	...	1	11 6
	do. Ed. by A. W. Verity	...	1	11 6
Scott's	THE LAY OF THE LAST MINSTREL. Ed. by Stuart & Elliot	...	1	11 6
	THE LAY OF THE LAST MINSTREL. Ed. by J. H. Plather	...	1	11 6
Gaskell's	GRANFORD. Edited by Mrs. F. Boas	...	1	0 6

Latin.

Caesar	—THE GALLIC WAR. Book I. Edited by Rev. A. S. WALPOLE, M.A.	Re. 1-6-0	[Junior]
Horace	—ODES. Book IV. With Introduction, Notes and Vocabulary by T. E. PAGE, M.A.	Re. 1-6-0	[School]
	—ODES. Book IV. With Introduction and Notes by T. E. PAGE, M.A.	Re. 1-11-6	[School]
Livy	—BOOK XXII. Edited by J. E. MELHUISH, M.A.	Re. 1-6-0	[School]
Virgil	—AENEID. Book VIII. Edited by Rev. A. CALVERT, M.A.	Re. 1-6-0	[Junior and School]

MACMILLAN & CO., LTD.,

(INCORPORATED IN ENGLAND)

MADRAS—BOMBAY—CALCUTTA—LONDON.

'EXERCISES IN ELEMENTARY MATHEMATICS'

for Training and Middle Schools

(for Masters and Mistresses)

with a Chapter on 'Hints on Teaching Methods'

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

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

(TAMIL—2nd EDITION—Revised and Enlarged—As. 12.)Approved as a Text-book for School use, vide *Fort St. George Gazette*, Part I-B, dated 19-5-'25.**TELUGU—2nd EDITION—Revised and Enlarged—Price As. 12.**Approved as a Text-book for School use, vide *Fort St. George Gazette*, Part I-B, p. 513, dated 22-12-'25.

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

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

SRINIVASA VARADACHARI & CO., 180, MOUNT ROAD, MADRAS,

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

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

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

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

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

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

By the same author.

A TEXT-BOOK OF TYPE-WRITING.

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

Eighth Edition—Price: Rs. 3-8-0.

By the same author.

COMMERCIAL PRACTICE THEORY AND PRACTICE OF COMMERCE

Including a knowledge of Business Methods & Correspondence

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

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

Approved as a suitable Text-book.

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

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

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

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

COMMERCIAL BOOKS

BY

T. V. SUBRAMANIA AIYAR,

Commercial Instructor, Govt. Muhammadan College, Madras.

COMMERCIAL CORRESPONDENCE

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

the Madras Government Technical Examinations

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

Approved as a suitable Text-book for School use.

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

GRADUATED EXERCISES IN TYPE-WRITING

Useful for both Touch and Sight Methods

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

BOOK-KEEPING FOR BEGINNERS.

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

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

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

COMMERCIAL ARITHMETIC

FOR SECONDARY AND COMMERCIAL SCHOOLS

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

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

Approved as a Text-Book suitable for School use,

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

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

BOOKS

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

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

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

Lecturer, Teachers' College, Saidapet.

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

CHILD NATURE AND EDUCATION

AN INTRODUCTION TO CHILD STUDY

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

FOR

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

By GERALDINE HODGSON, B.A.

Trinity College, Dublin;

sometime Cobden Scholar of Newnham College, Cambridge.

Cr. 8vo. 310 pp. **Rs. 2.**

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

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

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

BY

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

WITH A FOREWORD BY

W. TURNER, M.A.,

Principal, Nizam's College, Hyderabad

PART I. THE SOUTHERN CONTINENTS & NORTH AMERICA

CR. 8VO. 192 PAGES.

With several Maps and profusely illustrated.

12 AS.

Part II will be ready shortly.

.....

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

CORRIE FEARON (Nee GORDON)

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

**SECRETS OF
SUCCESSFUL TEACHING**

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

CR. 8VO. OVER 100 PAGES

PRINTED ON SUPERIOR GLAZED PAPER IN BOLD TYPE.

RE. 1-4.

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

RUPAVATARA OF DHARMAKIRTI

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

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

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

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

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

BHAGAVADGITA

The Hindu Philosophy of Conduct

BY THE SAME AUTHOR.

Vol. I.—Price Rs. 5.

USEFUL ENGLISH TEXT-BOOKS :

A HIGH SCHOOL MANUAL OF ENGLISH

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

Senior Professor of English, Osmania University College, Hyderabad (Deccan),
Honorary Fellow of the University of Bombay; formerly Principal, Dyal Singh College, Lahore

Second Edition of A PRACTICAL MANUAL OF ENGLISH,

Revised and largely re-written in co-operation with

S. R. KIRKPATRICK, B.A.

Headmaster, Government High School, Gulbarga.

2nd Edition—Entirely Revised.

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

Price : Re. 1-8-0.

SRINIVASA VARADACHARI & CO., MOUNT ROAD, MADRAS.

FIFTH AND REVISED EDITION

OF THE

INTERMEDIATE BOOK-KEEPING

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

Senior Partner of Messrs. K. S. Aiyar & Co., Bombay; Secretary to the Accountancy Diploma Board, Bombay (1916 to 1923)
Principal

of Pachayappa's Commercial School, Madras (1896-1899); of the Govt. School of Commerce, Calicut (1896-1900)
of the Byramjee Jeejeebhoy College of Commerce (1900-1908), and of the Govt. College of Commerce, Bombay (1918-1914)

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

Approved for use in Commercial Classes in English Schools by the Text-Book
Committee, United Provinces, vide No. G. 6836/XVIII-243, dated 21-3-18.

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

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

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

By the same Author.

Seventh Edition—Revised and Improved.

THE ELEMENTS OF BOOK-KEEPING

OFFICIALLY RECOMMENDED

AS A TEXT-BOOK

FOR

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

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

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

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

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

SPIRITUAL TEACHINGS OF SWAMI BRAHMANANDA

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

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

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

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

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

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

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

Please apply for detailed Catalogue to :—

THE MANAGER,
THE VEDANTA KESARI,
MYLAPORE, MADRAS.

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

THE ELEMENTS OF ALGEBRA

POPULARLY KNOWN AS THE THREE AUTHORS' ALGEBRA

Thoroughly revised and brought in line with the Syllabus for Optional

Mathematics in the Madras Presidency and Mysore State

Secondary School Leaving Certificate Schemes

By N. PANCHAPAGESA AIYAR, B.A., L.T.,
Lecturer in Mathematics, Finlly College, Mannargudi.

Crown Octavo about 600 pages.

Rs. 2.

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

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

"THE SOUTH INDIAN TEACHER" is

THE OFFICIAL JOURNAL OF THE
SOUTH INDIA TEACHERS' UNION.

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

Subscription is only Rs. 3 per annum.

Registered Office :—

41, Singarachari Street,

Triplicane, Madras.

SCIENCE BOOKS

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

Professor of Physical Science, Pachaiyappa's College, Madras.

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

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

METHODS OF LIVE-STOCK IMPROVEMENT

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

With a Foreword by

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

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

CONTENTS.

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

A Text-book of Tamil Composition

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

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

BY

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

Price As. 12.

Approved as a Text-book for Schools and Colleges.
(*Fort St. George Gazette*, 28th October 1913.)

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

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

BY

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

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

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

AN INVALUABLE TEXT-BOOK FOR COLLEGE STUDENTS.

Part I Demy 8vo. 360 pp. Rs. 4. Part II 350 pages Rs. 4.

Part III 200 pages Rs. 2.

Prescribed as Text-Book in many District Board Schools.

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

ELEMENTARY SCIENCE

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

PHYSICS

BY **V. N. VISWANATHA AIYAR, M.A. (PHY.), L.T.,**

Formerly Assistant, High School Dept. of Colleges at Saidapet, Palghat, Mangalore, Coimbatore and Tellicherry; now Lecturer in Physics, Govt. Muhammadan College, Madras.

CHEMISTRY

BY **P. A. NARAYANA AIYAR, M.A., L.T.,**

Professor, Ceded Districts College, Anantapur.

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

*An Entirely New Publication.***BHEDABHEDA**

OR

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

By P. N. SRINIVASACHARI, M.A.,

Professor of Philosophy, Pachaiyappa's College, Madras.

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

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

INTERMEDIATE MODERN HISTORY

Being outline Notes of Lectures

BY

P. S. RAMAKRISHNA AIYAR, M.A.

*Professor of History, Maharaja's College, Ernakulam.***PRICE RE. 1.***By the same Author.***KINGSHIP THROUGH THE AGES**

A New Publication just published.

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

PRICE Rs. 2.

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

SOME RECENT PUBLICATIONS

	Rs.	A.	P.
EXERCISES IN COMPREHENSION. An aid to the appreciation of English. By A. E. M. Bayliss, M.A.	0	11	0
GOOD SPEAKING. A Modern Training for Children with Exercises, Rhymes and Stories. By Mrs. A. M. Henderson	1	11	6
CLUB LEADERSHIP. By Basil L. Q. Henriques	2	6	6
SUGGESTIONS FOR THE ORGANIZATION OF SCHOOLS IN INDIA. By W. M. Ryburn	2	8	0
THE MAN IN THE STREET AND THE NEW PSYCHOLOGY. By Richard Amarel Howden	1	11	6
THE UNIVERSITIES OF INDIA. By P. Seshadri. Reprinted from the Year Book of Education, 1935	2	0	0
BUILDING CONSTRUCTION FOR YOUNG ENGINEERS. By A. N. Khanna	3	0	0
A FIRST COURSE IN DIFFERENTIAL EQUATIONS. By Norman Miller	5	2	6
THE INDIAN PEASANT AND HIS ENVIRONMENT (The Linlithgow Commission and After) By N. Gangulee. With a Foreword by Sir Stanley Reed, K.B.E.	7	0	0
THE APPRECIATION OF POETRY. By P. Gurrey	2	6	6
WILLIAM SHAKESPEARE. A Handbook. By T. M. Parrott	4	2	0
Shakespeare's heredity and his life, his London, his company, his theatre and his audience; his development, his poetry, his technique; the printing and editing of his plays; Shakespeare criticism from his day to ours, and the acting of the plays—all this is presented lucidly in Mr. Parrott's small book. It is the perfect Shakespeare guide.			
BEAUTIFUL END. By Contance Home. World's Classics No. 431	1	6	0
This is the seventh volume of Miss Holme's work to be published in the World's Classics. Beautiful End is the name of a house and implicitly of a man's life.			
THE ACHIEVEMENT OF T. S. ELIOT. An Essay on the Nature of Poetry. By F. O. Matthiessen	5	2	6
LODGINGS FOR TWELVE. By H. H. Beshford	5	2	6
The Days of Queen Victoria have been the subject of irony, of sentiment, of bitter satire; never have they been treated with such justice and kindly intelligence as in this book of memories of friends, relations and persons met by the way ...			

OXFORD UNIVERSITY PRESS
BOMBAY CALCUTTA MADRAS

Rs. 2000

DISTRIBUTED IN 1934

1935 offers more besides Medals, Certificates and many other useful commodities as awards

READ ON EVERY 1ST & 15TH. THE MOST POPULAR

CHILDREN'S NEWS

Each issue is crammed with just the things you like and want. Profusely illustrated with portraits of active readers and educational pictures. Matchless in every respect. Recommended and approved by Directors of Public Instruction, Educational Ministers, Inspectors of Schools, Headmasters, Principals, and such other educationists.

FRESH VOLUME BEGINS FROM JANUARY 1935

ANNUAL SUBSCRIPTION RS. 4 ONLY. SEND YOUR M. O. AT ONCE.

Copies of it are available on all Railway Bookstalls or from any News Agents in the Country.

CIRCULATION MANAGER,

THE CHILDREN'S NEWS,

EGERTON ROAD, NAI SARAK, DELHI.

INDIAN INTELLIGENTSIA READ

THE HIGH CLASS INTERNATIONAL MONTHLY

"ADVANCE INDIA"

SPECIAL FEATURES INCLUDE ARTICLES FROM EMINENT WRITERS ON VARIED TOPICS OF — INDIAN & INTERNATIONAL INTEREST —

Rs. 5
(Indian)

ANNUAL
Subscription

Sh. 10
(Foreign)

Hony. Editor : T. S. RAMANUJAM, M.A., LL.B.

Mg. Editor : A. R. V. ACHAR

INFLUENTIAL CIRCULATION IN INDIA & ABROAD

Enquiries to:—

A. R. V. ACHAR (Mg. Editor & Proprietor) P.P.,
17, MOUNT ROAD, MADRAS.

