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iii

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for Lower Secondary or Middle Schools

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AND

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XLI—a



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UNIVERSITY OF LUCKNOW CONVOCATION ADDRESS.

BY MR. SACHCHIDANANDA SINHA,
Bar-at-Law.

FELICITATIONS TO GRADUATES.

AS I rise to address you two thoughts are uppermost in my mind. The first is a keen sense of appreciation of the great honour done me by asking me to address this Convocation, for which I desire to express my sincerest thanks; the second is an earnest desire—as an old graduate of the oldest University, “the world,”—to greet you, the new graduates of the Lucknow University, and welcome you as the latest batch of recruits to the fast-growing ranks and the ever-expanding phalanx of the enlightened, progressive and cultured community in India. Privileged to address you, on behalf of your University, my first words will be those of heartiest felicitation on the success you have achieved in your examinations. Believe me, my congratulations are not at all conventional, for I am fully conversant with the conditions and the surroundings of our students to realize what your success must have cost many of you in health, and what privations it must have entailed. The success that you have achieved under difficult and trying conditions, sometimes in the face

of desperate odds, fully deserves admiration, appreciation, and congratulation. May the Almighty grant you length of days in your right hand, and in your left hand riches and honour, and may your professional and public career be such as to redound to the credit and the honour of your University, which has admitted you to-day to the rolls of its graduates, and placed upon you its hall-mark of distinction!

I am particularly gratified to find here to-day a number of young ladies who have taken their degrees in various branches of learning. That is a very encouraging circumstance, indeed. It is well known that as compared with the advance in higher education amongst men, that amongst our women is yet extremely inadequate, particularly in Upper India. It is a truism that national progress depends as much, if not more, upon the educational advance of women as of men, and I would appeal to the men graduates ever to keep in mind their duty to raise the educational and cultural standard of our women to a higher level, by making our home life suitable for women

educated like ourselves. If human life be compared to an orchestra, we may liken the men to the brasses and the louder instruments—the trombone, the cornet, the trumpet, the clashing cymbals and the rousing drum—their work being strong, stirring, courageous and confident; while the women may be compared to the stringed instruments with their dulcet tunes, mellow sounds, soft notes, and tender undertones, throbbing and pulsating at the very heart of things, and vibrating melodiously to the great eternal verities of Love and Worship—each being thus wholly indispensable to the other for the completeness of the Master Musician's work for the advancement of humanity.

'PLATITUDES': THE SUBJECT MATTER.

Having, I hope, been able through these preliminary remarks to put myself on a footing of personal relation with you, I propose now to urge for your consideration some matters which, in my opinion, deserve your careful attention. I regret I am unable to follow the example of my learned and talented predecessors in attempting to discuss more or less technical aspects of our educational problems, with which I cannot justly claim sufficient familiarity. I believe, I shall best discharge my duties by discussing with you things with which I am, to some extent, familiar—as the result of my intimate association, now for more than forty years, with our public life—rather than by digressing into unfamiliar tracks. If, however, after listening to me you feel that I have uttered “nothing but platitudes,” I shall consider that your criticism is very mild, indeed; for I am now old enough to realise that what are called platitudes, in common parlance, are the very foundation of almost all speeches and writings, not excluding editorial articles even in the leading organs

of public opinion. In fact, it is in the region of the noble commonplace that the greatest thinkers excel.

Platitudes thus constitute the very nucleus not only of all minor forms of literature, (such as the drama, essay, fiction, oratory, criticism and poetry), but even of that most imaginative type which is generally found in the notes and correspondence written by our officials—from the Under-Secretary to the Governor-General. Thus, platitudes being the stuff which reigns supreme in almost all spheres of expression, you will do well to get used to them from now, so that you may not suffer disappointment by reason of any undue expectation of so-called originality either from me or from any one else. If you will be good enough to accept this sound advice, you will be able to lead as happy and contented a life as do we, the non-official members of the Indian legislatures, who have been taught through a long course of dry experience to expect nothing in the replies to our interpellations, resolutions, and adjournment motions but a harmoniously-blended combination of the veriest maximum of platitudinous plausibilities with the irreducible minimum of veracity.

A GREAT CENTENARY.

The current year marks the centenary of a most momentous decision, of an almost revolutionary character, in the educational annals of modern India. It is just one hundred years since Thomas Babington Macaulay, as the President of the Board of Education, closed a long chapter of controversy about the system of education to be introduced into India, with the recording of his historic Minute which, for its unhesitating self-assurance and sweeping generalization, ranks as a remarkable document in

polemical literature, and was characteristic of the controversial methods of its author. Amongst other things he said, I shall quote the memorable passage which struck the key-note:—“The question before us is simply whether, when it is in our power to teach this language (English), we shall teach languages in which, by universal experience, there are no books on any subject which deserve to be compared to our own; whether, when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe, differ for the worse; and whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which move laughter in girls at an English boarding-school, history abounding in kings thirty feet high and reigns thirty thousand years long, and geography made of seas of treacle and seas of butter.”

None could have clinched the matter (from the European as opposed to the Indian standpoint) as could and did Macaulay. Accordingly, on March 7, 1835, just one hundred years back, the Governor-General, Lord William Bentinck, issued the epoch-making Resolution in which it was unequivocally laid down that “the great object of the British Government ought to be the promotion of European literature and science among the natives of India.” Well, just a century has elapsed since, and probably hundreds of thousands of Indians have been educated in this fairly long interval according to the system then introduced. About a quarter of a century later, the first three Indian Universities were established, which now number six times as many. There can

be, therefore, no better way of celebrating the centenary of this tremendous change in the educational history of India than by surveying briefly, in a Convocation Address, the results of University education in our country, and its influence on our life and activities.

RESULTS OF UNIVERSITY EDUCATION.

As a matter of fact, the results of University education in India have been carefully examined, from time to time, by highly competent authorities, from different standpoints, and there has been a consensus of opinion that higher education in this country has been, on the whole, a success, and that it has brought in its train wholesome and beneficial results. To confine attention to recent times, Lord Curzon—who was by no means an unqualified admirer of our system of higher education, and who tried to “reform” it according to his lights—speaking (in the closing years of the last century) as Chancellor of the Calcutta University—made the admission that the knowledge imparted by the Universities “had not been shamed by her children.” Later, his Government confirmed that view in an elaborate resolution. Another and still more authoritative testimony appeared in 1909, over the name of the then Secretary of State, Lord Morley, (in a “Memorandum on the Results of Indian Administration during the last Fifty Years”) in which it was stated that “with the improvement in education has come a much higher standard of probity and sense of duty, and there has been great improvement in character and attainments in the public services.”

These high official testimonials are conclusive on the point that the results of University education have been conducive to the growth and development of a higher standard of

thought and action amongst our educated classes. It goes without saying that its effect on the much larger number of Indians, who have chosen to work in the numerous walks of life, outside the ranks of the public services—in the professions, and in trade and commerce—has been equally beneficial and wholesome. Further, it has brought about that great intellectual ferment which is known as the "Indian Renaissance," but which our unsympathetic critics prefer to call the "Indian Unrest." Lord Morley himself described this great upheaval as "a living movement in the mind of the Indian people for objects which we ourselves have taught them to think desirable."

THE INDIAN RENAISSANCE: "A LIVING MOVEMENT."

Later, a distinguished Lieutenant-Governor of the Punjab spoke of this "living movement" as follows:—"What is happening in India is not a phase but a new birth, and the proof of it lies in its universal acceptance by all classes of people in that country. This interesting movement is due to a strong desire to rise higher in the scale of nations. 'Why should we lag behind?', is the voice of India from Peshawar to Cape Comorin. And so a new life is now born in India with new thoughts, new aspirations, new standards, new ideals and conceptions of society." The Metropolitan of India, at the time, sketched out the new movement in terms which, I am sure, will appeal to you all:—"One feature of it," he said, "is apparent in educated India—there is life where there was stagnation. The spiritual nature of the Indian thinkers and writers is elevated at the prospect of an awakening East, an 'Indian nation,' and a free and an enlightened people. Educated India is tingling with a new life, and though the form taken

may be at times crude and even repellent, it is nonetheless life, life, life." It would be easy to multiply equally eloquent declarations, but the latest testimony to the work of our Universities which I may fittingly quote, is that of Lord Lothian, the Chairman of the Indian Franchise Committee.

The Marquess of Lothian, speaking on the India Bill in the House of Lords, said:—"The Indian Universities are teaching the whole mass of Western education, and instructing their students in British constitutional history. They have in them a hundred thousand students, more than twice as many students as are in all the Universities of this country, and practically every one of them is a young nationalist, one and all wanting India to assume the responsibility for its own government." He then went on to ask: "Who are going to be the leaders of India to-morrow?" and he thus answered the question:—"The editors of the newspapers, who are going to be drawn from these students. The people who are going to be elected to the legislatures are the people, in large measure, who have had this kind of education. It is the University students who will also find their way into the Civil Service. The leaders of the great Indian Bar will be the products of the Indian Universities. Again, Indian business is being increasingly manned by people who have had a University education. The India which is going to be led by these hundred thousand students, mostly nationalist, will be an entirely different India from that which we have read about in history."

Surely, you could not have more generous appreciations of your work and worth than those embodied in the eloquent passages I have read out to you. It is thus clear that while, like all human institutions, our higher

educational system is not perfect, yet it has already rendered good and great service to the cause of Indian progress. I maintain that much of the denunciation of it—even when it is not interested—is wholly unwarranted, if not irresponsible, as evidenced by the declarations I have quoted from eminent authorities. We may thus safely adopt, and adapt to our purpose, the language of John Morley, (in his famous essay on *Compromise*), that if "every age is in some sort an age of transition, our own is characteristically and cardinally an epoch of transition in the very foundations of belief and conduct." That such a momentous epoch in transition, such mental upheaval and intellectual ferment, should be inevitably accompanied by occasional extravagance, or impatience, on the part of some young people, is not at all surprising. But I assert that the great Indian Renaissance, which is changing, with an almost kaleidoscopic rapidity the perspective, outlook and standpoint of the educated Indians, is a stern reality, which has got to be reckoned with by all concerned.

HIGH IDEALS AND ASPIRATIONS.

I need scarcely tell you that my object, in drawing your attention to these authoritative testimonies to the almost phenomenal success of higher education in this country, is that as educated persons you should always bear in mind your great responsibilities in all that you say and do. You cannot, therefore, be too careful not to play into the hands of your captious critics, and I hope that in all your activities you will steadily keep your great responsibilities in mind, so as not to give them a chance to hold up your class, and the system of higher education itself, to opprobrium. Probably sooner than later, you will be the leaders, in various spheres of activities, of the great

movement which I have briefly outlined; and upon your ideals, aspirations, actions and methods of work will depend what turn that movement will take, for better or for worse. Now it is a trite saying that citizens must have a "high ideal," though it is difficult in actual practice to give an exact definition of that term. One thing, however, is certain. It will not be right for young men and women to be taught that they should be only "practical," and should confine their talents and energies to the immediate work before them, to things under their very nose, so to say, ignoring larger issues or possibilities, and heedless of any soul-stirring prospects of the full growth of Indian manhood and womanhood.

You may, therefore, rest assured that I am not going to hold up to you any grovelling or sordid ideal, though it may be dignified by the name of "practical politics" or "practical statesmanship," for I do believe firmly in the wisdom of the old Greek saying that "to blot out a high ideal is to take the spring from out of the year." I commend to you, therefore, the dictum of Lord Acton—the most philosophic of British historians—that "the pursuit of a remote and ideal object arrests the imagination by its splendour, and captivates the reason by its simplicity, and thus calls forth energy which would not be inspired by a rational, possible end, confined merely to what is reasonable and practicable." I, therefore, feel fully justified in appealing to you to place before yourselves high and noble ideals in all your work, including that of the regeneration of your great and historic country, since it is truer now than at any time past that where there is no vision the people perish.

UNIDEALISTIC VIEWS OF LIFE.

Some of you might be familiar with a famous figure in Victorian fiction—one Mr.

Thomas Gradgrind—whose character is wonderfully portrayed by Dickens in *Hard Times*. Mr. Gradgrind was (in the words of Dickens) “a man of realities, a man of facts and calculations,” who had become a selfish and hard-hearted misanthrope by reason of his self-education on the unidealistic doctrine of “facts,” and as such he represented the type of humanity described by the self-centred and the unpatriotic as “eminently practical.” He diligently practised in his household the system that he had evolved and perfected. “Facts” ruled him and his children; and imagination, fancy and ideals were absolutely cut out of their existence. His favourite dictum was:—“Now what I want is Fact: Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else ever will be of service to them. This is the principle on which I bring up my children. Stick to Facts, Sir.”

Those of you who have not read *Hard Times* should do so to discover what happened, in the end, to Mr. Gradgrind and his family. Suffice it to say that when almost all his children had been ruined and his home devastated, he learnt, when too late, the lesson of his life that to be successful and happy one must not fail to leaven facts and figures, data and statistics, with love, forbearance and noble ideals. He then left “facts” in the background, and lived to found his views of life on “faith, hope and charity,” on which alone both humanity and the individual can thrive best. Thus, India needs at this juncture not weak-kneed wobblers or mealy-mouthed temporisers of the Gradgrind type, but “bold, very bold, though not too bold” leaders and workers

possessed of not only patriotism and strength of character, but a will to do and a soul to dare in the assertion and maintenance of their just rights, even to the verge of being moderately fanatical and who, when occasion truly demands it, will “ride in the whirlwind and direct the storm.”

LIMITATIONS ON HIGH IDEALS.

“But enthusiasm and idealism by themselves”—I am quoting now from the Congress presidential address, delivered at the Calcutta session of 1911, by perhaps the most gifted and the most intellectual of the sons of Lucknow, the late Mr. Bishan Narayan Dar—“cannot achieve impossibilities.” And so while, on the one hand, I warn you against working on so-called practical considerations, it is, on the other hand, my duty to point out to you the obvious limitation on your cherishing too high ideals, which, if overlooked, will not only make your work fruitless, but perhaps be even productive of harm to your cause. That limitation is that your ideals should not be incapable of being even partially realised within a reasonable time. Experience shows that the transcendental idealist, which is only another name for the unpractical visionary, is often as much a hindrance to the real reformer as the mere man of the world, who masquerades under the cloak of being “practical.”

The point I am dealing with now was emphasised by Plato in one of his famous dialogues—that called *Theaetetus*—in which we find Socrates speaking as follows:—“I will illustrate my meaning by the jest which the clever and witty Thracian handmaid is said to have made about Thales (the father of Greek philosophy) when he fell into a well as he was looking up at the stars. She said that he was so eager to know what was going

on in heaven, that he could not see what was before his feet. This is a jest which is equally applicable to all idealists. I think that you understand me, Theodorus?” The latter—the friend Socrates was speaking to—assented by saying:—“I do, and what you say is true.” Yes, it is but too true, indeed. If you forget what Plato insists upon through the mouth of Socrates, you will do so at the cost of your work for the country. Gaze at the star if you will, but keep your feet firmly planted on the ground. That is true practical wisdom.

PRACTICAL IDEALISM.

The apparent conflict between the two seemingly divergent courses is successfully reconciled by Browning—that most human and manly of English poets—in one of his famous poems, wherein he says:—

“The common problem yours, mine,
everyone's
Is not to fancy what were fair in life
Provided it could be, but first finding
What may be, then find how to make it fair
Up to your means—a very different thing.
No abstract intellectual plan of life
Quite irrespective of life's plainest laws
But one, a man, who is man and nothing
more
May lead within this world.”

“Not to fancy what were fair in life provided it could be,” will obviously rule out of consideration what are called “ideal commonwealths.” “Finding first what may be,” clearly implies taking stock of the realities to find out what is practicable in the circumstances of each particular case. So “finding what may be” means where, how and to what extent we have to adapt ourselves to our environment, while “striving to make it fair up to our means” is just where the individuality and the character of

the worker step in. Thus this great poet lays down that it is always possible to do something substantial to improve one's surrounding conditions, but only if the realities before one are fully taken into account. What you thus need is a mind alert and active, to take stock of the situation, and a character inspired by the noblest ideals and aspirations, aided by that uncommon virtue, justly called “common sense.” So fortified, your efforts will lead to results conducive to public good and towards the realization of your goal. That is a splendid lesson to bear in mind for all who may really be desirous of achieving success in the service of their country. While, therefore, you may peruse with pleasure and delight such great classics of idealistic literature, as Plato's *Republic*, More's *Utopia*, Campanella's *City of the Sun*, Bacon's *New Atlantis*, Harrington's *Oceana* and Butler's *Erewhon*, as suggestive of ideal conditions and consummations devoutly to be wished for, you must not forget your Browning, who teaches a due combination of idealism with practicality, or “practical idealism.”

THE NEW INDIAN CONSTITUTION.

Many of you, as befitting educated and talented young men, will probably take, in due course, an active and a prominent part in the public life and the political activities of the country, and will have to do a great deal with the working of the new Indian constitution. I, therefore, make no apology for inviting your attention to some only of its multitudinous aspects, though many important parts of it are still in a process of incubation. Now that the India Act has received the Royal Assent, and is an accomplished fact, it would be, to use a popular but expressive phrase, “flogging a dead horse” to discuss the merits or the demerits of the details of the scheme

embodied in it. You may remember that all the suggestions made by the Indian representatives to the Joint Parliamentary Committee, including even the very able and exhaustive memoranda presented to them by such eminent authorities as the Right Hon'ble Sir Tej Bahadur Sapru, and by the British Indian Delegation headed by His Highness the Aga Khan, were practically ignored by the majority of that body, who made their recommendations to Parliament—as distinctly stated by them in their report—uninfluenced by the weight of advanced and progressive Indian opinion. The result of such an attitude on the part of the Committee has been that (as expressed by the supporters of the scheme) Parliament have chosen to frame a constitution which, in *their* judgment, best suits present-day Indian conditions. While that may be so, it is nonetheless permissible to one—without any disrespect to the authors of the scheme—to entertain a reasonable doubt whether the constitution thus framed *is* calculated to suit the political and the economic conditions of the India of to-day.

Time alone can show to what extent that is likely to be the case. I quite appreciate that a constitution cannot be altogether dissociated from the facts and conditions obtaining in the country for which it is intended, and that such realities cannot be twisted or tortured to make them fit an ideal constitution. But, after all, legislation by one country for another, in defiance of popular opinion in the latter, is obviously not a sound principle of statecraft. It is not, therefore, altogether wrong to hold that no Indian constitution can be said to have its foundation well and truly laid, and adapted to the essential requirements of modern India, which is not calculated to train the Indians—irrespective of considerations of caste, class or community—to realise, first

and foremost, the fundamental unity and the absolute identity of their economic and political interests, as citizens and subjects of a common State. I must state my conviction in unhesitating terms that it was not at all impossible for the British Parliament—had they been but so minded—to have devised the new Indian constitution keeping this highly important consideration in view, without distorting the facts, with which we are familiar in the present condition of this country.

"MR. BARRETT" OF WIMPOLE STREET.

As it is, the new Government of India Act may well remind a politically-minded Indian of the treatment meted out to his daughter by Mr. Barrett, a character in a modern drama, called *The Barretts of Wimpole Street*, in which the dramatist represents the love-story of the poet, Robert Browning, when he was courting Miss Barrett. Mr. Barrett was evidently the type represented by the Conservative majority in the British Parliament, for even when the doctors prescribed for his daughter a particular diet, he (in his illimitable wisdom) would direct her to take some other thing, which he thought was the best for her health. He used to tell his daughter constantly: "You are not the best judge of what is good or bad for you. Your likes and dislikes are quite beside the point. Believe me, I have nothing but your welfare at heart. I intend to give your better nature every chance of asserting itself, but you *shall* obey me this instant." I need not tell you how it all ended. Deeply disgusted with her father's treatment of her, Miss Barrett was forced to sever her connection with her home, which she left for ever to marry Robert Browning, without obtaining Mr. Barrett's consent or permission. The story points an obvious moral.

I am old-fashioned enough to believe that there is the profoundest wisdom in the

declaration made by General Smuts—a statesman of international reputation—in the course of his rectoral address, delivered last year at the St. Andrews University, that "to suppose that you can govern without the free consent of the governed, is to fly in the face of decent human nature, as well as the facts of history." The Conservative majority in the British Parliament may have acted to the best of *their* judgment in framing the new constitution for India, but if in doing so they have not kept in view the essential condition of a successful constitution as emphasised by General Smuts—that of securing for the scheme devised "the free consent of the governed"—then, I fear, it may be but another case of their having sown the wind to reap the whirlwind.

CONSTITUTIONS AND NATIONAL CHARACTER.

Let us, however, hope for the best. Speaking for myself, I may claim that I am fortunately one of those—one of those few Indians, I believe—who do not attach an undue importance to the frame-work of a constitution, as I hold that an ideal constitution cannot be made to grow and expand but by the people's own efforts. Nor can wider political rights be bestowed upon one nation by another by way of a largesse or a *bukhshish*; for they also can be secured only by contesting every inch of the ground with those in power. But apart from that, I think that the soundest view on the value of constitutions and larger political rights was that expressed by old Dr. Samuel Johnson in the well-known lines he added to Goldsmith's famous poem, *The Traveller*, which I shall recall to your memory:—

"How small of all that human hearts endure
That part which laws or kings can cause or
cure,"

If you will but think seriously over this problem, you will probably agree with me that it is not so much the text of a constitution that counts as the character of the men and women who work it. Our experience of the working of political institutions, in all ages, places it beyond doubt that the stability and the utility of a State depend far less upon its form—or even on the written text of its constitution—than upon the character of its citizens. From this it follows that the greatest wisdom and the highest patriotism consist not so much in seeking after an ideally perfect constitution as bringing to bear upon its working genuine patriotism, broad outlook, courage of conviction, and strength of character, elevated by the constant exercise of our own free will, and efforts at independent, individual action. As John Stuart Mill truly observes, "even despotism does not produce its worst effects so long as individuality exists under it, and whatever crushes individuality is despotism by whatever name it be called." And so General Smuts rightly emphasised, in his rectoral address, that "it is only human values that survive, and only men and women that matter in the last resort." A distinguished contemporary political writer—Dr. Joad—also justly insists:—"The value which we place on the State depends, in the long run, upon the value which we place on the individual." This then may be accepted as an essential truth of Political Science.

THE ELEVATION OF NATIONAL CHARACTER.

I would, therefore, enjoin on you ever to be vigilant in the elevation of your character, and also of those amongst whom you live and move. It would be idle to expect India to be the one solitary exception to the general rule which is deducible from the experience of mankind, that political morality can have no

more solid foundation than a high standard of individual character. This proposition could be easily illustrated by well-known historical incidents, all showing that the greatness of a country does not depend upon the extent of its territory, or the strength of its population, but mainly on the character of its people. It is only by improving and elevating the character of the people forming a State, that it can be made stable and progressive; but if their character is at a low level, then no constitution—howsoever well-balanced, well-conceived, well-designed, and well-planned, on paper—can be of any advantage to the people for whom it is intended. I hope you will ever remember this great lesson to history, which is confirmed by the recorded experience of the working of constitutions in all ages and countries.

These observations do not, however, at all mean or imply that you are not to devote your talents and energies to the reform of your political system. Far from it: what I desire to insist upon is that while in working a constitution you must not attach undue importance to its written text, you should nevertheless devote yourselves to raise the character of your people, by all legitimate means and methods, including the reform of your political institutions. I thus appeal to you to make a strenuous effort at a continuous re-adjustment between the elevation of the national character and the reform of the political system of the country, which latter also is absolutely essential for progress, since in modern (and especially post-war) conditions, Government everywhere is tending to be totalitarian and its influence on the character of the people is bound to be large and effective. As human character is not static but dynamic, it is bound to be influenced by its environment; hence the absolute necessity of developing institu-

tions calculated to mould for the better the character of the people. But while conceding that character and institutions act and react on each other, I hold that it is character that ultimately proves far more potent than institutions as conducive to progress and public weal. Hence my insistence on it as the more important of the two.

HOW TO WORK THE CONSTITUTION.

I am fully aware of the acerbity and the bitterness in the mind of the vast bulk of the politically-minded Indians—especially of the younger generation—against the new Indian constitution. Nor is it at all surprising when one finds so moderate-minded a leader as Sir Chimanlal Setalvad—not only a veteran public man, but one well versed in the affairs of the State as an ex-member of the Government, and an ex-Judge under the Crown—declaring that “it was patently manifest that the enactment had grievously disappointed all parties in India, including even the minorities, at the extent of the devolution of power to the representatives of the people.” Again, when one finds Sir Homi Mody—apparently a great favourite with the British officials and non-officials in the country—telling them that “the new constitution has failed to command the enthusiasm of any section of public opinion in India,” as “at every subsequent stage (since the first Round Table Conference) the constitution was made progressively illiberal in a calculated spirit,” one can easily realize the extent to which the reforms have embittered the very soul of India.

But I shall ask you not to be cast down or feel depressed, for the remedy lies in your own hands. Though many of you may feel that your position under the new political system will be no better than that of the Persian

poet when he exclaimed in anguish:—“You have confined me at the bottom of the river, and now say, ‘beware, do not wet your garments’” still there is no reason to despair if only you can call to your aid in working the new constitution those essential political virtues by exercising which your representatives in the legislatures will be able not only to assert the popular will (in spite of the rigid entrenchment in the new constitution of the many vested interests, which would form an almost insuperable barrier to the growth and development of a truly democratic government) but also to control effectively, purely by constitutional methods and convention, the apparently uncontrollable powers vested under the “manifold, multitudinous and complete” safeguards—to borrow Lord Lothian’s happy phrase—in the Governor-General and the Governors.

THE RIGHT METHOD OF WORKING IT.

If you will but see to it that your elected representatives are absolutely the best men available, endowed with political prescience, and possessed not only of sound judgment and moral courage, but uprightness and independence, who will not be influenced in the discharge of their duties, by either personal or communal considerations—not an easy task that, I admit, since they will all represent communal or sectional electorates—your Ministers who will form (in the provinces) the executive, will then probably be persons whose soul the lust of office will not kill, and whose mind the spoils of office will not buy or corrupt. If your representatives in the legislatures are men of the right sort, then in spite of the inevitable drawback of their being but sectional or communal representatives, it will not be possible for the Governors and the Governor-General to choose as their Ministers men who will sell their birth-right for a mess

of pottage, just to serve the hour, or palter with their conscience for obtaining one or more of the many badges of subservience by means and by reason of which our public life is already hopelessly demoralised, or allow themselves to be treated as but gilded tools for servile uses or unpatriotic purposes.

If the new constitution will but put you on your mettle, and evoke in its working not only true parliamentary mentality but all that is noble and steadfast in Indian character, then it will have established, once again, the truth embodied in the old saying that there is a soul of goodness even in things evil. If you work it on the lines and in the spirit which I have ventured to suggest—namely, not for what *it* is worth, but for what *we* are worth—I feel certain that you will have not only turned a seeming failure into a success, but succeeded in evolving before long a constitution better adapted to the economic needs and the political requirements of India, and also in consonance with our ideals and aspirations.

COMMUNALISM ALL ROUND.

I suppose no Convocation Address delivered at present will be regarded as complete if it ignored the question of communalism. In fact, this burning topic has already formed the subject-matter of a Convocation Address at your own University. Since then the situation has grown worse, and matters have come to such a pass that not only have some of our provincial Governors had to appeal to the public, from time to time, to suppress the terrible and tremendous evil of communalism, which is eating into the very vitals of Indian life, but no less exalted a personage than the Viceroy of India, in the course of his reply to the address presented to him, but some months back, by the Municipality of Allahabad, referred to this subject in language of genuine sincerity and great earnestness. His

Excellency said :—"I know of nothing that clogs so disastrously the machinery of administration as internal jealousy and disharmony. The shadow of communal dissension and ill-will is hanging at this moment all over India, and it is the duty of all those who have the welfare of this land at heart to show courage, wisdom and, above all, tolerance, towards all men, so that this evil miasma may be dispelled. I appeal to all to join hands in creating better feelings and greater concord among the communities of India. Never in her history was there greater need for such united effort." It would be impossible for any one to improve upon the language used by His Excellency Lord Willingdon, and I shall beg each one of you to do what you can to suppress the demon of communalism in your thoughts and actions, alike in your private relations and public activities.

But while appealing to you to do your best, and to strain every nerve, to stamp out communalism both in your private relations and also in the discharge of your public duties, I shall not be true either to myself or to you, if I do not tell you that even with the best of motives and intentions, and the sincerest desire to follow His Excellency the Viceroy's sound advice, you will find your task one of tremendous and almost insuperable difficulty. You should, therefore, be prepared to meet with many disappointments before you can hope for any appreciable measure of success. The reason for it—as frankly stated by that distinguished publicist, experienced businessman, and most moderate-minded politician, the Hon'ble Sir Pheroze Sethna, in a speech lately delivered by him in the Council of State—is that "the principle of communalism is freely and almost aggressively recognised in the constitution and in the adminis-

tration" of this country. "What wonder is there," asked Sir Pheroze, "if communal spirit and ambition are aroused to an undesirable extent, and if they at times manifest themselves in communal antagonism?"

HOW TO CHECK COMMUNALISM.

This absolutely correct diagnosis of the present situation shows how the wedge, making for the growth and expansion of communalism, has been driven deeper and deeper into Indian life, until almost all spheres of our activities are now affected by it. While, therefore, in normal circumstances, every word of Lord Willingdon's appeal would have struck a responsive note in the heart of the people, we can understand the reason if no such result ensues in the present condition of the country. The relations among the various communities will, I fear, continue to become worse, and communal concord is not likely to prevail amongst them unless they are made to realise, by means of the working of the administration on right, sound and impartial lines that all the Indian subjects of the Crown do constitute one people, and should be treated as such in all matters in which the State has to deal with them. There can be no surer method of promoting mutual toleration and good-will, among the various sections of any people, than by creating in them a strong sense of identity of interest in all matters affecting their daily life, as subjects of a common State. If this be not done, and if the centripetal forces are not only not availed of but are rather subordinated to the centrifugal ones, then it is idle to expect any "united effort" to dispel the miasma of communal dissension and ill-will.

Bacon wrote in his famous essay on "Sedition" that the best way to root it out was to remove the cause of it. Similarly, the

one way to re-establish peace and harmony in India is to eradicate the causes that have generated the existing discords and dissensions. And I maintain that only by enforcing the lesson—not by precept alone but by actual practice—that in all their relations with the State the various Indian communities are one and indivisible, can it be reasonably expected that the "shadow of communal dissension and ill-will," to which His Excellency the Viceroy referred, will be permanently removed. The condemnation of communalism and the preaching of toleration, mutual good-will, and respect for each other's point of view, by all interested in the welfare of India, is very desirable; but the lesson of history is writ large—and he that runs may read it—that it is only by the establishment of sound and healthy conditions conducive to the growth and development of nationalism the success in this direction may be hoped for.

NEW OCCASIONS TEACH NEW DUTIES.

I fear, I have taxed your patience, and shall not be justified in trespassing on it much longer. But I desire to impress upon you with all the emphasis at my command that while you should conserve, in your habits and character, all that is healthy and wholesome in our social traditions and institutions, it is nonetheless your bounden duty to educate yourselves to modify and adapt them to your present-day environment. In addition to revising the old standards of ideals and conduct in the light of the ever-changing conditions in this world, you should train your mind to make it responsive to new lines of thought and action. Only thus by proper conservation and assimilation will you combine the culture of the East and the culture of the West, and falsify the half-truth that they can never meet. You have thus before you a limitless field for your labours and

activities. To keep yourselves in robust and vigorous health, to eschew the many defects which we have inherited because of our historical antecedents, to acquire and develop those good and desirable qualities which we are wanting in, to eradicate baneful customs, to bring the light of knowledge to the masses by propaganda for village uplift to better their economic condition, to reclaim the backward classes to a higher standard of life, to ameliorate the position of our women, to promote closer and more cordial relations amongst the different communities, to build up the industrial strength of the country, and, above all, to teach by the example of your life and conduct that the people of this great and historic country are now, what they claim to be, "a nation,"—these and many other useful public activities will afford to your talents and energy ample scope and occupation for a whole life-time, and there will yet remain something unattempted, something left incomplete.

Though much good work has been done, in the past, by our reformers and leaders, it is obvious that very much more yet remains to be done, and we have yet much lee-way to make up. You may thus still hope to dream many bright dreams about the great future of your country, if only you are prepared to do bright deeds for her. The work before you, in the way of regenerating our dear Motherland, is yet so vast as to call forth all that is noblest and best in you, and if only you will approach it in the right spirit, you may depend upon it that no young Alexander amongst you need ever feel disappointed at the prospect of there being no more territories left for him to conquer on the ancient banks of the Ganges and the Jumna. Remember,

that a new era is dawning on India. Though we are still but wayfarers in the twilight, and the chariot of the Sun-God will take years to mount the horizon, yet it is already aglow with glimpses of a new destiny. It rests entirely with you what you will make of that glorious prospect. God grant that you all may contribute handsomely by your character, patriotism and selfless work, to the progress of India, so that in the fulness of time she may take her proper place amongst the greatest nations of the world.

“ Still glides the stream, and shall for ever glide ;
The form remains, the function never dies ;

While we, the brave, the mighty and the wise ;
We men, who in our morn of youth defied
The elements, must vanish—be it so ;
Enough, if something from our hands have power
To live, and act, and serve the future hour ;
And if, as toward the silent tomb we go,
Through love, through hope, and faith’s
transcendent dower,
We feel that we are greater than we know.”

May it be your great privilege to carry on
your life-work for the service of your country
inspired by these majestic and soul-stirring
lines of Wordsworth !

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THE TEACHER.

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

1. THE CLASS-ROOM.

WE have witnessed the “sufferings and grumblings” of the lower and upper grind-stones in the class-room which have sickened and discontented the hearts of the heads of institutions, inspecting officers, managers, educationists and the public at large. With all the pride of our educational books written on modern lines and the artillery of education ever growing, this fear and discontent in the class-room has not been traced out to the root. The elaborate and tentative curricula are in their places; but the collective system of instruction with its economic value cannot be shaken off and hence our systems of instruction, however methodical and up-to-date they may be, cannot yield fruitful results. Many and many years of investigation in the field of teaching and invention of new ways of instruction have to roll by, before we can safely steer our “Ship of Education” to the “Shore of Humanisation.”

2. THE TEACHER.

With the increase of intellectual, scientific, commercial and industrial knowledge, schools and colleges have multiplied to such an extent that the demand for teachers has been ever growing. The collective teaching contagion has to be satisfied with a teacher who taps at the door of our schools. The heads of such institutions elate themselves on their having been successful in getting a teacher to fill in the vacant post. They are, on the other hand, quite unmindful of his unfruitful tappings at the doors of other walks of life; nor are they aware of the fitness of the successful candidate for the discharge of the duties needed in their schools.

3. THE TEACHER KEEPING UP APPEARANCES.

With a reluctant mind, the novice accepts the job. He is quite conscious of his inefficiency for this noble calling. He knows the hall-mark of pushing on in his new sphere. He purchases personality busying himself in wearing a uniform, decent and yet simple. He is not what he really is and imitation in dress, manners, talk, accent and all is a borrowing and hence foreign and strange to himself. In a word, we can say that when he enters the field of education finally, he is all in borrowed feathers—probably a Beau Tibbs.

4 THE SLIPSHOD AND HEARTLESS
TEACHER.

As he is not in the right place, he pulls on for a time as an earnest teacher, in the meanwhile secretly trying for a post of his own liking. The institution he serves should be satisfied with this wavering, slipshod and heartless teacher. The degree he possesses bears testimony to his authentic capability in teaching; his testimonials gleam in eulogies, though practically he may prove an unsuccessful teacher.

5. THE CHOICE OF PROFESSION

Though the teacher and the parents present a rich environment to the children, they cannot mark out a definite career of life for them. But still, their latent powers may be stimulated and developed and the final choice of profession should be entirely marked out by themselves; the parents cannot force their children, after finishing their studies, to choose a particular calling. Though it has been psychologically admitted

that a father who is a mathematician cannot make his son a mathematician, a lawyer cannot make his son a lawyer and a school-master cannot make his son a schoolmaster, still there is every room to say that there are chances of such a possibility with the immediate environment.

6. TEACHER'S PLACE EASILY PROCURABLE.

The greedy and anxious father, soon after his son obtains a degree, compels him to earn his living. But the ambitious youth desires to study further. His sole idea is to seek knowledge but he cannot either over-rule or dissatisfy his parents. He is driven to the necessity of eking out his livelihood in his tender age. Now comes the choice of his calling. The father, with his vast worldly experience, tells him that pedagogy is the easiest and highly paying of all walks of life. The starting salary is tempting. Private tuitions can be had and life would be comfortable. The post can be easily procured as there is a great demand for teachers.

7. THE TEMPTING DIGNITY OF THE PROFESSION.

The son, in the beginning, cares little for the advice of his father. He tries in various departments and meets with failure. With a dejected mind, he curses himself. His diplomas not securing a living for him, he curses his stars and spurns his diplomas. The anxious father, at this stage, once again advises his son to accept a teacher's place. The son, not looking at the problem in a practical way, yields to circumstances. The regular week-end holidays, the dignity of the teachers, the countless salutes they get, and all such marks of ease, comfort and respect dawn on his memory. A good many holidays, usual and unusual, holidays in honour of the visits of great persons, the downpour of continuous rain, the inspection of an educa-

tional officer, school activities, etc., tempt him to seek a life of ease, comfort and peace.

8. OTHER DIGNITARY MARKS OF ATTRACTION.

Fired with an ambition to be considered a man of respect and reverence, he consents to choose a teacher's calling. If he is eloquent, he may fire off with his lecture on various topics. He may frequently change his dress and adopting the fashion of the day, he may appear as handsome as Tibbs. While entering the school premises or going out of school or while walking along the road, he may feel dignified in receiving salutations from his pupils and their parents.

If he is choleric, he may give credit to the power of the cane and thus enforce discipline. Either in school debates or at any other school function, he may have a chance to perform a conspicuous part and win the applause of his audience. He may receive dinners, invitations for the marriages of his pupils or their nearest relatives. Oh! what a world of pomp, profit and praise is in store for the novice teacher! It is these impulses that attract a great many degree-holders to pedagogy.

9. HIS FIRST EXPERIENCES.

Entering the class for the first time, the novice-teacher is confronted with pupils of varied temperaments, levels of intellect and ranks of birth. Unused to deal with boys, his treatment becomes strange to them. His peculiar traits of character, pronunciation, attitude, and delivery would be scrutinised by the pupils. The weakness of the teacher being marked out, the tyrants take advantage in creating an atmosphere of mockery—a pleasant joke. The young teacher loses his balance of mind and inexperienced as he is in shouldering himself to such positions, he takes recourse to asserting his rank-superi-

ority as a teacher vested with an authority to deal with them as he deems fit. Flogging! Flogging! Flogging! That is the traditional and authoritative weapon to maintain his dignity. That is the true weapon which produces best intellectual products. He is reminded of the disciplinary measures taken by eminent pedagogues such as Nicholas Udall of Eton and Westminster, Dr. Busby and John Keate who were highly remarkable for their maintaining best discipline. (We have records to show that Dr. Busby asserted his rank-superiority as the Headmaster of the institution by putting on his hat in the presence of Charles II, when he visited his institution). Lives of great men remind him of the worth of flogging. Such great men of the past were once children who had been, with no exception whatsoever, dubbed with the cane. John Milton, Dr. Johnson, Tennyson, Thackeray and Gladstone were all dubbed with the rod. Hence the young teacher wields his weapon to maintain discipline—"a power, austere and harsh, even excelling the power of the royal authority."

10. SKILL TO BE ACQUIRED.

As geniuses are rare in various callings and rarer still are they in the field of education, our institutions should be blessed with

such novice-teachers! But still, if even such teachers stick to their posts, they can fit themselves for the proper discharge of their responsible duties, provided they care to acquire skill or craftsmanship in the field of education.

11. TRIANGULAR ENTERPRISE.

The young teacher's skill lies in the proper use of his tools. The book, the pupil and the teacher form a triangular enterprise undertaken by the adventurer. A thorough grasp of the content of the book, the individuals of the class and his methods of instruction with the useful artillery of education will enable him to become a successful teacher.

He should, therefore, study his pupils and measure their capabilities by intuition and adopt such methods as create interest and induce in pupils right attitudes while increasing his own resources of knowledge with the wealth of noble minds.

12. HIS SELF-CONFIDENCE.

As the young teacher is fresh from his college, he may be either diffident or over-confident of his capabilities. In either case, he may spoil his career. But his self-confidence with the acquisition of skill through practical experience and vast study, may bring him on a level with the born-teacher.

(To be continued).

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" * * *

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XLI-105

THE TEACHING OF LANGUAGE IN PRIMARY SCHOOLS.

BY MR. R. R. TIWARI,
Raipur, C. P.

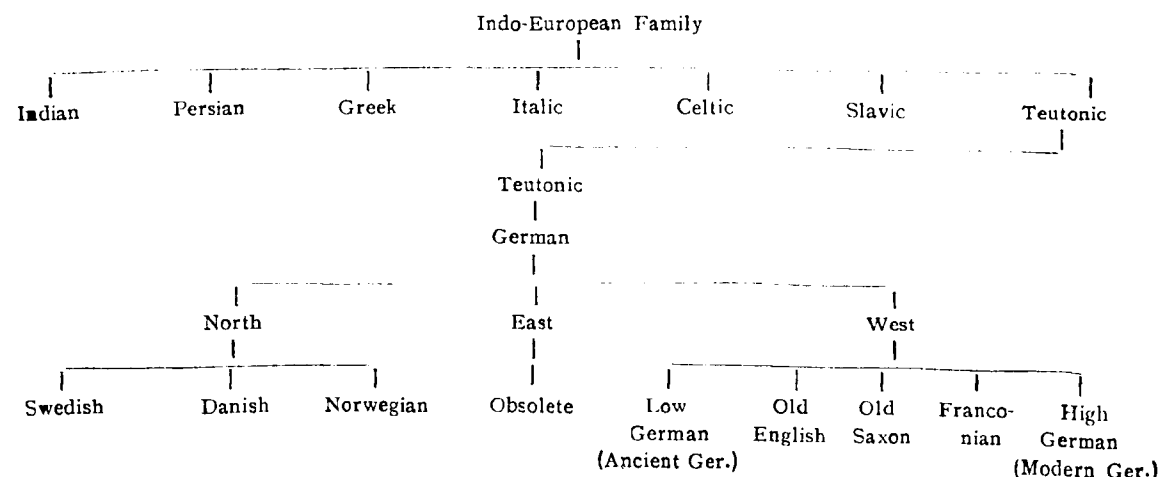
1. THE FUNCTION OF LANGUAGE.

(a) *The Origin of Language*:—Man has this special gift of God in having the power of communicating his thoughts to others by means of significant sounds known as speech. The question of the time of origin of this speech has not yet been found out definitely and modern researches are unable to say anything definite on this point. The manner as to the origin of these sounds is still a disputed question. Some say that the speech is the natural organism which develops in manner, identical with that of a tree from the seed; hence this school also holds the opinion that the power of speech must have had its origin with the first appearance of man on this earth.

There is another school which holds the opinion that man was gifted with certain insignificant sounds such as other animals have at present. These insignificant sounds had

an evolution into audible expression of thought by continued practice and eventually common recognition.

Before discussing the place of origin of various languages in vogue in modern times, it is necessary to examine the problem of the base language. This question naturally draws us into another controversial question of the place of origin of mankind. Modern opinion does not view with approval the opinion that all the languages of the world have one mother language. This is apparently evident from the diversity of the races and their origin; hence the modern philologists have divided all languages into five different families, namely—Malay-Polynesian, Bantu family, Semitic family, Ural-Altaic family and Indo-European family. It is the last family that concerns us most. This family has been again sub divided into seven groups:—



We now come to the Indian branch of the Indo-European family of language. When the Aryans first came into India, they spoke some language whose refined form is incorporated in the Rig Veda. From this spoken language of the Aryans sprang up what is called Pali or first Prakrit. The religious books of Buddhism and the edicts of Buddhist kings are mostly found in this language. The natural process worked on and another language known as Apbhraush sprang up and this was prevalent up to the eighth century A.D. This *Apbhraush* gradually merged into three different groups. They are *Souryaseni*, *Magadhi* and *Maharashtri*. All the different forms of Hindi of our modern Hindi sprang up from the first two groups. Most of our literature in Hindi from *Chandverdai* to the modern age is in Oadhi, Brijbhasa and Khadiboli, the last gaining more and more importance and place in modern Hindi literature.

(b) *The Need of Language*:—As already stated, one of the distinguishing marks of man from other animals is his power of speech. Man is a social animal and the inter-relation of the individuals in the society is the necessary condition of his existence. As such he must have some means to express his feelings to others. This necessity accounts for the origin of language. The greater our wants the greater is the necessity of accuracy of expression. Speech, we know, is the one characteristic distinction of humanity. Every word which has been invented is the record of some fact or thought. To become acquainted with words in their full significance is to know much about the things they represent.

(c) *The Uses and Advantages of Language Teaching*:—For the accurate expression of our thoughts we must have exact words and

the accurate expression of the thoughts of the individual becomes what is called the experience for the future. The common experience in course of time becomes something like laws to us. These laws become the guiding stars in our life's ocean.

To sum up:—Language is the most perfect and accurate instrument mankind has for the expression of thoughts and ideas and the measure of our power to understand and use language is the measure of our power to receive instruction in any branch of knowledge. These languages facilitate our everyday life by trying to remove obstacles on its path and make it the means of guidance for the future generation.

(d) *The Aims of Language Teaching in Schools*:—Schools are the places for imparting instruction which in its turn is responsible for fitting the younger generation to the needs of life.

The instructions imbibe in them the aggregate of the experiences of the past and also the suggestions for the solution of difficulties confronting us in modern times.

To convey these ideas successfully, we need accuracy in speech and this accuracy is the motive of teaching language in schools.

In primary schools, the aim of education is the imparting of such instruction as to enable the pupils to have a free discourse in their ordinary daily life. Therefore the importance has been laid on the Three R's, *i.e.*, Reading, Writing and elementary Arithmetic. The teaching of language is restricted only to the descriptive part of our life and to suit the needs of the younger intellectual calibre.

In this stage we do not go into the details of grammar nor into the various uses of the derivation of refined words.

We next pass on into the secondary stage of education. The aim here is to break the ground work for the absorption of higher ideals. This creates our relation with Western literature, for most of the scientific books are written in these languages, hence the necessity of these.

(a) Of these English, French and German, the first finds an important place in the secondary school curriculum. The fact is that almost all books of Europe are translated into English which is the official language in India. Besides, English is fast becoming the international language of the world.

(b) Next we pass on to the University stage, where besides the study of higher subjects such as Philosophy, Economics and Politics, etc., we are given the option of studying the classics for these give us an insight into the ancient condition and status of human society. Here, therefore, ancient languages such as Sanskrit, Persian and Latin are studied in details.

To create unity in thought, the essential factor is the uniformity in language. The dialects are used in small areas and in a country like India, where the languages themselves are numerous, one can imagine the variety of dialects; hence teaching of dialects would frustrate the very aim of unity in thought. This from the administrative point of view will, for the time being, place another difficulty of obtaining qualified teachers and suitable books.

(c) *The Specific Aims of Language Teaching in Primary Schools*:—As said above, language is the most perfect and accurate instrument mankind has for the expression of thought and ideas. For this reason the teach-

ing of the mother tongue is the most important part of school instruction.

One of the purposes of education is to ensure that the child has an ample fund of ideas about the world in which he lives and these ideas shall be as far as may be full and exact.

It follows, therefore, that good teaching in the mother-tongue should attempt not only to induce accurate expressions for thoughts but also to enrich the child's vocabulary by giving him larger power of expression.

The Special Aims of Language Teaching in Primary Schools are:—(a) To provide children with adequate vocabulary for expressing their ideas for ordinary purposes of life. Without sufficient stock of words, children cannot clearly express their ideas to others.

(b) To develop the power of reading simple books.

(c) To develop in children the power of expressing thoughts in simple form, orally and in writing.

(d) To write simple language legibly and correctly in order to express thoughts correctly in written language.

In short:—To develop such power in children, so that they can express their ideas orally and in writing to others correctly, in order to meet the ordinary purposes of life.

To increase and develop the power of expression, readers are used in schools. It should be borne in mind that the reader is a means to achieve the aim of language teaching in schools and not the end. By various means such as readers, reading charts, etc., the power of expression and understanding ideas is developed.

There are teachers who think that the main aim of language teaching in primary schools is to finish the lessons of readers prescribed for classes. If a teacher starts to teach language with this aim, the principle aim of language teaching, i.e., to develop the power of expression and understanding, will not be developed and children's difficulty coming in the ordinary purposes of life will not be solved.

Teachers, who hold such ideas that readers and charts, etc., in language teaching are the end of teaching language are certainly no teachers of language teaching. Hence teachers

should bear in mind that the means of teaching language should not be confused with the aims of teaching language.

The only test of language teaching in the primary schools is that the children can read simple books fluently and express their ideas to others orally and in writing.

If a teacher having the aim of teaching language in view gives instruction, then the power of expression in children will be developed.

(To be continued).

A SHIPBOARD DIARY.

BY MR. R. S. GUPTA, B.A., LL.B. (All.), DIP. ED. (Bristol),
Nainital.

IT was my first voyage undertaken to study in the University of Bristol, when, in the company of my kind Principal, Reverend Canon A. W. Davies, the first Vice-Chancellor of the Agra University, I stood on the deck of 'S. S. Aquileja' to watch the fine shores of Bombay recede into the far distance. The gong announced the time for lunch and with some difficulty I managed to get through the cosmopolitan crowd into the dining hall. What I had heard of the comfort and conveniences on Italian ships had raised in me great hopes as far as food, the prime necessity of life, was concerned. A splendid array of choicest vegetable dishes with the delicious luxury of pickles, and the far-famed fruits of the sunny south rose up before my mental vision. But alas! dreams seldom come true and, not a little disappointed, I had to get up from my table and proceed back to my cabin.

In no time I lost my way in the maze of corridors, and after meeting in the course of

my wanderings, other members of my group in a similar plight, I succeeded at last in reaching my destination.

My cabin, however, had sufficient accommodation. I was on the upper berth where the cool breeze could reach me through the port-hole and I could enjoy a distinct view of the Arabian Sea as the ship moved on steadily.

Towards the evening some in our group were already beginning to feel sea-sick. Our doctor—a very young Italian gentleman—who was to take care of us was the first to fall ill. But I found the air on the deck really bracing and it was with some reluctance not unmingled with a certain amount of trepidation arising out of the memory of past experience, that I once again entered the dining hall in the evening for my dinner. The same unhappy fate awaited me. The dishes served were few and the little that was given far from relishable, while the looks of sympathy cast on me by the waiters did little to appease

my hunger. The gloomy prospect of being starved on board the ship was by no means welcome and some of us were already beginning to feel depressed and home sick. As I retired to my cabin, I was too listless to listen to the story of a fiend that stalked the corridors in steward form, peeping into the cabins and making faces at and frightening us all. With the memory of fine air on the deck, the exceedingly nice companions in the cabin and the kindness and consideration of my kind Principal Canon Davies, to keep up my drooping spirits, I went to sleep.

The morrow came bringing better luck in its train. I woke up early, in a happier mood, and began to view things in a better light. The food I got was a great improvement on that of the previous day. What struck us all was the courteous behaviour of the Italian stewards who were ever ready to do their best for us with so much good will. Their politeness and good humour soon made me feel at home on the steamer.

My cabin mates were very good people with an abundant fund of good humour which made life with them easy and pleasant. Mr. P. S. G. from Moradabad was a jolly nice student who believed firmly in the maxim 'Laugh and grow fat'—often he received well-meant suggestions from his friends—and occasionally from our steward—as to the limits that should be imposed on the food he consumed. But the sea-breeze seemed to have whetted his appetite so keen that he invariably chose to ignore the advice. Mr. S. from Lahore was a delightful conversationalist, sweet and sociable, and perhaps the busiest among our group. There was also one Bengali gentleman of Calcutta, but he was putting on a garb of reservedness. But then the incessant complaints from our neighbours about the strange steward who went about frightening us did disturb us a bit. I was in

the room lying on my berth reading "The Traveller's Guide for Bristol" when something like a scream and the sound of loud voices from the adjacent cabin roused me up. I almost threw down my book and jumping down from my bed rushed out. Well, there stood the much talked of individual surrounded by my friends, trying to scare him with threats and warnings of a fearful kind. He seemed to have been caught red-handed in his usual game of making grim faces. I thought it best to join my friends, while the culprit stood listening to us with a calmness that amounted to stoic indifference. When we had finished our outpourings, he in his own English which demanded the summoning of all our powers of attention to our aid, delivered a short sermon on the necessity of developing the indispensable virtue of courage and the better understanding of human nature. Then without any apology or any expression of injured feelings, he solemnly marched out of the room leaving us thoroughly baffled. Immediately after, when we had just prepared ourselves to go to the deck, we saw the same individual walk into my cabin room to inquire if I meant to land in Italy. Then without further invitation from me, he immediately started expatiating on the beauties of his mother-land, indifferent as to whether I listened or not. A sudden idea struck me.

"Have you seen Mussolini?" I asked, turning round. The effect was magical. The round face with a decided squint in the eye lost its philosophic calm.

"Yes Mr., I've him, admire him,"

"Are you a Fascist?"

"Yes Mr., all Fascists us."

"Like Russia?"

"No Mr., Communist there."

"And Hitler?"

A grunt very expressive in itself was the response.

"Why do you admire Mussolini?" I asked him further.

"Why do you admire Gandhi?" came the immediate retort.

"This is no reply, my dear friend," I said.

"Gandhi unlike Mussolini has proved a grand failure in politics."

"Have you seen Gandhi?"

"Yes Mr., Gandhi, good man, old man—no teeth front."

I enlightened him as to how the Mahatma lost his teeth. It was not after all the work of old age as the young Italian thought.

"Good man, Mr., good man," he went on repeating while he listened with rapt attention, "Gandhi's Secretary, very fond me. Travelled this boat Mr., Always called 'Come Mario.' I went. Secretary handsome man, Mr."

Mario next turned to a vehement denunciation of the religious differences in India. What he lacked in the ability to express himself in English, he more than made up by violent gestures and ejaculations. "Some Hindus, some Christians, some Muhammadans. No good India Mr., all quarrelling. I in Bombay in 1923. Many killed. Italy all Catholics—no trouble. "Only the Fascists there persecute the Socialists," I gently put in. Mussolini's young follower winked and scratched his head. "Only little, little Mr.," he put in with abated vigour.

"Well, Mario, I have to go out now. You must tell me later on about your Duce." But Mario would not go without making a fervent request.

"Please tell your companions, Mr., not frighten—I no bad. I same, you same—no fear," and of course I felt rather small in the presence of the chivalrous young Fascist with his exalted notions on the 'sameness' of life.

Mario was now quite a popular figure amongst us. He knew we trusted him. His

hands were always full, yet in the midst of heavy work he found time to assume the roll of teacher to us. There was nothing under the sun which he could not and would not discuss and our newly acquired proficiency in Italian, meagre as it was, was entirely due to his untiring efforts. Only occasionally did I come across him sipping a rather suspicious looking liquid but then he was too gentlemanly not to turn round and politely add, 'only lemon-squash, very good for malaria and sea-sickness.'

Besides men and women of other nationalities, we had very many Indians on board our ship. The far better treatment accorded to them on Italian boats than perhaps on others accounted for their greater patronage of the same. There were among the European passengers some who were really interested in India and who liked very much to mingle with us freely. On the whole there was such a general atmosphere of good-will as to make one feel quite at home in a short time.

Though I had various means of whiling away my time on the ship, I felt most happy when in the night a few of us climbed to the upper deck. There, with the starry heavens above and the limitless ocean all round, I seemed to be in a different world far off from the bustle and excitement below. And at times, when my kind Principal's sweet melodious voice singing some beautiful song on India in the English language swelled forth, my thoughts irresistibly turned towards my home and my mother-land which I was at every moment leaving farther and farther behind. Filled with a sweet melancholy and a strange sense of peace, I sat there for hours, often in silence, almost oblivious of my surroundings or the passage of time. One afternoon I met three Chinese women passengers on board. They were actresses and chorus girls; slim, short-statured, in fact

no higher than four feet six inches, pale and peevish. I was rather inclined to wonder that China had played her biggest stunt after all—she had begun to produce pocket edition women, for such these three seemed to be. Now I find that a good number of them is of the same type. There were also two Muslims of the Malay Peninsula, who had booked their seats in the other class. Each carried a bundle of Malayan notes in his hands and walked up to the passengers humming in low tones 'change for these notes.' One evening as the sea grew rough and the ship rocked and heaved and sighed and the passengers complained of headache and nausea, these gentlemen debated among themselves the point whether a peg of whisky would not afford the desired relief and forgetfulness. "Like cures like" pleaded one of them. A very homœopathic proposal, I thought.

As we neared the Red Sea, it grew more and more warm. And while I sat on the deck I loved to watch crowds of flying fish flitting in quick procession across the calm watery surface which then lay stretched out smooth as a vast sheet of glass. I passed by Aden. The scenery of the place is one of the most picturesque. Tall, majestic cocoanut trees running along the coast line for miles and miles remind one of the stately palms growing in thick rows on the banks of the Shattatrab. A gentle but hot breeze was blowing most of the day—but it seemed so tranquil that one believed it would be all plain sailing.

We entered the Red Sea, the lonely rocky coasts of Africa and Arabia were visible for a time on either side. I was quite excited at the sight of a few boats, homeward bound, that passed us close by, and then I realised for the first time something of the speed at which we were going.

Thus we sailed on till one morning we reached the Suez. Many of our passengers including some in our group, wishing to see

the pyramids, left for Cairo, hoping to rejoin us in the night at Port Said. As we proceeded, the Canal began to shrink till it became just a narrow strip of water wide enough to hold our ship. The banks with small but prosperous looking buildings sheltering among the luxuriant growth of date palms with an occasional car or train speeding along, was a novel but welcome sight after days in the vast deep. It was nearly eight in the night when we reached Port Said. Our ship cast its moorings and we immediately went ashore. I walked about the streets taking care to carry very little money with me, for I had been warned of pick-pockets by my kind Principal, and to be wary of hawkers. There seemed to be no end of the latter whom we felt to be a real nuisance. It was no easy joke to shake them off and I felt half inclined to admire their patience and persistence.

Without anything untoward happening I returned to the ship to be joined immediately after by my friends who had been to Cairo. I was very eager to know how they had found the Pyramids—those tremendous monuments of human skill, with their mighty size, their giddy height and above all, their awe-inspiring vaults with many a secret hidden within their bosom. But few seemed to be really impressed with what they saw, and I was sorely disappointed.

Once again I was in the deep blue sea, the waters of the Mediterranean. It had begun to get cold and even a bit chilly. I passed the Strait of Messina and then the ship anchored at Naples. At Naples I disembarked. We loathe to part from what we love—it is but human. And my voyage had come to an end. I felt rather sad to leave the ship—I had grown to like it so well.

Well, long live 'Aquila' with its merry crew!

AN EXPOSITION OF ROSSETTI AS A PRE-RAPHAELITE POET.

By MR. P. S. SITARAMAN, B. A.,
Tinnevely.

AS a significant intellectual force of the nineteenth century combining in himself the wonderful powers of graphic description and intense originality of thought, with a rare philosophical subtlety and literary exuberance, Rossetti's contribution to the development of English poetry has received a chorus of encomium from no less a critic than Ruskin. The pre-Raphaelites found inspiration for their poetical effusions especially in the sanctified lore of mediaeval romance, Norwegian legends, and early Italian and Greek literatures and enriched the English literature with a wealth of imagery, breadth of imagination and freedom and force of literary expression by giving concrete reality to abstract conceptions and making every line of what they wrote breathe the spirit of mysticism and metaphysical speculation without any regard to formal conventions and stereotyped didacticism. Much of Rossetti's poetry betrays the Romantic Revolt and bears in it traces of genuine enthusiasm and fire of pictorial pageantry coupled with a sense of clarity and intensity of mysticism. The background of moral and intellectual values necessary to stimulate creative inspiration lay in the personal responsiveness of these poets to their own emotional experiences in a new order of society produced by rationalism and industrialism. These two fundamental forces were indirectly responsible for the outburst of the new aesthetic movement. The cult of beauty was worshipped with a remarkable sensibility and poetic vitality and prodigious force of pictorial portrayal found their foundations in the aesthetic impressions of these

pre-Raphaelites whose narrow philosophy did not take into account the common experiences of humanity and failed to appeal to their sympathies and predilections.

Like Walter Pater, Rossetti was influenced by the actual works of art extant and found perennial inspiration for his creative intellect both in love and art. Recognition of truth as the quintessence of life in its onward march towards consummation is rendered possible through love and art. In poems of love and beauty where Rossetti is at his best, the pre-Raphaelite principles found a doughty champion. The "Blessed Damozel" where the celestial landscape is visualised is an incomparable poem of intense suggestiveness and force of mysticism, entirely of an original conception bordering on the extreme reach of Rossetti's imaginative vitality, presenting such abstract problems of love of a soul in Heaven without any taint of earthly grossness aspiring after reunion with an earthly soul, subject to common frailties and mundane limitations and at the same time raising an interesting theological issue whether such a conception is backed up by any religious sanction. The poet without signifying any abstract thought or sentiment, by a number of daring sketches and picturesque treatment of love as a spiritual passion linking soul with soul in a divine harmony, renders what is novel and oblique into the real, consistent and commonplace. The clarification of mysticism is effected so completely that the reader is not left to flounder in a haze of intellectual speculation. There is a note of optimism running through the poem, implying a possibility of reunion and hope of blessing

from the Divine Creator and this is to illustrate another trait in the poet's mental endowment. Rossetti like many other poets of his age was convinced and confirmed in the belief that the function of poetry is only the artistic interpretation of life and its possibilities with due regard to Nature by processes of spiritual intuition and intellectual suggestion.

The "Blessed Damozel" though conceived in a mystic vein and saturated with symbolic elements is not to be considered to evade intellectual scrutiny from the stand-point of literary art. The description is pictorial and transparent enough that the average reader is not stranded into doubts and spiritual mystery but refreshed and invigorated by the beauty of expression and the boldness of eloquence which form the main characteristics of his art. A spiritual being is rendered into a human personality by a boldness of conception and a sense of reality, that abstraction fades into insignificance leaving a sediment of deep spiritual truth which is otherwise impossible of comprehension, even though much intellectual exercise is called into requisition. What is supernal and spiritual is made translucent by a limpid flow of narrative in a language of musical assonance, precision and consummate elegance which one cannot find in any author save Tennyson and Shelley who sometimes in highly philosophical passages leave us in a labyrinth of intellectual confusion. The concluding lines of the poem strike a different note quite unexpected by the reader after having observed the pageantry from the beginning to the end and luxuriated on the thoughts and passions of the "Blessed Damozel," whose soul's utterance transcends the limits of space and time and merges Heaven and Earth into one spiritual eternity. Either for the purity of language and sense of symmetry or for the exquisite elegance of striking figures, or for the splendour of

imagination, or for the scintillating flashes of deep spiritual truths, Rossetti by his remarkable poem is adjudged by literary criticism as one of the foremost poets of the nineteenth century and ranked with other great masters of poetical art like Shelley, Browning and Tennyson who in their day made a stir and sensation by their novelty of conception, trenchancy of expression and passionate repudiation of what was conventional and raised poetry to an elevation, intellectual and spiritual, from which it is not likely to degenerate into insipidity.

His Art:—Rossetti was a self-conscious artist and his limitations did not permit him to choose any theme that did not consort with his views. "His rhythms, too, lack the irresistible lilt and rush of the natural singer" and the authentic thrill of the finest first-hand inspiration is conspicuous by its absence. His narrative poetry displays his dramatic powers of a beginning, progress, and denouement with a due sense of form and tone and never loses symmetry by "bumps, and jolts into the prosaic, the ridiculous, and the irrelevant." As a painter and as a poet, his visual power is made more manifest in his poems which are almost pictures. Though he adopted different styles of expression suitable to themes in which he indulged, from the Latinised diction and stately pedantry, down to the simple and elegant, his self-conscious instinct is paramount throughout. A well-known critic writes that "his later sonnets are charged with passion—a brooding, complex emotion, at once static and troubled, voluptuous and intellectual, sumptuous and mystical." The primary impulses and aspirations of humanity were too remote from his purview. He adorned poetry with the grace of consummate craftsmanship, coloured imagination and a sombre passion so inimitably that he is considered to be the worthy representative of his school.

MODERN EDUCATION.

BY MR. V. SANKARA AYYAR,
Kamuthi.

ONE among the several problems that agitate the Indians at present, is the inadequacy of the educational system followed in our country. We have a number of elementary and secondary schools. Yet one is unable to say that the system is perfect.

Each and every parent wants his children to be educated so that he can earn his bread by becoming a clerk or an officer in some department. To achieve this end, the parents sell almost all their ancestral property and educate their children. Our advice to them, that the school imparts general knowledge and is not intended to prepare them for jobs, has no value. The majority of the people generally think that the education imparted in schools is only a means to an end, and that end is the earning of the bread to protect their family.

The present day education is only training the youths of this country in a particular groove. We all know that many graduates who come out of the colleges every year find that they are quite unable to enter into any industrial profession or find out an independent means of livelihood. The more the pupils take to literary education, the less they become fit for home occupations and manual labour.

So, the one thing that the students are very anxious about is that they should get a good job as soon as they pass their examinations. As the minimum for a pass in examinations goes down year after year, the present day pupils never take the trouble of studying their lessons well. They come to school, see

and hear something for which they pay the fees prescribed by the department, and go home after the school is over in the same way as the people go to and return from Talkies and Dramas.

The least qualification to sit for the Service Commission Examination is the S. S. L. C. Examination and the following few of the thrilling answers from the answer papers of the above examination will show clearly the poor knowledge the candidates possess (*vide Annexure A.*)

The reason would seem to be this. In many high schools, the students that have never undergone regular tuition previously, are admitted into the Fourth Form straight-away after the pretence of a private examination by the school staff. As it is in the hands of the school staff to examine students for promotion and find them fit for admission into the classes sought, many students are promoted and admitted, though they are really quite unfit. This does the greatest harm to pupils in addition to giving false hopes to the parents. Thus, the students go up unimpeded from class to class and face the S. S. L. C. Examination, when only they feel their real incapacity.

Again, it is in the hands of the teachers to finish the portions prescribed by the department and set questions for the examination. I know many cases where there is a tendency among the teachers to shirk their legitimate work. The major portion of the syllabus is left uncovered and questions crop up only from the lessons done in the class—not from lessons to be done for that standard.

So, the authorities have naturally to reduce the minimum for the eligibility for admission to the college course and it has now gone down to a ridiculous minimum of 25%. To remedy this defect the old *Lower Secondary Examination* should be revived. Only those who pass this examination should be admitted into the Fourth Form of the high schools and higher grade training schools (*vide* pages 662 to 664 of the *Educational Review* for October 1934, Vol. XL, No. 10.) It is hoped that the day will not be far off when the authorities will take a wise step once again, revive the old Lower Secondary Examination and thereby do good to the public and their school-going children. As Miss Barrie, Principal of the Lady Willingdon Training College, while addressing the teachers at the Madras Theological High School, said: "The examination is a professional effort to satisfy the public demand. There is a wholesale condemnation of examinations, but yet they could not get rid of them." The fall in the standard of English as well as vernacular is a general feature of the present-day education.

Now syllabuses in all the subjects for Forms I, II, and III have been revised. The Elementary Mathematics syllabus of 1931 gives a very good working knowledge to the pupils in a graded course. The Elementary Science syllabus of 1934 is also excellently framed as the pupils can have a better knowledge of several modern things in a concentric manner. The scheme further insists upon making 'use of the biographies of scientists and of the histories of the scientific discoveries' devoting more attention to the practical and utilitarian aspects. The Geography syllabus of 1935 is well-suited as it gives a very good knowledge of our country, India, in all the three forms.

It is stated in the scheme, 'physical, human and political geography should be taken in combination, so as to present a synthetic picture of a human society. Under no circumstances should these aspects be considered separately.' This last sentence should be borne in mind by the teachers. In English work, the teaching of formal grammar has occupied an important place as well as library reading. Without a detailed study of formal grammar, and vast reading of many books, no language can be perfectly spoken or written. Teaching of History upto the Third Form may be dispensed with as the pupils can read and understand the stories by themselves during the library periods.

Coming to the actual working of the school, we may divide the school-work into secular and practical sessions. The classes which have secular teaching in the forenoon should have only practical work during the afternoon and *vice versa*. Secular teaching includes the teaching of languages, Elementary Mathematics, Elementary Science and Geography. Practical work includes Library reading and Vocational Training such as wood work, weaving, engraving, etc. In addition to classmasters, Pandits, Drawing-Masters, Manual Training Instructors, and Librarians are also absolutely necessary for a secondary school.

Immediately after the afternoon session is over, every child should have one hour of suitable physical activities under the immediate supervision of the masters. To conduct physical training classes efficiently, all the masters of the school should have undergone compulsorily, including the headmasters also, a refresher course in physical training once in every five years in rotation. This

certificate should be one of the qualifications for all teachers without exception.

Education should no longer be merely a passport for Government service, but also a preparation for life. Vocational training will surely prepare the students for higher courses of study in these branches. In the miniature world of the school only such manual work as will release the innate genius of the pupils should be allotted and it will not be impossible to establish some sort of co-operation between home and school. Education should make everyone learn how to earn one's livelihood and protect one's family. So vocational training must find a place in all schools.

In elementary schools, it is quite sufficient if the children are taught only the Three R's (Reading, 'Riting, 'Rithmetic). Even now there are instances of pupils proceeding to higher studies in the mother-tongue from the elementary schools. Elementary education should stop with the fifth class. The sixth, seventh and eighth standards of elementary schools should once for all be abolished as they do more harm than good to the pupils. Ill-equipped, ill-staffed higher grade elementary schools have now become the feeders of high schools. The undue favour, that elementary schools now enjoy, has placed them in competition with the middle school classes. So the unhealthy competition of elementary schools with the middle school classes and the facility for admission of pupils into the fourth form have to be immediately removed. The recent proceedings of the Director of Public Instruction requesting the headmasters of all the high schools in the Presidency to state the details regarding the number of students that were admitted into the fourth form from elementary schools, etc., show clearly that the authorities have now

begun to open their eyes to put a stop to the unhealthy rivalry and to improve the system of education. The teaching of English as well as the knowledge subjects should be postponed till the mother-tongue is well mastered. Lastly elementary education should be free and compulsory.

The middle schools should contain only the first three forms of the high schools. In the first form, English, Geography and Elementary Science should be introduced. As I have stated before, the Comparative Government Examination should find a place at the end of the middle school course.

I have stated here some of the defects of the present educational system and suggested a few remedies that can improve the system. I hope that the authorities will take them in good light and do try to improve the system according to the present day needs.

ANNEXURE A

Specimen Answers from the Service Commission Examination Papers.

- Hook-worm*—1. is a living thing which is used to catch fish.
 2. a person like a Pandit who always studies.
 3. is an insect sparkles when flying.
 4. is a fly found in Madras Presidency.
- Ostrich*—1. is the female of the camel.
 2. is an animal found in India only.
 3. is a kind of fish found largely in the coasts of Japan.
 4. is a primitive hen of the Africans.
- Zebra*—1. is an animal lives in the sea.
 2. is a harmful snake found in India.
 3. is a water animal found in the River Nile.
 4. is an animal found in the frigid zone,

5. is a four-legged animal living in the deep sea.
6. is a water-horse mentioned in the Puranas.

Kangaroo—1. is a curious bird.

2. is the name of the forest people of Australia.
3. is the only animal that lays eggs like a bird.
4. is an animal living in water, found in Chilka Lake.

Greenwich—1. is a place through which the equator passes.

2. at Greenwich are the finest monuments of Grecian Roman art of painting.
3. is the place where William the Orange massacred the Roman Catholics of Scotland.
4. is a cold country surrounded by icefields.
5. good horses and fine grass for the animals will be available at Greenwich.
6. is famous for fishes; people here are living wholly on fishes.
7. noted for the salt it produces.
8. the point of the where latitude and longitude meet.
9. Here we have the Royal Military College of Forestry.
10. is famous for its fruits.
11. is the capital of Paris.
12. The most important thing found in Greenwich is a waterman.

Agency Tracts—1. are a code of laws.

2. are small roads made in forests by the contractors.

3. is a main line on the hand.

4. are the footpaths by which villagers enter the forest.

Northern Circars—1. Northern India Governments.

2. Goa, Diu, Daman.
3. are north of Vindhya.
4. are nine towns in Northern India given to Robert Clive.
5. is the extreme north of Europe.
6. name given to the northern portion of Trichy Dist.

Mettur Project—1. It is a Government canal in Ooty.

2. Upper extension of the Madras Presidency.
3. Hill country in Northern India.

Poramboke—1. is a railway station near Madras City.

2. is a place used as a public latrine.
3. is a bridge in Madras.
4. means useless.
5. is a vehicle pulled by man.
6. is the head-quarters of the M & S. M. Railway.

Jamabandi—1. is the name of a book. It is supplied to all.

2. is a red cloth used to tie round the waist.
3. a river in South India.
4. is a Mohamadan grave in Agra.
5. is the highest Indian Military Title.

REFUGEES FOUNDED LEIPZIG UNIVERSITY.

BY Mr. HERBERT GUNTHER.

MORE than five hundred years ago—in 1409—some four hundred professors and students at the University of Prague, unable to endure longer the rising tide of Czechish nationalism, came in a body to Leipzig, the ancient city first mentioned in contemporary documents of the year 1015, and were warmly received. This was the genesis of the University of Leipzig, the oldest Germany University north of the Main, and the second oldest in the whole country, Heidelberg being the most ancient of all. It is unique in that no Prince or Bishop had anything to do with its creation; it was the work of far-sighted merchants.

Famous names are connected with its early history, among them Leibnitz, himself a Leipziger by birth, but the University's first flourishing period came in the eighteenth century, when it became the largest University in Germany. Gellert taught there, and Gottsched founded the "Deutsche Gesellschaft," which is still in existence. And when the lad Johann Wolfgang Goethe reached the age of sixteen, his father, who had himself matriculated in Leipzig in 1731, sent his son to the same University, where he studied three years, from 1765 to 1768. Later his "Faust" was to make Auerbachs Keller, the old restaurant and wine rooms on the Alter Markt famous. Twenty years later Schiller wrote his "Ode to Joy" in the house at 42, Menckestrass. Jean Paul, Kleist and Theodor Körner also studied in Leipzig.

The Leipzig University again took the lead in 1830 in reorganising its whole plan of study, and did it so thoroughly that it almost amounted to a new foundation. This was the beginning of its scientific repute in the modern

sense, which was in large part the work of such men as the historian Treitschke, the Germanist Zarncke and the jurists Binding and Wach.

A unique feature of the University is the number of special training colleges and institutes belonging to it. In these 7,000 students work in small groups. Three men laid the foundation for this—Lamprecht, who founded the "Institute for Cultural and Universal History," Wundt, with his psychological institute (the first experimental psychological institute ever created, now headed by Felix Krüger) and Sudhoff, with the institute for medical history. Many others followed, and they form the nucleus of which the whole academic body is composed.

Other well known members of the faculty are the philosopher Driesch, the pedagogue Litt, the historian Brandenburg, the Germanist Korff, and the Egyptologist Steindorff. The faculty of law has special colleges for foreign politics (Richard Schmidt), labour legislation, insurance law, etc. Simons, former President of the German Supreme Court, is one of the prominent authorities in this faculty. Other large training colleges and institutes are those for economic and social science, Central and South American economic research, and sociology. There is also an institute of journalism. The natural sciences have their own colleges, headed by noted men, and there is a wealth of honoured names in the medical faculty, including such men as the surgeon Payr, the hygienist Kruse, the anatomist Held, the psychiatrist Schröder and the dental surgeon Römer. Leipzig possesses also a faculty of veterinary medicine and an agricultural institute. Its commercial academy, founded in 1898, was the first in Germany. Physics and chemistry also are

represented by such great authorities as Le Blanc, Debbye and Heisenberg.

The University, situated on the Augustus Platz, was rebuilt from an old cloister, and the cloister's church is still the University Church.

Leipzig has the reputation of a University of hard work, where much is demanded of the students, and there are perhaps less things to detract their attention from work than in many typical University towns. The local drink is "Gose," a beer of low alcoholic content, which is drunk from tall narrow glasses. Traditional student resorts are the "Thüringer Hof" with its many rooms, and the modest "Kaffeebaum," in which King August the Strong also drank coffee. Somewhat more pretentious is the open race track restaurant. Another favourite is the waiting-room of the main railway station.

The town contains many interesting old houses fronting on two streets with connection courts. In one of these Goethe lived as a student. To-day it is a fair building with a good restaurant. The "Fürstenthaus" and Town Hall, from the Renaissance Period, and the Baroque Old Bourse, before which stands a monument of the young Goethe, are about the only witnesses of old architecture. Near Grimme on the Mulda is the Nimbschen cloister in which Katherine von Bora, who became Luther's wife, lived fourteen years as a nun. The Luther City of Wittenburg is also not far away, and Halle, another noted University town, is a pleasant trip from Leipzig. Further down the Saale is the battlefield of Lützen, where Gustavus Adolphus fell in 1632, and Nietzsche is buried in the nearby röcken.

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EXPERIENCES IN ADULT EDUCATION.

BY MR. S. JAGANNADHAN,
Saidapet.

LET ALL PEOPLE ON EARTH BE HAPPY.

GOD, after having brought into existence mountains, rivers, trees and animals, created man and thus made His work of creation complete. The former cater to the needs and happiness of mankind. Man with his wonderful gift of discrimination between good and bad, *Dharma* and *Adharma*, selfishness and selflessness, in his turn, has to work for the happiness of others, first of all of his own fellow-beings. The road to happiness consists in the attainment of *Gnana* or Knowledge, which should come through education.

EDUCATION THE KEY-NOTE TO PROGRESS.

The progress of a nation is measured by the amount of education the people have acquired. The progress in any branch of human activity requires the backing up of the educated people to accelerate the speed of progress. But, on the other hand, progress is impeded by the vast majority of uneducated people. The trader, the teacher, the social reformer, the economist, the politician, all these people realise this and say that education is to be the cure for all evils. The

business man needs a trained, educated and skilled worker in order to produce better things in a shorter time and sell them at a good price and make a good profit.

AN EDUCATIONAL UNIT.

An ounce is taken to be the unit of measuring or administering medicines. A yard measure is the unit in telling the length of cloth. A village forms the unit of Government administration, though it has different branches in its own small area such as the Village Panchayat, or Union, the Village Munsiff, the Board School, the temple trustee and a number of others, each functioning as an indispensable agent in the unit area of Government. In a similar way there is also a unit of education. This consists of the various forms of educational activities that are carried on in a place so as to declare that all the people in it are equipped with educational facilities for human development. This educational unit consists of the following important activities so as to be in keeping with the dictum that Education starts from birth and goes on till the end of life.

No.	Name of Activity.	Name of Work.
1.	The Nursery	Health habits, play activities, Diet, Nature work, occupation with materials, Habit forming.
2.	The Junior School	The Three R's, Play Activities, Handwork, Nature.
3.	The Senior School	The Three R's, General Knowledge, Handwork, Group Games.
4.	The Continuation School	The Three R's, Elements of Science, English General Knowledge lectures, etc.
5.	Technological Education	Agriculture, weaving, carpentry and other forms of manual work.
6.	Adult Education	Lectures, the Three R's, Library, Newspaper.
7.	Education of Women.	Household Dharma, Bringing up Children, Domestic Economy, arts.
8.	Mass Education Propaganda	Health, Agriculture, Cattle, Civics, Lectures, Entertainments.
9.	Education of the Depressed Classes	Habitation, Clean Habits, Baby Welcomes, Fruit, Fuel and Oil giving plants.
10.	Culture Clubs	These are more specialised ways of the different aspects of Adult Education.
11.	Library	
12.	Co-operative Society	

All these twelve items constitute the contents of what one might call "Universal Elementary Education."

THE NEED FOR ADULT EDUCATION.

Out of these twelve items, seven items constitute the several activities in Adult Education, *viz.*, items 6 to 12. So it might be concluded that as much propaganda has to be done for Adult Education, as is now being done for Elementary Education of boys and girls. This is almost one half of a system that should go side by side with the development of the other part. We could compare this to one lung in the human system. Only by a sufficient propaganda in and for Adult Education we could bring home the need for the other part of compulsory education for boys. We all know that tradition plays a great part in the education of the boy and the education of a child from an illiterate house is bound to be generally difficult. People with an educational tradition realise the value of a general education more readily than others. Only when a parent has tasted the sweetness of education can he take a living interest in the education of his own child. As already pointed out in the introduction, some kind of a general and universal education is necessary for evincing a keen interest in human activities and welfare in all its aspects.

THE HOME CONDITION, THE MIND AND ATTITUDE OF THE AVERAGE ADULT.

For this purpose we shall take the age of eighteen to classify a man as an adult. But a day labourer who has left off his education and who feels the responsibility of maintaining and running a home, has also to be classified as an adult for our educational purposes. He may be less than eighteen but above fourteen. Below this age we shall classify all others as

boys. Invariably the head of a family who is an adult is above the age of eighteen. We cannot, however, fix the maximum age. Leaving alone the head of the family who has to maintain a family at any cost, there are others who come under the category of adults, whose condition, mind and attitude we have to study. Very often he is the pet of the aged parents and though illiterate or about to lapse back into illiteracy being out of touch with books, has not the thirst for learning in himself. The thirst has to come from outside influence and this takes root in the mind only slowly. The softening words of his parents fall on his deaf ears. He is married or about to get himself married and money though difficult to be obtained, yet to him seems to be worth spending on luxuries and pastimes. His traditional calling has got to be followed whether he likes it or not. Some take to it whole-heartedly and some only half heartedly. As time advances, even the latter have to take it up since they too have to share the responsibility of the house. Most of the people are indeed very poor. Some of them who own houses to give them a shelter have their houses mortgaged to a money-lender or a rich man. Some possess a few acres of land or topes or gardens. On the whole they have got to earn, each member contributing his own quota in the foremost task of keeping the family going.

A worker with a family big in itself and with a limited accommodation and means cannot be expected to give as much care to the essential needs or life. Though he is in the knowledge of these, yet his economic condition does not permit him ever to bestow some thought on them. After a hard day's work he is more inclined to chat or take a walk to the river-side along with companions

of his own liking. If he has any money, he is eager to go to the theatre or the cinema in the neighbouring town or village. Here and there short street dramas are organised and they provide attraction. He is content with the "glorious past" and with the glories of the past as narrated to him by any one in the village. He lacks initiative in improving his calling or supplementing his own vocation by something else. Moreover he cannot afford it too. He does not feel the call from within to keep himself in the know of the things around, and how to improve his own self. If he is an independent worker and master of himself, he does not observe punctuality and regularity in his work. He is not altogether well disciplined. To him time is determined by the rising and setting sun. "Art is long but Time is fleeting" has no concern to him whatever.

Among all these diversities we could perceive some virtues too. The mention of God, the festival in the local temple, a religious observance, all these act as unifying forces. He has untold faith in God. He does not lack in the spirit of service to mankind in times of great need or urgency or trouble. Generally he is not avaricious. There is a sort of contentment about him. There are some very good tendencies which any social reformer or educational worker will have to take into account.

What is more, a change, and a very desirable change too, has been taking place in him. How long is he to go on in this direction? His resources are beginning to fail. He feels some change around him. But some one has to carry him along in the new current realising, at the same time, some of the praiseworthy features to his credit, as also the negative influences working in him.

The process of winning him over to our side is very slow and difficult. The organiser or the worker has got to undo certain characteristics in him before he imports new ideas into his pupils.

DIFFERENT LINES OF EDUCATION.

Three lines of action regarding Adult Education present themselves before us. They are

1. Culture,
2. Literacy,
3. Economic Uplift.

It is certainly desirable to combine these as far as possible. But there will always be some difficulty or other. Hence let us take each line of action independently and study its various aspects. We shall also see how far we can intertwine the three according to circumstances.

1. CULTURE.

Culture implies, foremost, good conduct and character together with ideas of the world. No doubt this line of action is simple in itself. But it depends upon the personal influence of the worker. It is the sincerity, devotion and untiring work of the organiser that counts very much for his success. As a humble worker in the cause of Adult Education, I studied when and why the adults were absent on some occasions in the school. It was clear to me then during temple festivals, household religious observances, overwork and rainy weather, the absence was considerably noticed. As already observed, the people readily and coolly submit to the mere mention of the supremely magical word "God." And from a calendar we could see that festivals are distributed throughout the twelve months of the year.

1. Chaitra	April-May	Annual festival lasting for ten days ending with Chitra Pournami.
2. Visaka	May-June	The whole month is devoted to Vasanthotsavam.
5. Mithuna	June-July	Both the months form the marriage season.
4. Kataka	July-August	} Ordinary work interspersed with household and religious festivals and ceremonies.
5. Simha	Aug.-Sep.	
6. Kanya	Sep.-Oct.	Mahalaya, Dasara or Navarathri.
7. Thula	Oct.-Nov.	Heavy work for the coming Deepavali. Skanda Shashti festival. Rainy month.
8. Vrichika	Nov.-Dec.	Karthika Pournami festival. Rainy month.
9. Dhanus	Dec.-Jan.	Heavy work for the coming Makara Sankranthi.
10. Makara	Jan.-Feb.	} Ordinary work interspersed with household and religious festivals and ceremonies.
11. Kumbha	Feb.-March	
12. Meena	March-April	Annual festival lasting for ten days ending with Panguni Uttaram.

PLACE, TIME AND SUBJECTS OF TALK.

Lectures in Temple premises or near thereof. The above table will clearly show where people are likely to gather and when they will gather. They will gather after sunset. I had ample occasions to see that such religious talks or story telling from Puranas by Pauranikas in temples were well attended by the people, high and low, young and old, men and women, educated and uneducated. During the course of the talks the organiser can snatch a few minutes with the permission of the Pauranika to say a few words of general information to the people assembled.

Books for Adult Education. This leads us to another question. We want to know what to talk to the adults. Where do we have such information? Who are the people competent to give this kind of knowledge? What are the means of imparting knowledge? Such a book of information has not yet been compiled.

People in different departments of Government—Public Health, Co-operation, Education, Veterinary and Agriculture—are carrying on some propaganda or other in their own way. This adult education centre co-ordinates

the activities of the various departments and concentrates them in one centre. He has to make friends with people in these several departments and requisition their services for Adult Education centres. Cinema, Magic Lantern, Lecture, Pictorial Charts, Kalakshepam, Drama, Exhibition, all these form some of the methods of education. Oral exposition is of course the easiest. But visual education is the most attractive. The subjects taken up are only informative and non-controversial.

A SUGGESTION.

Temples as Centres of Learning. This leads me to suggest that temples apart from acting as places of holy worship may also act as shrines of learning. During the Brahmotsavam and Vasanthotsavam seasons, Navarathri or Dasara season, Arudra Darsanam season when the festivals extend over a number of days, Pauranikas ought to be invited to deliver a series of Kalakshepams not only bearing on religion but also on various matters affecting the life of an ordinary citizen. Any human being before he gets liberated from the world for which he prays to God, has also got to live a life of sincere and true actions and thus evolve a simple living, plain speaking and high thinking soul, in this

life and for which he has got to be educated for things not only in after-life but for this life also. Trustees of temples who are guardians of the Sanctum Sanctorum will be doing a double service if they would arrange for a series of discourses on popular adult education during festival seasons and open a free library of educational and religious books for the sake of the people of the place. All social service workers must render all possible assistance to the temple authorities in this respect.

CONVERT BHAJANA PARTIES INTO STUDY CIRCLES.

Here and there Bhajana parties are formed and the members thereof meet on any one day in the week such as Sunday, Friday or Saturday. The time is generally spent in singing devotional songs. An appeal must be made to establish small libraries attached to these parties and start study circles. One good reader can be persuaded to read a story of interest to the hearers. It would be useful to pay something to the reader and also to meet the lighting charges if these study circles really work. On some important occasions the hearers may be treated to light refreshments at the end of the discourse. This is after all not a novel method in our country. Lectures from platforms under peepul trees or banyan trees or some *sthalavriksham* in the local temples have been quite common. We have to revive these now, especially in view of the fact that in the advance of the present materialism, spiritualism seems to be on the decline.

A CULTURAL CLUB.

The above two suggestions admit of a gathering of one set of people belonging to a particular religion. But apart from religion which is in the life of all people, all of us have

to come into contact with one another, in the various activities of life and these activities are on the increase. We have got to understand and learn from one another so as to effect a real adjustment of ourselves in affairs affecting all of us in general. Hence the founding of a common club where all people can come together, talk together and hear one another is a very desirable step. A library and a reading room are valuable adjuncts to this cultural club. Lectures may be arranged on days when most of the people will be free.

By this means we could give a lead to the cultural aspect of Adult Education which is an indispensable form of work.

LITERACY.

Let us turn to the most needed and desirable form of work, *i.e.*, of eradicating illiteracy and averting the lapse into illiteracy. This is not going to be an easy task for the organiser. Do the people want to be literate? Have they got this craving for literacy? Very few people feel it while many have not even begun to feel it. No doubt, the changes that they see about them may bring in this desirable change for becoming literate. In these days when long distances count for nothing, some people long to hear news about things taking place 4000 miles off. This is affecting their immediate and daily life. At least a few people need it and that is in itself a good augury for the future. When books are supplied at the very doors of people for enabling them to continue the habit of reading, there are some others, who, though illiterate, want to become literate. In any walk of life one with a knowledge of the Three R's is preferred to one without it. In these days of growing democracy the place of an individual as a member of the

State is increasingly felt. Reading enables one to have access to books which are the keys of knowledge. That is a means by which each individual can become learned and understand the affairs of the world through printed leaflets, books, newspapers and magazines. But the time available is very short. Even to get this time available, for being devoted to reading, is also difficult. I have heard it said that an adult can be taught to read and understand in a month or six weeks or two or three months. Personal experience is far from these statements. Just to get the knowledge for mastering the technique of reading, it takes six months and more. After a regular attendance of 2½ years, leaving alone the numerous holidays and long vacations and frequent absence in seasons of rain and heavy work, an adult was able to read an annual report with a good deal of persuasion and coaching. On another calculation it was found that an adult who read for forty-five days at two days in a week distributed over six months (for one hour per day), was just able to get the technique of reading.

DIFFICULTIES IN LEARNING.

An illiterate adult lacks many essential requisites for learning. His speech has to be very much corrected since the words in the printed book differ from colloquial speech. His pronunciation needs attention. In saying some difficult sounds he needs a good amount of training and repeated practice. He is not able to put a few sounds in the form of a word or to analyse the word into its component sounds. He forgets in a very short time what he learnt a few minutes back. Even while conscious of learning a new word or sentence, he merely repeats what he learnt the previous day or in the previous lesson. Some men think that it is a great feat to master the first lesson.

SOME FACTS AND FIGURES.

All these difficulties should not tire the patience of the worker. His sympathy for the men should give him more courage and strength so as to overcome these obstacles. I can certainly remember the real joy that a few illiterate people felt after they had become literate. Once it was announced that whoever completed a primer in three months' time would get a reward of one rupee. Only two out of eight were able to master the book. There are also cases of people who once were literate but had almost forgotten the letters. They numbering half a dozen, took 3½ months to complete a primer. Having accomplished this much, care has to be taken to make them continue the habit of reading. During the course of six years about 500 people sought admission into an Adult School, of whom 70 were illiterates, 150 studied in classes 1, 2 and 3 in their early age but lapsed into illiteracy and the rest (280) had studied in classes 4 and 5, but afterwards had not been in regular touch with books. So much so, the Adult School is an indispensable feature of an educational unit since it acts as a continuation school and offers facilities for people to come into touch with books. I had heard a sincere person of authority saying that if a boy is to get the reading habit in an elementary school he must at least stay for five years; if an adult is to get the reading habit and other general knowledge, he should stay at least ten years, since the work turned out in the latter is only less than half the time in the day school. This is entirely true. But practical difficulties stand in the way and these difficulties result in lapsing into illiteracy.

PROVISIONAL SCHEME IN LANGUAGE AND LANGUAGE BOOKS.

Section 1. At first the illiterates have to be taught how to write their own names,

They may be taught easy words to begin with. Whatever method may be followed we must create interest in the adult for reading and enable him to complete the technique in as short a time as is humanly possible.

1. Reading words from reading charts.
2. Reading posters and notices printed in bold type.

3. Learning the names of the months of the year, English and Tamil, 27 Nakshathrams, Navagrahams, the names of the sixty years, etc.

GRADED BOOKS FOR ADULTS.

At present books specially written for adults are not in the field. The books written for children, though suitable in language, are unsuitable in subject matter. So we have to select books on history, civics, story, elements of science, etc., and use these for language lessons. They learn to read the language and understand the subject matter that is read to them.

We often hear of word frequency lists. So far no list has been prepared in the different vernaculars and if one or two lists are prepared here and there, suitable books have not been written on the basis of the word frequency list in the vernaculars.

Section 2.

Hence other alternatives have to be found to get matter for language teaching.

1. Short story books.
2. Health bulletins.
3. Learning to read printed letters and wedding cards.
4. Continue to read notices and posters.
5. Learn to read a panchangam or a vernacular calendar, (Day, Thithi, Nakshathram, etc.)
6. Some lines of poetry.

Section 3.

1. A book on civics.
2. Read short notes from newspapers.
3. Reading a manuscript letter.
4. Learning to write a letter.
5. Use of library books (short stories).
6. Learning some poems.

Section 4.

1. A book on history and another on elements of science.
2. Answer questions in writing.
3. Learning poems.
4. Writing letters.
5. Read a newspaper.
6. Read and write 'on demand' forms, money order forms.
7. Library books.
8. Discourse in an assembly on any subject known.
9. Manuscript books and magazines.

ARITHMETIC.

It should be borne in mind that the adult though illiterate, has some arithmetical ability. So it is necessary to know at first his previous attainments and what he desires to learn at school. Here again as in language, no one has made a survey of the extent of arithmetical abilities required for the conduct of everyday life. The lines on which researches have to be made are the following:—All problems or projects in life needing arithmetical knowledge, the amount of arithmetical knowledge required, the extent of the use of large figures, nature of arithmetical information necessary for life, the amount of arithmetical language required to be mastered, the proportion of oral work to written work, etc. Since the time in the Adult School is short, the following scheme is however suggested, subject to adaptation to localities.

1. The four simple rules.
 2. The multiplication tables.
 3. Oral addition
 $45 + 39 = 55, 65, 75, 84$
 (adding tens).
 4. Oral subtraction $100 - 65$
 (a) $100 - 60 = 40; 40 - 5 = 35$
 (b) $65 + 5 = 70; 70 + 30 = 100$
 $5 + 30 = 35$
 (c) $75, 85, 95 + 5 = 100$
 $3 \text{ tens} + 5 = 35$
 5. Application of multiplication tables in oral and written work.
 6. Money.
 7. *Measures of capacity*: Different measures as used in daily life.
 - a. Grain ollock measure
 - b. Kerosene bottle, gallon, tin
 - c. Gingelly oil viss, seer (vessels)
 - d. English medicines ounce
 - e. Grains large quantities bag
 8. *Measures of length*.
 Yard, cubits ... cloth
 Feet ... garden, house
 Span, cubit, yard, ... indigenious measure-
 two yards (known ment for ropes, etc.
 as breast)
 Chains, links ... field measurements
 Miles, furlongs ... long distance
 9. *Measures of weight*.
 Seers, palams, viss ... retail purchases
 Maunds, candies ... gross purchases
 Hundredweight ... fuel
 Pounds ... peppermints, biscuit
 Goldsmith's weights ... jewels
 10. *Time*.
 Days, Months, Year.
 Hours, Minutes, Seconds—learning to read time from clock.
- Naligai, Muhurtham, Jamam—indigenous ways of calculation (Connect with this the reading of Panchangam.)
 Learn to read a Railway Time-Table.
11. Counting of paper.
 12. Counting of articles—pair, dozen, gross.
 13. Fractions—Fractional tables $\frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{3}{4}$
 14. Bazaar bills.
 15. Giving change—Use Bazaar Method.

Rs. 5- 0-0 minus	Rs. 2- 9-7 =
Rs. 2- 9-7 + 0-0-2	= 2- 9-9
Rs. 2- 9-9 + 0-0-3	= 2-10-0
Rs. 2-10-0 + 0-6-0	= 3- 0-0
Rs. 3- 0-0 + 2-0-0	= 5- 0-0
	= 2- 6-5
 16. Bazaar problems connected with their trade.
 17. Simple interest.
 18. Square Measure as applied to house building, gardening, fields, roads, etc.
 19. Approximation, Average.
 20. Advance, discount, profit and loss, Income and expenditure, etc.
- In bringing home some arithmetical truths, we must endeavour to give true arithmetical sums and problems.
- ENGLISH.
- Just as a parent desires that his child should learn English even in the elementary school, the adult also feels a keen desire to learn the foreign language which language he hears spoken and sees read all around him. No doubt, it is a legitimate desire. But how far will it help him to achieve his aim of making out an advertisement or to read and understand a letter, to write a letter or to read a newspaper? It is doubtful

whether after ten years of continued study in a day school a boy is able to get a command over the language. However, it is worth while to give the longing adult a few lessons in the foreign language though we could see the very many difficulties in the way of their speaking, reading and writing that language. In a group of 35 pupils, 6 had the will to learn the language at any cost. In about eight months, they were able to read a book of the I Form standard. The teaching should be entirely conversational with the free use of the vernacular. The alphabet may be taught and reading practised side by side.

A SCHEME OF LESSONS IN ENGLISH.

1. Name, age, occupation, residence
2. Naming of things (singular and plural)
3. Telling the number of things
4. Saying where things are
5. Knowing the prices of things and
6. What they are made of
7. Quality of things
8. Days, time, months
9. Names of the different workmen and different parts of the locality.
10. The use of pronouns, adverbs.
11. Conversation on objects in some short sentences.
12. Introduction of a number of action words.

The use of the several parts of the body
 The work of different workmen
13. Conversation bearing on the following topics:—
 - (a) The tank or the river
 - (b) The temple
 - (c) The local festival
 - (d) The post office

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- (e) The market
- (f) The Adult School
- (g) The Union, the Panchayat or the Municipality
- (h) The Railway Station
14. Reading and writing from a printed book.
15. Dictation.
16. Writing a few sentences about an object.
17. Oral narration of a short story
18. Reading advertisements from papers.

IV. SPECIAL CLASSES.

There are a few cases where the adults desire to improve and advance in some special courses such as their mother-tongue or number work. Such a legitimate demand ought to be met sympathetically.

A DAY IN AN ADULT SCHOOL.

The adults before they enter the school wash their hands and feet with water provided for the purpose in a bucket. Having come in, they sit on the floor reading their lessons or looking into the daily vernacular papers. There are also some magazines, picture books of various kinds dealing with different countries or persons. On the walls are hung the following:—

1. Charts on health, hygiene, temperance.
2. Record of current events from newspapers or "The Newsboard."
3. The calendar for the month.
4. Pictorial charts regarding the administration of the country.
5. Sickness and nature of diet.

There is also a tray of library books from which any book can be taken and read. They are, however, desired to inform the organiser about the fact of having taken a book,

When a quorum is formed, they stand together and sing their prayer songs. Then they squat on the floor and the organiser reads to them some news from the daily paper. Especially nowadays there is always an eagerness to get the latest news regarding the Italo-Abyssinian War. Next they divide themselves into several groups as determined by the organiser and get instruction in the Three R's. They give their attendance to the organiser when he goes round the various classes while at work. Just before they go home, they take books from the library attached to the school.

GENERAL KNOWLEDGE LECTURES.

Just as it was pointed out under culture, the adult school pupil receives a course of lectures on general knowledge. I have hereunder indicated (a) the subjects of lectures given, (b) the subjects upon which the adults wish to be enlightened and (c) other subjects useful to them.

A. 1. Important places in India (Lantern slides).

2. Voting system.
3. Functions of a Municipality.
4. First Aid.
5. Aeroplane travel (lantern slides).
6. The Government of the province.
7. How a law is made.
8. Mosquitoes and small-pox (Cinema).
9. Hookworm disease (Cinema).
10. Child Welfare (Cinema).
11. Puranic stories (lantern slides).
12. Food products.
13. Physical exercises.
14. Science in Daily Life :

- (a) Electricity.
- (b) Water-pump.
- (c) Thermometer.
- (d) Gramophone.

15. Kalakshepam (Puranic stories).
16. Child Education (Exhibition).
17. Love, Thrift and Duty (Lectures).
18. League of Nations.

B. 1. How paper, procelain, chimneys, glasses, etc., are obtained.

2. Photographs.
3. Movies.
4. Precious stones.
5. Why land taxes are collected.

6. Who owns the railways, the municipality, the school, etc.

7. Ships.

- C. 1. Railways in India.
2. Railway travelling.
3. Exhibition by the travelling—Agricultural.
4. History and geography of the country.

In fact the scheme of work and the scheme of lectures have to be determined by the needs of, and usefulness to, the adult. Apart from these special lectures, some time may be spent daily on any subject of daily interest.

1. Kerosene lamps without chimneys in thatched sheds.
2. Road accidents.
3. Village patrols.
4. Household economy, thrift, Savings Bank, etc.

MANUSCRIPT MAGAZINES.

Something of interest has to be created for reading from journals or newspapers ; but to the illiterate or the semi-literate, the daily newspaper is not suitable. He is not enough advanced in his literacy to read and understand it. It would be useful to write out a

manuscript magazine. The following are suggested for its contents :—

1. Prayer songs explained.
2. World events in pictures (use cuttings).
3. A biography.
4. Notes relating to the school.
5. Health notes.
6. Local festivals, and household religious observances.
7. Trades, vocations.
8. Common things (a) how obtained, (b) properties, (c) how used, e.g., sugar, rubber, chalk, sulphur, glass, slate, asafoetida, camphor, mercury, incense, wax, candle, etc.
9. Journey to places of pilgrimages described.
10. Short stories.

MANUSCRIPT BOOKS.

Just after lectures, the summary of the lectures may be written out in small note books which could be kept under circulation among the semi-literate and literate people.

DISCUSSION CLASSES.

Discussion classes may be held occasionally when the adults can be asked to speak on any subject they like. It was found once that what they speak was the outcome of their book reading. They were not able to supplement the book knowledge with their own experiences. There are some people who are able to give their own views on certain things.

TRAVELLING LIBRARY SERVICE.

This is a very useful kind of extension service relating to Adult Education. This by itself is a very difficult problem for one organiser. By coming into touch with people at their very doors, the organiser is able to have first-hand information about the condi-

tion of the house and of its inmates. Educationally speaking, he is able to know what books are of interest to them. Puranic stories and novels, especially the detective ones, hold the field. How far the latter will truly be educating the people is another matter altogether. But, however, after being satisfied with the reading of the latter, some people desirous of reading will have recourse to books in the former category. People come and take books for the sake of their own boys who left off studies and for the females in the house. People of all faiths like to read books. After having seen the library cart going round the streets for a year, the admissions into the Adult School began to increase. The car at least brought this change of attitude in some people. No doubt this kind of work has its own difficulties. A training in discipline seems to be lacking. Books are not returned in good condition in keeping with the Indian proverb. Books are lent to their friends which leads to delay. Sometimes they keep their book at home and go to other places. However, in the long run, this form of service is bound, to prove very useful.

OTHER WAYS OF KEEPING IN TOUCH WITH THE ADULTS.

1. Visits to houses of adults, by the organiser.
2. Inviting the adults on some important occasions.
3. Sending letters to them.
4. Taking interest in their humble organisations.
5. Responding to their invitations for marriages.

The teacher in charge will do well to maintain a pocket book showing the names of the adults in the school and their residences. Just after the completion of holidays, he will do well to announce by

tom-tom the exact day of the reopening of the school or send a boy around to the homes of the adults, if he cannot himself do it.

III. ECONOMIC UPLIFT.

This is of course engaging the attention of all people interested in the nation. Even here the organiser could do a squirrel's service. Having got into the confidence of the people by working for them on lines chalked above, the organiser and his co-operators would do well to make an economic survey into the condition of the people who come to them. Though their poverty is already established by their mere conditions of home-life, yet it is useful to know definitely what their conditions are. This survey may be made on the following lines :—

1. Name
2. Occupation
3. Age
4. Residence
5. Native home
6. Family (joint or divided)
7. Own house or rented
8. Rent
9. Lands and Gardens
10. Income from above
11. Married or single
12. Income
13. Family expenses
14. Savings, Chit Fund
15. Debts
16. Sons
17. Ages of sons
18. Daughters
19. Ages of Daughters
20. How leisure is made use of
21. What extra occupations would he be willing to learn

22. Whether willing to become a member of a co-operative society

23. Number of shares willing to take at Re. 1 a share

24. Dependents : Father, mother, brothers, sisters

25. Ages of the former

26. Ages of the latter (married or unmarried)

27. Whether living with the adult or separate

28. Whether they contribute to the family income ; if so, how much ?

29. Total number of members—Income—Expenditure

30. Remarks

The more we learn about these, the more would we be moved to treat them sympathetically.

B. CO-OPERATIVE SOCIETY.

Having come into contact with the weavers of the locality, it was possible for the organiser to start and run a co-operative society through the help which five people reading in the school produced and sold ordinary dhoties, angavasthras, towels, kerchiefs, shirting cloth, etc. Dividends were distributed to the share-holders at the end of the year. But the organiser had to overcome a great many difficulties. Are the people willing to finance any such scheme themselves ? Is there a demand on the part of the people to go in for the local goods even though the cost may be a little too high ?

1. Weaver —Clothings.
2. Carpenter —Child education materials.
3. Toymaker —Wooden toys and buttons.
4. Teacher —Buttons in shells.
5. Painter —Sign-boards.

A close contact with the people—the five people who are clever at the things mentioned against them—reveals that they are not able to finance the schemes by investing some capital for the purchase of some tools and materials and stock some goods and that even if they could get some goods ready, they could not find ready sales that would fetch their outlay and wages. A certain amount of business honesty has to be cultivated in both the manufacturer and the purchaser so that there is no room for unnecessary bargaining. Anyhow though the first endeavour always meets with numerous difficulties, yet one has got to be hopeful of the future and carry on the work however insignificant it may be, to the outside world. Even a life's work in any direction is considered to be still in infancy and if the cause is right and just, followers will appear on the field, and bring up the infant child tenderly and carefully. Moreover it is seen that only poor people have to be taught these methods for their own welfare and poor teachers have to start these and poor people have to come forward to help these schemes at the beginning. Yet the thought bestowed upon these and the work turned out should be noble and rich.

C. SAVINGS BANK.

As an adjunct to the co-operative society, a savings bank account on behalf of each of the adults can be opened. Since these schemes involve the handling of other peoples' money, the organiser should be very careful in keeping respective accounts and should prove worthy of the confidence reposed in him. This Savings Bank Department is a very useful branch of activity and their very little savings from a pie onwards can be received. It has been my experience that when once confidence is gained, there is more and more

enthusiasm to deposit more money. To such people who could afford to open Savings Bank Accounts in local Post Offices, the necessary help can be given till they are able to carry on the transactions themselves.

IV. THE NEXT LINK IN THE CHAIN.

During the course of visits to the houses of adults it was noticed that there were many boys under fourteen who did not come under the category of adults. These boys between ten and fourteen had finished their education in the elementary school. They were either too poor to continue their studies in the High School even by paying half fees or too much needed at home to look after the traditional work. Probably if they were left to themselves they would in course of time lapse into illiteracy and swell the ranks of the already illiterate and the semi-literate majority. They require a sort of continuation school. Adult Education authorities would do well to consider the utility of opening a separate class for these junior adults for a course of free education and for free access to existing public libraries for adults.

FUNDS AND ENTERTAINMENTS.

No useful service can be undertaken without money and money will not be easily forthcoming. Entertainments and dramas are some devices by which money may be collected for the school. If economy is practised in expenses and if voluntary help in various directions is forthcoming, a fairly good amount can be collected to cover up expenses. By ourselves giving first, we hope to receive something in return.

It must be our endeavour to enact popular dramas avoiding always unpleasant and undesirable scenes. It seems to be very unwise to mimicry a village school master or

a drunkard. We must also take steps to improve the language of the adults. While preserving the simplicity and the science of our old histrionic art, it must be our endeavour to improve them.

ACHIEVEMENTS.

The sum total of achievements cannot be measured by the numerical returns and statistics. The work of such a nature with illiterates and semi-literates who have not begun to value education is painfully slow and difficult. By acting as a continuation school it enables the semi-literates to continue their reading habit and the danger of lapsing into illiteracy can be averted. The travelling library service which is an outcome of the Adult School service is a real contribution to the problem of Adult Education. A few illiterate people having become literate, truly appreciate the service and it is certainly a source of pleasure and pride to see their joyful looks. Any service of this type, if it lasts long, can certainly effect a change of attitude in the masses towards education. It will certainly remove the indifference they have at present towards education.

WORK AHEAD.

And much remains to be done yet. The constructive work so far turned out amounts to nothing when we look at the work we have got to do yet. Social Service Leagues, Brotherhoods, Youth Leagues, Unemployed Bureaus are coming up in large numbers. Here and there traces of social service are seen. But there is too much of talk and too little of action. The annual shows and demonstrations vanish into nothing. No doubt, a service of this kind requires a good lot of men, money and materials. Free work is neither felt nor encouraged. Teaching as

a form of sacred religious service is yet to be felt and recognised in these days of materialism. There are of course great souls in the land who are recognising this principle. These great souls serve as beacon lights to those that toil for the real education of the children and the masses. Nature itself is changing. Rains fall or fail to the surprise of a great many men. Man has got to adjust himself to situations and conditions and must be prepared to undergo severe tests and sacrifices. Is he not the creature of his environment? He has a soft heart and it has to be tickled. Could not the unemployed people and the University men spend their holidays by serving the people and doing some useful work for them? All these are more easily said than done. Experience is the father of wisdom. Only through experience can ideas come and only through actions can we get experience.

THE ORGANISER.

On him depends the success of this movement. In his case, service is always accompanied by sacrifice. He has to give up a certain amount of his own comforts, namely, food, rest and sleep too, on some occasions. He expects no reward in return. Duty is done for duty's sake. He is learning to be a beggar by begging for money, men and materials and sometimes he is turned out or asked to come some more times. These may dishearten him, but the cause he has taken up should give him strength of body and mind. He must take help from people of the same type whenever occasion arises. No two people look alike, think alike and act alike. This is true. But in a cause of supreme importance, urgency and need, a little "give and take" policy is needed. Sometimes he gets positive help. He must also be pre-

pared to negative help as positive help. By negative help I mean people taking an indifferent attitude in his work. He may not receive encouragement in any form. Anyhow this is not injurious to his cause as the one which really pricks holes in his work and throws mud at his sincerity. Every worthy cause must suffer this and must come up if worked with sincerity, patience and perseverance. He has got the aid of some devoted men and surely that of God. His implicit faith in God will be a soothing balm and give him great relief from his pains and difficulties. Thus he will study his own power and very often ask himself "Am I fit for this task?" His voluntary, spontaneous obedience to the supreme authority within him will lead him from failure to success. Very often he finds that words are uttered without meanings and sees mere forms without any good in them or worship of persons and not of true principles or mere straw without sincerity behind them. All these are matters of everyday life and these should not deter him. Let him learn to laugh over extreme disappointments and let him take these coolly. That has always been the spirit of a pioneer in any worthy cause. Very often he is his own servant and that of humanity and God. Nothing is ready made for him in his work. He must make everything himself. Sometimes he needs relief. But even during that time his mind is at solving problems, because relief comes only after release or liberation.

CONCLUSION.

The conclusion takes me back to the beginning, *i.e.*, "Let all people on earth be happy." That is a line of an invocation verse sung at the end of all religious functions. I have herein narrated the experiences of a humble worker among the weavers of his locality, for the last nine years. Each year brings on new trials and new ways have to be thought of for meeting them. So only earnest and sincere action can give right experience and it is the pious hope of the writer that this will lead to more action in future. We had enough talk. If words have any meaning, they must be realised through action and these experiences have been given with the pious wish that these will help an earnest worker in the beginning of his service to humanity in the direction herein indicated. It is my fervent prayer that God should aid his work and give him strength of body and mind to carry on his work to the goal of success.

"Let all people on Earth be Happy."

Do all the good you can By all the means you can In all the ways you can In all the places you can At all times you can To all the people you can As long as ever you can.

MADRAS S. S. L. C. SCHEME OF 1934.

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MUSIC IN SCHOOLS.

By SANGITA VIDWAN K. V. S. M. GIRMAJI ROW, MC. HON.,
Gooty.

EDUCATION, as at present recognised, implies a harmonious development of the various faculties of the human individual. These faculties can be properly moulded by an adequate training of various senses such as sound, sight, taste, smell and the like. This training indeed contributes immensely to the progress of the child, physically, mentally as well as morally. The moral progress of a child can be achieved only by a training of the heart of the child whereas the mental and physical progress can be derived by a training of the head. The heart should be trained so as to do its function, namely, to feel. Therefore, in order to achieve the moral aspect of the child's progress, it is essential that his heart should be trained to acquire that sensitiveness for feeling. How can such training of the heart be done successfully? It is by giving opportunities to develop the finer feelings, that a proper training can be given in this direction. To develop the finer feelings (speaking from the point of view of educational curriculum), evidently a fine art is essential. The art of music, it is universally accepted, is a fine art in the truest sense of the term. Some great men have even classified it as the finest of the fine arts. Thus therefore it is clear that, in the moulding of the moral progress of the child, a considerably large part is played by music, which is rightly described as the language of emotion, the healer of all diseases and the soother of all mental excesses. So if a really good system of education should be imparted to boys, it should inevitably involve the teaching of music as well.

Having thus considered the instrumentality of music in the shaping of a harmonious

character of an individual and its consequent importance as a constituent part of a really good system of education, we shall now pass on to discuss how far this art of music is being taught in most of the modern educational institutions. It is regrettable to hear from some quarters that some headmasters and managers of high schools are entertaining the opinion that music is an art intended exclusively for girls and not for boys. In respect of learning an art like this, it is not proper to maintain any such sex discrimination. Especially an art like music is one which is worthy to be learnt by both the sexes, nay, by all without exception.

Some may labour under the notion, that the throats of boys, unlike those of girls, are not melodious enough for the learning of music. But may I ask, whether even among boys, there are not some that are gifted with melodious throats? Is the melody of throat alone the all-governing factor for a musician? Do not his talent and taste count? Of course, to those that possess good throats, vocal music may be taught and to such of those as have great taste in music, but are lacking in melodious throats, instrumental music such as violin, veena and flute can be taught.

The conditions congenial to the formation of a sound moral character should be presented to the child from his very early stages of education, for it is the first and early impressions of childhood that influence one, by way of laying foundation, as it were, for the future formation of character. Therefore the instruction of music, even from lower forms, is absolutely indispensable. This sort of provision will, I firmly believe, make a sound contribution for the achievement of the object of

a really good system of education, by developing the moral and emotional aspects of the character of children, besides inculcating in them a taste for music for further specialization. Hence the necessity of teaching this art of music from the very lower forms in schools.

Having so far seen the importance of music as a compulsory subject for instruction, we shall now proceed further to consider the place of music in higher forms such as fifth and sixth forms where the system of optional subjects is adopted. It is clear that by the time one completes his fourth form, one will have acquired enough of elementary knowledge of music. It is also evident that some of them will have, out of their contact with music, all the way in their lower forms, cultivated a taste and talent for it. So what is to be done to such of those? Naturally they must be given opportunities for specialization. This problem of specialization leads us to the question of organising it as an optional subject in the same way as other subjects. This indeed, as we have already considered above, will afford ample opportunities for the enthusiastic and musically inclined student to improve his knowledge of music and to attain a considerable mastery over it, like the students of the other optional subjects.

This sort of suggestion, I hope, will not be considered as being preposterous and unjustifiable if we just turn our attention for a while to a consideration of the immensely important part that music plays in the system of education of western countries. One will not be surprised to know that besides encouraging music at home, the western countries are patronizing it in their schools also, by making it as a special subject of instruction for all classes. There is not a home without a piano and there is not a school without music in the west. After all, music is a

subject which has in it sound constructive effects. It is none of those subjects that inspire children in ways undesirable. Therefore it is no unwise proposition nor is it a preposterous ambition, I think, to suggest that music should be introduced as a subject of instruction, both general and optional, in the various high schools and colleges.

In conclusion, I will be failing in my duty if I do not make a reference to the kind provision made for music by the educational department, by way of including a well-prepared syllabus for it as an optional subject along with all other subjects both for high school and college courses. It is my object also to refer my appeal to the managers and authorities of various educational institutions. My appeal to these authorities is to make provision in their schools for music as a subject of instruction, general as well as optional, and thus contribute their mite and main not only to the advancement of the art of music but also to the formation of a really efficient and sound system of education.

PRE-MUSALMAN INDIA

Volume I—PRE-HISTORIC INDIA

BY

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Presidency College, Madras.*

Price Rs. 5.

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SRINIVASA VARADACHARI & CO.,
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PUBLIC SCHOOL EDUCATION IN INDIA.

BY THE GENERAL SECRETARY, A. I. F. E. A., Delhi.

I

THE subject of human education is a vast concern; it is as vast and infinite as the universe itself. But I will confine myself here to that aspect of it which tends to make human being a rational man, a peaceful member of civilized society, and a responsible, self-respecting, law-abiding and enterprising citizen of the world. And even in this regard I wish to confine my observations to the specific demands and requirements of my own country, India, as it stands at present.

The English have a saying that knowledge is power. Our ancient law-givers and sages have left for our guidance the dictum which asserts that "without knowledge a man is a mere brute." Man is an animal. Given education of the right kind, he becomes a rational being, a civilized person; not only that, he becomes a power.

The Hindus were the most civilised nation on earth once upon a time. They dominated the whole world, and their sway extended far far away beyond the seas. Why? Simply because they had a most perfect system of education, and character, sound character was looked upon as the *sine qua non* of human existence. We are a governed race to-day, and the balance of power has gone in favour of our rulers, the British. Why? Simply because we allowed ourselves to fall back educationally while the British have evolved out a system of national education which in my humble opinion is decidedly the best and the ideal system of public education in the modern world. Yes, education is power, and no one understands it better than these rulers of the unique Empire over which the sun never sets.

Where then lies the secret of the success of the British? My considered opinion is that the pre-eminence of the British lies in the system of their Public School education. No modern nation in the world has been able to produce a larger and better number of public leaders in thought and action than the British. This fact is too patent to need any demonstration. Every section of society in England has produced a fair proportion of eminent men, and all of them, no matter whether they belonged to the Royal Family, to the Order of Peerage, the Middle Classes, or the lowest strata of society, were, as a rule, the products of the Public Schools.

Of all blessings which India has received by her connection with Britain, the system of public instruction, despite the view expressed to the contrary, is by far the greatest one. It is not ideal, I admit, but is not everything in human affairs a mere process of experimentation! It is not perfect, I admit again; but what have we done to make it perfect? There is a good deal of talk about a system of *National* education. But as far as I am aware no one has so far succeeded in evolving out and placing before us anything which may be called a system of national education equally acceptable to every community and class in this country. A few *Garukuls* and *Rishikuls* have been started in certain parts of our country by well-meaning and public-spirited leaders of society. We have the Benares *Hindu* University, and the Aligarh *Muslim* University also; and there is a *Jama' Milia* also started by the late Maulana Mohammad Ali. But are they really *national* institutions in the true sense of the word? I doubt very much. It is an irony of the times that sectionalism, religiosity, and communalism

have entered the sacred precincts of our educational institutions also; and I sometimes fear that India is having too much of religion at the expense of real humanity.

I do not believe in devolution. I am a firm believer in the potentiality and power of evolution. We cannot possibly go back to the past; and those who persist that India must go back to the past are wasting precious time and opportunities for nothing. What past? Whose past? If we are to rise higher in the scale of human progress, we must keep pace with the times we are living in. We must modernise our life by assimilating the best in western life with the invaluable culture or traditions of our own country. We must adapt ourselves to modern conditions.

With all its defects and faults, I believe that the system of education introduced by the British in this country is mainly responsible for the national awakening that we behold here to-day. Indeed, the spirit of democracy that is swaying main, a product of British rule, the English education. Most of our

national leaders of the present times were, or are, the products of our modern schools and universities. Through that very system of education, we have reached a stage when we are looking for and planning wholesale reforms in every phase of our national life. I am, therefore, solely concerned and interested in the question of educational reforms

Britain is marching on towards the fulfilment of her mission in India. Whether she is marching too slowly or too fast is a controversial question which I would leave to be fought out by Right Honourable gentlemen of the Churchill and Sapru schools of thought. I am mainly interested in the cause of Indian education; and without any hesitation I venture to assert that I have pinned my faith in the efficacy of the Public School system of education as it is imparted to British youths in England. With a few necessary alterations necessary to suit the special conditions of our country to which I would allude later, I stand for the wholesale introduction of Public Schools on English lines in India.

(To be continued.)

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

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

ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

Headquarters : Post Box 52, Cawnpore.

AN APPEAL FOR AN ENDOWMENT FUND.

On behalf of the Council of the All-India Federation of Educational Associations, may we invite your co-operation in the campaign for the creation of an Endowment Fund to place it on a permanent basis? The Federation was started about a decade back with the following aims:—

1. To study educational problems with reference to Indian conditions;
2. To work for the adequate realisation of the educational needs of India;
3. To co-ordinate the working of the various teachers' organisations in the country;
4. To advance the interests of the teaching profession in India and to secure for it its legitimate place in national life;
5. To act as a vehicle of representation at international conferences.

During these ten years we have attempted to bring together not only the members of the teaching profession, but also all interested in education by holding annual conferences in various parts of India. We have met in such distant cities as Calcutta and Bombay, Madras and Karachi, and have held our sessions in Indian States like Mysore. We have also had a successful session at the Imperial Capital, Delhi, opened by the Hon'ble Mian Sir Fazl-i-Hussain, the then member for Education, Health and Lands in the Government of India. We have also been able to hold an Asiatic Conference at Benares in 1930 and secure affiliation to the World-Federation of Educational Associations, sending our representatives to it, from time to time. Having established this record of service, we are now venturing to approach you with the request for a contribution to its Endowment Fund.

We may claim that we have not committed the mistake of running the All-India Federation as a mere Trade Union. While we have not forgotten that one of our most important aims is the advancement of the status of the teaching profession in India, we have also sought to achieve this end, by increasing the efficiency of our brethren and by making each session an occasion for valuable educational papers and discussions. Our published proceedings bear ample evidence of this desire to infuse enthusiasm in our members and add to their knowledge and

skill in the profession. Many of our conferences have also been associated with Educational Exhibitions, drawing attention to important developments in pedagogical experiments and research and we are looking forward to even increased activity in the coming years in everything concerning the advancement of education in our land.

To those familiar with the strong and influential position of educational associations in the Western World, it will be more than evident that we are considerably handicapped in this country, by the absence of adequate material resources to carry on similar work with any efficiency. We have, therefore, resolved upon appealing to the public, for the creation of an Endowment Fund of a lakh of rupees, to place the Indian Federation on a basis of financial stability, so that its work may be carried on with vigour, and at least its normal working expenses may be met from its own permanent income. Though we expect a generous response from everybody interested in education in this country, we make a special appeal to educational workers all over the land to help us in this scheme, the realisation of which will mean an effective landmark in the advancement of our profession and also of the best educational interests in India.

We are demanding from every vernacular school teacher a donation of four annas, from every secondary school teacher a donation of one rupee and from college teachers and other educationists rupees two only. We have printed Receipt-Books for these three types of donations which can be had from the Honorary Secretary of the Federation (Post Box 52, Cawnpore) who will also issue authorisation letters for collecting donations. We shall be obliged if enthusiastic educationists will kindly undertake the work of collection, or will pay the persons in charge of collections their own mite and thus help in placing the Federation on a sound financial footing. Donations of sums amounting to more than rupees two will be gratefully acknowledged by the Secretary at the Headquarters.

D. P. KHATTRY,
Secretary,
P. P. N. High School,
Cawnpore.

P. SESHADRI,
President,
Government College,
Ajmer.

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SOUTH INDIAN FESTIVALS.

VI. SARASWATHI POOJA.

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

SARASWATHI Pooja, the great Hindu annual festival, came this year on Saturday, the 8th October. It is held in honoured memory of the great goddess of learning. Those who have not directly to do anything with books or learning as such, the craftsmen and the artisans, celebrate it as Ayudha Pooja, the worship of tools. Poet Gray writes: "Knowledge to them her ample page, rich with the spoils of time did ne'er unroll," meaning thereby that the poor people of the village had not many opportunities given to them to learn.

This festival is India's great national festival. In the Tamil country, a nine days' *koli* (Durbar) is held in every house, the last day of which is Mahanavami dedicated to Saraswathi. In all temples, both Saivite and Vaishnavite, a nine days' durbar is held in honour of the goddess of that temple; and devotees flock in large numbers every night to be present at the durbar. In the Pudukkottah State, this is a state celebration in honour of the presiding deity, Brihadamba—the ruler himself is Brihadambadas, the servant of Goddess Brihadamba. In Mysore State, they celebrate the festival in honour of Chamundeswari. The Mysore celebrations are the grandest in all India. Every day is held a durbar presided over by His Highness. On Saraswathi Pooja day, the last of the nine days, is held a grand procession to have a sight of which pilgrims flock in large numbers from all parts of India. And the state avails itself of this grand opportunity to hold an annual industrial and agricultural exhibition, and exhibits are awarded gold and silver medals and other

tokens of recognition and appreciation. In Upper India, the Saraswathi Pooja day crowns the Durga Pooja festival in honour of which public offices, schools and all other business places are closed for about two to three weeks. The mutts of the several Acharyas also celebrate the festival. In the mutt of His Holiness Sri Sankaracharya of Kumbakonam, Sumangalis are presented with petticoats. And in individual houses, rich and poor alike, the celebration is done on a small or grand scale, according to individual conveniences. Even.....school boys dust their books and other articles, arrange them before a picture of Saraswathi, and offer worship.

What then is the significance of this festival? Saraswathi is the wife of Brahma. She is generally painted as having a *Vina* in one hand and a book in the other, meet symbols of the learning over which she presided. Unlike Lakshmi, the goddess of fortune, whose favour on her devotees is ever changing, Saraswathi never fails to permanently bless the devotees at her shrine. There is a popular saying that the two goddesses, those of fortune and of learning, never join together in conferring their blessings on the same person at the same time. And the common sight in the world of learned but poor and suffering men in contrast with those who are not learned but wealthy, is perhaps an illustration of this saying. But whatever it may be, it is a fact that a rich man is honoured in his own home only while the learned are respected wherever they go.

The stories of several poets, notably Owai, who is claimed to be Saraswathi herself in human form, bear illustration to this fact.

OUR CONTEMPORARIES.

The Children's News (November 1935).

This Magazine which is issued from Delhi contains many short and interesting articles of educational interest to children. The November number contains some beautiful pictures and poems as well. Some of the articles throw light on the cultures of other parts of the world like Japan and Czechoslovakia. The little illustrated article on the history of Indian pottery is very interesting. The sections on science and art are also noteworthy. The journal does real service to children.

The New Era

The November number of this Journal (New York) contains an announcement of the significance of the Seventh World Conference to be held at Cheltenham, England, in the first two weeks of August 1936 for the purpose of devoting itself chiefly to the study of the means whereby education may be made the means of founding freedom and a free community. In another article Mr. Hughes Mearns of New York University beautifully urges the preservation of the untutored intimate speech of children, with its natural rhythms and shows how the rules of prosody and the demand for rhyming jingles should not fetter them. The little poetic pieces he gives have their counterparts in India, and are worth collecting. Miss Margaret Lee pleads for the encouragement of the child's capacity for verbal self-expression, by the need for training them in the use of both written and spoken words. Originality should be encouraged, and the sense of form through the mastery of words needs systematic training. In *Individuality expressed in Writing*, Helen D. Stout quotes from the writings of some children, and points out how creative work in prose and verse can be fostered under proper educational conditions. Janet Jewson pleads for the encouragement of

oral composition before writing. Miss Betty Ashley tells us how in her school at Chesterfield her class are encouraged to express their ideas through stories and plays. It is an illuminating note on the method of developing literary gifts. E. Mildred Neville shows how personality can be developed by giving children a measure of freedom for independent thought and action.

The Mysore Economic Journal.

(Vol. XXI, No. 11, November 1935).

We extract the following from the above Journal on the Educated Unemployed:—

"Of all the Provincial Governments now busy solving the problem of the educated unemployed, the Government of Bihar and Orissa have been the first to create a department with the object of absorbing such young men in the non-official industrial concerns of the province.

"It is understood that the Government have created the post of an Intelligence Officer for the purpose and established an Information Bureau where a register is maintained of the prospective candidates with a science or technical degree or diploma, with details of their qualifications and experience. When vacancies in industrial concerns are notified to the Bureau, they will be duly advertised and registered candidates who are suitably qualified will be advised by the department to apply for them. The Bureau, however, will not be responsible for finding employment for the candidates nor will it have any concern with the actual terms on which a candidate may be employed.

"It is the view of the Government of Bihar and Orissa that the candidates of the province with the necessary qualifications fail to secure employment in the industrial concerns of the province because they are not in touch with them and are often unaware of the existence of any vacancies in them for which they can apply. It is believed that, by creating this department, it will be possible for both the employers and the unemployed to come into touch with one another. The Government, by awarding scholarships and stipends, have made it possible for deserving candidates to obtain specialized training both in India and abroad in different branches of industry as well as in the technical institutions in the province itself. A course of training for students, which, it is believed, will make them properly fitted for mastering supervisor and other professions in

industrial concerns, is given in these institutions. All this expenditure, the Government believe, is being incurred in the interests of industrial expansion. They, therefore, hope that the industrial concerns in the province will take advantage of it by giving preference to suitably qualified men belonging to the province."

Journal of Educational Research.

(October 1935).

The October issue of this superb journal contains a symposium on the participation of the Field worker in Educational Research. The training of research workers, the place of instruction in Library Methods in research work, the work done by the State Departments of Education through their Research Bureaus, the curriculum, the scientific investigation of Instructional problems, the school survey, historic research and other pressing problems confronting educational research are dealt with in characteristically informing fashion by experts in each subject. The range and contents of the journal indicate how far India lags behind Illinois in the exploitation of educational fields of research work.

The Muslim Review.

(Vol. XVII, No. 5, November 1935).

Amongst the interesting matter which this Review contains may be noticed *An Account of the Muslim Conference of Europe* at Geneva in September 1935; the State of Islam in Hungary; the Muslim Culture in Yugoslavia, Bosnia and Herzegovina by Mr. M. Fadil and Prof. Muhammad Kantardzic; the enumeration of the references to 'the Prophet in the holy books of Christianity' by Mr. Majid Ali Babbar; and the 'Great Martyr of Kerbala' by Syed W. Ali, Gurgaon. The journal is a trumpet-call on behalf of Islam, and characterised by a vigorous and informed spirit of propaganda.

The Teachers' Journal.

(Vol. XIV, Nos. 9 and 10. Sept.—Oct. 1935).

This double number opens with an examination of the defects in the present system of educa-

tion by K. C. Ghosh. The other articles include a survey of the *Present System of Education in Bengal* by Mr. P. D. Martyn; the Presidential Address of Mr. B. N. Chakravarty at the Noakhali District Teachers' Conference; the address of Mr. K. P. Chattopadhyaya at the seventh session of the Calcutta Teachers' Conference; and all the discussion of the Educated Unemployed by Mr. B. Banerji. The latter observes:—

"The tinkering process that is dangled before the public as a scheme for regeneration may adorn a Blue book, but the strangled industries of the country cannot by any dodge be so revived as to resist the tremendous rush of the machine made goods. To mention one or two, the bell-metal industries of the country provided food and clothing to hundreds of workmen who now eke out a precarious existence either by tillage or by manual labour, owing to the markets being flooded now with cheap aluminium or enamel wares. Even the Khadi movement run by a dynamic personality could not make much headway before the mill-made fabrics and has to rely for its lingering existence on the sands of sentiments." He continues "Our rulers seem to follow the policy of 'wait and see,' while true statesmanship requires that prompt step should be taken to check a growing evil that has been eating into the vitals of society. If the intelligentsia of a country who are the mainspring that set the whole machine agoing be discontented, a situation may be created, as it has been created, which the foreigners can hardly realise. They may look at the situation with the eye of a Britisher, but the conditions in Britain and India are quite different. In England the problem of the educated unemployed has never become so serious, partly because colonies and dependencies absorb hundreds of them every year and partly because the army, navy and consular service provide decent employment for a large number. In India all the avenues are shut against the children of the soil, while the Bengalees, who are still said to be the brain of the Indian people have, in the language of the Scriptures, no places wherein to lay their heads. Not to speak of foreign countries, they are, like detainees, confined within the precincts of their own province."

The Calcutta Review.

(Vol. 57, No. 2, Nov. 1935).

This number contains an account of the World Educational Congress at Oxford in last August,

under the reception-chairmanship of Lord Halifax, Chancellor. "Visual education, free school and kindergarten, the health of school children, the entrance to secondary schools and training of teachers were some of the topics that were discussed at the Conference." The Presidential speech of Mr. Fred. Manders is reproduced from the *Manchester Guardian*. The following passages are of peculiar significance:—

"The hard fact of the world to-day is the reassertion of nationhood—the reassertion of the right of the individual nation to determine its own destiny and to decide for itself what measures are necessary to safeguard it. At the same time new conceptions of the nature and purpose of a state are developing upon widely divergent lines, and are increasingly influencing the relationship of peoples with one another, while racial prejudices continue to constitute an obstacle to the comity of nations. Unless existing conditions can be removed, or substantially modified, and a greater and more universal sense of community and good will developed throughout the world, no machinery set up can offer a firm promise of permanent security. The League of Nations cannot be more than the Nations of the League, and can only be made to fulfil its highest purpose by people possessing an attitude of mind which is ready to relinquish ancient prejudices in favour of a new outlook.

"It was precisely in the development of this new outlook among the nations that our founders believed that educators, co-operating on a world basis, might hope to play a helpful part. They set out to establish throughout the world an educational probity which in time would lead to a change of mind, a new disposition towards international amity, without which the best worded treaty or agreement will be a mere scrap of paper.

"If I have correctly conceived the aim and mission of the World Federation, its members have voluntarily assumed a great and serious responsibility. The educational method of contributing to the improvement of international relationships, involving, as it does, changing the mental habits of the world, must necessarily be a slow one. It will be a process of evolution, not of revolution.

"If success is ultimately to be attained, we must proceed upon sound and practical lines. Mere idealism, however eloquently expressed, will not take us far. The educator must firmly resist the narcotic of mere rhetoric and with complete frankness, sincerity and realism examine the materials upon and with which he must work.

"There must, from the outset, be a frank recognition of the fact of nationhood, and its complete compatibility with a sense of world community. We can no more shed our sense of nationality than we can rid ourselves of our skins, nor is there any reason why we should desire to do so.

"The practical problem of peace is the problem of adjusting conflicting outlooks and interests among differing nations. Its solution calls, in particular three things—understanding, appreciation and sympathy—all of which can be developed in some measure through education. Let it be clear that I use the word 'understanding' in a scientific sense. We need to grasp the facts concerning the social, political and economic movements of the races. Without a scientific attitude and informed minds we cannot hope to escape from the prejudice and bias which lie at the root of much international misunderstanding.

"From scientific understanding is but a short step to appreciation—to the realisation that race or nation has its own contribution to make, and that through its art, literature, and learning it can bring its own special gifts to the treasure-house of culture which is the inheritance of the whole world. 'God has written one line of his thought upon each people': these were the words of Mazzini, the great Italian patriot, and they express in terms of picturesque wisdom the fact that each nation has its own inherent characteristics and qualities which are of distinct value to humanity.

"But although appreciation can be developed on the plane of intellect, sympathy can only be developed through the associated life of men. The one is of the mind, the other is of the heart—actual contact is necessary for its full fruition. For that reason we need to bring the nations more closely together by travel, interchange of visits, exchange of professors, teachers and students, by summer schools and such gatherings as these. Previous experience of each other has taught us that although the nations are wonderfully different, they are also, in many human respects, wonderfully alike."

The Late Dr. Sylvain Levi.

The journal gives the following biography of the Late Prof. Sylvain Levi, the great Indologist.

"Born in Paris in 1863, the late Professor Levi was appointed teacher of Sanskrit in the Sorbonne at the early age of twenty-four. He was raised to the post of Professor of Sanskrit in the Collège de France in 1894 a unique position which he held for the last forty-one years. He carried on the glorious traditions of Eugene Burnouf and Abel Bergaigne for nearly half a century. His career was brilliantly inaugurated in 1888 with the

publication of *Theatre Indien*, a book still unsurpassed, and it was full of intense activity in various domains of Indology,—Indian history, geography, religion, philosophy, literature, philology, and so forth. He alone after Burnouf had realised that the problems of Indian history cannot be properly treated with the help of Indian materials only. Thus he came to specialise in Tibetan, Chinese and some of the ancient languages of Central Asia and discovered the forgotten Kuechan language from the documents brought from Central Asia by Professor Pelliot. He was entrusted with a scientific mission to the East in 1897-98, visited India, stayed in Nepal for the study of the antiquities of that country, and went to Indo-China, China and Japan. The outcome of this mission was the publication of his famous *Le Népal* in three volumes and various other works. He was Honorary Fellow of the Royal Asiatic Society, of the American Oriental Society, President of the *Société Asiatique*, Member of the *Institut de France*, and President of the *Association de l'amis de l'Orient*.

"As early as 1914 he was invited by the Calcutta University to deliver Readership lectures, but on account of the breaking out of the War he was unable to accept the invitation. At the request of Dr. Rabindranath Tagore he came to India for the second time in 1921, delivered lectures in the Visvabharati, and being then invited by the Calcutta University delivered his Readership lectures. It was at this time that the Calcutta University honoured him by conferring on him the Honorary Degree of D.Litt. In the same year he presided over the second session of the All-India Oriental Conference, held under the auspices of this University. Before returning to France he visited Nepal, Indo-China, China and Japan. In 1926 he was deputed by the French Government to lay the foundation of the *Maison Franco-Japonaise* in Tokyo, and organise a school of combined research work. The first signal service done by this Institution is the publication of the Buddhist Encyclopaedia called *Hobogirin* under the joint editorship of Professors Levi and Takakusu. He visited India for the last time in 1929 on his way back from Japan."

The Hyderabad Teacher.

The July-September number of this journal contains several articles of valuable interest. Miss D. Webster gives an account of the teaching work done by 'other teachers' as in the Home, the Hospitals, etc. M. Paul writes on outdoor games as a factor in the formation of character. Mrs. Rustomji's Presidential Address in the Secunderabad Teachers' Conference is

reproduced. The articles on scouting and history-teaching are also noteworthy.

India and the World.

(Nov. 1935)

An article of interest in this number is the place allotted to *Filipino Students in the United States of America* by M. A. Adeva. The number, we are told, varies from 1,000 to 5,000. They rank fourth in the total number of foreign students attending American schools. Japan leads with 1526. China follows with 1101. Canada trails third, with 902. The total number is 7720, representing 110 countries. The article gives details of the factors which go to make the students successful in the new environment.

The Muslim Revival.

(Vol. 4, No. 3, Sept. 1935.)

This journal contains a valuable article on *Education in India during Muslim Rule* by Dr. J. H. Cousins. Another valuable contribution is on *Lal Azhar, the Renowned Mosque University of the Muslim World*. A third article by Mr. A. Yusef Ali deals with the question as to *What is wrong with the Education Movement*. The journal is of great value to students of Islam and its influence on world history.

The Behar and Orissa Teachers' Journal.

(Vol. 7, No. 5, October 1935).

Amongst the articles in this journal may be noticed *the position of vernaculars in high schools* by Dr. Dippie; and the same topic with special reference to Hindi by R. B. R. Sharma, and several others. The note of H. P. Ghosh on village industries on education is analytical and suggestive. The editorial gives this note on *Trained Teachers in India* :—

"Less than half of the teachers in the primary schools of India have been trained. In Assam there are 9,235 primary school teachers and 5,556 have no training; in the Central Provinces out of 10,116 only 4,910 are trained and in the other Provinces, though the Punjab is rather better, the figures are much the same. In secondary education the figures are even lower. In the Bombay Presidency only 833 out of the 4,787 secondary teachers have been trained; in the Central Provinces 760 out of 1,255, and in the United Provinces the trained teachers in the high schools are only seven per cent. of the total."

NEWS AND NOTES.

FOREIGN.

ADMISSION OF THE ARGENTINE REPUBLIC TO THE INTERNATIONAL BUREAU OF EDUCATION.

The Chamber of Deputies and the Senate of the Argentine Republic have approved the draft of a law empowering the Ministry of Justice and Public Education to become a member of the International Bureau of Education, at Geneva. The same law also provides for the establishing, at the Ministry of Education, of a Bureau of Educational Information with the object, among other things, of facilitating the exchange of information.

We think it may be of interest to reproduce below the chief paragraphs of the preliminary report introducing the draft law adopted by the Argentine Parliament.

Thanks to the steady and efficient action exercised by the International Bureau of Education at Geneva since 1925, the growing internationalisation of the past has extended to the field of education. That organisation, unlike the League of Nations, has no power of compulsion. It is not endeavouring to unify school legislation as the International Labour Office seeks to unify legislation in the realm of industry. And yet its action is important and useful as it centralises all kinds of information concerning education. Imbued with a true spirit of international co-operation, it maintains, according to Article 2 of its Statutes, a completely neutral position with regard to all national, religious, political or denominational problems. Its activities are twofold: it centralises information and undertakes scientific research relating to public and private education, and it takes the initiative of experimental or statistical inquiries, the results of which are made available to educationists. Those who have had the

opportunity of using the publications of the International Bureau of Education appreciate the value of this function of that organisation, which centralises and co-ordinates the abundant and varied materials afforded by the educational experiences of the most important countries. For instance, the volume of the Organisation of Public Instruction in 53 countries, of which Argentine is one, is of great informative and documentary value, enabling the reader to understand the relations existing between the different grades of education and the different types of schools, the system regulating the passage from one grade to another, etc.

The International Bureau of Education has already carried out inquiries on subjects of general interest. As the Director, Professor Piaget, points out in his report for the year 1933 to 1934, this method is fruitful especially if one remembers that informing one's self does not necessarily imply imitation. "It is," he wrote, "to the diffusion of educational and legislative innovations in the Member States that the effort of the Bureau was particularly directed this year. Before the existence of our Bulletin, which—as you know—specialises in the diffusion of educational news, before the creation of our service of exchange of school legislation and of our communications to the educational press, the educational world generally knew but little of what was going on elsewhere, except just in a few large countries. Experience has shown us that it is often much more important for a given country to know what is going on in such or such another State where circumstances are similar to its own than to know all about certain very radical innovations introduced by one of the nations who stand in the forefront of the educational movement. Practice has also shown us that there sometimes exist unknown experiments that can usefully be made known

even to States where education is very advanced."

Besides the inquiry already spoken of above, on the Organisation of Public Instruction, other inquiries successfully carried out by the Bureau may be listed: for instance, to mention only the latest to date, those on Group Work in School; on Self-Government; on Children's Books and International Goodwill; on Economies in the Field of Public Education; on the Raising of the School Leaving Age; on the Professional Training of Secondary School Teachers; on Councils of Public Instruction, etc.

The findings of these inquiries are published in pamphlets or books, which are circulated all over the world, thus spreading the results of this effort of research and comparison. Subjects which have given rise to inquiries are often discussed in international conferences. This was the case, for example, with the Professional Training of Elementary School Teachers and the Professional Training of Secondary School Teachers which figured on the agenda of the fourth International Conference on Public Education, held at Geneva last July under the auspices of the International Bureau of Education.

The Bureau, at the head of which is the well-known child psychologist, Professor Piaget, assisted in his directorial task by Miss Butts and Mr. P. Rossello, is governed by a Council to which the Member States belong, aided in technical matters by special permanent commissions.

Our modest draft will meet with no opposition we are convinced, not only because that institutional movement, but also because our Government has recognised its social usefulness by replying to its world wide inquiries. As a complement to this initiative we intend to

establish a permanent service of information on questions connected with public education. The work accomplished by municipalities, provinces and the nation must be made known. We must facilitate the exchange of information not only with foreign organisations, but also with national ones.

There is no reason why we should remain outside that admirable and useful movement of intellectual collaboration. The merits of the International Bureau of Education, the respect inspired by the person of its Director, Professor Piaget, whose research work on various educational problems is so well known, authorise us to believe that the Ministry of Public Education must become a member of the International Bureau of Education.

BELGIUM.

Royal Decree No. 192, of 31 July 1935, concerning the raising of the school leaving age in Belgium, signed by the King and all the Ministers.

In view of the law of 31st July 1934, prolonged and completed by those of 7th December 1934, 15th and 30th March 1935, conferring on the King certain powers relative to the economic and financial reform and to the abatement of public charges;

In view particularly of No. I, No. III, litt. h., No. IV bis and No. V of the first article of this law; On the proposition of our Ministers, who have deliberated on it in Council, we have decreed and do decree:

Article 1.—On the advice of the permanent deputation of the provincial council and of the interested communal councils, our Minister of Public Instruction may, in one or more communes, specified localities or districts, require young boys and girls who have completed the compulsory elementary schooling laid down in the organic law, to attend appropriate courses at

elementary, technical, vocational or domestic schools.

However, such attendance may only be imposed on those persons who are not continuing their studies or do not have regular employment or a permanent occupation.

They must assiduously follow the courses mentioned in paragraph 1, until the end of the school year in which they attain the age of sixteen years.

Article 2.—Before the 1st August of each year, and exceptionally in 1935, before the 1st September, the interested communal administrations, in collaboration with the school authorities, shall draw up the list of such persons as, by reason of article 1, may be subject to this prolonged compulsory attendance; on that date, the list shall be transmitted to the regional committee for the instruction of the young unemployed provided for in article 3.

Article 3.—In each province where article 1 of the present decree is applied, our Minister of Public Instruction shall establish one or more regional committees for the instruction of young unemployed persons. Each of these committees shall be composed of a delegate of the Minister of Public Instruction as president, a representative of the state schools and a representative of private schools.

At the request of these committees, our Minister of Public Instruction may, in one or more communes, establish a local committee composed of a representative of the regional committee as president, the town councillor responsible for public instruction or his delegate and a representative of private schools.

Article 4.—The regional and local committees established in conformity with the preceding article shall see that the pupils obliged to continue their schooling are admitted to an elementary or vocational school, or to another institution

of a technical or vocational character, according to their aptitudes, their knowledge and their needs. Parents may choose between the state schools and private schools.

If the existing establishments prove insufficient to receive all the pupils obliged to continue their schooling, it shall be the business of the committee to urge the creation of temporary teaching establishments, special account being taken of the vocational activities whose development will be useful to national economy.

In the case of default, both of the communal authorities and of private initiative, the Government may decide to open temporary schools at the State's expense and according to the needs of the moment. The Minister of Public Instruction shall appoint the staff of these schools, the appointment being on a temporary basis.

Article 5.—The committees for the instruction of the young unemployed shall supply all the young people, to whom are applicable the decrees involved in virtue of article 1, with a school attendance note book, the model of which shall be determined by our Minister of Public Instruction and in which the teaching staff shall indicate the unjustifiable absences of the holder.

The holder of this note book must always carry it with him and produce it at the request of any of the authority's agents.

The committees for the instruction of the young unemployed shall see that the registered pupils in the schools follow the courses regularly, in conformity with the present decree.

The communal police agents shall return to the school in which they are registered any young person found in the streets during the school hours who cannot offer a reasonable excuse for his absence from the courses.

Article 6.—Young people who do not follow the courses regularly, that is to say, who are absent without reasonable excuse for more than three half school days per month shall, at the end of the month, be reported to the cantonal inspector of elementary education, if they have

continued to be elementary school pupils, or to the regional committees in other cases.

The cantonal inspector or the regional committee shall denounce the heads of the families responsible to the public prosecutor.

Article 11 of the organic law, with the exception of the last paragraph, shall be applicable to heads of families and to minors who do not conform to the rulings of the present decree or those involved in its carrying into force.

Article 7.—A grant towards travelling and lodging expenses may be allowed to members of the committees for the instruction of the young unemployed. Our Minister of Public Instruction shall determine the amount.

The regional committees may ask for the assistance, in their administrative work, of one or more employees, appointed on a temporary basis by the Minister of Public Instruction, from among the young people who are holders of an elementary school teacher's diploma, a lower middle school teaching certificate; a university diploma, or a technical or vocational teaching diploma. These employees shall be paid on the basis of the legal scale of salaries for elementary school teachers.

Article 8.—Expenses incurred by the State in 1935 through the application of the present decree, will be regularised by means of supplementary credits added to the budget of the Ministry of Public Instruction.

Article 9.—The rulings of the present decree will only be in force upto 1st September 1937.

Article 10.—Our Minister of Public Instruction shall be entrusted with the carrying out of the present decree.

In view of the application of paragraph 2 of article 1, he shall in particular determine the conditions under which an employment or an occupation shall be considered as regular or permanent.

FRANCE.

The April-June 1935 issue of the *Bulletin de la Société d'Etudes historiques, géographiques et scientifiques de la Région parisienne* con-

tains a description by Mr. L. Majou, of an interesting initiative of the *Compagnie des Chemins de fer du Nord* (Northern Railway Company). The main points are given below.

How can large numbers of children be transported quickly and cheaply 50 or 100 kms. from the capital? The Northern Railway Company having tackled this problem seems to have solved it in a most ingenious and pleasant manner by organising on Thursdays (the weekly holiday in France) excursion trains at reduced rates. These trains can carry 500 to 700 children.

Better still: the Company has constructed a special corridor train with spacious metal coaches providing 80 compartments. At one end of this train is a special compartment for the leader of the expedition where a microphone is placed at his disposal. His remarks are broadcast throughout the train by means of loud speakers fixed on the ceiling of the compartments. Thus throughout the journey explanations are given about the district traversed, places of interest on the route, rivers passed, towns and historical events connected with these, etc. Warnings are also given to the young travellers: "Do not lean out of the window".... "Your journey is nearly ended, get ready, we shall soon be there!"...

The first of these "Radio Train" journeys was made on Thursday, the 16th May, under the direction of Mr. Sallee, President of the Headmasters' Educational Society of the Department of the Seine, when 700 children were taken to Chantilly. On the second journey Mr. Balasse, a Parisian teacher, took 600 young Parisians to l'Isle Adam. Both trips were very successful.

Material Organisation.—Officials of the Company visit the schools, collect the fares and arrange for their train load. On the appointed day the children, well provided with a picnic lunch, are taken to the "Gare du Nord" by the teachers. On the platform railway officials take charge, divide the young travellers into groups, and then... "en route"! On arrival, the column marches off under the direction of the railway staff who have studied the itinerary...

The Company is contemplating the formation of special "Radio Trains" for places further afield. The "Compagnie du Nord" serves districts of varied productions and wide scope; mining areas, textile industries, metal industries, fishing ports, commercial ports. These centres can be visited in one day; the train journeys can be combined so as to allow the picking up of excursionists at different towns, the itinerary being so arranged that stops are made at towns worth visiting. The normal train fares would be reduced from 45 to 60%, allowing these study tours to be undertaken at an exceptionally low cost. Finally, the Company is offering older pupils and other interested groups visits to the railway mechanical plants in or near Paris, signal boxes for electrical control, apparatus and signals, workshops for the cleaning and up-keep of the passenger trains, modern installations for sorting trucks and making up goods trains, distant wireless communications with the drivers of shunting engines.

EMPIRE EXHIBITION, SOUTH AFRICA, 1936.

Nearly one year ahead of time, the first exhibit for the Empire Exhibition, to be held at Johannesburg, South Africa, from September 1936 to January 1937 has arrived at headquarters.

This curious development, which probably stands unique in the history of such shows, is due to an accident. A Dutch University College at the town of Potchefstroom, came into possession of a covered wagon, very like those "Prairie Schooners" used by American settlers. It had survived an entire century since it helped to bring thousands of Boer Voortrekkers, or pioneers into the wilds of South Africa, where now the flourishing gold-laden Transvaal and other provinces exist.

Unable to house this venerable relic, the Council of the Potchefstroom University College sent it to the Empire Exhibition, which promptly accepted this item for its Transportation Section.

Virtually the whole British Empire has now agreed to take part in the display at Johannesburg next year.

Great Britain, Canada, Australia, Southern Rhodesia, Kenya Colony, Zanzibar, and many others have definitely accepted, while satisfactory news from India and New Zealand is due at any time now.

Mr. Claude Taylor, Head of the Exhibition's Branch of the Department of Overseas Trade, has just concluded a crowded but highly successful visit to Johannesburg, where he has settled the preliminaries of the great building to be erected by the mother country. Standing ninety feet, it will *inter alia* be remarkable on account of its absence of any name. Only a group of gigantic Union Jacks 36 feet in length, will afford the necessary clue together with the Royal coat of arms, 15 feet square, which will be carved in the facade.

Inside, a glass and bronze globe, over 60 feet in circumference, will be the dominating feature of the main hall. On it will appear the British Empire in red, and by ingenious mechanical devices it will not only be made to revolve, but it will demonstrate vividly that: "The Sun never sets on the British Commonwealth of Nations."

Galleries surrounding this remarkable exhibit will heighten the illusion that it is floating in space, while from various levels will be displayed a panorama giving the Story of the King's Ships, Mechanisation of the British Army, the Story of Flight, Triumphs of British Tropical Medicine, and other outstanding spectacles.

Each of these displays will range up to 150 feet in length and will require the use of models and lighting fixtures, the cost of which is very heavy.

His Majesty the King has given his personal permission for the use of certain property of the Crown.

Such is the rate of growth in the space demands for the Empire Exhibition that even the 100-acre grounds hitherto available have

proved insufficient. With the permission of the Witwatersrand University, which adjoins Milner Park, the authorities have been allowed to "overflow" next door, where no less than three acres are being devoted to nurseries. All the glories of the incredibly beautiful Cape of Good Hope flora, many of which are restricted to a few hundred acres, will, for the Exhibition, be transferred a thousand miles away at Johannesburg.

The South African National Botanic Gardens at Kirstenbosch, near Cape Town, are arranging for the transportation of such rare plants as the Silver Tree, Disa Grandiflora, Africander, etc. The arrangements are in the hands of Mr. J. E. Wickens, late head-gardener of the South African Government, who is making possible this miracle which experts declare will alone justify a visit to the Empire Exhibition.

Hundreds of railway gangers in the wilds of South Africa are searching for queer rock-plants to be used at the forthcoming show.

Similarly the Dominions and Colonies are being combed for their most interesting flora.

The man who was Sir Herbert Baker's chief assistant in laying out the city of New Delhi, Mr. J. A. Hoogterp, and who was likewise responsible for laying out in the virgin bush, the British Empire's newest capital city—Lusaka, Northern Rhodesia, has taken over the position of Chief Consulting Architect at the Empire Exhibition.

South Africa's best known Postmaster, Mr. L. B. Maggs, who headed the country's largest office, the one at Johannesburg, until recently, is now Assistant General Manager.

Photographers from every part of the world are expected at Johannesburg during the great "Empire Meet" which will be held during the Empire Exhibition, for which preparations are already well advanced. Over thirty countries

are participating, while four different languages are employed in the invitations.

Mr. C. R. Savoury, Hon. Sec. of the Johannesburg Photographic Society, is hard at work on this important undertaking, and it is expected that sections will be devoted to such notable subjects as African native life and flora, as well as to the history of Photography as an art.

Ice-skating in the South African mid-summer will be a reality during the Empire Exhibition, for a rink measuring 200 feet by 70 feet, large enough for tournaments, is being laid out.

A huge bubble fountain, 20 feet high, down which millions of bubbles of iridescent foam will cascade, and which will be illuminated at night, will be one of the spectacular attractions at Milner Park. Visitors may see the 15 miles of stands sitting in 2-seater roller chairs, without experiencing the fatigue of walking.

Contracts for the first half dozen halls have already been placed, and more are to follow.

INDIAN.

THE 11th ALL INDIA EDUCATIONAL CONFERENCE.

Nagpur, December 26—30, 1935.

The 11th All India Educational Conference will be held on December 25 to 30, 1935, at Normal School grounds, Nagpur, under the Presidentship of Mr. Shyama Prasad Mookherji, M.A., B.L., Bar-at-Law, Vice-Chancellor of the University of Calcutta. The following programme has been decided upon:—

On the 26th December, the All India Educational Exhibition will be opened. Those wishing to send exhibits for the exhibition should correspond with the Reception Committee at once.

On the 27th December the Council which acts as the Subjects Committee will meet in the forenoon while the opening session of the Conference will be held in the afternoon.

On the 28th December six Sectional Conferences on University Education, Moral and Religious Education, Adult Education, Secondary Education, Health and Physical Education and Vocational Education will be held in the forenoon while the General Session of the Conference will be held in the afternoon.

On the 29th December six Sectional Conferences on the Training of Teachers, Childhood and Home Education, Examinations, Educational Experiment and Research, Primary and Rural Education and Internationalism and Peace will be held in the forenoon while the afternoon will be devoted to a Special Session on Women's Education in continuation of the General Session.

On the 30th forenoon the Council meets again to draw up a programme for the year and the Sectional Conferences have additional time to complete their work while the afternoon will be devoted to the closing General Session when the prizes of All India Teachers' Tennis Tournament will also be distributed.

It has been decided to devote each evening to public lectures and entertainments.

Invitation is hereby extended to both men and women teachers, professors, administrators and inspectors of all types to attend the Conference in large numbers and give it the benefit of their participation.

Those who wish to read papers or address the General Session or Sectional Meetings should inform the Mr. D. R. Khattry, P. B. No 52, Cawnpore, by the 10th Dec., at the latest, so that room may be reserved for them in the programme. Correspondence with regard to lodging and board should be addressed to the General Secretary, Reception Committee, Mr. S. L. Pandharipande, M.A., Principal, City College, Nagpur.

President of the Conference:—Shyama Prasad Mukerji, M.A., B.L., Bar-at-Law, Vice-Chancellor, the University of Calcutta.

President of the Federation:—P. Seshadri, M.A., Principal, Govt. College, Ajmer.

Chairman, Reception Committee:—M. B. Niyogi, M.A., LL.M., A. J. C., Vice-Chancellor, Nagpur University.

Secretary of the Federation and the Conference:—D. P. Khattry, B.A., LL.T., Headmaster, Pandit Prithi Nath High School, Cawnpore.

Secretary of the Reception Committee and the Joint Secretary of the Conference:—S. L. Pandharipande, M.A., Principal, City College, Nagpur.

THE PROGRAMME

Thursday, the 26th December, 1935.

4 P.M. Opening of the All-India Educational Exhibition.

Friday, the 27th December, 1935.

8-30 A.M. *Annual Meeting (1st Session) of the Council of the All-India Federation of Educational Associations for 1936.* (Open to the members of the Council only which is also the Subjects Committee for the Conference of 1935). Chairman:—Principal P. Seshadri.

4 P.M. *Opening Session of the Conference:* Inaugural Address, Formal Election of the President, Welcome and Presidential Addresses, Messages and Announcements.

7 P.M. *Public Lectures and Entertainments.* (President of the Conference in the Chair).

Saturday, the 28th December, 1935.

8-30 A.M.	{	(1) University Education Section.
to		(2) Moral and Religious Education Section.
10-30 A.M.	{	(3) Adult Education Section.
to		(1) Secondary Education Section.
10-30 A.M.	{	(2) Health and Physical Education Section.
to		(3) Vocational Education Section.
12-30 P.M.		

3 P.M. to 5-30 P.M. } General Session of the Conference: (President of the Conference in the Chair). Reports of Sections, Papers and Discussions, Resolutions.

7 P.M. Public Lectures and Entertainments. (President of the Conference in the Chair).

Sunday, the 29th December, 1935.

8-30 A.M. to 10-30 A.M. } (1) Training of Teachers Section.
(2) Childhood and Home Education Section.
Examinations Section.

10-30 A.M. to 12-30 P.M. } (1) Educational Experiment and Research Section.
(2) Primary and Rural Education Section.
(3) Internationalism and Peace Section.

3 P.M. to 5-30 P.M. } General Session combined with a special session on *Women's Education*. (the President of the Conference in the Chair). Reports of Sections, Papers and Discussions, and Resolutions.

7 P.M. Public Lectures and Entertainments. (President of the Conference in the Chair).

Monday, the 30th December, 1935.

8 A.M. Annual Meeting (2nd Session) of the Council of All India Federation of Educational Associations for 1936. (Open to the members of the Council only). Chairman: Principal P. Seshadri.

10-30 A.M. Sections whose proceedings could not be finished.

2-30 P.M. to 5-30 P.M. } Closing Session. (President of the Conference in the Chair). Reports of Sections, Papers and Discussions, Prize-giving of the Tennis Tournament, Resolutions of Courtesy.

7 P.M. Public Lectures and Entertainments. (President of the Conference in the Chair).

Tuesday, the 31st December, 1935.

Excursions to places of general interest (if any).

Notes :—(1) A New Education Fellowship meeting may be held on the 28th December from 12-30 P.M. to 2-30 P.M. and may be notified later.

(2) A Primary Teachers Conference may also be held and may be notified later.

Papers, Addresses and Resolutions:—The Conference will work through the following sections which will hold their sessions in groups and will present their conclusions before the General Sessions :—(1) Childhood and Home Education, (2) Primary and Rural Education, (3) Secondary Education, (4) University Education, (5) Adult Education, (6) Vocational Education, (7) Examinations, (8) Educational Experiment and Research, (9) Training of Teachers, (10) Health and Physical Education, (11) Internationalism and Peace, (12) Moral and Religious Education. The discussion in the General Sessions will not only include the conclusions presented by the Section Meetings but will largely centre round the burning problems of modern educational adjustment.

If any educationist has a particular interest along any of these lines and wishes either to write or speak on them, Mr. Pandharipande, General Secretary, Reception Committee, should be communicated with immediately so that he may accommodate the paper or the address in the programme. Copies of the programme can be also had from him.

The All India Educational Exhibition:—An All India Educational Exhibition will be held in this connection. The Exhibition Committee solicit the co-operation of all interested in Education in making the Exhibition a success. It will be the endeavour of the Committee to so organise the Exhibition as to make it serve not only the teacher but also the non-teacher by demonstrating through the exhibits what modern educational

outlook tends to be, and what modern teaching as an art and a craft is, or is to be in the hands of the twentieth century teacher.

The Exhibition Committee hereby appeal to all Teachers' Associations, Educational bodies, Heads of Schools and Colleges and D. P. I.'s for their active help and co-operation in furtherance of the aims and scope of the exhibition.

All India Teachers' Tennis Tournament:—This Tournament is open to all ladies and gentlemen, educationists, workers, administrators and Inspectors. A valuable running trophy called Rai Sahib Batuk Prasad Trophy is awarded to the winner who also receives the *First P. K. Telang Prize*, the runner-up receiving the *Second Prize*. The entry fee is Rs. 3 per competitor and the last date for the entry is 22nd December 1935. Further particulars can be obtained from Mr. Krishna Prasad, I.C.S., Post-Master-General, Nagpur.

The Reception Committee:—A Reception Committee has been formed with Mr. M. S. Niyogi, Vice-Chancellor, Nagpur University, as the Chairman, and Mr. S. L. Pandharipande, Principal, City College, Nagpur, as the General Secretary. The membership fee is Rs. 5 and educationists of the Central Provinces and Berar are invited to enrol as members.

The Delagation Fee has been fixed at Rs. 2 per head.

Entertainments and Excursions:—Displays of various kinds, music and excursions are a few of the entertainments proposed by the Reception Committee.

The Climate:—Winter in full force will welcome the delegates at Nagpur. They are requested to bring with them their winter kit. The delegates from the south are especially requested to arm themselves with additional rugs and woollen clothing for the night.

Lodging and Board:—Free lodging will be provided to the delegates in some of the colleges

and schools of Nagpur. Special arrangements will be made for lady delegates also. Board will be arranged to suit all pockets. Besides, Nagpur has a number of hotels where lodging and board can be had to the satisfaction of the delegates.

Further details regarding board and lodging may be obtained from Mr. S.L. Pandharipande, the General Secretary, Reception Committee, All India Educational Conference, Principal, City College, Nagpur, and particulars regarding the programme from Mr. D. P. Khattry, Secretary, All India Federation of Educational Associations, Post Box 52, Cawnpore.

THE ALL INDIA EDUCATIONAL EXHIBITION.

As previously announced, an All-India Educational Exhibition will be held under the auspices of the Eleventh All-India Educational Conference at Nagpur, on the 27th, 28th, 29th and 30th of December 1935. On the request of the Exhibition Sub-Committee of the said Conference, the Education Departments of all the British Indian Provinces and the major Indian States, as well as the different Universities of India, have readily supplied the Exhibition Sub-Committee with lists of educational institutions under their respective jurisdiction, and very kindly permitted Mr. A. Sen, Convener, Exhibition Sub-Committee, the XI All-India Educational Conference, Nagpur, to communicate directly with them. Letters have already been addressed to numerous educational institutions in different parts of India and Burma and many more are being sent daily to others requesting them to send suitable exhibits for the aforesaid Exhibition. As it is not possible, however, to approach individually all the innumerable educational institutions in India, the Convener hopes that even those institutions which may not receive individual letters will also kindly help the Exhibition Sub-Committee by sending to them suitable exhibits in their possessions. Ex-

hibits sent by the Department of Education, educational firms, dealers in educational requisites, as well as individuals interested in education, will also be very thankfully accepted.

The Exhibition should consist of maps, charts, diagrams and tables; Scientific instruments and appliances; laboratory apparatus; handicrafts; paintings and pictorial sketches; drawings, models and needlework, calligraphic specimens; historical relics such as archaeological, epigraphic and anthropological specimens, and numismatic collections; as well as manuscripts, books and other suitable exhibits for the Library Service Section.

The Exhibits should be sent to the Convener and must reach Nagpur by the 20th of December, 1935. While sending the exhibits the Exhibitors should mention the particulars which they desire to be attached to their exhibits.

The Exhibition Sub-Committee have been able to secure the concession of free return carriage for the exhibits over most of the important railways in India, as well as over the routes of the B. I. S. N. Co. (together with the Asiatic and the Scindia Companies). The exhibitors should therefore get their articles endorsed by the Station Master, as Exhibits for the All-India Educational Exhibition, while booking them for the outward journey. Freights for this journey will have to be paid at full tariff rate by the Exhibitors; but a half of the amount of freight will be subsequently paid to the exhibitors by the Reception Committee of the Eleventh All India Educational Conference, on production of the Booking Receipts by them.

The convener hopes that not only the educational institutions, but all those who are in any way connected with or interested in education will kindly send suitable exhibits that they may have in their possession, to the Convener, at an early date, and thus help the organizers in making the Exhibition a success.

THE ANANTAPUR DISTRICT TEACHERS' GUILD.

The Fifth Annual Conference and General Meeting of the Guild was held on the 10th November 1935 in the L. M. High School, Gooty. Twenty-seven members representing six affiliated Associations, were present.

The Conference commenced with a prayer conducted by Mr. C. K. Tharu. The audience

were entertained to some orchestral music by the music teacher and pupils of the High School. Mr. F. Maltas Smith, the Principal, welcomed the delegates. In the unavoidable absence of the President, the Vice-president, Mr. S. Vaideeswara Aiyar, occupied the chair. He briefly reviewed the activities of the Guild during the past year and eulogised the valuable work done by the Secretary and the help rendered by Mr. P. A. Narayana Aiyar of the C. D. College, and the Municipal High School staff, Anantapur. The Secretary next presented the Annual Report of the Guild and the XXVI Provincial Educational Conference which disclosed a net deficit of about Rs. 130 of which Rs. 50 is yet due from the Anantapur Municipal Council and the balance has been resolved to be met from current year's affiliation fees and a voluntary contribution of Rs. 5 from each affiliated association. Mr. S. K. Yegnanarayana Aiyar, President of the S.I.T.U., then addressed the gathering of teachers on the work of the S. I. T. U. and appealed to them to support the *South Indian Teacher* and to join the Protection Fund in large numbers, especially as it is beneficial to the elementary school master. He also pleaded for subscriptions to the Building Fund and for support to the candidates put up by the S.I.T.U. for elections to the University Senate and the Academic Council.

Resolutions were then passed referring to the death of Mr. H. Champion and requesting the authorities not to resort to cuts, which was a negation of the Govt. Orders Nos. 4619/34 and 3619/35 and to regularise the payment of the salaries to teachers in municipal schools, to improve the Scout Movement by instituting Scout Funds, to provincialise the service of the secondary school teachers in Dt. Boards and Municipalities, demanding for elementary school teachers having Secondary Grade qualifications, the scale of pay and personal allowance fixed for Secondary Grade, and pleading for the introduction of music as a general and optional subject in schools and colleges. Dr. G. F. Andrews, Asst. Physical Director to the Government of Madras, spoke on the value of the instructional side of physical exercise and objected to the spending of money from the Games Fund on Cricket which satisfied only a very small number at a very heavy expense.

The election of office-bearers of the Guild for the current year were then elected.

Mr. P. A. Narayana Aiyar delivered a lecture on 'A Century of Science' which was much

appreciated by the audience. In the course of his lecture he briefly touched upon the various branches of Science as Astronomy, Physics, and Chemistry, Biology, Bio-Chemistry, and Medicine and their development in a century. He stressed upon the importance of general science in schools and how it should be maintained in the curriculum even at the expense of one of the two optionals recommended in Mr. W. E. Smith's scheme. With a vote of thanks proposed by the Secretary, the meeting came to a close.

The Travelling Exhibition organised by Mr. T. V. Apparasundaram, District Educational Officer, Anantapur, was opened by Mr. S. K. Yegnanarayana Aiyar and was much appreciated by the visitors. The exhibits came mainly from the Guntakal Railway School, the Govt. Training School and the Municipal High School, Anantapur. The L. M. High School Teachers' Association was 'At Home' to the delegates.

KARAIKUDI.

EDUCATION WEEK.

The Education Week in Karaikudi was organized in this year, as in previous years, by the Teachers' Union, Karaikudi. It commenced on the 7th of November and closed with the 10th.

The first day was the Children's Day. There was a huge procession of all school-going children, both boys and girls, passing along the principal streets, announcing the Week's commencement and their joyous participation in it. As many as 1,100 pupils took part in the procession. On its reaching the High School, the children were treated to a distribution of fruit and *vadai*.

On the second day, was held the Parents' Day in the Sri Minakshi Girls' School. Here the masters and mistresses of various schools were assembled and they were met there by a goodly gathering of the mothers as well as the fathers of school children. The day was presided over by one of the parents, Mr. S. Sivaswami Ayyar, B. A., Commissioner of Karaikudi Municipality. Speeches were made by both teachers and parents, in which the need for parental co-operation was emphasised. The proceedings were enlivened by songs, music and a *tableau*, mostly provided by the girls of the Sri Minakshi Girls' School.

On the third day, the Ramnad District Teachers' Guild held its Annual Conference in the S. M. S. Vidyasala, the High School Teachers' Association playing the host to all the delegates assembled.

The last day's celebration was the Teachers' Day. Some fifty teachers, both masters and mistresses, were present. After light refreshments and a music party led by one of the teachers, a conference of teachers began with Mr. N. S. Venkatarama Ayyar, M. A., L. T., in the chair. Topics having a close bearing on the teaching profession were briefly discussed, some of the questions raised being reserved for fuller discussion at later meetings.

It is noteworthy that the celebration evoked great enthusiasm among the teachers and the public.

RAMNAD DISTRICT TEACHERS' GUILD.

Annual Conference at Karaikudi on 9-11-1935.

The Annual Conference for the year 1934-35 of the Ramnad District Teachers' Guild was held on the 9th November, 1935, in the S. M. S. Vidyasala, Karaikudi, with the President, Mr. N. S. Venkatarama Ayyar, M. A., L. T., in the chair. Fifty-three members representing eleven affiliated associations attended the Conference.

The Conference, which met at 9 P. M., was welcomed by Mr. K. R. Srinivasa Ayyar, B. A., L. T., President of the Karaikudi Teachers' Association.

The President of the Guild, in his introductory speech, mentioned the subjects that called for the immediate attention of the Guild.

Then resolutions were placed before the Conference, and, after discussion, they were adopted in the form given hereunder. After the resolutions were passed, the Annual Report and Statement of Accounts for 1934-35 were presented and adopted. The budget for the year 1935-36 was also presented and approved.

The office-bearers for the current year were elected.

The heart-felt thanks of the Guild were next expressed to the President, Mr. N. S. Venkatarama Ayyar, M. A., L. T., for his invaluable services to the Guild, both before and during the period of his Presidentship. After the out-going Secretaries were thanked for their work, the

Guild expressed its obligation to the Teachers' Association, Karaikudi, who not only invited the Guild to hold its Annual Conference in Karaikudi, but also played the host to all the delegates that assembled at the Conference.

RESOLUTIONS.

Condolence

This Guild places on record its profound sorrow at the sad demise of Mr. H. Champion and of Mr. P. V. Seshu Ayyar, who have rendered great service to the cause of education in South India; and is deeply grieved at the untimely death of Mr. C. R. Srinivasan of the Sivaganga High School, who took a genuine interest in the Guild.

G. O. on Text-Books.

Inasmuch as the discretion given by G. O. No. 471 to the District Educational Officers in the matter of permitting changes of text-books even within five years is very often exercised so rigorously as to arrest wholesome changes within the period, the Government is requested to issue instructions to the District Educational Officers somewhat on the following lines:—

(a) Permission for a change need not be sought—

(1) When the previous text-book has been in use for five years;

(2) When a change is necessitated by a change in the medium of instruction—from English to Vernacular or *vice versa*;

(3) When a book is introduced in a Class or Form in continuation of a series in use in the lower Form or Class.

(b) Permission be granted by District Educational Officer, if he is satisfied—

(1) That the book introduced has, other things being equal, the advantage of good illustrations, which the superseded book has not;

(2) That the book introduced has, other things being equal, the advantage of being priced at least 20% below the book superseded.

Note. What is lost by some ten pupils by the non-continuation of the older book is more than counter-balanced by the great gain accruing to some thirty of their fellow-pupils, by the latter going in for the cheaper priced new book.

(3) That the book introduced has, other things being equal, the advantage of a better get-up than its predecessor;

Note. The get-up will include the elements of binding, paper and type.

(4) That the introduction of a fresh book is necessitated by a new or a changed method of teaching a subject.

The Remodelling of the S. S. L. C. Scheme.

This Guild is of opinion—

(1) That it is possible to plan a scheme of examination that would serve the double purpose of a University entrance and of a School-final examination;

(2) That any remodelling of the S. S. L. C. scheme should be more or less of a permanent character, such as will not need tinkering at frequent intervals;

(3) That the remodelling should be on the basis not of *quantity* of matter studied, but of its *quality*, the test of the latter being whether the study has awakened in the students an intelligent interest in the world around;

(4) That this remodelling be entrusted to a large body of educationists, the majority of whom (say 75%) should be persons that have been *actively engaged* in Secondary School teaching.

The Ensuing S. S. L. C. Examination.

This Guild reiterates the following resolution passed unanimously on 27-1-34:—

"Inasmuch as the present practice of holding the S. S. L. C. Public Examination in two sessions each day is a heavy strain on the minds and body of the candidates, this Guild earnestly requests the S. S. L. C. Board to give it up forthwith, in favour of a single session per day, say, between 11 A.M. and 2 P.M.; and the Guild assures the Board that the teachers who may be appointed as Assistant Superintendents would be content with a smaller remuneration, in case the change is effected, extending the examination over twice the present period."

The Guild requests the S. S. L. C. Board to continue, at least for three years more, the practice of supplying both English and Vernacular editions of papers to candidates that have learnt the subjects through the Vernacular medium inasmuch as Vernacular nomenclature of English terms have not quite settled down yet and may take some time more.

S. I. T. U. Candidates for University Seats.

Resolved that the S. I. T. U. be requested to consult, in future, the various Guilds before adopting certain gentlemen as the S. I. T. U. candidates for election to the Senate or the Academic Council of the University of Madras.

Arbitration Boards.

The Guild views with apprehension the greater insecurity of tenure that faces teachers employed in private aided schools, largely due to a greater influx of qualified men seeking teaching work; and prays that the Government might at once vest the existing Secondary Education Board in each District with powers of arbitration between teacher and manager.

T. S. L. C. Period of Training.

The Guild is emphatically of opinion that, in the case of S. S. L. C. men seeking teachers' training, the period of training might be cut down to one year, with advantage to the Government and the students alike, it being provided that the selection is made on the basis of a high percentage of S. S. L. C. marks.

VELLORE.

The following is a poem specially composed for the Education Week, 14th October 1935, held at Vellore with Mr. S. Ranganathan, M. A., O. B. E., I. C. S., in the chair.

A PRAYER TO MOTHER INDIA.

By MR. K. VAIDYANATHAN, B. A., Vellore.
O MOTHER INDIA!
What land on earth can vie with thee
In Art, Religion and Philosophy?

We, thy sons and daughters, are here
To spend this Week for Education dear.

Mountains and rivers and forests abound
To speak thy glories in and around.

Temples and Mosques and Churches rise
To lift our souls and make us wise.

Make us live the ideals of yore
Proclaimed by Sages and Books of lore.

Our voice, tho' feeble, our heart is sound
To work in silence and gain our ground.

Come, at our call and grant our prayer
And remove our darkness layer by layer.

Grant us life, might and wisdom
To end our quarrels and gain our kingdom.

Come to our rescue in the hour of grief
Comfort our hearts by granting relief.

Grant us each a light in our hand
To increase the joy and fame of our land.

We are the trustees of thy boundless wealth
Only to share and grow in health.

We have learnt to labour, not for meed,
As Humanity is our God, and Service, our creed.

We bow to thee at this sacred hour
With love as fruit and joy as flower.

Make us remember thy power and greatness
To walk in the path of duty with meekness.

May we, thy children, learn to give,
To nobly think and nobly live!

REVIEWS AND NOTICES.

THE TEACHING OF ENGLISH IN INDIA BY
M. S. H. THOMPSON, PRINCIPAL, GOVERNMENT TRAINING COLLEGE, RAJAHMUNDRY,
AND H. G. WYATT, OXFORD UNIVERSITY PRESS Pp. 233. Price Rs. 2 8 as.

This book which has proved its excellence by being in its third edition, is the work of experienced teachers with a sane judgment on the various problems connected with the teaching of English in India. The book has availed itself of the criticisms of the best writers on the subject

of language teaching. Mr. Thompson, who is responsible for the present edition, has carefully balanced the different views on the subject, and provided a valuable and practical guidance to teachers. That the Direct and Translation methods must be judiciously combined, that grammar should be pursued to a reasonable degree, that English is necessary as a medium of instruction, if only to keep up the standards of English, all these are precious truths worthily conveyed in the book which must be indispensable to teachers in this country before and after entering the profession.

THE SCHOLAR'S LIBRARY, MACMILLAN & CO., LTD. Price 2s. 6d. each.

SHORT MODERN PLAYS. SELECTED BY GUY BOAS. Pp. xiii-242.

This is a collection of bright short plays by modern writers. As the Editor points out in a very lively Introduction, most of the modern English dramatists are Irish. Gilbert and Hardy (a selection from his "Dynasts" making the serious part of the collection) are however represented among the eleven plays which are in the book. Sean O'Casey makes a scene of a husband's clumsy efforts to fulfil his wife's domestic duties. Tragic gloom is illustrated in the "Death Trap" by 'Saki' and "Thread O'Scarlet" by J. J. Bell. Sir John Square's "The Clown of Stratford" is a piquant presentation of a logical result of the theory that Bacon wrote Shakespeare's plays. In "Birds of a Feather" by J. O. Francis we see a Bishop yielding to the call of the wayside "idler," and a delightful comedy is the result. "Shivering Shocks" by Clemence Dane, and "The Boatswain's Mate" by W. W. Jacobs are trivial farces. "The Dear Departing" from the Russian of Leonid Andreyev is an extravaganza, satirising public sensationalism on silly grounds. The plays are thus of unequal quality, and though mostly enjoyable, do not appear to be simple propositions for acting, at any rate for amateur acting, as the stories involve complex stage equipment.

FAR FROM THE MADDING CROWD BY THOMAS HARDY. EDITED WITH INTRODUCTION AND NOTES BY CYRIL ALDRED. Pp. xxvi + 492.

The book is extraordinary value for the price at which it is offered. We have here probably the most popular of Hardy's novels, provided with a thoughtful and learned Introduction and valuable Notes, so that the book is perfectly equipped for educational purposes. It is time that the Universities provide for greater attention to be turned to prose novels, something approaching to what is paid to poetry, in the face of

valuable studies as illustrated in the edition of the present novel.

ROMEO AND JULIET. EDITED BY GUY BOAS, M. A. Pp. 22 + 136.

The editor explains in a very readable Introduction how this early play is yet mature like 'Othello' or 'King Lear' and is dominated, as in no other play of Shakespeare, by Fate.

A MIDSUMMER NIGHT'S DREAM. EDITED BY C. ALDRED, WITH AN INTRODUCTION BY WALTER DE LA MARE. Pp. xlviii + 122.

This should not call for special remarks after what we have already written in these pages about the other plays of Shakespeare included in the series. But the play before us has the advantage of a delightful Introduction written by Walter De La Mare, and the Notes are also more profound than in some other plays.

POEMS FOR YOUTH SELECTED AND EDITED BY A. S. CAIRNCROSS. Pp. xii + 206.

The Editor rightly points out that one must cultivate one's taste for poetry while young. The present collection is divided into three groups. The first one of Narrative Poems is appropriate to a volume intended to kindle the interest of youth. The Editor has brought together many old ballads and poems, almost apt to be forgotten with many modern ones by Newbolt, Binyon, Masfield, Gibson and Cornford. The second division of 'Lyrical and Descriptive Poems' begins with the seventeenth century, with Ben Jonson and Herrick and comes down to Hardy, Bridges, Yeats, Kipling, Squire and others. The third section of "Wit and Humour" must win the gratitude of the young. Prior, Goldsmith, Burns, Barham, Keats, Calverly, Carroll and Carryl are among the names here. One wonders if Gilbert and Sullivan should not have provided some welcome specimens to this section.

The notes are fortunately not stinted. The book must make a valuable possession for the young.

READERS IN ENGLISH LITERATURE FOR HIGH SCHOOLS IN INDIA, PARTS I AND II. EDITED BY K. SRINIVASA KINI, B.A., L.T. BASEL MISSION BOOK AND TRACT DEPOSITORY, MANGALORE AND HUBLI. Pp. viii + 152 AND vi + 191. Price 12 as. and Re. 1.

This pretty reader by an Indian teacher collects together short lessons suitable for the pupils of the Fourth Form. The prose selections are of quite varied themes, from Livingstone's adventure with lions, through Kingsley's story and Borrow's local description, to Goldsmith, Lamb and Ruskin. The second section in the book is of poetical selections which include specimens from Mrs. Sarojini Naidu and Tagore. The book concludes with suggestions for composition exercises of varied kinds, to be based on the selections in the book. The book is illustrated. We wish the book success.

The Second Reader has all the good features of the first and will suit the Fifth Form.

DURTOL: AVIATEUR. ARRANGED AND EDITED BY P. W. PACKER. MACMILLAN & CO., LTD. Price 1s. 6d.

This book contains the adaptation, intended for rapid reading in the earlier stages of the study of French, of a story dealing with the adventures of a marvellous French airman who, despite the frantic attempts of a fanatic Indian by name Arrullah (*alias* Jobson) to prevent explorers from disturbing the sanctity of Mount Everest sacred to him and to the followers of his cult, frustrates the Indian's schemes, rescues the daughter of a French explorer from his clutches and succeeds in dropping the tricolor flag from the aeroplane on Mount Everest.

The story is exciting reading: but we are afraid that the mystery enveloping the figure of the high-priest of Hourakan and certain other improbabilities might strain even the young pupils' credulity far too much. Vocabularies and copious exercises are provided.

A POET-PROFESSOR—PRINCIPAL P. SESHADRI.

BY MR. V. N. BHUSHAN, M.A.

A POET-PROFESSOR is not an incongruity. At times, when the person concerned is unawares, pedagogy does induce somnolence on the Parnassus; but otherwise it helps by its contact with the springs of Knowledge, to bring into brighter prominence the poetic gifts of a person. In our day, we have decent examples of good professors who are good poets as well,—Edmund Blunden, Lascelles Abercrombie, Walter de la Mare, Young Noguchi, and, modesty apart, humble myself too. To such a distinguished order of Poet-Professors belongs Mr. P. Seshadri.

Undoubtedly, Mr. Seshadri is one of the few Indian educationists who have justly earned an international reputation. Systematically remark-

able in his professional career from the very beginning, he has marched on creditably from place to place—Madras, Salem, Benares, Cawnpore, Ajmer—till at the present time he is the Principal of a premier Government College. Two decades of educational experience has given him the unique privilege and opportunity of shaping the intellectual moulds of numerous collegians. Referring to this he says in a poem entitled 'The Teacher':

In halls of learning have I toiled these years
And hourly sought to draw the youthful mind
To love of knowledge, urging it to find
The highest joy in books. No haunting fears
Of fruitless work have chill'd my soul, and sneers
Have not becalmed my endeavours; no kind

Of wavering faith, I trust, will ever blind
My eyes to bliss that in this task appears.
But then, what guerdon do I seek for all
This work? If once, some pupil, toiling hard
Will find the rapture of a Master's word,
And pausing gratefully my name recall,
Tracing his joy, in part, to what he heard
And learnt from me—it will be rich reward!

Well may Mr. Seshadri congratulate himself on his prophetic expectation, for, the thousands of his former pupils scattered almost all over the country, bear ample testimony to their master's extraordinary gifts of head and heart. Scholarly in his attainments, upto-date in his information and illuminating in his interpretations, Mr. Seshadri has imparted enlightenment to many young men, and incubated their latent literary capabilities. As one of those responsible for the birth of that useful and necessary body—the Inter-University Board of India—and as a representative of our country in International University Conferences, he has done signal service to education. As such, the Vice-Chancellorship of an Indian University will be the fittest consummation to his life-time spent in the sacred cause of education.

Mr. Seshadri is not a mere dry-as-dust teacher. He is a poet, too, of a high rank. Besides the anthologies of verse he has compiled for School and College use, he has published some fine volumes of poems,* which exhibit his genuine gift of song. The first prominent thing that strikes one while going through them, is his remarkable skill in managing the Sonnet-scheme, both English and Italian types. In these days of weird patterns of *vers libre* and jolting poetic exercises, it is refreshing to find an Indian wielding the technique of English poetry with ease

and success. May be, one does not discern much lyrical exuberance in his poetry; if so, that is due not to lack of inspiration, but to the austere rigidity of the verse-forms he chooses as vehicles of his expression..... Another important trait of his poetry is its typical oriental setting and atmosphere, breathing the air of a country full of vastness and mystery. The themes of many of his poems are from Indian life—historical, social, religious. *At the Temple, Jayadeva, Jahangir and the Little Children, Queen Tissarakshita's Jealousy, Laila and Majnun, Indumathi's Death, A Legend of Saranath, The Rani of Ganore, Raksha Bandhan, Krishna Kumari, The Rajput Queen, On the Ganges, Zebunnisa's Lover, Cochin Memories, Kacha*,—all these flash a glorious pageant of India's golden past. Good as these are, Mr. Seshadri seems to be better in his love-lyrics; at his best, probably. Springing from the quiet haunt of serene and inward contemplation, some of them are watchful, some wistful; and all of them have poignant feeling behind, a melodious gravity, delicate felicity of phrase and imagery and haunting beauty. *BILHANA*—an adaptation into English of one of the masterpieces in ancient Sanskrit literature, makes wonderful reading. It is, of course, impossible for any translator to retain in his work the freshness and fragrance, the charm and subtlety of the original, but in this attempt Mr. Seshadri has succeeded to a great extent in preserving the spirit and spell of the original. The lines flow with astonishing ease, and the story unweaves itself with artistic archness. Lovers of good literature and pure poetry should ever be grateful to Mr. Seshadri for introducing to the wider English-reading public a rare-rich work of poetic romance of the long ago.

Mr. Seshadri's poetry is in slim scattered volumes. Should a collected edition of these be brought out, it will assure for him an authentic place in the pantheon of Indo-English poets.

THE EDUCATIONAL REVIEW.

The Central Advisory Board of Education is now an accomplished fact and the Government of India deserve to be congratulated on having brought it into existence. In view of education being a provincial subject, the Government of India had almost abdicated all their functions in matters educational. At least a co-ordinating agency and a Central bureau of information was necessary, if such an important department of national service was to receive the attention it deserved. While it is possible to criticise the personnel which has been selected for the Advisory Board and complain of this or that person's not being there, it must be said that, on the whole, the membership is satisfactory. In the first place, there will be the Ministers of Education of the Provinces, or their Directors or other representative, without whom no attempts at co-ordination can be possible. The Inter-University Board has elected three members, Vice-Chancellors as they happen to be, Sir S. Radhakrishnan, Dr. R. P. Paranjpye and Mr. Shyama-prasad Mukherjee of the Andhra, Lucknow and Calcutta Universities. The legislatures will be represented by the Hon. Sir K. Ramunni Menon, Dr. Zea-uddin and Dr. Bhagavan Doss. The first of them has been Vice-Chancellor of the University of Madras for more than one term; Dr. Zea-uddin is the Vice-Chancellor of the Aligarh Muslim University and has always pleaded strongly for a Central

Advisory Board of this kind; Dr. Bhagavan Doss is an eminent thinker on educational subjects though his opinions are somewhat unconventional and he is not likely to adjust himself easily to the present educational system, in spite of his practical experience at the Benares Hindu University. It is possible to regret the absence of such people as the Rt. Hon. V. S. Srinivasa Sastri or Sir P. S. Sivasami Iyer from the Central Advisory Board, but it must be admitted that the nomination of six candidates by the Government of India has been on sound lines. They include Sir Tej Bahadur Sapru who has always taken keen interest in educational matters, Sir Akbar Hydari to whose energy and enthusiasm we owe the Osmania University, Dr. A. H. Mackenzie who is an experienced Director of Public Instruction, the Bishop of Lahore who has been an educationist himself for decades, Lady Grig who was engaged in educational work in England before her marriage and Rajkumari Amrip Kaur, one of the prominent workers in connection with the woman's movement in India. Room might perhaps have been found for a Hindu or Mohamadan lady; Hyderabad need not have been represented by two members though it was not intentional; none of the great teaching organisations in India have found representation, but it is difficult to satisfy all considerations in a matter like this. With Sir George Anderson as President, this constitutes as good a Committee as possible in India, for the consideration of educational subjects.

* (1) *Sonnets* (Srinivasa Varadachari and Company, Madras, 1914) (2) *Bilhana* (Srinivasa Varadachari and Company, Madras, 1914); (3) *Champak Leaves* (Indian Press, Limited, Allahabad, 1923); (4) *Vanished Hours* (Indian Press, Limited, Allahabad, 1925).

The thanks of the educational public in South India are due to **Dr. Rangachari Memorial Scholarships.** Mrs. S. Rangachari, wife of the late Dr. Rangachari, for the handsome way in which she has decided to perpetuate her husband's memory, by the foundation of scholarships and educational charities of other kinds. Government Promissory Notes of the face-value of Rs. 50,000 have been handed over to the Treasurer of Charitable Endowments for four scholarships to students at the Medical College, the scholarships to run for five years in each case, subject to the students satisfying the college authorities regarding their progress and character. It is fitting that the memory of such an eminent doctor should be perpetuated by means of scholarships at the Medical College. The scholarships have been earmarked for the Brahmin community, preferably for Sri Vaishnavas. Such a restriction would perhaps have not been thought of, but for the persecution to which that community is being subjected by the political party in power to-day in South India, making it difficult for its students even to obtain admission into professional colleges. Some money has also been assigned for Sanskrit education along indigenous lines. Sanskrit scholarship is in such bad plight that Mrs. Rangachari did well in keeping the class of people in her consideration and assigning some money for their benefit. Mrs. Rangachari's example is eminently worthy of emulation.

In the course of his brief Convocation Address at the Annamalai University, Sir Mirza Ismail drew attention to several subjects though it was not possible to elaborate them. One of the most important parts of his address however dealt with the need for the encouragement of vernaculars, though he was careful, at the same time, to insist on a proper study of English. He rightly pointed out that there was no inconsistency between attention to English and interest in modern Indian languages.

“Much has been said about the relative value of a study of English and of the vernaculars, and in particular about the use of the vernaculars as the medium of instruction. To my mind the antithesis between the two is both superficial and unnecessary. Those who advocate the study of English have no reason to fear the competition of the vernaculars, nor need the advocates of the study of the vernaculars and of their use for instruction fear the competition of English. English is undoubtedly a most useful language to learn from every point of view—social, cultural, educational and political—and no University in India can afford to neglect it. It is a world language; it brings India into close contact with western thought and culture, and at the same time is one of the most powerful unifying forces in our own country. It will be the language of the Federal and the Provincial Legislature. Clearly it is the duty of every Indian University to encourage the study of the English language.

“This should not, however, involve the neglect of the vernacular, which after all is the life-blood of the people. The educated young man is practically lost to his country, unless he can communicate his thoughts and his feelings freely and intelligibly to his countrymen in their own

tongue. It is only by keeping in tact this powerful bond of unity with his own people that he is capable of exercising any sound influence amongst them. More than ever you young men will find it necessary in the coming days to speak to the masses direct. So I advise you in all earnestness to equip yourselves adequately for the great task that lies ahead.”

This represents the correct attitude to be taken regarding English and the vernaculars in the present circumstances of India and is in refreshing contrast to a good deal of foolish talk we have had in recent years from quarters obsessed by political excitement.

We have always stood for the highest efficiency in Medical education and we do not therefore propose quarrelling with the All-India Medical Council for its decision not to recognise the qualifications awarded by the Medical College, Vizagapatam, under the auspices of the Andhra University. Nothing but a detailed examination of the present state of affairs at the Medical College and the precise reasons for the refusal of recognition by a Council established in India with representatives of sister Universities will enable an expression of correct opinion in the matter. But it is surprising that an institution run by the Government and affiliated by a University should be in such a predicament. Obviously, the Government experts should have known the requirements of a good Medical College and should have taken care to see that it satisfied the conditions laid down by the Medical

Council. We wonder what will happen to those who have been receiving education at the College, if the degrees are not to be recognised by the Medical Council. If we may offer a word of advice, it is to the effect that there is not much use quarrelling with the Medical Council. The University and the Government must see to it that all the requirements of the Council are fulfilled at as early a date as possible.

The organisers of the Bombay Presidency Teachers' Conference which recently met at Baroda must be congratulated on the success of their proceedings. The Rev. J. Mackenzie, Principal of the Wilson College, Bombay, and an educationist of considerable experience, delivered a valuable address embracing many points of interest. In view of the sweeping denunciations often made to-day of our educational system that it was not sufficiently professional and did not prepare people to earn their livelihood, it was satisfactory to note that Dr. Mackenzie said: “It (Education) was not primarily meant to fit one for the practice of a particular profession, but to train the mind so that it may become a flexible instrument, capable of being turned to one or another of many different kinds of useful service and the accomplishments acquired in the process to practical use.” Dr. Mackenzie also gave valuable advice to teachers. He exhorted the teachers not to be discouraged by the difficulties they had to face, viz., the bad traditions, the mercenary practices

followed by the lower class of institutions, the poverty that had made many parents think of education as an investment from which they must get as large a return as possible in as little possible time, and the other evils which the educational system fostered or permitted.

In refreshing contrast to the want of any educational policy on the part of the political party which is now in power in South India, it is interesting to read the elaborate statement issued by the National Party in England which has just swept the polls, explaining their ideas of educational work for the country. The main features of the programme are summarised as follow :—

(1) Raising the school-leaving age from 14 to 15 with exemptions between those ages, for beneficial employment and in exceptional cases for home duties.

(2) Empowering local education authorities to give building grants for a limited period to voluntary schools in connection with raising the school-age and re-organization.

(3) Abolition of the restrictions on the proportion of children who may be admitted to secondary schools, either free or at reduced fees.

(4) Increase in the number of State scholarships, tenable at Universities and more assistance to the holders of these and other State awards.

(5) Placing the provision of technical education on a thoroughly sound and up-to-date basis.

(6) Development of adult education.

(7) Improving and maintaining the health and physique of young people during and after school days through the provision of nursery schools, the development of the school medical service and a comprehensive system of medical training.

Conditions are still so primitive in India that anybody's mouth will water at this programme of educational policy. We have not yet succeeded in ensuring even a programme of elementary education to every child in India, but the present Ministry in England is raising the school-going age from 14 to 15 except in special cases. The manifesto tells us that the days are gone for ever when any but the most rudimentary education was the privilege of the few and there was never a time when a well-educated democracy was so necessary as it is to-day whether looked at internationally, nationally or individually. "Internationally so that we shall have the wisdom to hold fast to our Parliamentary institutions and not to be led astray by specious arguments towards unconstitutional form of Government under which some other countries are suffering. Nationally, so that every citizen shall make the best contribution of which he is capable to the nation's welfare and that in the competitive world in which we live our country shall have the services of the best brains at its command. Individually, so that

the child of to-day shall grow up into the citizen of tomorrow, capable of deriving both from his work and from his leisure the full measure of enjoyment to which education in the true sense of the word is the passport." It will be good if some political party in India could at least visualise the ideal which the National Government has kept before it in England: "Our aim should be that every child should receive the best training of mind, of hand and eye and of body from which he is capable of profiting."

The new Public School at Dehra Dun is now an accomplished fact and the educational public of India will watch the experiment with great interest. It is obvious it labours under many disadvantages. Situated in Dehra Dun, it will be difficult for young boys from distant parts of India to seek education in it, cutting themselves away from home influences and their immediate environment. Expensive in its nature, its admission will practically be confined to the children of the aristocracy in the land who do not necessarily furnish the best brains. Being in charge of Englishmen, it will be difficult to produce in it a national atmosphere and the average boy is likely to emerge from it with a certain amount of difficulty in adjusting himself to the Indian environment to which he has to get on in later years. The sight of Indians only in positions of subordinate importance in the institution is likely to produce an inferiority-complex as in the

present Chiefs Colleges in India which may persist throughout life. Its peculiar position, representing many languages, will prevent it from introducing even such almost universally accepted reforms as using vernaculars as the media of instruction in schools. The only consolation is that the organisers themselves seem to be aware of some of these dangers and may be in a position to take steps to counteract them. It is hoped the institution will be a success and will meet with a better fate than the unfortunate experiment made in Bengal some years ago at Belvedere House with all the assistance and prestige of the Government behind it. Whatever the future of this institution, it must be realised that it offers no solution to the educational problems of the country and does not make any difference to the general Secondary School system of the land. The average Secondary School can never command the resources which have been heaped upon the new public school, with the anxiety of Government to have young men brought up in a loyal and British atmosphere and the satisfaction aristocracy derives in having its children brought up in a segregated atmosphere of superiority!

It was an excellent address that was delivered by the Hon. Sir Girija Shankar Bajpai at the recent Convocation of the Aligarh Muslim University. If the choice of a Hindu, for the first time in its history, to deliver the Convocation Address implies a departure from

its past policy of communal isolation and even want of friendship with the Hindu community, the gesture is welcome. Sir Girija is one of the most cultured of our Government administrators and he gave an address worthy of the occasion. Impressed, no doubt, by the great want of communal harmony in North India, Sir Girija naturally laid stress on the need for toleration. In fact, he went a step further and pleaded for a fusion of Hindu and Muslim cultures without any detriment to their individuality, the loss of which would be a calamity to India. "Humanity would be spiritually much the poorer" said Sir Girija, "if all the races were fashioned after one pattern. But as in music different notes assume full artistic beauty and power only when blended into harmony, so diverse human cultures must seek fulfilment of their separate beings in a cultural diapason." The peace between the Hindus and Mohamedans, envisaged by him was not a peace of extinction, but a peace of mutual understanding. "I wish to see them united," he said, "in a patriotism conscious and convinced of common interests, sustained and strengthened by a determination to live and let live." Among the educational problems suggested was the need for the elimination of over-lapping in Universities in India, particularly in the United Provinces which had as many as five within their borders. The presence of a large number of students in Universities who were really not fit for Col-

lege Education and who dropped out at various stages, without being able to take their degree, was another subject to which he drew pointed attention. Sir Girija was not exaggerating when he said: "There are questions consideration of which in the national interest will brook no delay. So long as they remain unanswered, an immense and tragic waste will go on: wastage of money, of human energy, and most painful as also the most dangerous of all, wastage of human lives through a training out of tune with their attitude and environment."

We invite the special attention of our readers to an appeal published elsewhere for

An Appeal. an endowment to the All-India Federation of Educational Associations. It is a cause which must appeal to every member of the teaching profession in India and we hope it will meet with widespread response. The advancement of the teaching profession in India requires intensive and sustained work which cannot be carried on without funds. It is a well-known fact that the Federation is now in trouble even for its current contingent expenses and its office-bearers have to come forward with private funds for the purpose besides meeting the expenses of the long journeys performed by them for attending the meetings of the Council and the annual conferences. We hope this state of affairs will cease and the Federation will be placed in a position of financial security and independence.

John Pracasa Rao Cotelingam, M.A., F.M.U., ex-M.L.A., Retired Principal of the Wardlaw College, Bellary, was born on the 9th December 1860. Educated at the Madras Christian College throughout, he took his M.A. degree in 1887 after a brilliant scholastic and collegiate career in which he won several prizes. He was awarded the Norton Prize of the Madras University for having distinguished himself in the B.A. degree examination in History and Economics. He stood first in the Presidency in the Teachers' examination. In 1887 when he sat for his M.A., he was the only one of the fourteen who appeared, the other thirteen having dropped off as the subjects were very wide—History was from the time of Alexander. The examiners themselves did not know the subjects prescribed and would ask him through the Registrar the books he was studying.

He started his career as Assistant Master of the London Mission High School, Madras, in 1887 during which time his services were lent to the London Mission High School, Bangalore, where he acted as Principal in the place of the Rev. J. H. Walton. He then became Headmaster of the Wesley College, Madras, and from 1889-91 he worked as the Principal of the Hindu College, Cuddalore, for two years, before he came over to Bellary. He was appointed direct by

the Home Board of the London Mission to be the Principal of the Wardlaw College. By his appointment he was the first Indian Christian to be appointed Principal of a Mission College in all India as far back as in 1891 at a time when Indians were not thought of for such independent positions and responsibility.

In 1890 he was the only elected delegate for South Arcot to the first National Congress that was held in Calcutta. He travelled by the old route *via* Nagpur and had as his companion on the journey Ranade of Poona where he met Gokhale and Bipin Chandra Pal. He was nominated to the Subjects Committee of the Congress and was requested to speak on the Salt Tax Duty question but resigned in favour of Mr. Jambulingam Mudaliar of Cuddapah who had come specially prepared to speak on that subject. He represented India at the World's Sunday School Congress in Rome in 1905.



He was amongst the first of the *alumni* of the Madras Christian College to become a Fellow of the University. He had the rare distinction of being one of the two Principals of Second Grade Colleges who were nominated under the Act of 1904 and was also nominated after he had retired, a member of the Senate and member of the Council of Affiliated Colleges under the present Act. He was also chosen a member of the Advisory Committee of the Andhra University when that University came into being.

He was President of several All India and South India Educational and Missionary Organisations. Under the Reforms Act he was nominated to represent the Indian Christian Community and along with the late Mr. T. V. Seshagiri Iyer, retired Judge of the High Court, was chosen to represent the Madras Presidency in the first Legislative Assembly, 1921-23. During his term of office besides serving on important Committees, like the Standing Finance Committee of the Government of India, he was chosen by the Legislative Assembly to be a member of the Select Committee to report on the Delhi University Bill.

As a result of an interpellation in the Madras Legislative Council, thirty years ago, Mr. Cotelingam was the first non-official in the Madras Presidency to be appointed Vice-President of the Bellary District Board when District Collectors were, at that time and for several years, Presidents of such Boards. He has during the last forty years and more been, if not President or Chairman, a member of several Local Boards or Councils and rendered valuable service.

The Silver Jubilee of his connection with the Wardlaw College was celebrated in 1916 and it was naturally celebrated with great enthusiasm by his admiring colleagues and pupils who are ever grateful to Mr. Cotelingam for his self-sacrificing work in connection with the institution. His high sense of duty and his affable and kindly manners towards his pupils, so endeared him to them that they are proud of calling him "the Dr. Miller of Bellary."

A distinguished educationist, he was well-known in South India and elsewhere

as a great disciplinarian and an impressive teacher. His pupils, most of whom hold prominent and honourable positions in all departments of activity,—both Government and non-official—revere him for the Christian influence they came under during their college days. There are several now in Bellary who gratefully acknowledge the kind and ready help he would render to them by way of clothes, money for school and college fees and such like. They have been celebrating his birth-day anniversary for the last twenty years with much enthusiasm, though several of them have retired from active service. The address presented to him in 1931 and published in extenso in the *Educational Review* of January 1932 is an eloquent testimony to the high regard in which he was held.

By his passing away Bellary has lost a great soul, the community a selfless worker and the country a patriot. Before his writing desk a plaque with the words: *For when the Great Scorer comes to write against your name, He writes not that you won or lost but how you played the game.* Mr. Cotelingam played the game of life fair and square. He would always call a spade a spade and nothing but a spade. It will not be out of place here to quote a line from an appreciation written of him by his contemporary, Rao Bahadur C. S. Subramanyam Iyer, B.A., B.L., of Mayavaram, who was for several years in Bellary and was on the various Councils, including the Legislative Assembly, with Mr. Cotelingam. He writes:—"Now after a lapse of fifteen years of separation from him I cannot point to a single instance of his having perpetrated or helped the perpetration of a wrong. This I consider the greatest compliment and the highest tribute that one can give to a dead man." He was truly one of India's noblest sons. May his soul rest in Peace!

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