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TEXT-BOOK OF ARITHMETIC

for Lower Secondary or Middle Schools

BY

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

AND

K. VAIDYANATHASWAMI AIYAR, B.A.
Retired Headmaster, Board High School, Tiruvalur,



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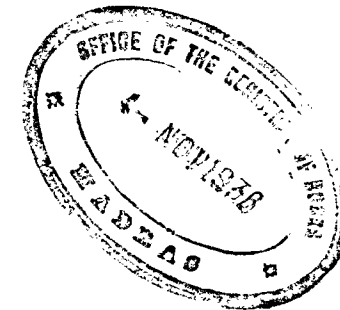
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLII.]

OCTOBER 1936.

[No. 10.]

THE TEACHABILITY OF THE ARITHMETIC COURSE IN THE PRIMARY SCHOOL.

By REV. E. W. MENZEL, M.A., B.D.,
Bisrampur (C. P.)

[In a series of six articles, of which this is the third, an investigation into the teachability of the present arithmetic course prescribed for the primary schools of C. P. and Berar (other provinces have a very similar syllabus) is described. Nearly 4000 pupils from a group of 49 exceptionally well taught schools were examined in several of the requirements of the syllabus of their respective classes, in order to find out what success attends the teachers' efforts to teach these various items in the curriculum. The results are given separately for each class. The concluding article will suggest changes in the syllabus which seem to be desirable.

In the C. P., Class I is the first year of the primary school and Class IV is the last year, ending with the Primary Certificate Examination the passing of which qualifies for the Anglo-Vernacular Middle School.]

III

IN CLASS II.

The 1922 revision of the primary school syllabus for Class II in C. P. and Berar reads:

NUMERATION AND NOTATION UP TO LAKHS.

Construction and memorising of multiplication Tables upto 12×12 and 16×12 . Pawki and Nimki upto 30 times. The multiplication table used as a division table; division with remainders. Tables of weights and money, and yards, feet and inches. Mental multiplication upto a total product of 160, and corresponding division, by means of practical problems. Written multiplication by numbers of two digits and by multiples of 10. Written division by numbers of two digits upto 12, by 16 and by multiples of 10.

Nine hundred and sixty-two pupils were examined in order to find out which parts of the syllabus are meeting with most success.

1. Addition.

The exercises assigned in the investigation were

			2109	4308
232	333	307	7651	
301	444	29	4037	
978	555	1412	1921	

Twenty per cent. of the pupils solved all four. Thirty-three per cent. must be considered deficient as they could not solve more than half. Of the successful 67 per cent. who solved three quarters or more of the exercises at least some are overtimers; so it appears that this type of exercise is by no means too

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easy for Class II if an undue proportion are not to be retarded. In the six best schools, the results are noticeably better with an average of 3 right against 2.3 for the average and the same for the handicapped. Only 20 per cent. were deficient. The best schools thus maintain a nearly satisfactory average.

2. Subtraction.

In the exercises given, the percentages of correct problems are almost identical with those in addition and therefore merit the same comments which need not be repeated.

Subtract :

$$\begin{array}{r} 322 \\ -188 \\ \hline \end{array} \quad \begin{array}{r} 432 \\ -342 \\ \hline \end{array} \quad \begin{array}{r} 4000 \\ -2911 \\ \hline \end{array} \quad \begin{array}{r} 4392 \\ -2067 \\ \hline \end{array}$$

3. Multiplication.

Exercises assigned were :

$$\begin{array}{r} 3012 \\ \times 5 \\ \hline \end{array} \quad \begin{array}{r} 29 \\ \times 72 \\ \hline \end{array} \quad \begin{array}{r} 428 \\ \times 83 \\ \hline \end{array} \quad \begin{array}{r} 277 \\ \times 149 \\ \hline \end{array}$$

Twenty-two per cent. got all right, 36 per cent. did practically nothing. Fifty-three per cent. got not more than half right and the half they did get right are much easier exercises than are usually given in an examination. The six best schools scored an average of 2.7 against the 2.1 for the average group and 0.8 for the handicapped. Forty per cent. of the pupils remain deficient. Multiplication of the difficulty 428×83 can be taught to perhaps half the pupils in their first year in Class II in the very best schools but is hardly practical for anything less than the best school nor for the pupil not above average arithmetic ability even in the best schools.

4. Division.

It was suspected that division would cause more trouble than multiplication; so care was taken to give some very simple exercises.

$$7\overline{)63} \quad 12\overline{)144} \quad 24\overline{)984} \quad 17\overline{)1098} \quad 42\overline{)10491}$$

Twenty-six per cent. made a fair show of solving these, 38 per cent. did practically

nothing and 74 per cent. must be considered deficient in the demands of the syllabus on this score. The number of overtimers is probably nearly as great as the number of successful pupils though it is not certain that the successful pupils are largely overtimers. Information on this point is not available. The best schools again improved about 25 per cent. over the average with an average score of 2.9 against 2.2 and 0.9 for the handicapped. Division seems quite impractical for Class II and the time spent on it is largely wasted. Many pupils are too weak in subtraction and multiplication to be able to do division.

5. Multiplication and Division Combinations.

Similar to the procedure in Class I in the addition and subtraction combinations, a parallel set of simple combinations was given in multiplication and division in Class II. The combinations are of the type :

$$\begin{array}{r} 3 \\ \times 4 \\ \hline \end{array} \quad \begin{array}{r} 7 \\ \times 2 \\ \hline \end{array} \quad \begin{array}{r} 5 \\ \times 5 \\ \hline \end{array} \quad \begin{array}{r} 0 \\ \times 6 \\ \hline \end{array} \quad \begin{array}{r} 8 \\ \times 2 \\ \hline \end{array}$$

$$5\overline{)45} \quad 2\overline{)18} \quad 8\overline{)64} \quad 9\overline{)9} \quad 6\overline{)54}$$

There were fifteen of both processes for which five minutes were allowed. This speed demanded is not unreasonable because it had been found that average children who can do the combinations with any show of spontaneity can do about 12 to the minute. In the case of pupils who are hampered by lack of time this would show up in the score on division and not in multiplication as multiplication combinations come first.

The average score in multiplication was 11.2 out of 15. Sixty-eight per cent. got more than 12 right. Perfection is demanded for successful compound multiplication.

In division the average score was 8.5 out of 15. Forty-three per cent. got more than 12 right. Division combinations are not used to the extent that combinations are used in addi-

tion, subtraction and multiplication excepting in the process of short division which is not commonly taught in C. P. primary schools. However, the combinations are very necessary for easy mental problems of the type that are used far more than long division.

6. A Combination of Simple Processes.

The instruction on the following exercises was to fill in the blank spaces :

$$\begin{array}{ll} 20+3-\dots\dots=19 & 3 \times 3+\dots\dots=13 \\ 3+4+\dots\dots=17 & 9-6 \times \dots\dots=24 \\ 14-3-\dots\dots=7 & 36 \div \dots\dots+4=8 \\ 17-7-\dots\dots=0 & 9 \times 8 \div \dots\dots=12 \\ 9+4-\dots\dots=7 & \end{array}$$

This type of work was almost a complete failure. Probably not much of this type of work is done in the classes. Directions are simple enough and do not constitute an intelligence test from the standpoint of difficulty in understanding what to do. The difficulty is in the problems themselves. The average score was only 2.6 with a ten per cent. better score for the best six schools among the 38. It is not known if this type of work is practical for second graders or not as the difficulty may have been because of its not being sufficiently taught.

7. Dictation.

The numbers dictated for writing in number form were 2347, 13238, 4189, 10003 and 42056. Seventeen per cent. performed with a perfect score and 45 per cent. were deficient. The average score was 2.9 out of 5 with 3.3 for the best schools and 2.8 for the handicapped. Here again it is not clear whether the low scores were due to the task being too hard or the teacher failing to give proper attention. There is evidence pointing to the latter as several schools not getting more than average scores on the examination as a whole got high scores on this item while several schools with exceptional general score did poorly on this.

8. Problems.

(1) Twenty-three children were present in class II, seven took leave. How many children remained in class ?

(2) There are ten boys in your class and half as many girls. What is the total enrolment of your class ?

(3) Sohan bought six caps at the rate of 8 annas each and a shirt for Re. 1 as. 2. How much did he spend ?

(4) At the rate of 6 mangoes for a pisa how many mangoes can be bought for 5 annas ?

Twenty-two per cent. got no problem right. Thirteen per cent. got all right. Thirty-two per cent. got more than 2 out of 4 right. The average mark was 1.7 out of four with 2.2, the average score for the select group of schools, and 1.4 for the handicapped. Problems one and two are very simple. The last two problems are a little too subtle or hard for Class II. Problems in short method, though very simple for the adult prove a real stumbling block to the child mind. A considerable arithmetical background and the ability to visualize is needed for even fairly simple problems. The adult solves by various short methods and comparisons while the child must sustain attention much longer in his more devious ways of immature calculation.

In judging the work of Class II we must bear in mind that these results are for better schools under present conditions. If the syllabus in Class I were to be eased down so as to allow a greater percentage to pass, (a greater number of passes is certainly desirable) then the average age of pupils in Class II would soon become somewhat lower and consequently the pupils less mature. What is possible in Class II with an average age of nine years as at present might be too difficult in this class were the average age reduced to eight.

SUMMARY OF RESULTS IN CLASS II.

1. Addition and subtraction of fair difficulty begins to be practical in Class II although 33 per cent. are still deficient. It is reasonable to assume that were the class relieved of multiplication and division with the exception of simple concrete work, the deficient adders and subtractors would get enough practice to reduce their number.

2. Multiplication by more than a one place multiplier is practical for less than half the pupils even in the best schools. The average school is not ready for it.

3. Division is a definite failure in even the best schools for all but a very small minority of whom some are undoubtedly overaged or overtimers.

4. The syllabus prescribes simple multiplication combinations already for Class I. The results in Class II indicate that the last half of the year in this upper class is certainly early enough if not too early for this work.

5. Mixed simple combinations of the type $3 \times 3 + \dots = 13$ are either too hard or not sufficiently well rehearsed. It is not evident from the evidence in hand which. Numeration is deficient in nearly half the cases but could probably be improved by practice.

6. Practical mental problems must remain simpler than those given in order to be within the second graders' powers.

TABLE II.

Results of Class II in Arithmetic
(Expressed Percentagewise),

No. of Problems right	Addition	Subtraction	Multiplication	Division	Multiplication Combination	Division Combination	Simple Mixed Combination	Dictation of numbers	Measurement tables, etc.	Practical problems.
0	11%	14%	22%	25%	7%	15%	37%	14%	10%	22%
1	6	7	16	14	1	6	9	5	6	20
2	16	13	15	24	0	2	11	8	7	25
3	47	29	25	13	0	2	8	14	8	19
4	20	37	22	12	1	2	9	37	18	13
5				14	1	3	9	17	10	
6					1	3	7		12	
7					2	3	4		13	
8					2	2	5		11	
9					3	3	1		11	
10					4	4				
11					4	6				
12					7	6				
13					12	10				
14					26	14				
15					30	19				
Average Number right, No. of Problems given	2.3	2.3	2.1	2.2	11.2	8.5	2.6	2.9	3	1.7
	4	4	4	5	15	15	9	5	9	4

No. of pupils examined:—962. Average Score:—42 out of 74.

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BY MR. BEPIN B. BANERJI, B.A., B.T.,
Calcutta.

IN his excellent little treatise on "Ultra-Violet Rays," Dr. F. H. Humphris, M.D., F.R.C.P., D.M.R.E., says: "This (the effect of ultra-violet radiation, *i.e.*, the radiation of the invisible violet rays beyond the visible violet-end of the spectrum) is no new knowledge. The sacred writings of the Hindus, written thousands of years ago, stated that the sun's rays were able to restore vigour to the muscles and brighten the intellect of the elderly." Putting a little baby in the sun after massaging its whole body with mustard oil is an instance of this knowledge of which advantage was taken by our grannies a few decades ago but which has, alas, now been replaced by well-coated bodies and tightly stockinged legs to cut off the rays of the sun, with the result that the little cherubs, the darlings of the household and the apples of the parents' eyes, grow up into puny weaklings and sickly skeletons.

In the up-country and among certain religious sects, the practice still obtains of shaving the head clean. "This makes the skull," as Herodotus said of the Egyptians about 450 B. C., "thick and hard. This is also the cause why they do not become bald, for among the Egyptians one sees the fewest bald heads of all mankind." Many have observed how a cleanly-shaven athlete can break a strong plank on the skull with one or two heavy strokes. It is the bald-headed and pulpy-skulled intellectuals of the present day who have infused venom into the word "thick-skulled," an epithet which cannot in its modern sense be applied to the Egyptians

who raised the pyramids and kept dead bodies fresh and green for more than 8,000 years. Baldness is due to the failing function of the glands of internal secretion and it can be stimulated by the action of the ultra-violet rays as was known to the sages of old. This is now admitted by the scientists of the present day. Turrel in his book on "Principles of Electro-Therapy" gives illustrations confirming it. Nagel Schmidt bears out this and Lorand has written a book with the sub-title "The use of ultra-violet radiation in preventing loss of colour and falling of the hair," while the French claim to have raised a rich crop of hair on a head which was formerly as bald as the knee (*chauve comme un genou*).

Though machine warfare has nowadays done away with athletic frames, the few athletes that are still found in different countries practise their feats, as in the olden time, with their heads cleanly shaved and bodies perfectly bare to the sun. The sturdy race of farmers, artisans and the people in general of the lower strata of society and their keen-witted women-folk are illustrations of the action of the sun's rays on the human body which the city-bred men and their wives and daughters may very well imitate. The sun was known to emit ultra-violet rays very largely before it rises above the horizon. The prescription of a dip in the Ganges early in the morning, particularly on its western bank which is considered as sacred as Benares, is evidently meant for a rich bath in the ultra-violet rays as well as in the waters of the

holy river. In fact, what was intuitive knowledge with the sages seems now to be translated into the matter and motion of modern science, eliminating, so far as possible, the baneful effects which an overdose of the natural reaction may cause.

Being thoroughly convinced of the efficaciousness of the ultra-violet radiation, the scientists proceeded to invent lamps by which the rays may be artificially generated to serve at all times, just as having known the existence of electricity they have harnessed it to the use of man. These lamps are of two main types—open and closed arcs. An open arc burns in the air, while the closed type burns in an atmosphere of mercury vapour in a fused quartz tube. The two distinct types emit a different quality of radiation and are used for different purposes. The first type is used for general radiation of the body or local treatment of comparatively large area; the second type is adopted in the treatment of small localised area and is applied to orifices or cavities by means of quartz applicators. Quartz is necessary, for, ultra-violet rays for the most part will not penetrate glass. This fact has led to the production of a special glass which is permeable to ultra-violet rays, the best known being the Vita-glass which is being used for the glazing of windows in nurseries, schools, bath rooms and the bed-rooms of chronic patients and thus enables those much indoors or absolutely confined to the house to receive a modicum of natural ultra-violet radiation.

For the effects of these rays, let me conclude by quoting at some length an eminent medical man. "They act," says he, "as a tonic and stimulate all the natural processes of the body. The blood is enriched and its calcium, phosphorus and iron content is augmented, the stability of the nervous system is increased and the ductless glands, such as the thyroid, rendered more effective. Ultra-violet rays have a profound effect on nutritional disorders due to deficiency in vitamins in the diet and have a specific effect on rickets which is essentially a disease caused by lack of sunlight and deficiency of vitamins, particularly vitamin D. The rays not only replace the vitamins lacking in the diet, but enable the body to form vitamins of its own. Ultra-violet ray treatment is very successful in cases of tuberculosis, especially when the bones are affected and a large number of cures are obtained. Ultra-violet rays are bactericidal and hence are used in the treatment of septic wounds, boils and sluggish ulcers and are of prime value in the treatment of skin diseases of infective origin."

In short, the action of artificial sunlight, if judiciously applied, will increase mental activity, improve muscular agility and maintain and create that feeling of well-being which should be ever present in every human body, to enable them to feel the joy of life, the joy of work, the joy indeed of just being alive.

AN EXAMINATION OF THE "JEDHE SHAKAVALI" FROM THE VIEW-POINT OF THE BIRTH-DATE OF SHIVAJI.

By MR. G. D. TAMASKAR, M.A.,

Jubbulpore.

1. THE RELIABILITY OF THE "JEDHE SHAKAVALI."

THE "Jedhe Shakavali" is supposed to be after the "Shiobharat" another strong authority for the new birth-date of Sivaji. This Shakavali mentions exactly the same date as the "Shiobharat." The details mentioned by the two are not the same, though not in any way very much contradictory—rather they are complementary. The "Shiobharat" mentions besides the third date of the dark fortnight of Phalgun of Shaka 1551 (Shukla Samvatsar), the Shishir season, the Uttarayan (the sun moving to the north), the night time and five planets (favourable to a kingly power) being in the ascendant. The "Jedhe Shakavali" mentions, besides the third date of the dark fortnight of the month of Phalgun of Saka 1551 (Shukla Samvatsar), Friday, Nakshatra Hasta, 18 Ghatas, 31 palas, 5 Gadas, 7 Palas. In fact, the latter can be said to be more detailed than the former; for two details of the "Shiobharat," namely, the Shishir season and the Uttarayan (the sun moving to the north), can be easily inferred from the name of the month itself. The details of the two are thus indeed complementary and together make up the details of the horoscope of a Hindu. So, it is clear that the source of both the "Shiobharat" and the "Jedhe Shakavali" for the birth date of Sivaji must be the same. The "Jedhe Shakavali" is indeed a very valuable document, though it also contains some mistakes of

dates. Its usefulness is unquestionable, though every statement of it is not unquestionable. Mr. W. S. Bendre very candidly confesses on page 119 of the "Shiucharitra Pradeep" that "mistakes could naturally occur in the shakavalis", on account of various reasons; they may be due to the supply of wrong information itself, or due to misunderstanding of the details, or due to mistakes of writing the names, or due to ignorance, especially of Muhammadan names, or due to misplacing or ambiguity of the place of after entries, or due to wrong copying. This last itself may be due to wrong reading of the originals, or due to slips of writing, or due to misunderstanding, or due to ignorance*. He has therefore equally candidly confessed† that the Shakavalis must be corrected by comparison with other documents and other copies of the originals. Even Mr. D. V. Apte has to say that every statement of the Shakavalis need not be taken for Vedic truth‡. He also has enumerated the same ways of mistakes possible in the Shakavalis and added one more, namely, mistake due to the change of a Muhammadan year into the Shaka year. Of course, at that time, this could not be done without a possibility of a mistake. We may add that whenever this change could not be easily made, the chronicler, instead of giving the details of the date, has given only the

* "Shiucharitra Pradeep," page 266.

† "Shiucharitra Pradeep," pp. 119-121.

‡ "Shiucharitra Pradeep," pp. 274-275.

year, or at best the year and the month (if this could be easily ascertained from the public knowledge or sources or could be found out by means of astronomical mathematics). This gives us a good clue for knowing where the Persian sources have been possibly utilised for the sake of entries in the Shakavalis. We should, however, note it clearly that we should not be understood to mean that all such entries as do not contain the details of the dates (day, *tithi*, month, etc.), were made on the basis of the Persian sources—some of them may have been noted without details for other reasons also, as the absence of desire to note the details, the non-availability of details from any source, or reliance upon the public knowledge, etc. Mr. Apte therefore has to accept that even in the "Jedhe Shakavali" there are mistakes. He himself has enumerated some in the "Shiocharitra Pradeep." He has however tried to convince us that they are slight and not important ones, and that they can be easily known. But in his zeal to push up the authenticity of the "Jedhe Shakavali," he forgets the fact that this discovery of the mistakes of the "Jedhe Shakavali" has been possible only on account of the discovery of other sources of our knowledge of the same. Without these sources, it would not have been possible to know the incorrect entries of the "Jedhe Shakavali" and other Shakavalis. In other words, like other sources of our information, the Shakavalis also must be subjected to a searching examination, their statements also cannot be blindly accepted. Mr. Apte places the entries of the Shakavalis into three classes, namely, those relating to pre-Sivaji period, those relating to Sivaji times and those relating to the family that prepared a Shakavali. He then says that as the entries of the Sivaji times were made on the basis of Government papers, they must be thought reliable. He says also that the family entries

with a little discount for the exaggeration must be taken for truth. We believe that, in the face of the above admissions regarding the possibility of mistakes in the Shakavalis, nobody can accept Mr. D. V. Apte's recommendations in toto. When once it is admitted that the Shakavalis also have mistakes in them, we cannot, as we have said above, accept their entries without a comparative and searching examination. Mr. Apte is not however inclined to allow us an enquiry. He draws our attention to the fact that several of the dates, e.g., Aurangzeb's birth, the taking of Shringarpur by Sivaji, the plunder of Surat or the treaty with Jaising, have been very correctly mentioned. He therefore maintains that the compiler of the "Jedhe Shakavali" must have had access to the official papers of Sivaji. This point he further tries to prove by referring us to some of the unimportant statements in the "Jedhe Shakavali" as 'Shivaji rode from Javali,' 'Shivaji came to Rairi,' 'Sivaji went to see Raigarh,' 'there was the fall of lightning on the temple of Pratapgarh,' 'there was an earth-quake,' etc., and by saying that such unimportant statements, if not noted immediately or soon after, would slip out of human memory and nobody would then care to remember them. On this basis, he recommends that the "Jedhe Shakavali" should be accepted as truth with the exception of whatever mistakes there might have crept into it on account of the slips of the writer or of the copyist. While accepting that the "Jedhe Shakavali" is a most useful document, we cannot generally maintain that it ought to be accepted without questioning and without examination. For, the ground, on which Mr. Apte recommends us to accept the Sivaji time entries of the Shakavalis as

truth, is a slippery one. In this regard, we can put ourselves several questions:—(1) Were there entries of all the events made in the government records of Sivaji? (2) Were there very regular records maintained of all the orders issued by the different officers and departments of Sivaji's government? (3) When did Sivaji begin this? (4) Is it not a fact that in those times orders were sent orally per messengers rather than in writing, on account of the fear of the letters falling into the hands of others, especially, enemies? (5) Did the records of Sivaji survive intact the different invasions of the Adilshah and the Mughal Emperor, Aurangzeb? Anybody

* Our contention is supported by a letter of Sivaji, dated Shaka 1576, Adhik (leap month) Bhadrapad Shukla 7), i.e., of the rainy season following the coronation year of 1674 A. D.) printed in "Shiocharitra Sahitya," Part I, page 107. We quote below the pertinent portion of the same and draw the attention of the reader to the underlined words:—

“मसुरल हजरत अखंडित लक्ष्मणराजमान्य राजेश्री निलकंठ राज प्रति राजेश्री सिवाजीराजे देववत उपरी तुम्ही राजेश्री बाबाजी नाईका बरोवरी पत्र पाठविले ते पावोन लिहिले प्रमाने सविस्तर वर्तमानकळो आले व फिलेक मुखवचने नाईक मा ॥ इले हाती सांगोन पाठविले तेही तीही सविस्तर सांगितले व नाईक बोलिले कां आमहीत्यांसी तह केला आहे की जैसे काही राज गोसावी साहेबासी वर्ततहेते तैसेच हे हि साहेबासी वर्ततोल व साहेब जैसे राजश्री राज गोसावी यांचे चालवत होते तैसेच याचेही चालवावे ऐसा निश्चय करून आपण आलो आसो मृणऊन बोलिले तरी जे काही राजेश्री बाबाजी नाईका तुम्हासी निश्चय केला तोच आमचा निश्चय असे”

It is worthy of note that when Shahji sent Kanhoji Naik to Sivaji after his own release, he sent him some oral message through Kanhoji, though letters were also sent. This also shows that important messages were sent orally and not in writing in those times.

We have also to draw attention to the fact that if oral messages formed an important part of communication after the settled times (in 1674 A. D.) in Sivaji's

answering these questions will accept that (1) in those times orders were generally issued orally per messenger and much writing work was not done; * (2) that Sivaji could not have kept in his papers a record of all the events of his times; (3) that duplicate copies of orders issued by Sivaji and his officers were not regularly maintained and, therefore, there could not be a very regular record of the orders of Sivaji's government; (4) that the maintenance of whatever records Sivaji maintained at all should not have begun very early; and (5) that last, but not least, Sivaji's records should not have survived, in fact did not survive, the several Adilshahi and Moghal invasions into his territory

kingdom, it should have been the general rule in the most disturbed times of Sivaji's early career when the danger of the falling of the despatches into the hands of enemies' men was greatest possible.

More convincing is the following:—

श. १५८४ आश्वीन शु. ५

इ. १६६२ सप्टेंबर ७

मसुरल अनाम राजमान्य राजेश्री बाजी सर्जाराउ देसमुख त ॥ भोर तपे रोहिडखोर प्रति पंताजीपन्त सु ॥ सलास सितैन अलफ अलीभाईव आंवाजीपंत तुमच्या पासुनु आले तिही वर्तमान सांगितले त्यावरून कळो आले या उपरी गोंदजी तुम्हापासी पाठविला आहे जवानी सांगतां कळो येइल तरी तुम्ही येकजदा अनमान न करितां स्वार होउनु येणे कितेक अलीभाई सांगता कळो येईल बहुत लिहिणे तरी तुम्ही शाहाणे आहा छ ३ माहे सफर.

(Bharat-Itihas-Sanshodhak-Mandal Quarterly, Vol. 10, No. 3, page 121).

In fact every line of it shows that all important talk was carried on either personally or through confidential messengers. Letters were not the means to communicate such matters. A great scholar of Maratha History, like Wasudeo Shastri Kare, has expressed this very opinion on page 33 of the first issue of the Bharat-Itihas-Sanshodhak-Mandal Quarterly (July 1920). He says: "As regards the availability of the papers of Shahji (on the point), it must be remembered that he could not write the matter to Sivaji in letters that he was to strike at the root of the kingdom whose servant

territories and that the last invasion of Aurangzeb into the Deccan and the occupation of almost the whole of it for some time should have ended in almost a complete destruction of Sivaji's and private persons' papers. Mr. Bendre is, we believe, very candid in this matter. He says: "He (Sivaji) began founding a kingdom in 1657-8 and began taking territories and forts, called himself a king, placed garrisons and made revenue and military arrangements for them. For this he literally borrowed the Mohammedan system and, along with this, he borrowed their practice of noting the main events of the times. As it was necessary for him in the capacity of a king to lay a basis of revenue administration of his territory, so it was necessary for the same to note the main political and social events. Thus with the establishment of his kingdom there began the system of noting the main events which went to make the Shakavalis as we call them. These notes came to be prepared as information was supplied by the different officers. It is therefore clear that though these notes were prepared in the order of the years, they could not be in the order of the months and days..... The continuity of these notes was maintained unbroken till the end of Sambhaji's career. But during the time of Rajaram there cropped up troubles which caused disturbances throughout the kingdom. But as he had chosen his officers from amongst those who worked during the time of Sivaji, the government offices remained intact in the houses of their families. But, after the coming of Sahu, Tarabai got the Maratha kingdom split up into two. Moreover, many of the Sivaji-time families had sacrificed themselves completely for the protection of the Maratha kingdom and had

he was. These risky and secret movements could not be reduced to black and white; they are matters that could be communicated through trustworthy men. It is therefore vain to expect Shaji's own writings of this nature."

become annihilated. Consequently, the continuity of the official records was broken. Now (in the time of Sahu) the thread of the official records was newly begun. Though the need of the old records might have been felt from time to time, work could go on without them. Grants were given in the absence of records simply on the evidence of relatives. This proves that the official records got destroyed along with the destruction of the families of the time of Sivaji. It is strange that Sabhasad's Bhakhar written in the time of Rajaram could not be available to the later critical writers of Bhakhars and these could not quote any passage from it. Only the disturbed condition of the official records can account for this.* He further accounts for this by saying that the official records were supposed to be not so much governmental as personal. We may not be able to see eye to eye with everything said above, but it is clear from this account that governmental papers could not be available to writers of Bhakhars and Shakavalis after the time of Sambhaji. The very fact that Sabhasad, though an officer from the time of Sivaji, could not use them, but had to depend mostly upon his own and other persons' memory, shows that governmental papers could not be available to writers of Bhakhars and Shakavalis. We want also to emphasise that we should not have got records even if they should have survived at all the ravages of time and men, to the extent of our expectations; for (1) most of the governmental communications was carried on through messages; (2) duplicate copies were not maintained; and (3) therefore there could not be any governmental papers collected at one place, either private or governmental. All this can be safely surmised in view of Sabhasad's dependence upon his own and other men's memory for writing his Bhakhar. It short, while granting its usefulness, no

* "Shiocharitra Pradeep," pp. 115-116.

impartial man can maintain that the "Jedhe Shakavali" statements ought to be accepted without question. In order to understand this fully, we should try to see what should have been the possible aims and sources of the "Jedhe Shakavali."

2. THE AIMS IN THE COMPILATION OF THE SHAKAVALI AND THE KARINA.

In the references to the statements of Mr. D. V. Apte and Mr. W. S. Bendre, referred to and quoted above, one possible source of the "Jedhe Shakavali," according to them, seems to have been the government records of Sivaji and his successors. But why Shakavalis came to be compiled is to some extent differently explained by each. Mr. Apte says: "The apparent aim of the compilers of the Shakavalis was to keep a chronological account of the important events of Sivaji's life and of pre-Sivaji's times, with a view to show what part the family of the writer and other families took in them."* Mr. Bendre is, however, nearer the truth in the following: "When the founding of the kingdom had just begun in the time of Sivaji, it was not necessary for the decision of local suits and quarrels arising out of performances of services, royal or official, to appeal to other sources than the evidence of the local members, as the political events and performances of the king's services were but occurrences within the memory of a generation or two. But after the death of Sivaji, and especially after the general confusion created all over Maharashtra by Aurangzeb's invasion into it, and more especially after the complications created by the conspiracies of Annaji and Soyarabai, there came into being ill-feeling between one family and another, originally very loyal in the times of Sivaji, and, consequently, there cropped up a series of local quarrels. Now to get a decision in such circumstances in one's own favour, it became necessary for the people to show an

account of the heroic services rendered to the king and the kingdom. And for the preparation of this account (Takrira or Karina) they had to procure a correct statement of political events in order that they should be able to insert from place to place into them, notes (of family services) made (from time to time) by (the members of) the family. They had therefore to seek help from the above mentioned (official) statement of political events. It is clear that, while doing this, they used to take down only those facts which were relevant to their purpose. As for example, suppose some one having become a rebel in the later part of Sambhaji's career, joined Aurangzeb; and then after seeing the Marathas settle down peacefully in the time of Rajaram, he came back to the Marathas,† or, suppose, the elderly member of some family joined the Mughals and the other members thought of getting back their ancestral rights in the time of Rajaram, he or they would then procure a statement down to the time of this king, insert in the same from place to place information of his or their family known in a traditional way or likely to be proved on the basis of original papers, and thus prepare a statement on the basis of which he would then prepare a Takrira or Karina. It is clear that while preparing such a statement of the work of their families people had to take utmost care that the entries were correctly made in the same on the basis of the then available evidence. It is also clear therefore that utmost care had to be taken to see that all the statements of the political events were taken down quite correctly. As the Bakhars were to be used for this very purpose, they had to be copied in full. But that was not so in respect of the chart of political events. Wherever the continuity of men of action of a particular family came to end, the statement of the family

† Mr. Bendre is here evidently referring, as we shall see hereafter, to the Jedhe family itself.

* "Shiocharitra Pradeep," page 206.

account also came to end there. We can therefore know from this when a particular Shakavali came to its full point and when a particular family came to its end and what part it played in history. In the beginning, people should have used for this (preparation of their respective Shakavalis) the original (official) statements; but later on, they should have used the copies made (of the same, *i.e.*, the facts noted down) (by this or that family)*. Further he again says: "That there was confusion about the official records of the times, becomes clear to us when we notice that the Bakhar written by Sabhasad, should not be available to the critical Bakhar-writers of the Peshwa-times, or that the Bakhars written by Kando Ballal Chitnis should not be available to the famous Bakhar-writer, Malhar Ramrao Chitnis, of his own family. The families that came to rise during the time of Shahu, or the Peshwas, were almost all new; but as the services rendered during the national calamity of Rajaram times were the main indications of services to the king and were thought of importance, the Takriras prepared during the time of the Peshwas contained in them a description of facts relating to Rajaram times. At least, some genealogical account based upon family papers, or a meagre account of Sivaji time, may be noticeable in them. We can therefore infer that these families did not have before them the charts previously prepared and, therefore, they had, while making reference to persons of Sivaji, Sambhaji and even Rajaram times, to mention facts in a vague way and based upon hearsay knowledge."

From the above lengthy passage, it is clear that the ultimate aim kept in view in the preparation of the Shakavalis and Karinas was to obtain back ancestral rights on the basis of services rendered to the Maratha kingdom

* "Shiocharitra Pradeep," pages 117-118.

during the times of Sivaji, Sambhaji, and Rajaram by showing a distinguished record of the family, if possible, even by suppressing the facts of its having been rebels during the early times of Aurangzeb's invasion into Maharashtra. That both of these facts are true of the Jedhe family can be proved from original sources. For the first, we cannot but do well to quote the introductory portion of the Karina of the family itself. We therefore extract the following from it:—

"This Karina is of Jedhe Deshmukhs, Taluka Bhore, Fort Rohida, to the following effect:—

"When the partition between our ancestors and the Khopade Deshmukhs was made by the judges and the family jurors, the Bhore Taraf came to the share of the Jedhes and the Utroli Taraf was assigned to the Khopades. Thereupon the Jedhes managed the cultivation and revenue collection of the Bhore Taraf and undertook great trouble for the sake of the forts. By the order of the Shah (Nizam Shah) they collected troops, conducted campaigns and fought battles at great risk. They also managed the governmental work so well that the Shah was highly pleased by these (services) and gave Kari as Inam to our ancestor Naikji Naik. His son, Kanhoji Naik Jedhe, by the strength of his sword and of his sword and of his troops, bravely resisted Chandra Rao More and Krishnaji Naik Bandal, who used to levy forced contributions upon the twelve Mavals. Kanhoji protected the villages in the Tarafs of Bhore and Utroli (from these usurpations). He as the head of the land never neglected his duties and the interest of the Shah. By order of Malik Amber, Kanhoji forcibly captured Fort Kelanja (Mohangad) with the aid of rope ladders (for Nizam Shah). Malik rewarded these services by letter of recommendation and assignment of Saranjam. Malik Amber died in the month of Vaishakh of the

Kshaya year 1548 (May 1626). Some time there after, this territory went to the share of Adil Shah and was included into the government of Randullahkhan, whose headquarters were at Rahimatput. Randullahkhan engaged Kanhoji with his troops into his services. He wrote to the Shah of Bijapur and obtained his orders for a Saranjam being conferred on Kanhoji, who rendered faithful service to his new master. Adil Shah was so pleased with him that he gave Kanhoji the villages of Chikalgaon and Natibe in Inam. Firmans for the Inams were issued and letters of recommendation were sent to the Killedar of Rohida for handing over the possession of the Inam villages." ("Sivaji Souvenir," pages 47-48).

In order to prove that the Jedhes had proved rebels during the latter part of Sambhaji's career, we cannot do better than quote in original two letters addressed to the Jedhes, one written directly in the name of Sambhaji (dated Shaka year 1607, Ashwin dark fortnight, 3, *i.e.*, the 5th October 1685 A. D.) and the other written by Nilkanth Moreshwar (Peshwa) (for Sambhaji) (dated the Shaka year 1608, Magh dark fortnight, 14, *i.e.*, the 1st February 1687).

क्रोधन १६०८ आश्विन वद्य ३

(५-१०-१६८५ ईसवी)

स्वस्ति श्री राज्याभिषेक शाल १२ क्रोधन नाम संवत्सरे अश्विनबहुल त्रितीया इंदुवासरे सभियबुळावांस सिंहासनाधीश्वर श्रीराजा शंभुछत्रपति स्वामी याणी सज्जाराज्जेषे यांसि आशा केली ऐसीजे तुही संताजी निंबालकर मुद्राधारी विचित्रगड यासि पत्र लेहून आपला मुद्रा सांगोन पाठविला की आपला भाऊ शिवाजी जेधा याणे हरामखोरी करून सिरवलास गेला त्याणें आपली गुरे दोरे बळुनु

नेली पुढे आपणास बरे पाहणार नाही याबद्दल आपणहि उठोन सिरवलास आलों आहे ऐसियासि आपण राजश्री स्वामीच्या पायाजवळी एकनिष्ठच आहे स्वामी कृपालु होउनु आपले वतन देसमुखी आपले स्वाधीन करतील आणि अभयपत्र सादारहोईल तरी आपण शेवेस एउनु एकनिष्ठ होउनु शेवा करिन हगून तरी तुमचा मुद्रा माइले हवाळदार एही स्वामीचे सेवेसी हुजूर लिहला त्यावरून कळो आला त्यावरून हें आज्ञापत्र तुम्हास लिहले आहे तरी तुम्हीच सरासरी हरामखोरी केली की वतनदार होउनु इमाने इतवारें वर्तावे ते गोष्ट न करितां स्वामीचे अन्नबहुत दिवस भक्षिले त्याचे सार्थक केलेत की स्वामीच्या पायासी दुर्बुद्धि धरून दोन दिवसांचे मोगल त्यांकडे जाउनु राहिलेस तुमचा भाऊ शिवजी गनीमाकडे गेला तो तुम्हास बरें पाहे ना ऐसं हेते तरी तुम्ही स्वामिसन्निध हुजूर यावे होते हणिजे तुमचे इतवारपण कळोन एकनिष्ठता कळो एती ते कले नाही तरी बरीच गोष्ट जाली या उपरीहि गनीमाकडे राहाणेच असेली तरी सुखेच राहाणे तुमचा हिसाब तो काय आहे एक्षणी स्वामी आज्ञा करितात तरी गनीमादेखिलतुम्हास कापून काढवीतच आहेत हें बरें समजणे दुसरी गोष्ट की तेथें राहाणेच नाही एकनिष्ठेने स्वामीच्या पायाजवळी वर्तावे ऐसे असेली तरी तुम्हीपरभारे मुद्दे सांगोन गडकिलिया कळे राबिते काय काय हणून करिता हे गोष्ट स्वामीस मानत नाहों जो राबिता करणे तो स्वामीकडेच करून हुजूरवर्तमान लेहून पाठवावे स्वामी तुमचा मुद्रा मनास आणून आज्ञा करायाची ते करतील तरी ऐसी गोष्ट करावया प्रयोजन नाही उजराती खेरीज दुसरियाकडे एकंदर राबिता न करणे जे वर्तमान लिहिणे ते स्वामीस लिहीत जाणे तुमचे ठाई एकनिष्ठताच आहे ऐसे स्वामीस कळविलावरी जे आज्ञा करणे ते करून आज्ञापत्र सादारहोईल तेणें प्रमाणें वर्तणूक करणें लेखनालंकार.

रजू

खाना छ ३ जिह्ज

सुरु सूर

लेखना
वधिमुरा

मयदिधं
विराजते

१६०८ माघ वद्य १४

(१-२-१६८७ ई०)

कौलनामा अर्ज स्वारी राजमान्य राजश्री निलकंठ मोरेश्वर त ॥ सराज्याराज जेधा सु ॥ सबा समानेन अलफ तुही गनीमाकडे जाऊन सेवा करिता कोण्या भरास भरून गेलेत बरे जे जाले ते फिरोन नये परन्तु मुसलमानाची सेवा करिता तुमास कष्ट होतात साप्रत स्वामीचे सेवेसी येऊन कार्यभाग करावा कष्टाचीमुजरा होईल सरफराजी करून घ्यावी हणून कळो आले तरी तुही कदीम लोक तुमचा भरवसा राजश्री स्वामीचे बहुत अन्न भक्षिले आहेत क्रिया धरुनु आणि यावयाचे केले तरी बहुत उत्तम केलेत कदाचित गनीमाकडे गेले होतेस त्या गोष्टीकरिता यावयाचा अनमान कराल तर सरवस्वी न धरने वेशक येणे तुमचे बरे करणे सुभे होऊन सरफराजी करून बहुत चालऊन अंतर न पडे समाधान असो देणें आणि येणें दरीं ववाकबूल असे छ २७ रावल आज्ञा प्रमाण मोर्तब.

The first is out and out a scolding and threatening letter, while the second, though yet couched in somewhat scolding and threatening tone, aims at bringing round the Jedhes to the Maratha side and, therefore, is a bit persuasive and compromising. On the occasion of the first letter, *i.e.*, in 1685, Sambhaji's position against Aurangzeb was fairly strong, as the Moghal Emperor having failed against the Marathas had to turn his attention first towards Golconda and Bijapur, leaving the Marathas to themselves for the time being. But on the occasion of the second letter Sambhaji's position was one of anxiety as the Moghal Emperor had succeeded in taking both Golconda and Bijapur and, therefore, could turn his attention again to the Marathas. It also seems from the second letter that the Jedhe was thinking of return-

ing to the Marathas and most probably, he did so some time towards the end of 1687 A. D. for we find entries in the "Jedhe Shakavali" and Karina to the following effect "Jedhe Shakavali," 1609, Prabhava (after the entry of Poush) (December 1687): "Sarja Rao Jedhe and his brother and retinue were at Rajmachi under the service of Nilopant Pradhan," Jedhe Karina (after the statement that Aurangzeb turned his attention to the Maratha kingdom in the Vibhava year 1610, *i.e.*, 1688 A. D. after taking Golconda in September 1687): "Sambhaji had appointed Baji Sarja Rao Jedhe and his brother to be at Rajmachi to be of service to the Pant—Pradhan." Thus the aim of the Jedhes in compiling the "Karina" was to show that the family had rendered uninterrupted and loyal service to the Bhonslas and the kingdom founded by Sivaji from the time of Shahji down to the end of the year 1689 A. D. (thus very cunningly suppressing the fact of their having become rebels some time in the time of Sambhaji.) In this connection, we can also note the fact that though there are some twenty entries about the Jedhes in their Shakavali and some fifty statements about them in the Karina, there is no statement about the family in either document between Shaka years 1599 and 1609, *i.e.*, between 1677 and 1687 A. D., *i.e.*, for full ten years. The next statement about the Jedhes in either is about "Sarja Rao Jedhe and his brother's coming back to Kari with permission." And this is the last statement in the Karina. The date of this as mentioned in the Shakavali as Vaishakh month of Shaka 1611, *i.e.*, 1689 A. D. The year as mentioned here seems to be a bit doubtful*; for in both, the statement

* That the Jedhes were not loyal hereafter to the Maratha king and kingdom can be further seen from a letter dated the 5th July 1689 printed in the

comes after the handing over of Raigarh to the Moghals on Margashirsha Shukla 2, Sunday, and the taking of Sambhaji's son Sivaji (later called Shahu by Aurangzeb) captive and the entry occurring after this in the "Shakavali" refers to the Vaishakh month of Shaka 1612. We can, therefore suspect that the Vaishakh month in which the Jedhes returned home at Kari must be of 1690, *i.e.*, they did so after Rajaram had reached Ginji (some time in November 1689) and Raigarh had fallen into the hands of the Moghals (3rd November 1689). The introductory portion of the Karina quoted above is itself a substantial proof of the fact that as the Jedhes had proved rebels in the times of Sambhaji, they feared to lose their rights in case the Maratha kingdom came to be restored. Therefore to forestall any such decision against them they thought it necessary to keep ready a document to prove their loyal and uninterrupted services to the

second issue of the Bharat-Itihas-Sanshodhak-Mandal Quarterly of the thirteenth year. In this letter there is a definite reference to the intention of Yashwant Rao Bandal, Pilaji Bandal, Sarja Rao Jedhe, and Konde Deshmukh to enter the Moghal service, which desire of theirs was carried to the Moghal authorities through Babaji Naik Thoptey. It need not be mentioned that the Moghals were all glad to take them in their services in order to break the power of the Marathas further. The Jedhe and the Bandal who were to Sivaji as 'Hanuman and Angad to Raghunath,' now became treacherous. Human degradation knows no limit!

In the letter referred to here the officer addressing the above-mentioned Maratha Sardars asks them to come over soon. In this relation we have to remember the following entry in the "Jedhe Shakavali":—"Shaka 1612 Promoda, Margashirsha (December 1690 A. D.), Sarja Rao Jedhe, Deshmukh of Bhor, with other Deshmukhs of Maval, went to Tulapur and returned after receiving an imperial service and also robes of honour with Venkaji Dadaji and Sivaji-Pant and Balaji-Pant." So, it is clear that the Jedhes and other Deshmukhs did enter the Moghal service after the fall of Raigarh and proved disloyal to the Maratha country. This (the only one of

Bhonslas and the Maratha kingdom. This they probably had to substantiate afterwards after the coming back of Rajaram or most probably, of Shahu to Maharashtra, by showing a document of all the political events beginning with the birth of Aurangzeb (1618 A. D.) down to the second siege of Ginji (1697), and mentioning in the same from place to place the services rendered to the Bhonslas and the Maratha kingdom for about fifty-five years. Thus, it is clear that the "Shakavali" and the "Karina" were prepared by the Jedhes to subserve their landed and political interests in case of the restoration of the Maratha kingdom and get back their rights and privileges obtained by them on various occasions from the time of Sivaji. We should not be surprised if some day we should happen to discover a document proving this attempt on the part of the Jedhes, made towards the end of the career of Rajaram himself or the beginning of Shahu's career. As Mr. Bendre has clearly maintained, similar attempts by similar means and in similar times must have been made by other families too.

If suppression of facts could be a feature of the "Jedhe Shakavali" and "Karina," there could be some distortion too to serve self-

its kind in the "Jedhe Shakavali" entry supports our contention that the Jedhes must have returned to Kari in the Vaishakh of 1690 A. D. and not of 1689 A. D. The entry of the "Shakavali" is clearly therefore wrong or has been purposely wrongly entered to show that they did not leave the national service on account of the hopeless condition of the Maratha cause, but left because they were asked to go home and that it was after this, when they were quite free to enter the service of any one, that they entered the Moghal service. Thus they have tried their best to whitewash their action. We have surmised hereafter that the Jedhes were in the Carnatic between 1690 and 1694 A. D. Probably they were deputed there by Aurangzeb to render help to Zulfiqar Khan and others. The Jedhes returned to Maharashtra most probably in 1694 A. D.

interest. But that there is a lot of confusion in them, especially in the Karina, will be made clear by us in due course. That there are mistakes in the "Shakavali" has been already accepted both by Mr. Apte and Mr. Bendre. Yet Mr. Apte wants us to accept the "Shakavali" without question. For this, we must first examine its sources.

3. THE SOURCES OF THE "JEDHE SHAKAVALI."

It has been maintained by Mr. Apte at various places in his articles published in the "Shiocharitra Pradeep" that the main source of the information incorporated in the "Shakavali" was government papers. From the lengthy passage already quoted from Mr. Bendre's article published in the same book, it is however clear that if government papers were one source, if at all, of the information gathered together in the "Shakavali," and family records another source, hearsay was certainly a third source. This is true about the Shakavalis in general and therefore it applies to the "Jedhe Shakavali" too in particular. It might here be pleaded that the "Jedhe Shakavali" cannot be said to have used hearsay. At this, we have to point out that this "Shakavali" was written probably in 1697 A.D., or, most probably, some time thereafter, as it brings the last event to the year 1697 A.D. We shall have to say more on this point; but here we take, for the sake of shortness, the royal road pointed out by Mr. Apte himself for the fixing of the dates of the compilation of a Shakavali. He says in the "Shiocharitra Pradeep" (page 264) that the best criterion to fix the date of the compilation of a Shakavali is the last entry. And as the last entry in the "Jedhe Shakavali" refers to the year 1697 A.D., we can see that it was not compiled before that year, i.e.,

before the year when Rajaram was at Gnjil, besieged by the last Moghal forces, under Zulfiqar Khan (this being the second siege of the time). Can we not therefore raise our head and look with wonder when Mr. Apte maintains that the said "Shakavali" was prepared on the basis of government papers? Sabhasad, a government officer, having put in long service from the time of Sivaji, had to rely upon memory and Jedhe who had proved a traitor in the time of Sambhaji and Rajaram should have had access to government papers is rather unthinkable. The main source of the "Jedhe Shakavali" seems to be, in our opinion, the family notes and papers. Secondly, the compiler must have used Persian sources. Thirdly, he must have used Tanjore papers. Fourthly, he must have drawn upon the papers of others; and, lastly, hearsay facts verified on the basis of any of the above sources must have also supplied him information. The first two points are conceded by Mr. Apte also.† But we want to lay our main emphasis upon the first of these two. As we have said above, we definitely doubt if government papers were available at the time of the compilation of this "Shakavali" and were, or could be, available to Jedhe. They certainly used domestic papers, on the basis of which, they had some years ago prepared their "Karina." This "Karina" formed therefore the main source for the "Jedhe Shakavali." This we shall prove by a detailed comparison of the two. In the following comparison, extracts under A's are those from the "Jedhe Karina," while those given under "B's" are those from the "Jedhe Shakavali."

1. A. Malik Amber died in the month of Vaishakh, of Kshaya year 1548 (May

* "Shiocharitra Pradeep," page 267.

† *Ibid.* pages 266-267.

1626). Some time thereafter, this territory went to the share of Adil Shah and was included into the government of Randullahkhan, whose head-quarters were at Rahimatpur. Randullahkhan engaged Kanhoji Naik with his troops into his service. He wrote to the Shah of Bijapur and obtained his orders for a Saranjam being conferred on Kanhoji, who rendered faithful service to his new master. Adil Shah was so pleased with him that he gave Kanhoji the villages of Chikalgaon and Natibi in Inam. Firmans for the Inams were issued and letters of recommendation were sent to the Killedar of Rohida, for handing over the possession of the Inam villages.

B. 1546, Raktakshi, Kartik; Malik Amber defeated the joint armies of the Moghal Subhedar, Lashkar Khan, and Mulla Muhammad Adil Shah at Bhatawadi. Malik Amber besieges and takes Sholapur from the Bijapur king.

1547, Krodhana; Khurram, in anger with Jahangir, takes refuge with Malik Amber in the Nizam Shahi Kingdom.

1548, Kshaya, Vaishakha; Malik Amber dies (14th May 1626).

1550, Vibhava; Sultan Khurram becomes Emperor of Delhi under the title of Shah Jahan (Monday, 4th February 1628).

2. A. Then in the month of Bhadrapad of the Angira year, 1554 (September 1632) Shahaji Raje brought out a new Nizamshahi prince and crowned him at Pemgiri (Ahmadnagar District).

B. 1554, Angira, Bhadrapada; Shahji crowns Nizam Shah at Pemgiri.

3. A. But the fort was small and not well defended, so he (Shahji) carried the Prince to the fort of Mahuli (below the Ghats) and defended it on the strength of his army. Thereupon in the Yuva year 1557, Randullah-

khan, of Bijapur, and Khan Jaman Khan, the Moghal Subha, combined and besieged the fort of Mahuli; Kanhoji Naik was with the besiegers, having accompanied Randullahkhan. He secretly carried on negotiations with Shahji for surrender. Provisions in the fort ran short. The garrison began to starve and the fort was on the point of surrender, when Shahji begged for terms of peace through Kanhoji. A treaty was accordingly agreed upon to the effect that the territory north of the river Godavari and the young Nizam prince should be handed over to the Moghals; and that the territories on this (Southern) side of the Godavari should, as belonging to Adil Shah, be given as Jagir to Shahji who should in return serve the king of Bijapur with 12,000 troops. These terms were communicated to Adil Shah and were finally confirmed by him. Shahji, however, managed to conceal the real Nizam prince at Rajpuri and gave a false substitute into the Moghal possession. Thereupon Shahji came down from the fort, had an honourable interview with Randullahkhan and returned to his tent, where Kanhoji Naik and his agent Dadaji Krishna waited upon him in an interview. Shahji expressed great satisfaction at the kind offices rendered by Kanhoji saying: "You have remained faithful to your duty as a Watandar and have come to see me. I am highly pleased with you. I know you are a powerful Deshmukh in the Maval. This territory has been assigned to me as Jagir. The Deshmukhs of Maval are unruly, so I need your services in getting them into my control and in obtaining regular payments of revenue from them. They must respect my authority." To this Kanhoji Naik replied: "If you should request Randullahkhan to have my services transferred to you, I will not fail to serve you faithfully."

B. 1557, Yuva; Shahji goes to Mahuil where he is besieged by Randullahkhan Adil

Shahi and Khani-Zaman, Moghal Subhedar. They capture Nizam Shah, Shahji enters Bijapur service. Kanhoji Jedhe, who had accompanied Randullahkhan, met the Maharaja (Shahji.)

4. A. Some time after, Randullahkhan died and he had no issue; his office and property were handed over to his attendant, Afzal Khan, who had already shown great ability. Afzal Khan was then deputed on a campaign against Ginji and Shahji was ordered to accompany him. Kanhoji Naik also had to go with his troops on the mission with Shahji. They besieged Ginji which was on the point of surrender. But Afzal Khan sent a false report to Adil Shah that Shahji hampered the work of the siege by helping the garrison, who had a secret understanding with him. The king of Bijapur then sent Mustafa Khan against Shahji who was captured and brought to Bijapur along with Kanhoji Naik.

B. 1570, Sarvadhari, Shravan; Krishna 1 (25th July 1648); Shahji is arrested by Mustafa Khan, near Ginji. With him were sent captives to Kanakgiri, where Dadaji Pant's son, Ratnaji Pant, died at that time.

5. A. On learning the facts of the dispute from Shahji, the Shah found that the report sent by Afzal Khan was false. The king then bestowed honours upon Shahji, gave him a head-dress and all the appurtenances of the court room, at the same time, presenting him the Jagir of the Province of Bangalore estimated to yield five lakhs of hons a year. Shahji was given an independent command with Kanhoji Naik as his lieutenant. Then Shahji sent Sivaji to Poona with Shamraj Pant Peishwa, Mankoji Dahatonde, Sarnobat, Balaji Hari Majalasi together with (other) clerks and a body of cavalry. Houses (for Sivaji) were then built at Khedebare also, and the fort of Kondana was captured

by means of intrigues through the help of Bapuji Mudgal Narhekar, Deshpande of Khedebare. When Adil Shah heard this, he got angry with Shahji and put him into prison. Adil Shah also imprisoned Kanhoji Naik Jedhe and Dadaji Krishna at Kanakgiri. Ratnaji Pant, the son of Dadaji Krishna, died in jail. Afterwards Sivaji gave (back) to Adil Shah fort of Kondana, and Shahji was released. Kanhoji Naik and Dadaji Krishna were also released from Kanakgiri. Then Adil Shah entrusted Shahji with a campaign to Tanjore. Before starting on the expedition, Shahji met Kanhoji Naik and Dadaji Krishna, and calling them aside said to them: "You are the Watan-dars of Maval, People fear and respect you there. Sivaji is at Poona. I intend sending you to him with your forces. Serve him loyally. Howsoever difficult an occasion may arise, without counting the loss, you should work for him. As you both entertain feelings of love and friendship for me, I trust you and send you to Sivaji. You must take an oath that you will be loyal." Thereupon Kanhoji took the (required) oath. Shahji on his part said: "Our family will look after yours" and he took the oath himself accordingly, and sent (Kanhoji Naik and Dadaji Krishna) to Poona with his own personal attendants and letters. On reaching Poona, the attendants gave the letters to Sivaji and delivered to him the oral message of (Shahji); Kanhoji Naik met Sivaji who gave him the Mukasa of the two villages, Dalimba and Shindevane (near Purandar) and retained him into his service at Poona with his troops. (After some time) leaving Dadaji Pant at Poona in charge of his troops, Kanhoji returned to his home at Kari. Dadaji Pant remained with Sivaji. In course of time, Sivaji began to build strong forts at Rajgarh and Torana and soon completed them.

B. 1571, Virodhi, Jyeshtha, 15 (16th May 1649); Shahji was released in return of Kondana (*i.e.*, Sinhagarh which had been captured by Sivaji). At that time Kanhoji Jedhe and Dadaji Krishna Lohokare were released and they met the Maharaja (Shahji), who said to them: "You have been put to the hardships of captivity on account of me. Now as to your future plans, the king of Bijapur ordered me to undertake an expedition into the Karnatic regions, to which I replied: "How can I undertake (such an enormous task) with an income of twelve villages only. Thereupon the king promised me the province of Bangalore yielding five lakhs of hons. I have undertaken this (enterprise) on these conditions. Your Watan is in Maval and my son, Sivaji, occupies Khedebare and Poona. You should help him with your army, and since you are influential in that region you should see that all the Maval Deshmukhs submit to and obey him. Thus you should all assert your strength, and should any Moghal or Adil Shahi army march against you, you should fight them in full faithfulness (to Shivaba)". Thereupon did Shahji obtain an oath of loyalty from Kanhoji with his hands placed on bread and bel leaf and in return took a similar oath himself, and presenting both Kanhoji and Dadaji Krishna with dresses of honour, sent them to Sivaji with letters and trusted attendants (of his own).

6. A. In course of time when an expedition against Javli was planned, Kanhoji Naik and other Deshmukhs were summoned together with their contingents and sent against the Mores of Javli, who had already been routed by Kanhoji and who had fled from Javli. Later, however, Hanumant Rao More renewed the insurrection in Javli, against whom Sivaji sent Raghunath Ballal Subnis with a body of troops from Poona.

Raghunath Ballal killed Hanumant Rao and took possession of Jor.

Soon after, Sivaji himself went against Javli with the troops of the Deshmukhs and captured it on Poush, Shukla 14, (31st December 1655) of the Manmath year 1577, Shaka.

B. 1577, Manmatha, Poush 14 Shukla, the 31st Dec. 1655 according to Jedhe Karina, but Krishna, *i.e.*, 15th January 1656 according to Shivapur Deshpande. Sivaji goes and captures Javli, after taking with himself and fighting with the help of the contingent of Kanhoji Jedhe, Deshmukhs of Bhor and Bandal and Silimkar and the Deshmukhs of Maval.

7. A. When Chandra Rao lost Javli, he took shelter at Rairi, where Sivaji besieged him. The besieging party composed of the contingents of Kanhoji and other Deshmukhs, among whom was one Haibat Rao Silimkar Deshmukh of Gunjan Maval. He mediated for Chandra Rao with Sivaji and brought about a meeting between them. Negotiations took place between them, and Rairi was captured in the Durmukha year, 1578. For these services, Haibat Rao Silimkar was given a fresh seal of Deshmukhi in his jurisdiction of Gunja Maval and Sivaji composed his domestic quarrel by effecting a partition.

B. 1578, Durmukha, Vaishakha; Sivaji captured Rairi. With him were Kanhoji Jedhe, Deshmukh of Bhor, Bandal and Silimbkar, Deshmukhs and the contingents of Maval; Haibat Rao and Balaji Nayak Silimbkar mediated and Chandra Rao alighted from the fort, Sivaji Raje gave him a fresh seal (*i.e.*, issued a fresh sanad) and made divisions (of the property) between the two brothers (*i.e.*, Haibat Rao and Balaji.)

8. A. In the Hemlambi year 1579; an expedition was undertaken against the Portu-

guesse at Kalyan and Bhivandi. Dadaji Bapuji, a cousin of Shamraj Pant Peishwa, was deputed in charge of it. Dadaji Krishna and his brother, Sako Krishna, the Karbhari of Kanhoji Naik, were specially requisitioned with their strong Maval contingents to go with the expedition at the end of which Dadaji Krishna was given the charge of Kalyan and his brother, Sakopant, that of Bhivandi. These two brothers left their brother, Yamaji Pant, in their place to do their duty for Kanhoji Naik.

They went and captured Kalyan and Bhivandi, plundered the Portuguese territory, established a port in the fort of Aseri and compelled the Portuguese to buy peace by agreeing to pay every year a lump of gold weighing a Khandi and a quarter. Sivaji soon after built a small wall at the fort of Kalyan creek named Durgadi. The conquest of Kalyan was a grand victory for Sivaji, as it furnished him with plentiful provisions and money. During the fight, Dadaji's brother, Sako Pant, lost his life. But the whole territory was captured. Sivaji then personally visited Kalyan, enquired and arranged all matters and appointed Abaji Mahadev (Abaji Sondeo) to superintend the conquered territory. Thus Sivaji completed his conquest of the Konkan and established a permanent post at Kalyan. Copious iron weapons and explosive rockets which Sivaji captured in this fight were distributed into various forts. After this, Sivaji returned to Rajgarh and founded a town, which he named after himself Sivapattan, at the foot of the Rajgarh fort, at the same time fortifying the fort of Pravalgarh (east of Panvel).

B. Aswin, Krishna 12 (24th October 1657); Kalyan, Bhivandi taken by (Sivaji) Raje. At that time, an army and attendants were sent under Dadaji Bapu as

Subha (to take charge). At the same time Sivaji obtained from Kanhoji Naik Jedhe the services of (his Karbhari) Dadaji Krishna Lohokare and his brother, Sako Krishna, and appointed them to the charge of Kalyan and Bhivandi respectively. Dadaji Krishna had his (cousin) Yesaji Gopinath substituted to the duties, he was performing for Kanhoji Naik Jedhe.

9. A. Then came from Bijapur Afzal Khan to conquer Sivaji's territories. He issued orders to all the Maval Deshmukhs to join him at once with their forces. Kedarji Khopde, one of them, had already joined him; soon after, Kanhoji Khopde followed him. Kanhoji Naik informed Sivaji of these happenings in a personal letter, to which he received a reply that Kanhoji should get all the people to swear an oath of loyalty or that he should please himself by going over to the Khan. In this situation, Kanhoji Naik with his sons went and saw Sivaji at Sivapattan and addressed him thus in a private interview:—"Your father has obtained an oath from me and sent me into your service. I am prepared to remain true to it. I am at your service with my five sons and all my men, and will fight to death for you. If we die, who is going to enjoy the Watan? I cannot falsify my sacred promise." Thereupon Sivaji said: "But you will endanger your Watan." Kanhoji replied: "I have already renounced the Watan for the sake of your service." Then said Sivaji: "If so, you must first swear sacredly the renouncement of the Watan." Kanhoji took some water into his hand and poured it down in confirmation of his profession. Sivaji said: "Your family at Kari is (unsafe) and you must remove them to Talegaon of the Dhamdheres." Kanhoji agreed to it, called Dadaji Krishna from Kalyan and sent his own family and that of

Dadaji Pant also to Talegaon with him. Then Sivaji and Kanhoji ate milk and rice together, put their hands on bread and bel leaf and exchanged sacred oaths, Sivaji saying: "We and our descendants shall never fail to look after you and your descendants; when I win, I will reward you adequately." Kanhoji kept with himself Rakhmaji Pant, Dadaji's son, and was ordered by Sivaji to go to meet the various Deshmukhs and consult them together what they had got to say. Kanhoji did accordingly. He and the other Deshmukhs met together and conferred. Kanhoji explained to them how he had solemnly renounced his Watan and prepared himself to die with all his relations for the sake of Sivaji. "The Khan," he added, "is a treacherous Musalman. When his object is accomplished, he will ruin us all under one pretext or another. This Maratha kingdom is our own. We must all protect it with courage and with our contingents and by serving Sivaji loyally." Upon these and similar encouraging words from Kanhoji, the other Deshmukhs declared that they were all prepared to accept his advice and remain loyal to Sivaji; Kanhoji heard them and conveyed them to Sivaji, in whose presence they all took the sacred oaths. Sivaji then gave them a grand dinner and got together an army of the Mavalas.

Soon after, Sivaji sent his envoy, Patanji Gopinath, to carry on negotiations with Afzal Khan and arrange a visit at the foot of the Pratapgarh fort.

B. 1581, Vikari, Vaishaka; Aurangzeb ascends the throne. A Firman came from Adil Shah to the Deshmukhs of Maval to join Afzal Khan. Kedarji was with Afzal Khan. Kanhoji, son of Dharmoji Khopde, Deshmukh of Utroli, went to Afzal Khan.

Along with the Deshmukhs of Maval, Kanhoji Naik Jedhe received a similar Firman. With it, Kanhoji accompanied by his five sons went to Rajgarh to see Sivaji and showed the Firman to him. Thereupon Sivaji said: "Your neighbours, Kedarji and Khandoji Khopde, Deshmukhs of Utroli, have gone over to Afzal Khan. If you do not similarly join them against the order, you will lose your Watan and would endanger your life also. Therefore you had better join them too." Kanhoji replied: "Maharaja (Shahji) has handed me over into your service after accepting an oath from me. I wish to stick to that oath and remain faithful. My Watan and all is at your feet. My sons and I are prepared to lose our lives for your sake. Come what may."

When Kanhoji Naik spoke thus on oath, Sivaji asked him to take water in his hand and pour it down in renouncement of the Watan. Kanhoji took the water and renounced the Watan. Then Sivaji said to him: "Your family are at Kari, take them to Talegaon." At the same time Dadaji Krishna was called back from his charge of Kalyan and was asked to take his own family and that of Kanhoji Naik to Talegaon Dhamdhere, as ordered by (Sivaji). Sivaji kept with himself Rakhmaji Dadaji, the eldest son of Dadaji Krishna. Kanhoji Naik and Sivaji then exchanged oaths on bread and bel leaf. Thereupon Kanhoji called together the contingents of Bandal, Haibat Rao Silimkar, Pasalkar, Marne, Dhamle and Maval and got them all privately to swear similar oaths and confirmed their loyalty. Sivaji then sent Pantaji Gopinath to Afzal Khan as his envoy and arranged through him a visit (with the Khan) at the foot of Pratapgarh.

DRAVIDIAN NOMINAL INFLECTIONS.

BY MR. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Ernakulam.

(Continued from page 594).

CASE.
The Nominative.

Koḍagu -a.
Brāhūi -e.
Malto -n.
Karachi Brāhūi -n.
Kūi -i.

THE Dravidian noun has no distinctive nominative termination. The noun-form is the nominative as well as the base to which inflexional terminations (with or without augments) are attached.

It may be noted, however, that in some speeches bases with final vowels embody the front or the back glide (according as the basal final is front or back) semi-permanently, i.e., before the plural ending -kaḷ, before the initial consonants of postpositions following, and before pauses. These glides originally appeared in connection with these bases in intervocal contexts in inflexions and samāsas, when the final vowels of the bases were followed by the vowels of words following (in samāsas), and by vowels of inflexional endings. Grammatical recognition has been accorded in some speeches to the semi-permanent incorporation of these glides in bases.

Mal. *tīyu* [tī], *nīyu* [nī].

„ *pūvu* [pū], *gōvu* [gō].

Tel. *guruvu*, *gōvu* (with their plurals *gōvulu*, *guruṁvulu* embodying the glide. See Śabdacintāmaṇi, 41).

Modern Kannada *giḷi-y-u*, *tāyi-y-u*, *pū-v-u*, *gō-v-u* (Kittel; Gr., pages 44 and 45).

The tendency is reflected in Middle Tam. colloquial inscriptional instances like *paṇḍārat-tāy* [SII, III], *iṅḡy* [Ib., III, p.4] *avanē-y*, etc.

The "Second Case."

Tam. -ai, colloquial -e. Tuḷu -n.

Mal. -e. Tel. -n.

Kann. -an, -a. Kuṛ. -n.

1. Tamil *ai* and Mal. *e* are definitely related. The earliest west coast inscriptions show *ai* only; -e begins to appear in these inscriptions from about the 12th century, but it may have been evolved earlier. The evolution of *e* from *ai* very probably followed the course: *ai* > a very much frontalized *a* > a frontalized *ə* > *e*.

2. Whether Brāhūi *e* is related to this *e* cannot be said with any certainty, though a suggestion of relationship may be made.

3. Since the past history of the speeches of Central and Northern India is not known, it is unsafe to postulate morphological connections dogmatically merely on the strength of phonetic resemblances. All that can be said is that -n appears in accusative forms in Kann., Tuḷu, Tel., Kuṛ., Malto and Brāhūi and that the ending may have been the same.

4. The nature of the original Dravidian accusative termination cannot now be ascertained with precision. Caldwell's suggestion (Comp. Gr., p. 275) that it was *an* which changed to *a* (with the dropping of the nasal) and then to -ai (as in Tamil) involves far too many unprovable assumptions.

The "Third Case."

(1) Old Tam. *ān*.

Middle Tam. *ān*, *āl*.

Mal. *āl*.

(2) Kann. *in*, *indam*, *inda*, *inde*—(these are used as both ablatives and instrumentals).

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DRAVIDIAN NOMINAL INFLECTIONS.

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Tuḷu Folk-speech (-ḡ)-du, Brahmins' dialect (n) tu.

Kuṛ. *tī* 'by, from'.

Gōṇḍi *tē* ('locative-instrumental').

1. In (1), the relationship of *ān* and *āl* is beyond doubt. *āl*, it may be noted, does occur in some Śaṅgam texts; as for instance in some verses of Kalittogai; but *ān* is far more common in Śaṅgam Tam., while *āl* was more frequent in Middle Tam., and it is the ending used in modern Tamil.

The instrumental use of Brāhūi *ān* (Sir D. Bray, Gr., p. 54) suggests a possible connection for this Brāhūi suffix with this group.

In this connection, it may be noted that a suffix -an appears in the instrumentals and locatives of Tel. aupavibhaktikas (as in *kāl-an* 'by the leg' or 'at the leg').

2. In (2), all the suffixes are used as ablatives and instrumentals. [See below].

3. The "associative" idea is expressed with the help of Tam. *oḍu*, *ōḍu*, Mal. *ōḷu*, Kann. *oḍane*, Tuḷu. -ḡa, Tel. *tōḍan*, *tōn*, Brāhūi *tō*; in Kūi, Gōṇḍi and Kuṛ., different postpositions are recorded.

On the one hand, the Tam., Mal., Kann. and Tuḷu endings are related, while the Tel. and the Brāhūi terminations may also be allied; but one cannot say, with the data now available, whether *ōḍ-* is derived from *tōḍ-* with the dropping of initial *t*.

It may be observed that Old Tam. used *ān*, the instrumental for the "associative" also, as in instances like *tūṅgu-kai-y-ān-ōṅgu-naḍaiya*, *uraḷmaṇi-y-ān uyar maruppina*.

Conversely, *oḍu* expressed in some contexts the instrumental idea also, as in *ūci-y-oḍu kūyind'a tūsum paṭṭum*.

The "Fourth Case."

Tam. -ku [-gu, -k-ku].

Mal. -k-ku, and -u (a samvṛta), in connection with bases having final "person-denoting" -n or the augment -in.

Kann. *k-k-e*, [as in inscriptional *dēvar-kke*], -g-e, -g-g-e.

Tuḷu. -ku, -gu.

Koḍagu -ku, -gu.

Tel. -ku, -k-i.

Kūi -k-i.

Kuṛ. -g-e.

Cf. Brāhūi *isk*, *ik* 'at'; and *iskā*, *ikā* 'up to.'

1. In Gōṇḍi and in Brāhūi, though commonly the "fourth case" or dative idea is conveyed by the Accusative, the original Dravidian suffix is discoverable in the following:—Gōṇḍi (dialectal) *tamurk un-k* [plural dative; LSI, IV, p. 480]; Brāhūi -ki in forms like *bā-a-ki* 'for the mouth,' *urā-ki* 'for the house,' *mār-a-ki* 'for the son' [Sir D. Bray's Gr., p. 46.]

2. A termination -k (or g) occurs in all Dravidian speeches. The long -kk of Tamil, Mal. and Prācīna Haḷe Kannaḍa is due to a characteristic phonetic rule of doubling. The voiced -g occurs in Kannaḍa (also doubled in this speech, as in *avargge*), Tuḷu and Koḍagu.

3. The -e after the termination in Kann. is probably due to the permanent association of a particle of emphasis which appears in forms like *ōḷage*.

4. The -i in Tel. -ki is primarily due to vocalic harmony with front vowels in the bases.

5. I have referred to the evolution of Mal. forms like *marattinu*, *marattinnu* 'to the tree,' *avanu*, *avannu* 'to him' in my "Evolution of Mal. Morphology." In the earliest west coast inscriptions forms like the following appear side by side:—

Candanatt-in-u-kk and *candanatt-in-u*.

The use of what is described as a *cāriyai* or augment -u after the basal *n* or after the augment -in- and before the "fourth case" termination in such forms is an Early Middle Tam. practice.

While in Middle Tamil this augment *u* (perhaps only a samvṛta *u*; in Mal., only the samvṛta value ⁹ is given to the final *-u* of datives like *marattinu*, *marattinnu*, *avannu*, *avanu*) appeared after the "person-denoting" final *l* and *r* in forms like *aval-u-kku* 'to her,' *avar-u-kku* 'to them,' one notes that in the west coast inscriptions the use of the augment *-u-* in forms like *aval-u-kku*, *avar-u-kku* is far less frequent than in forms like *avan-u-kku* and *maratt-in-u-kku*.

This leads me to think that the final *-kk(u)* in Early Middle Tam. forms like *candanatt-in-u -kk(u)* may have been rejected in the west coast dialect. Several factors may have contributed to it. The weakening of the final may have been caused by the redistribution of accent consequent on the frequent embodiment of the augment *-u* before the ending *-kku*. A more powerful factor was perhaps that the use of the fifth case *-in-* as well as the fourth case *-kk* to express ideas¹ like *karuvūr-in-kilakku* and *karuvur-kku-k-kilakku* may have given rise to the feeling that the augment *-in-* by itself would be sufficient to convey the fourth case idea in forms like *candan-att-in-u*.

6. Tel. *ku*, *ki* are regarded by the old indigenous grammarians as "sixth case" endings. The reason for this will be given below. Really *ku*, *ki* contain the pan-Dravidian "fourth case" *-k*.

¹ Cf. *maṇarṇpā (kka)tt-elle-y-innum koḷipā-(kka)tt-elle-y-in(num) kilakkum* in S II, II, Part III, p. 352, in an Early Middle Tam. inscription. The language is colloquial inasmuch as *ellai* appears as *elle* and *-in-um* as *in-n-um* with doubling. Though, according to strict grammar, *-in* is the fifth case ending, the fact that it may alternatively be replaced by the fourth case ending (*ellai-kk-um*) may have led to the feeling that *-in-* had a fourth case force in contexts like these.

The Tel. grammarians regard *-kai* as a fourth case ending. This *-kai* is constituted of *-k-* and *-ai* (which is the old conjunctive participle of the verb *āg* 'to become'). The use of this conjunctive participle in connection with the "fourth case" as a reinforcer of *-kk-* occurs in Mal. as in *ayāl-kk-āy-k-koḍuttu*, while Tam. uses the gerundial *āga* as in *avanuk-k-āga*.

The "Fifth Case."

1. Old Tam *in*,
Kann. *in*.
2. Middle Tam. *il-nind'u* [and *il-irundu*].
Mal. *il-ninnu*, *ninnu*.
Korava *-niṇḍi*, *-iṇḍi*, *iṇḍe*.
[LSI, IV, p. 319.]
3. Kann. *indam*, *inda*, *inde* (and *attāṇ-indam*, etc.)
Tulu *-du*, *-ntu*.
Kur. *-ti*, *-nti*.
4. Tel. *-uṇḍi*, *uṇḍi*.
5. Gōṇḍi *-al* (for the ablative and the locative.)

Group (1):—The relationship between the Old Tam. and the Old Kann. form *in* is evident.

Group (2):—The Middle Tam. *il-nind'u* (*il*, the locative, followed by the conjunctive participle of *niḷ* 'to stand,' 'remain') and Mal. *il-ninnu* are directly connected. I would include in this group the Korava forms also, since *niṇḍi* is the Korava representative (cf. Korava *tiṇḍru* 'having eaten' (LSI, IV, p. 322) with Tam. *tind'u*, and Korava *niṇḍru* 'having stood' for Tam. *nind'u*) of Tam. *nind'u* in *il-nind'u*; *iṇḍi* and *iṇḍi*, the alternative forms of Korava, are perhaps variants of *niṇḍi* and *niṇḍi*.

Group (3):—The endings in this group may be interrelated, though in the absence of knowledge about the history of the Tulu and the

Kur.-Malto suffixes, nothing absolutely precise can be said.

Are Kann. *indam*, *inda*, *inde* related to Old Kann. *in*? Kittel (*Kannaḍa Gr.*, p. 41) tries to connect them by saying that *-d-* here is "euphonic." He says that "*indam* and *inde* are forms of *im*, lengthened by the addition of the suffixes *am* and *e*, and stand for *inam* and *ine*, *-d-* being simply euphonic or a help to enunciation."

This statement leaves the origin of the forms in a more obscure state than before.

Late Middle Tam. *irundu* (conj. participle of *ir-* 'to remain') appears in the colloquial to-day as *-indu*, *-ndu* in forms like *aṇḍ-indu* 'from there,' *viṭṭil-ḷ-ndu* 'from the house.' Have Kann. *inda*, *inde* any relationship to such forms? The Kann. conj. participle of *ir-* 'to remain' is extant only as *idd- < ird-*; but the question of the nature and extent of the relationship of Tam. *irundu* to Kann. *indam* requires to be looked into.

I may observe here that Koḍagu *iṇḍi* (in *mara-t-iṇḍi*, *pola-t-iṇḍi*, etc.) appears to be the Koḍagu past conjunctive participle *iṇḍi* corresponding to Tam. *irundu*.

The "Sixth Case."

1. Old Tam. *adu*.
Cf. Tel. *-di* in *nādi sommu* (Cint., 62).
Cf. Kūi *-di* in instances like *nin-di kaju lēngite gina?*
'Is your arm broken?' (Winfield, p. 49.)
2. Middle Tam. *uḍai*, *uḍaiya*.
Mal. *d'e*.
Kaikkāḍi *uḷa* (as in *ayyan-uḍa ṭile* in LSI, IV.)
Koḍagu *-ḍa* (as in *avanḍa*, *guruḍa*, *adanḍa*, etc.) [Cole's Gr.]
3. Kannaḍa *-a*.
Tulu *-a* [sing.]
Brāhūi *-ā*.

4. Tel. *ku*, *ki* (according to indigenous grammarians).

Cf. Old Tam. *ku* (instead of *adu* when "rational" or *uyartinaḥ* nouns are qualified).

5. Kur. *gahi*, *ghi*, *gē*, *kā*.

Group (1):—Tol. Col. mentions *-adu* as a sixth case suffix for Old Tam. That forms corresponding to Tam. *adu* can denote a "sixth case" relationship in other speeches is illustrated by the Tel. and Kūi instances.

In this connection, I am of opinion that in Tel. *ṭi*, the inflexional base of *ṭru* 'river,' an element *di* may have become fused with *r* of *ṭr-*. I am led to think so, because the corresponding Tam. *āḷ't'(r)*, the inflexional base of Tam. *ṭru* 'river', is the resultant of an old sandhi change arising from *r* and *-t (u)*; and further, the Telugu cerebral *-ṭ-* corresponds in a number of sandhi contexts to the *t'(r)* of Tam. If this be so, *-i* of words like *ṭi* represents the final *i* of a suffix like *ti*, (cf. Tel. *adi*) which *i* may perhaps be only a Tel. modification of the *-u* of Tam. *adu*.

I think that this *i* was isolated and employed in other Tel. words also as an inflexional ending.

Group (2):—*uḍai* and *uḍaiya* begin to appear with a "sixth case" meaning only in Middle Tamil literature. The endings of Kaikkāḍi, Mal. and Koḍagu, included in this group, are all derivable from *uḍai*.

Mal. *-d'e*, appearing after bases with final "person-denoting" *-n* or after bases which incorporate the augment *-in-*, arises from the sandhi change (peculiar to Mal.) of *n* and *ḍ* (of *uḍe*). A few words like *kūṭṭān*, *mattān*, etc., with a final *-n* other than the masculine sing. *-n* also have *-d'e* in the "sixth case" forms, just as they appear as *mattān-u* or *mattān-n-u*, *kūṭṭān-u* or *kūṭṭān-n-u* in their "fourth case" forms.

Group (3):—Kannāḍa -a appears in connection with singular and plural forms, while Tulu has -e for the plurals perhaps as a modification of -a.

Gōṇḍi -ā is the genitive ending when the genitive form qualifies an "irrational" and feminine sing. noun; -āṅ when "irrational" and feminine plurals are qualified, *ōl* or *ōr* when singular "masculines" are qualified, and *ōr* when masculine plurals are governed: *navōl tammur* 'my brother,' *av rohk nāvāṅg andung* 'those houses are mine,' *onōr raṇḍ bhair* 'his two brothers,' *ōrā rōn* 'their house'. It would appear from these instances that the Gōṇḍi genitives are appositional appellatives.

Group (4):—Tol. Col. 94 lays down the rule that in instances like *nambi-kku magan, naṅgai-kku-k-kaṇavan*, the "fourth case" ending -ku, should be used instead of -adu in "sixth case" forms. Apparently here a particular use of -ku with a "sixth case" meaning has been recognized, though the "fourth case" nature of -ku is not lost sight of.

Telugu grammarians appear to have attached so much importance to a similar use of -ku as to regard the ending -ku as a "sixth case" ending reserving the denomination of the "fourth case" termination for the development -kai constituted of -k and -ai (see above).

The "Seventh Case."

1. Middle Tam. -il.
Mal. -il.
Kōḍagu -l(u) (as in *mane-lu, mara-t-u-lu*).
2. Tam. ul.
Inscriptional Kann. ul (as in *dharaṇi-y-ul* in a 7th century inscription.)
Old Kann. ol.
Tel. lō.
3. Kannāḍa -al, alli.
Gōṇḍi -al (locative-ablative).

Tel. -an (as in *vanamu-n-an*, etc.; cf. also *iṇṇ-an* of the *aupavibhaktikas*.)

4. Tulu -ḍu.
(Brāhūi -aṭi¹).

5. -att-² has sometimes a 'locative' force in Tam. and Mal. when it appears in contexts like the following:—Old and Early Middle Tam. *nilattu viḷudān, agattupḍḍiyanān*, Old Tam. *maḷai-y-attu, viṇṇattu, veyilattu*, etc.; Mal. *agattupḍḍy, nilāvattu viṇṇu*, etc.

Vocatives.

1. In Old Tamil, the following types of vocatives existed:—(i) The base retained as such when denoting (*aṇmai* or nearness), as in *vēndu, nambi, tōḷi*, etc.; (ii) with final *ai* changed to -āy, as in *annāy, attāy, nārāy*; (iii) with final *an* (masculine sing.) changed to *ā* or *a*, as in *cōḷa* or *cōḷā*; (iv) with final -ān retained as such, as in *cēramān*; (v) with final -ān and *āl* (person-denoters) changed to *āyorāy*, as in *vandāy, vandāy*; (vi) with *ār* (plural) changed to -ir or *irē*, as in *vandir* or *vandirē*; (vii) with the lengthening of the penultimate vowel, as in *kuricil, makkāl, aḍigāl, muyāl*; (viii) with the particle *ē* as in *magan -ē* (for nouns of relationship), *maram -ē*; (ix) with so-called *aḷabu* for the final vowel or for the changed vowel.

¹ Sir Denys Bray suggests (*The Brāhūi Lang.*, I, p. 12) that the Brāhūi -aṭi may be compared to Tel. locative-instrumental -ṭa [as in *iṇṭa (n)*] and to the locative -ḍ of Tulu. Now, the Tel. ending is really -an (with the druta *n*), the *ṭ* appearing before -an being due to the old sandhi change (in *aupavibhaktikas*) arising from the meeting of *l* (of *il* 'house') and the augment -t- (see my *Dr. Sandhi*). I do not think that Tulu *ḍ* had such an origin. The Tulu ending may be related to Tam. *iḍai*; but nothing can be said of the Brāhūi termination except that there is an element -ṭ- in it.

² Tamil grammars regard this *attu* only as an augment and not as a case-ending.

In the Middle Tamil period, in addition to the above, forms like *emar-ir* (with -ir annexed), *aḍigāl* (for older *aḍigāl*), *ayyē* (for the base *ayyan*), *ayyāvō* (with the particle *ō* annexed to *ayyā*, the vocative of *ayyan*), the use of *ōy* and *ōl* annexed to the base, as in *cāttā-v-ōy* or *cāttā-v-ōl* were common.

2. Mal has only the following:—(i) The base retained as such occasionally; (ii) with the final vowel lengthened, as in *bhānū, nambī*, etc. (iii) with the particles *ē* or *ō* in final positions (more or less, as in colloquial Tamil) in certain contexts; (iv) with the substitution of *ē* for the -a of feminine words adapted from Skt., as in *bālē, sitē*, etc.

3. Kannāḍa has the following:—(i) With final -an changed to -a or *ā*, as in *mādhava* or *paramajinēndrā*; (ii) with the particle -ē, as in *devar-ē, nandanam-ē, tumbi-y-ē*, etc. (iii) with *ir-a* annexed to plurals, as in *mugilgaḷ-ir-a, nallar-ir-a*, etc.

4. Telugu has the following:—(i) -a or *ā* annexed to the base, as in *rāmuḍ-a*; (ii) -ār-a annexed to plurals, as in *rāmul-ār-a*; (iii) with *ō* and *ōy* prefixed, as in *ō! rāmuḍa* or *ōy rāmuḍa*; (iv) with *ōri, ōsi* prefixed in literary language, as in *ōri mitruḍa, ōsi talli*; (v) with -rō, as in *ammarō* or *ammacella-rō*; (vi) with lengthening of an original final -a, as in *vanitā*; (vii) with the pluta, as in *gurū*; and (viii) plurals like *bālakulu* retained as such sometimes.

5. Gōṇḍi:—*ē* is affixed to the inflexional stem for the singulars (as in *ē marrin-ē* 'ol son!') and *iṭ* for the plurals (as in *ē raiyān-iṭ* 'ol marriageable girls'); *ē* is also prefixed.

6. Kūi:—*ti* (for the sing.) and *teru* (for the plural) are annexed to the masculine base, and the particle *ō* is used before the form, as in *ō! aba-ti* 'O! father!' and *ō! aba-teru* 'O! fathers'; for "neuters" only *ō!* is used.

7. Kuṛukh sing. words like *urbas* 'master' have the vocatives *urbai* or *urbāy-ō*; others either retain the root forms for the vocative or lengthen the final vowel: vocatives for the plurals are formed by suffixing *o* to the nom. plural and lengthening the preceding vowel (as in *metār-o*); interjectional *ē, hoi, gō* are also used.

8. Brāhūi uses *ē* and *o* before the bases.

A comparison of the several types in the speeches reveals (i) the abundance and numerousness of the forms in literary Tamil; (ii) the agreement of Mal. with Tamil in so far as Mal. uses the "popular" types of Tamil; (iii) the presence of a new -a in Kannāḍa (as in *-ir-a*) and in Telugu (as in *viṣṇu-a, viṣṇu-v-a*), isolated perhaps from forms originally corresponding to Tam. *cōḷa*, etc. (iv) the correspondence of the Kannāḍa element -ir of *-ir-a* to Middle Tam. particle -ir separately used in forms like *emar-ir*; (v) the correspondence of Tel. *ōy* to Middle Tam. *ōy* (mentioned in *Vīracōḷiyam*); (vi) the divergences shown by the dialects of central and north India, though there are certain elements (like Kūi *ti*, Gōṇḍi *iṭ*, Kuṛukh *-ai*) which may each have had some conceivable relation to southern morphemes.

Postpositions.

1. Tam. *pat'ti* ["second case" reinforcer;]
Mal. " "
2. Tam. *kuṛittu* ["second case" reinforcer;
conj. participle of *kuṛi-kk*.]
Mal. " [" " "]
Tel. *kūrci, kuṛici, guṛinci* [used with a
'fourth case' force].
3. Tam. *āga, āy*.
Mal. *āy*.
Tel. *-ai*.
4. Tam. *ceydu*.
Mal. "
Tel. *cēsi* [with a 'third case' force].

5. Tam. *koṇḍu* ["third case."]
 Mal. " ["]
 Koḍagu *gonḍu* ["]

6. Many locative postpositions in Mal. are directly connected with those of Middle Tamil.

AUGMENTS.

Augments, according to the Old Tam. grammar, Tolkāppiyam, appear in inflexions and in word-compounds.¹ The Middle Tam. grammar Nannūl appears to have understood the term *cāriyai* in an extended sense, since it includes in the list of augments, elements like *gu* (as in *uy-gu-vai*), *nam* (as in *ellā-nam-m-ai*, etc.), *num* (as in *ellir-num-m-ai*, etc.), *tam* (*ellār-tam-m-ai*, etc.), *-a* (as in *naḍ-a-ndudu*), etc. Apparently, Nannūl used the term *cāriyai* or augment for morphemes that could not directly be included in grammatical categories defined and discussed by it.

Understood in the older sense, a *cāriyai* or augment appearing in inflexions (before the postpositions and after the base) and in word-compounds, may have been originally "casal" endings which became "decolorized." Such augments appear in the chief south Dravidian speeches. They are met with in Kūi and in Gōṇḍi inflexions also, though not in word-compounds.

The Augment -in-.

1. Tolkāppiyam, Eḷuttu prescribes the inflexional augment -in- for bases with final *a, ā, u, ū, ē, ē, u* more or less compulsorily, and optionally for bases with final consonants (other than the person-denoters) and with the vowels *ai, i, ī*. The augment is also optional, according to this grammar, for stems like

¹ Literary Kann. does not have augments in word-compounds; but inscriptional pre-literary Kann. does have instances like *tūmare-katt-in-keḷage*.

In Tel., compounds like *ḷi-kāluva*, *guruvu-n-āḷṇa* contain augments in disguise.

maratt-, vayit't-, āṭṭ-, in which an augment has already been embodied.

2. The Middle Tam. grammars do not specify the contexts in which the augment -in- appears; but an examination of Middle Tam. texts and inscriptions reveals a few conspicuous divergences:—(i) For bases with final *-i, ī* and *ai*, the augment was not generally embodied in the fourth and the sixth "cases"; (ii) fourth case forms like *avanukku*, *avaḷukku*, *avar-u-kku*, *naṅgaḷ-u-kku* appear; (iii) similarly, the influence of the colloquial has led to the formation of fourth case forms like *kāl-u-kku*, *kaṇ-ṇ-u-kku* (in which the *-u-* was originally the enunciative embodied in colloquial *kālu*, *kaṇṇu*, etc.)

3. Mal. appears to have fixed for itself the practice current in the west coast in the Early Middle Tam. period. It agrees with Early Middle Tam. in the following respects:—(i) Bases with *i, ī, a* (corresponding to Tam. *ai*) do not have the augment -in- in the fourth and the sixth "cases"; (ii) it derived forms like *maratt-in-u* from those like *maratt-in-u-kku*; (iii) it retained in regional colloquials forms like *avaḷ-u-kku* and *avar-u-kku* beside literary *avaḷ-kku* and *avar-kku*; but forms like *kāl-u-kku*, *kaṇṇ-u-kku* and those like *maratt-u-kku*, *āṭṭ-u-kku*, *vayit't-u-kku* appear to have been unpopular or infrequent in the west coast, since such forms were not made permanent in this speech. Monosyllables like *kaṇ*, with a short basal vowel, always took on the augment -in- in the fourth and the sixth cases; monosyllables like *kāl* optionally had the augment in these "cases"; and the augment was invariably embodied in the fourth and the sixth cases of bases final with *-am* (as in *maratt-in-u*, etc.) and of bases like *āḍu* (*āṭṭ-in-u*, etc.), *vayaṇu* (as in *vayit't-in-u*, etc.) in which there was the so-called "doubling." In these last-mentioned respects, the regional practice of the west coast was permanized in Mal.

Kannaḍa:—As in Tam. and in Mal., bases with final *-i, -ī, -e* (corresponding to Tam. *ai*) do not take the augment. As for other bases,

those with final *-u, ū* and a few bases with consonants as absolute finals had -in- according to Śabdamaṇḍarp.; but in modern spoken Kannaḍa, the augment is sometimes optional even here.

Unlike Tam., Kann. does not employ the augment for the accusative.

Telugu:—The augment -in- is not discoverable in an unaltered state in Telugu; but, I think the *-n-* appearing in some inflexional forms like the following stands for this old augment -in-: in the inflexional forms *vanamunaku*, *vanamun-andu* (of words with *-mu*) and in forms with *-andu* like *kaḍupu-n-andu* (of other "neuter" words also).

Kūi:—An element *-n-* crops up in sing. inflexional bases like *aja-n-*, *mrehali-n-*, and in plurals like *ajaska-n-*, *mrehaliska-n-*.

Gōṇḍu:—Bases denoting 'humans' like *marri* 'son' take *-n-* as an augment in all inflexional forms other than the accusative.

The Augment -an.

Old Tam. *-an* in *ad-an-*, *id-an-*, *ār-an-*, *ond-an* [Tol. Col.]

Tel. *dān* [*<adān- <adan-*], literary *vān- <avān <av + an*] contain *-an*.

Koḍagu *ad-an-* (in *adan-gu*, *adaṇḍa*, etc.)
 Gōṇḍi *tān-*, *tēn-*, the inflexional base respectively of *ad*, *id*, have the variants *addān*, *iddēn*.

The plurals have the inflexional bases *av-v-an* [for *av* 'those'] and *iv-v-ēn* [for *iv* 'these'].

The Augment -(a)tt- or -(a)d.

This augment is perhaps related to the "sixth case" ending *-adu* (already referred to). Caldwell's view that this *-adu* may have been connected with the "irrational" demonstrative *adu* is quite plausible.

Tam. and Mal. Bases with final *am*, as in *maratt-*.

Kannaḍa. Inflexional stems like *marad*.
 Tuḷu. *mara d-*, etc.
 Koḍagu. Inflexional stems like *mara-t* (of *nara*), *pola-t-* (of *pola*), etc.

Telugu. The *-ti* that I postulated above as being at the back of the aupavibhaktika inflexional base like *ṭi-* is related to this group.

Kūi. An element *-t-* in some of the inflexional bases of 'non-rationals,' as in *koru-t-*, *negara-t-*, etc.

Gōṇḍi. The inflexional increment *-t-* is evident in inflexional stems like *yēt-* (*yēr* 'water'), *naid-* (*nai* 'dog').

Tam. Mal. (a)*t't-*, Kann. (a)*t-*, Tel. *-t*.

The inflexional bases of Tam. *av-*, *iv-* *yāvai*, *pala-*, *cila-*, *ellā-* show the augment *-t't-*. [Tol. Col.]

Kannaḍa *-r-* appears in the inflexional stems of the "neuter" singulars and plurals: *adu*, *idu*, *avu*, *ivu*, *palavu*, *ellā*, etc.

Tel. *avi*, *ivi* have *vāṭ-*, *vīṭ-* as their inflexional bases. Alternatively, *vān-* and *vīn-* also occur.

I have suggested in my HAP that the following features would point to the augments under reference being inter-related:—

(a) All of them are met with in the inflexional bases of "neuter" plurals, many of which are common to Tamil, Mal. and Kann.

(b) The Telugu development of *ṭ* or *ṭṭ* from older voiceless alveolar plosives is demonstrable in a number of other categories which I have discussed in my HAP.

(c) The functional correspondence of Tam. *avat't-* to Tel. *vān-* (beside *vāṭ-*) and to Gōṇḍi *avvān* suggests some connection between *-at't-* and *-an-*. According to the rules of Tam. phonology *t't* could appear as the resultant of the sandhi meeting of *n* and *t*. And since the incorporation of a "neuter" augment like *d* may very appropriately reinforce the "neuter" character of these forms, it is possible that *-at't-* in Tam. *avat't-*, etc., was the resultant of a sandhi meeting of an old augment *-an* (represented in Tel. literary *vān <av-an* and in Gōṇḍi *av-v-an* without the accent-shift) and the "neuter" augment *d-* [or *-tt-*].

The Kann. Augment an.

Kannaḍa has it in the inflexional stems of "direction" words like *naḍu*, *teṇku*, *mūḍu oḷagu*, etc. [Śabdamaṇḍarp., 110.]

Cf. *aṇ* in the very old words (used in Śāṅgam Tam. texts): *a-v-aṇ* 'there', *i-v-aṇ* 'here' [Pattuppāṭṭu, III, lines 143 and 144], *yā-v-aṇ* 'where', *naḍu-v-aṇ* 'in the middle.'

THE FIVE LAMPS OF EDUCATION.

BY PRINCIPAL P. SESHADRI, M.A.,
President, All-India Federation of Educational Associations.

INTRODUCTION.

RUSKIN enumerated the fundamental principles which ought to regulate Architecture in his *Seven Lamps of Architecture* and his example has been followed in recent years by the Hon'ble Mr. Justice Parry in his *Seven Lamps of Advocacy*. One may, therefore, perhaps venture upon stating the requisites of the teacher's art by writing on the Lamps of Education, at least within the compass of a short article, if not in a formal and elaborate treatise, being also content with a smaller number of 'Lamps' than seven.

I. KNOWLEDGE.

There is nothing more important to the teacher than the guidance of knowledge, and one who is not anxious to acquire it every moment of one's life, may as well bid farewell to all hopes of distinguishing oneself as a teacher. It is a great mistake to imagine that the preliminary intellectual qualifications with which a teacher starts are enough for his work. Often they are not, and imply only a beginning on the long and toilsome journey one has to undertake in the profession. Even the most brilliant of young men can acquire only an infinitesimal part of the total amount of knowledge in any particular branch of study during their stay at school or college, and it is only by persistent application in later years that they can cover any substantial part of the ground. Then what about the ravages of forgetfulness? What about the increase in knowledge with which one can hardly keep pace unless one is

very vigilant in watching and strenuous in one's industry?

The ideal of the knowledge to be acquired should be far above the every-day needs of teaching. It is a fatal mistake to aim only at knowing just what is enough to communicate to the class. A background of higher knowledge gives one a sense of confidence in one's work of teaching and enables one to preceive the full bearings of the subject in all its details. The accuracy and precision necessary in all good teaching can come only to the teacher with deep and profound knowledge and one of the most serious lapses in a teacher's work is the absence of these qualities. It is a common experience that young pupils have often to be corrected regarding the inaccurate details of knowledge they have acquired from half-educated teachers.

The Lamp of Knowledge is of course intended to include knowledge of methods of teaching, quite as much as knowledge of the subject itself, the two qualities together constituting the essentials of teaching on the purely intellectual side. Educational methods have advanced so much in recent decades, that it is almost criminal on the part of any teacher, not to place the latest knowledge and experience of methods at the disposal of his class. A good deal of teaching work is usually rendered futile for want of training on the part of the teacher. There is hardly a single profession even among the artisan class for the effective practice of which a good deal of apprenticeship and training are not neces-

sary. Is it conceivable that the teacher's work alone does not need any training?

II. LOVE.

The Lamp of Knowledge cannot light us a long way on our path, unless it is also accompanied by what may be called the *Lamp of Love*. The teacher deals in his classroom, not with mechanical units to be marshalled and manipulated in accordance with certain rigid and immutable scientific principles, but with highly delicate human organisms, each with a peculiarity of its own requiring the most careful and affectionate guidance. He can be compared to a highly gifted gardener whose persistent endeavours and vigilant watching enable the flowers to blossom into all their sweetness of perfume and beauty of shape. Every educational system makes the unfortunate effort of trying to reduce all to one mechanical pattern; but the successful teacher is he, who continually battles against the danger and is able to treat the children as independent personalities, each different from the other.

So early as in the sixteenth century, Roger Ascham said in his *Schoolmaster* that knowledge cannot be communicated in an atmosphere of fear, because when fear is roused, all other faculties are in suspense. It is surprising that even to-day there are teachers, who do not realise the value of this fundamental principle in education. Apart from the fact that affection and sympathy are expected of any decent teacher towards the young pupils entrusted to his charge, they are necessary even for the success of the teacher's work in the class-room and they may be practised at least for this reason, if not for any altruistic motives.

Allied to it is the need for cheerfulness, without which all educational work must be

depressing to the taught as well as to the teacher. The teacher must be a centre of joy in the class-room radiating cheerfulness to every child. The teacher's profession is handicapped by a number of disadvantages in emoluments and conditions of service, but cheerfulness is his duty in any adverse circumstances. The story is told by Euripides in his *Alcestis* that when the heroine had just died, her husband Admetus welcomed Hercules as a guest with such cordiality that it was impossible to know that anything so unfortunate had happened. Without intending to advocate what seems an extreme instance of callousness in domestic affections, at least according to modern standards, it may be said that the teacher's duty is somewhat similar. Whatever his troubles in balancing his household budget and however wearying to the flesh and to the mind his mechanical daily grind of routine duties, he ought to be a picture of joy inspiring the whole class to a happy frame of mind as he gaily swims into the orbit of their vision.

III. TRUTH.

All the moral qualities necessary to make a teacher a model to his pupils may be said to constitute the *Lamp of Truth*. Whether direct moral and religious instruction fulfils any useful purpose or not, there is nothing which exercises a more profound influence on a pupil's character than the teacher's own personal example. A high sense of duty; scrupulous adherence to truth; self-respect and dignity; these are qualities, the possession of which in a teacher will be easily noted by his class with highly satisfactory results, though they may not be immediately noticeable.

It has always seemed to me—though I have not seen the point elaborated anywhere—

that one of the serious difficulties of the teacher's profession is the high standard of conduct expected to be lived by its members. The responsibilities implied in the French saying, *noblesse oblige* apply even in a more aggravated form to those in the teaching profession. The teacher cannot afford any lapse in behaviour or conduct, without losing his capacity for success in his work, however eminent his intellectual qualifications. He cannot be caught using bad language, or losing his temper, or even forgetting the laws of decorum without serious consequences. He is always in the limelight, like well known public men, being watched every minute by the Argus eyes of the young people who surround him. The need for high principles is all the greater in his case as his example is infectious, and each act of his is perhaps unconsciously responsible for the conduct of many young men in his neighbourhood.

IV. SACRIFICE.

Never a believer in poverty, I have always resented the appeals for sacrifice made to members of the teaching profession, especially by those who have made good in other professions and acquired material possessions far higher than can ever be hoped for by the teacher. The nobility of a profession does not necessarily imply as a logical consequence as some people seem to believe, that the wages should be poor. The teaching profession deserves as good a living wage as any other and its nobility cannot be a substitute for better conditions of service without which it is impossible to achieve a high standard of efficiency.

But there is still a need for the *Lamp of Sacrifice*. Even if all the improvements demanded by the teaching profession are

conceded, there would still be need for sacrifice on the part of its members. Its emoluments can never hope to rival those of professions like law and medicine—but it is to the sacrifice of a nobler kind that it is intended to refer here. There is sacrifice in the mere choice of the profession. The teacher has to keep always the company of those who are intellectually very much below him, from whom he can hardly expect any mental or cultural development. A good teacher wears his life out in the service of those who are entrusted to his charge and in a sense may be said to build up other lives at the expense of his own. What greater sacrifice can be expected of any profession?

V. IDEALISM.

Transcending all these qualities necessary for success in educational work, there is Idealism which ought to be the dominating principle of a teacher's life more than that of any other. In no other profession is there such a demand for loftiness of aim and the cherishing of high ideals. It is idealism which makes the teacher's work yield its highest fruit and is responsible for lifting educational endeavour to glorious success.

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PRE-MUSALMAN INDIA

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BY

V. RANGACHARYA, M.A.,

Professor of Indian History,
Presidency College, Madras.

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THE FUNCTION OF EDUCATION.

[BEING THE ADDRESS DELIVERED AT THE EDUCATION WEEK CELEBRATIONS
AT MADRAS.]

BY THE RIGHT REVEREND THE LORD BISHOP OF MADRAS.

PEOPLE have very different ideas about the object of education and you get very different counsels about it. One of the main difficulties we suffer under is the determined idea in the minds of a very large number of people that the one object of education is to prepare people for employment. You would have thought that it was a very obvious thing, a platitude, that schools do not exist for the purpose of getting employment for their pupils but that is not what ordinary people think about it. The other day, during a prize giving function of some school I made the remark that the object of the school is not to get employment to the pupils. That remark excited a great deal of interest. That was considered to be a new idea but it seemed to me an obvious idea and that it was hardly worth saying. I thought that I was talking the usual platitude which people giving away prizes are supposed to talk at a prize giving. But I found that I said something quite striking—that schools do not exist to get jobs for their pupils. On the other hand, I am a little sorry for the teachers because they are continually being told wherever any Conference takes place, wherever any person is asked to talk to teachers that they are not there to fill the pupils with knowledge but to develop character. This is done quite a number of times by great people in this country, I think it must be quite innumerable. It is very true but it is not what I want to talk about this evening. I think you must be very tired of hearing it. You are having your Conferences; no doubt you are discussing many important things connected with education and very

largely connected with methods of education. That is a never-ending subject because education itself is such a vast thing, nothing less than the making of a man and woman, and almost any subject you can think of is bound to have some bearing on it. Conferences like you are having are extremely useful and important, but I think we will not have wasted our time this evening if we consider the setting of the whole thing.

The setting of the whole thing was given by Lord Jesus Christ Himself. In answer to questions on one or two occasions in His ministry He says: "Thou shalt love thy neighbour with all the heart, and with all the mind, and with all the soul and with all the strength" and then "Thou shalt love thy neighbour as thyself." And in these two sentences He summed up the whole of our life. Education, if it means anything, is to teach people the art of life, how to live. I think it might be worth our while to spend a little time upon the setting in which all our life must lie. There are two poles: one is God and the other is man. If you consider from God's point of view He is the beginning and the end of all. If you consider from man's point of view you may say perhaps that education consists in trying to help people to live with other people. That is the meaning of civilisation, to be able to live with other people. It is one of the most difficult things, and the sides of it vary almost as much as the number of people we have to live with. That is practically the whole thing as far as we are concerned—teaching people how to live with other people. You cannot do that

until you consider the first thing and the first thing is God.

Of course, we none of us here will commit the terrible mistake of thinking that God is in any sort of way a subject to be taught, that religion is a subject to be taught. It is not, God is the beginning and the end of all. There is no subject which is not related to Him. You may teach Theology, you may teach the Bible. You may teach Catechisms. You will be making explicit what should be implicit in everything when you are teaching because you are teaching how to live for God. God is the only meaning which our education can have. The only meaning of life is found in God. Life without God has no meaning. It is a hideous nightmare. Knowledge without God has no meaning. It may be one of the most dangerous things in the world. So the framework of the whole thing is God and it is about that that I want to speak to-night, so that we may turn aside the discussion of methods and of practical questions which are of vital importance and go right down to the heart of the subject which is being discussed in this Education Week, namely, God and man. We are trying to teach people how to live, what is life but life is I suppose the realisation of what God thought and intended in the beginning. We have to start with the idea that God when He made man had a plan in His head. He knew what He wanted man to be. He did not make man by accident. He did not make man without imagining what He meant him to be. All life really consists in learning to be what we were intended to be when God made us. It is not only in regard to man himself but with regard to the world. The world is that school into which God put us in order that we might learn how to be what He

meant us to be and when we think of it, it sanctifies and ennobles all our research into Sciences of nature and everything connected with natural science. It is studying the environment in which God has put us. People talk sometimes as though Science and religion could ever be opposed. They cannot and they are not. Science merely tells us more of the mind of God, the working of God, the purpose of God. It tells us of our surroundings, and the conditions under which God wants us to live. Science is one of the biggest things in the study of God, in the study of the frame-work in which we live, in which we have to teach, that you can possibly imagine.

Now you come to the second division. It has more to do with character. It is a subject which is much discussed in the midst of teachers wherever they meet. That is the question of discipline. Here again, God gives us, if we watch His works and study His ways, much guidance. The laws of nature cannot be altered. If they were altered, greatest calamities will fall upon the earth. We should be entirely bewildered. We should not know what to do. We shall have nothing to rely on, nothing to show the faithfulness of God. God is faithful and does make the conditions of our life on which we can rely. If you wish that these conditions shall be altered capriciously, if you are in fact undisciplined, you will invite fresh troubles for yourself. There is a saying, and it is very largely true, that nature never forgives. I do not want to put it that way. It is a terrible way of putting it but the real way of putting it is to say that God is inexorably and unalterably faithful. We may make a mistake if we think that we have discovered all the laws of nature and can dictate to God what He can or cannot do in accordance with our

realisation of the law. Many people have foolishly tried to do that. If you are going to live God's life you have to submit to discipline. There are certain fixed things which we cannot, dare not, ought not to, offend against. You have to teach children such elementary truths as 'fire burns,' or that 'people who lose their balance fall down' and so on. We teach them and the pupils learn but people who are only too ready to accept that discipline are not always so ready to accept moral discipline of character and conduct.

We now come to a third thing—God's revelation of conduct. If God made man with some sort of intention, a purpose and thought, not wholly by accident and capriciously, then He had some idea of what He wanted man to be. People have spent a great deal of time in studying and speculating as to the kind of man God meant when He made man. There was not so much need for all this speculation and study because God Himself became man in order to show us what God is like. The revelation of Jesus Christ is God's object lesson of what man should be, what he was intended to be, because God knew man will not understand Him or realise Him unaided. He became man to reveal Himself to us. So if we want to help children to realise what man ought to be, we can only point them to Jesus Christ. That is our justification of course for all our Bible lessons. But it is not our justification for thinking that the Bible lesson is a religious subject separate from the rest of the curriculum, because the whole of the presentation of man, the ideal man to the pupils, and the whole inspiration for their conduct depends upon that life, that spirit of Jesus Christ prevailing in everything we do and everything we teach and above all in everything we are in our conduct with the

pupils. And more is done that way than by professional lessons about theory of God and Jesus Christ.

Now we come to another subject which is worth thinking about and that is God's providence and God's watching over His family. I think it is one of the most fascinating subjects which we can possibly teach with History. History is almost a dull and worthless pursuit if it is not history of life, if it is not history of God's dealings with man or man's gropings after God, and the experience of man in His search for life and his search after God. It becomes absolutely transmuted and supremely interesting if we delve into history and literature of nations to find out the experience of man in his conduct with God, in his living in God's world. The framework of the teaching, the education is very largely a history of God's dealings with man and of man's search after God.

Then again, there is another thing which we have got to think about and that is the awe and reverence which are due to God. The subject is worth thinking about in these days because none would dare to say that reverence and awe are characteristics of the modern age. If we do not approach this wonderful God with awe and with reverence we shall miss a very great deal, for instance, of true judgment of ourselves. It is only when we compare ourselves with the greatness of God and the holiness of God and the perfect love of Jesus Christ that we can realise how very little we have to boast about, that we can really revere and worship God. That is a thing which ought to be taught. It is a very necessary part of education. Owing to great advances, superficial advances in the use of machinery and of sciences in various directions, people are almost losing

MOTHERHOOD.

INTELLIGENT MOTHERHOOD—THE SUPREME IDEAL.

By JUDY ST. JEAN, *Nottingham.*

LOVE IS NOT ENOUGH.

IN the realm of Motherhood as in other realms of life mere platitudes are futile. Experience, research, and self-sacrifice on the part of pioneer women have led us into paths of truth, and in the dominion of the mother truth is indeed stranger than fiction or instinct. For motherhood primarily IS a matter of instinct, and not of intelligence. It is true that it brings love, tenderness, and often self-sacrifice, but these qualities; commendable as they are, are not in themselves sufficient to make motherhood a crowning success. Knowledge of a most exact kind is necessary, and every girl contemplating marriage would do well to spend some of her leisure time in reading those books which will help her to acquire reliable information on this very vital question.

MOTHERHOOD A VOCATION.

The 'Accident of Birth' idea is, to me, revolting. Being a mother, it seems to me, should be a true vocation, undertaken with the deepest feelings of responsibility. It is, after all, a great privilege, and fine motherhood such an honour, and more women, I think, should realise this. Besides being trained domestically, a young married woman should learn to think and act for herself, with courage in all matters especially appertaining to her sex and to her status as a potential mother. She must free herself from any possible tyranny or domination of her mate—however much beloved—but at the same time keep herself sensitive to his loving attention as well as to any other beautiful and good influence such as music or poetry or even so simple a thing as bright conversation. It is well to remember that an expectant mother's thoughts and actions materially affect her unborn babe. So that a tranquil mind at this time is desirable.

MUTUAL INTERESTS.

In your early married days do not be afraid to show your intelligence, not with the intention of making a great impression on your husband, but with the desire to show him that his interests are yours also. Do not forget, however, to introduce judiciously that subject which lies nearest to your heart in every sense. He, if he is a normal human being, will love the sharing of the sweetest confidence in the world, the memory of which both of you will cherish long after the glamour of early married love has passed. An intelligent wife is a thing to thank God for, therefore see to it that your husband has cause to thank God for you in his heart while you are young, as there is no surer way to happiness. Moreover, your intelligence as a wife and companion, is bound to extend into the realm of motherhood and your children will reflect your development.

RACIAL IMPROVEMENT.

It is thus through the mothers that the standard of the Race is improved, as it has been truly said. 'It is impossible for a nation to rise above the level of its women'—meaning, of course by 'its women' its mothers. With the revival of Mothering Sunday, the nation's heart has become once more tender to the claims of the mother, and her importance as a national asset. It is therefore up to every young mother to carry on the tradition and greatness of England and her empire by producing babies, fine both mentally and physically. There is nothing more satisfying in life than to establish a happy home with healthy children, but this can only be accomplished by the determination of the young wives to make intelligent motherhood their supreme ideal.

THE POSITION OF THE TEACHER IN SOCIETY.

By MR. R. GANAPATHI,
East Rangoon.

IN these days of world-wide unrest, political, social and economic, mankind looks to some kind of moral and spiritual forces to lead humanity from the slough of despondency and depression into the haven of peace and contentment. Hence a new orientation of educational policy is required, in the direction of the establishment of a mental outlook transcending all national, religious or purely materialistic considerations in life while ignoring none of these. While the goal of all human endeavour ought to be sacrifice and service for the permanent interest of humanity, it is rather paradoxical that man has been side-tracked by all such forces as religion, nationality, political and economic power, even though the educational value of these has been immense. And the result is discord and suffering. Any ideal state or society, to be free from these pre-supposes an ideal education and its success depends on the person imparting it, or rather on the position he occupies or is allowed to occupy in society.

It is an oft-repeated truism that the teacher's calling is the noblest of professions but the sorriest of trades. It has been true in all climes and in all times that, while society has availed itself fully of his work, it has always paid scant attention to his material needs and has made his status not an enviable one, because, for all practical purposes, he is ignored as doing work which does not require any extraordinary skill or ingenuity—of course not from the point of view of educationists. At the same time it is considered that true education begins only after one leaves the school or college. This is not to say that

all the time spent by an individual till then is in the nature of a waste. Only when one begins one's life, one has to apply one's mind and faculties to the solution of problems in life. And the several years of schooling are considered as the preparation for the actual battle in life. Though this is not entirely justifiable, one's schooling ought to enable one not only to lead a successful life in the world in the material sense, but also in the moral and spiritual plane, since otherwise life is not complete. Judged by this standard, the moral responsibility of the teacher is tremendous. And it is quite natural that he may not always live up to the ideal, being a human being subject to all the limitations and defects like every other human being. Though it is impossible to rise to the height of Christ, Buddha or Gandhi, it is possible to attempt some sort of approach to it.

It is not enough if the children receive some sort of schooling. Neither the parents nor the teacher should be content with that. The schooling must be such that the children continue to be educated all through life and though much depends on the personality and qualifications and character of the teacher, the real solution of the problem lies in the attitude of the public, whether they are satisfied with the mere development of the physical and mental powers of the child or whether they demand the cultivation of the moral and spiritual powers on healthy and desirable lines. No amount of secular education can fill up the void caused by the absence of the moral or spiritual element in education. Even though

knowledge with its altar of science is a temple which every individual has to enter for his mental emancipation, the troubles of the world require, at the same time, the cultivation and training of the finer and nobler impulses of a man so that he may be free from every kind of factional or fanatical virus. As such the teacher must be the priest initiating his pupil into the mysteries of the material and spiritual world, of course on safe and desirable lines. But the average teacher falls far short of the ideal because he allows his mind to run in narrow grooves, content with eking out a more or less comfortable existence like every other human being, without paying any attention to the higher needs of humanity.

The teacher in ancient India was a different individual altogether. He was not the creature of circumstances. He was not concerned with his pay or prospects in life. And his only material need was the begging bowl which not only fed him but, in most cases, the destitute children whose bodies and souls alike were receiving his whole-hearted attention. And hence he was able to shed lustre and was looked upon not as a servant or slave but as a master in the true sense of the term. Because he was a master of himself, he was able to be master of others. In most cases, he was, as it were, a moving school or University. Nowadays, instead of being pioneers in the reconstruction of the world, teachers are slaves to all kinds of restrictions, desirable as well as undesirable. It is not enough if they organize and agitate for the redress of their grievances such as unemployment, under-employment, insecurity of tenure, starvation wages, etc. The ideal state may probably grant all these to a greater or smaller extent. But what no state can do is to compel teachers to take to their calling in the spirit of sacrifice and service to humanity. If a teacher refuses to be enslaved by any kind

of external agency, if he takes to his calling in a spirit of true sacrifice and service, if he wants to live up to his ideals and carry them out in life even at the risk of starvation, there is no reason why a better outlook in education and a better recognition of his status and importance may not materialise. Now that we are on the threshold of great constitutional changes entailing tremendous responsibility on the educated classes in the matter of educating the people and making them fit for Dominion Status or Swaraj which we are all expecting, it behoves the public as well as the teacher to see that newer ideals and methods of education are tried with a view to make the Indian nation take her proper place in the comity of nations and be once again the spiritual leader of the world as of yore. Will the teacher do it? Then his position in society will be truly enviable.

LADY AUTUMN.

She comes, majestic in her silken gown,
The morning dew bedeck her crown;
I hear a swish, a rustling, now a sigh
Sure heralds of her drawing nigh.
And now I see a glint of red and gold,
Her hair is flowing from its fold
Of waking sunlight; wayward, it allures and
streams
In milky mist like fading dreams,
Her beauty has a chilliness remote
Her voice a depth of saddened note;
Her loveliness of fruitful Nature tells,
Her warmth in Mother Earth now dwells.
And so with Lady Eve in Autumn time,
Beauty Mature, with poise sublime
Stately she walks through Life with task
fulfilled
Caprice by deep experience stilled.

JUDY ST. JEAN.

THE CINEMA IN VOCATIONAL GUIDANCE.

BY MR. SHEIKH IFTEKHAR RASOOL,
Multan Cantt.

NO one now questions the utility of the cinema as an instrument of juvenile education. What is still discussed, and will doubtless continue to be discussed for some long time to come, is how to use this instrument and by what practical and technical means it can be made available to students, and what exactly its scope is.

The objects of the educational film, and it is these that distinguish it from the ordinary documentary film, should be:

1. To cultivate observation, will-power and concentration;
2. To develop the habit of thinking;
3. To present an annotated recapitulation of knowledge gained from theory or practice;
4. In a word, to teach in a truthful, impartial and precise manner.

Only on these conditions will the film, a close ally of all other educational means, obey the fundamental principles of education, which should both form and enrich the mind. Failure to obey these principles would result in a dispersion of effort that, more than anything else, every enlightened person would wish to avoid.

Although readily adaptable to the teaching of certain subjects (natural or applied science, geography, etc.), the cinema cannot be used, or only quite exceptionally in others, like one's mother tongue or mathematics. Others still call for particular circumspection and caution, a typical example being history, where any departure from the truth in one

direction or another might be highly dangerous.

THE EDUCATIONAL FILM.

From the practical standpoint, the educational film should merge into the general conditions prevailing in the school or class or in the method of teaching a given subject. There must, then, be special films for the purpose; it is not enough to use extracts from general films. Active research in this domain suggests that the ideal would be to find special film libraries either for each type of educational establishment (elementary, secondary, high or trade schools) or for each subject and for each stage of a subject.

Every film of an educational character in the case of a silent one should be preceded or followed by an oral commentary by a competent person (schoolmaster, professor, industrial adviser), otherwise the lesson might easily degenerate into recreation, pure and simple, and so defeat its objects.

Collaboration of the various authorities concerned with specialised cinematographic educational experts in the preparation of educational films seems more and more indispensable.

Cinematographic technique must pay regard to the circumstances of school life that confront it with special problems difficult to solve at the present time.

In spite of these limitations, the film must keep its essential qualities.

The purpose of vocational guidance is at once educational, social and economic. The better to define the role of the cinema in this sphere, I may use the words of a well-known authority who says that it has been 'con-

separated by both national and international conferences.'

The influence of vocational guidance will be exerted in the first place on the child and secondly on the people around it (parents, school-teachers, employers, etc.)

It is mainly at the end of the compulsory school period that the influence will be exerted on the child, and at this time the aim will be to create in him an occupational atmosphere, to develop an occupational mentality, and to lay the foundations of an occupational ideal. This is what has been called vocational pre-guidance. Various means have been employed to this end, and the instructional film is a valuable aid.

VOCATIONAL TRAINING.

All the considerations advanced in connection with films on vocational training would seem to apply to films on vocational guidance or technical education. But in these domains the films would be essentially a sort of complementary course like drawing in certain professions. The practice of the trade, handling tools, various phases in the manufacture of an article, these are all matters that the film can bring home to the pupil. Slow motion will particularly play an important part.

Widely employed everywhere, films for vocational guidance and technical education have too long been useful and indeed indispensable supplements to the first-hand knowledge gained from visits to work-places which they by no means set out to replace for it to be necessary to dwell upon them here. Their future is assured provided care is taken to produce them correctly.

There is a need for a national organisation which would draw up plans for film production to the requirements of vocational guidance and technical education. The chief

task of this organisation, composed of technicians and teachers, would be to select the subject matter of the films to be produced, or to edit that of existing films. It is the duty of the Government to encourage as far as it lies in their power the showing of vocational guidance or technical educational films approved by the authorities in charge of education.

THE PASSING OF KING GEORGE V.

So recently we heard his voice,
His dear beloved voice,
More like a tender father than a king—
Enfolding all his children with a love
That touched us all with its sincerity.
Humility rang out in every tone
Of deep and kind concern,
For each and every subject of the realm,
And far beyond, to lonely outposts
Of the world where Britons dwell,
Peace and Goodwill to all he wished
Not only as a king, but as a man,
Himself a child of God
Seeking to serve with highest aims
A Nation held in trust.
And now we mourn him from our hearts,
United once again by love of him
But in deep grief not joy.
Peace and Goodwill. What pregnant words
are these
May God give richer meaning to them now,
His Majesty has passed beyond the veil.
May each and all of us breathe in our prayers
A new resolve, to write indelibly
Round the wide world and upward into
heaven
Peace and Goodwill.

JUDY ST. JEAN.

HOSTELS FOR MODERN PILGRIMS.

THE YOUTH HOSTEL MOVEMENT IN GERMANY AND ABROAD.

BY HEINZ A. HEINZ.

IN every part of Germany to-day can be heard the light-hearted songs of the enthusiastic young members of a great movement for the building of hostels for the youth. This movement, which started in Germany about twenty-five years ago and aims at encouraging excursions on foot amongst young people, has now assumed nation-wide proportions. Practically the whole of the German youth has been drawn into it, and it has spread not only to many other European countries, but even to the United States of America.

The movement itself developed because of the sincere desire of an entire post-war generation to become acquainted with other peoples and other lands and to learn to understand them, and it is one of the most hopeful demonstrations yet made of the will towards, and the readiness for, fruitful international relationships.

THE DEVELOPMENT OF THE YOUTH MOVEMENT.

The German people, like most of the northern races, also possess the adventurous spirit which leads to migration, discovery and new experiences, a spirit which was evident in the Scandinavian Vikings who first discovered America and also in the pilgrims who centuries later came over in the "Mayflower" to start a new life in an unexplored country. And to-day the British Empire stands as a memorial to the adventurous spirit and colonizing ability of the English people.

In Germany this thirst for exploration has always been most apparent in her students,

who in the Middle Ages made their way on foot from University to University, and for whom the monasteries served as hostels. Then came the young handicraftsmen who, having finished their term of apprenticeship, wished to widen their experiences by travel at home and by further study under foreign master craftsmen abroad. In spite of the ever increasing need of hostels in Germany and Europe in general, the number always remained insufficient, and this became increasingly obvious towards the end of the eighteenth and the beginning of the nineteenth century when the young people were no longer content to remain at home and wished to spend their free time exploring the beauties of their own and other countries.

The German Youth Movement, the importance of which in the development of Germany since 1918 has hitherto been greatly underestimated, was showing the first signs of expansion even at this early age. It was a significant phenomenon, for it betokened important developments not only in the future of Germany, but in the future of mankind. It indicated a radical change in the entire outlook of the contemporary youth, a rebellion against antiquated and insufficient systems of education both at home and in the school, and a common determination on the part of young individualists of character and enterprise who aspired to be more than mere members of the great majority.

A meeting which took place on the "Hoher Meissner" on October 11th and 12th in the year 1913, was an event of outstanding im-

portance in this connection. Two thousand leaders of the German Youth Movement met there for the express purpose of becoming more closely acquainted with one another and with a view to forming one great united "front." Obviously the most valuable means of promoting both comradeship and the movement itself was by excursions on foot, or "Hiking," as it is often called to-day. And hiking, in consequence, immediately became immensely popular. But in order to make a success of properly organized expeditions of this description, good hostels were necessary, and the first "Youth Hostels" were founded in the year 1909. They were designed not only to meet the requirements of students and journeymen, but were intended as refuges for young people of all nationalities afoot on the roads in Germany. By 1914 the number of these hostels, now linked together in a "German Youth Hostels Association," amounted to some 200.

During the Great War, the development of the Youth Movement was suddenly arrested and with it the work of furthering these hostels. Nevertheless, the revolution which had taken place in the ranks of the German youth was not set back or seriously harmed by this long interlude. When, in 1918, the Marxists in Berlin inflamed the mob and seized control of the town, the German youth, was for the most part ranged against them. The Youth Movement came into force once again at this time, and it was twice as strong and popular as before. The number of hostels provided for members rose from 200 in 1919 to 2000 in 1933.

It is impossible to estimate the amount of self-sacrifice and idealism which went to the re-creation of the movement after the Great War. In a Germany reduced to starvation

through four years of war, utterly impoverished through the inflation which followed, staggering from crisis to crisis and approaching ever nearer to the final disaster, there were boys and girls, youths and young women, who, in spite of all this were willing to deny themselves their last pennies to subscribe to the hostels. Many, indeed, took pick and shovel in hand to help build these resting places for thousands like themselves for whom life offered little else that was joyous than companionship and the healing powers of Mother Nature.

It must be admitted, however, that the movement suffered under the central strains and dissensions which were leading Republican Germany with her forty-two political parties to a disastrous end. It was cut up into twice as many groups and societies, which in their turn subscribed to the various political faiths, a condition of affairs which by no means made for strength or unity.

Then, in 1933, when the whole German nation rallied around Adolf Hitler, the ranks of the German youth were gathered into the one organization he created for them, and at last it became possible for the hostels to serve the real purpose for which they were intended—that of a great common home for the youth of the country. The "Hitler Youth" was just as keen about hiking as the earlier "Youth Movement" had been, and the members were soon busy erecting more and more hostels, enlarging the previous ones and improving and beautifying them. To-day there are nearly 2,300 of these buildings in Germany, and in 1935 over six and one half million nights were passed in them by young hikers.

YOUTH HOSTELS IN OTHER COUNTRIES.

Although the love of hiking, or perhaps one should say the love of organized, collective pedestrian travel among young people, has not caught on abroad to the same extent as

in Germany (the "camp" of the English Boy Scouts, for instance, offers more attractions), the German idea of these hostels has met with a certain degree of enthusiasm in other countries. It is interesting to note that the young people of the northern lands have taken it up and copied it with success. When I say "copy," I do not mean this in any slavish sense. To copy the German hostel might be to stultify the purpose or impair the suitability of it elsewhere. For the essence of such an institution is that it should harmonize with the landscape of the locality and the type of architecture in existence there. The English hostel, for instance, looks quite different to the Dutch, Danish or Swedish hostel. It has an English air about it, and the smells that pervade its kitchen are assuredly those of English food. In this way the typically native hostel has an educative value not only for the inhabitants of the country but also for foreign guests. It is far more interesting to stop at a hostel typifying in architecture and customs the land which it represents than to stay at anything so sterile and standardized as the modern hotel. In a hotel you might be anywhere between New York and Shanghai, but in a hostel the very way they make the beds—or the coffee—will tell you where you are.

The German speaking countries abroad, Austria and Switzerland, are relatively the richest in hostels for the youth. Switzerland has 191 and Austria 139, while England and Scotland have the largest number with 298, in which 300,000 nights were passed by young people during the last year. Holland can to-day boast of 70 hostels, Denmark has 153, Norway 110 and Sweden 186, whereas only 50 are recorded in France and 34 in Belgium.

THE FREQUENTERS OF THE GERMAN YOUTH HOSTELS.

For the most part the frequenters of the German hostels consist of boys and youths,

but now and again small companies of girls also stay in them. These belong for the most part to the German Girls' Federation (Bund deutscher Maedchen). One encounters single individuals, small parties of wanderers and classes of schoolmates accompanied by their teacher, though in general these stop only one night at a hostel, intending to continue their explorations farther afield on the following day. But if the scenery in any particular spot especially attracts them, they are perfectly at liberty to stay for a greater length of time and thus manage to make their holiday a very economical one.

In order to be able to demand a night's hospitality in these hostels, it is only necessary to obtain a simple certificate from the Society for 50 Pfennige. With this the hiker can set off without more ado, for it entitles him to stop at any hostel in which he chooses to pass the night, and where his bed will cost him no more than 20 Pfennige (about 3 pence or 8 cents).

It is very encouraging to learn that the Youth Hostels' Association in most countries are united in an International Society for Youth Hostels (Internationale Arbeitsgemeinschaft für Jugendherbergen). This society now holds annual conferences which are characterized by the mutual spirit of co-operation and enthusiasm prevailing among the delegates. It is due to this spirit that the hostel "pass" has international value. An English hiker, for example, possessed of such a pass can demand hospitality not only in his own country, but in Holland, Denmark, Germany and other countries who are members of the above Society. The advantages offered by such a pass are not overlooked by the young people to-day, and it is interesting to note that during the year 1935, 100,000 nights

were passed by foreign boys and girls in the German hostels. Of these, the English visitors far outnumbered the rest with a total of 33,000 and the Danes with 13,000. The countless testimonials of satisfaction and gratitude which have since been received from all quarters prove how deeply rooted is the latter feeling in the hearts of all those who accepted hospitality in these hostels.

LIFE IN A YOUTH HOSTEL.

Each hostel is run by a married couple specially chosen for the post by the Society. The husband, called the "Father" of the hostel, greets you at the entrance. He is a man whose simple directions are willingly followed by the guests, for it is his business to understand boys and girls and to deal with them on a wholly informal, friendly footing. After signing your name in a book, you are given two warm blankets apiece (or more if desired) and shown to one of the numerous dormitories where a bed will be allotted to you. Leaving your rucksack here, you then proceed to make a tour of the home.

First of all there is the recreation room, a big, cheerful, bright place, sometimes wainscotted and sometimes painted and frescoed. It is furnished with a good, clean carpet and and simple chairs and benches, and generally boasts of a big fireplace in front of which everyone gathers of an evening when there is music and singing. Or it may be a huge oven, which serves to keep the room warm and cosy in winter however severe the weather may be. Then comes the kitchen where you can either order a modest meal to your own liking or cook something for yourself. Every hostel boasts of good bathrooms with showers so that the dirtiest and dustiest of travellers can appear fresh and clean for the evening meal. Sometimes a hostel has a courtyard to

the house, or a garden where in summer you can laze and bask in the sun.

In addition to the above mentioned, however, nearly every hostel has some speciality of its own to show, a look-out tower, a gymnasium, games courts, a swimming pool and other such facilities to delight the hearts of the young guests. The most pleasing factor about hostel life, however, is the spirit of comradeship which prevails everywhere and with which everyone is animated. It is just like being in one big family. Here there is no distinction between rich and poor, high and low, nor is there strife between different nationalities, but on the contrary, life-long friendships are often formed in these international meeting-places.

Harmony of this kind tends to make every guest eager and willing to be of use both to the hostel "Father" and "Mother." In the morning, the two latter personages are almost plagued by their young charges to know what can be done to help, and the boys generally look after sweeping the dormitories or making the beds, while the girls take care of the washing up. No onlooker at such a scene as this could help but be convinced that the German youth of to-day fully appreciates the advantages offered it by these hostels, and that it is determined to do its utmost to support and maintain them.

THE INTERNATIONAL SIGNIFICANCE OF THE YOUTH HOSTELS.

The original purpose of this movement was to encourage excursions on foot among young people and to do everything possible in order to popularize and facilitate these. The result was that young people came together on a natural and simple basis and were given a chance to explore the glories and beauties of their native land. In the course of time, however, the movement grew and expanded, spreading far beyond the frontiers of Germany and it was faced with a new and greater task,

MARCH WIND.

one of which it is justly proud, and for which it works whole-heartedly, that of promoting the cause of peace throughout the world.

Every year thousands of young German boys and girls enjoy the hospitality of and make friends with the peoples of other countries in the course of their extensive hikes, and in return they invite the youth of the world to come and visit them in Germany, a beautiful country, and one that is also rich in art, music and literature. Strong bonds of friendships are being forged on all sides, which, it is hoped, will withstand the wear and tear of the international disagreements of the future until the fairer dawn to which we look forward has turned into a glorious noonday. Let us hope that the motto of the bell which was cast for the Olympic Games, but which might equally well serve the movement for the Youth Hostels in every country, will re-echo far and wide, and will find a universal response: "I call the Youth of the World".

Shriek on thou bitter syren of the Spring
Howling with fiendish glee fear to instil
Thy breath blasts rudely every living thing
With waving arms the trees implore and thrill
With trembling lest their buds be stirred
To open in the icy air. Oh fill
Thy greedy soul and go. Thy warning word
And cruel whip have bowed in silent prayer
The heads of tiny flowers to tempest bared.
Wouldst thou thy chastisement so sharp and rare
Administer to men, that cleansing balm
May fall on wounds where passions tear
Oh Mad March wind, how graceless thy alarm
But oh, what joy when rage is stilled to calm!

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

TRAVANCORE is one of the largest and oldest States of India, claiming a population of 50,45,973 and spreading over an area of 7,625 square miles. It is perhaps also one of the few most progressed States if the assimilation of Western ideas and standards along with the East be considered to be progress. Women have greater freedom and toleration here than anywhere else, and their rights and privileges are in a sense equal to those of men. Moreover, Travancore was the first in India to establish a legislative council about 44 years back.

The setting of Travancore is romantic. Kissed by mountains on the North and East and clothed with forests with wild but simple elegance, it lies over an undulating area, reminding the traveller at once of the Scottish upland. The most important means of communication are lagoons or breakwaters with navigable canals running along the coast. It begins at Tirur and runs to about twenty miles south of Trivandrum. From there, the path is cut out to Quilon about six miles through a primontary extending to a mile by a tunnel.

Travancore is also famous from the geological point of view. The rocks abounding the country are mostly archean rocks, including the Warkala formation. Among minerals, monazite is world famous, its deposits being the most abundant and richest. Zircon and illmeinte are also to be found along with manozite; Mica and graphite in the archean rocks. And the Warkala Formation is full of great economic possibilities.

With regard to manufacture and production, we have to say that Travancore is

mainly agricultural. Paddy, Cholan, Samai and Ragi are the important grains. Other avocations are centred round fish, cocoanut, palmyra, tea, rubber, pepper and spices.

History. Travancore is perhaps as far as we know, the only State in India that has "never succumbed to the foreign yoke." The line of kings is traced to the old Chera Kings of South India of the third century B.C. At the beginning of the fourteenth century, Ravivarma Kuleshekara crowned himself king at Conjeevaram. Conjeevaram, Tiruvadi and Srirangam are full of his inscriptions. The District of Tinnevely contains numerous inscriptions regarding Travancore, scattered over its area, and during the three hundred years from the fifteenth to the eighteenth centuries, they had a tremendous influence in that district. When the Portuguese came to Travancore in the sixteenth century, they found it a powerful kingdom and they hence considered the king as "The great king." Travancore was also, perhaps, one of the oldest States to form an alliance with the East India Company.

Martanda Varma who came to the throne in 1729, was the father of Travancore as it is to-day. With a firm hand and grim determination, he quelled the insurrections in his own territory, added numerous petty municipalities in the north, defeated the Dutch at Colachel, came to a treaty with the ruler of Cochin, and expelled the Zamorin from the latter's territories. He had a distinguished minister Ramaiyan Dalava who was always ready with his help, and also a Flemish soldier, Captain Eustatius Benedictus De Lannoy, who had been taken a prisoner of war by Ramaiyan.

Rama Varma succeeded Martanda Varma in 1758. He was another great ruler. He was named as a "friend and ally" in the treaty between the English East India Company and Hyder Ali in 1769. In 1787 when Tippu Sultan marched against Malabar, almost all the noble families there sought protection from Travancore. Tippu was repulsed. When peace with Tippu was effected, Travancore was given a great voice in the "reinstatement of the several Rajas of Malabar in their respective municipalities."

After Balarama Varma, Rani Gouri Lakshmi Bayi ascended the throne, there being no male members who could claim the throne. This Rani had two sons, Swati Tirunal Rama Varma, the famous poet, musician and patron of arts, who ruled from 1829 to 1847, and another Uttaram Tirunal Martanda Varma who ruled from 1847 to 1860.

Sri Mulam Tirunal Maharaja Sir Rama Varma and the two kings who ruled from 1860 to 1924 were also the most distinguished and benevolent rulers of the State.

Adoption, however, has been necessary in the royal family. Two Ranis were adopted by His Highness Ayilyam Tirunal from its branch house at Mavelikarai, but they died and also their children, and again an adoption was necessary. Her Highness the late Senior Rani took her two nieces on a pilgrimage to Rameswaram and vowed that the first girls born to them would be the chosen princesses. When both of them gave birth to daughters, they were adopted. They are the present Setu Lakshmi Bayi, Senior Maharani, and Setu Parvathi Bayi, Junior Maharani of Travancore. The latter's son is the present Maharaja whose titles are: His Highness Sri Padmanabha Dasa Vanchi Pala, Rama Varma Kuleshekara Krithapathi, Mauney Sultan, Maharaja

Ramaraja Bahadur Shamsheer Jang, Maharaja of Travancore. His Highness was born on the 7th November 1912, and came to the throne on the death of his great grand uncle; Sri Rama Varma Sri Mulam Tirunal. His aunt, Setu Lakshmi Bayi, Senior Maharani of Travancore, was regent for seven years.

Culture:—Travancore is a place of great culture. Some of its rulers have been men of great learning and patrons of art. Ayilyam Tirunal was a great lover of music and an excellent singer himself. With regard to dancing, there is always a great and insistent demand for Kathakali. Vallathal Nayanar Menon, the well-known poet of Kerala, is there reviving the dance and other arts. In the realm of painting, Travancore is equal to any other State. Ravi Varma showed marked brilliance, and there are his son and nephew who show promise of good painting. In sculpture and architecture there are great possibilities and the reigning royal family are greatly interested in them. Dr. James H. Cousins has been endeavouring to start an art gallery there.

Places of importance:—Trivandrum, the capital of the State, has within the fort the famous pagoda of Sri Padmanabhaswamy, attracting many pilgrims. Valiathurai, about a mile from the town, contains the seaport.

Calachel, the southern-most seaport where the coasting steamers call. The Fort of Udayagiri is ten miles north-west of Nagercoil. It was an important military station.

Quilon is one of the oldest and very important ports.

Alleppey, a very important commercial town in the State. Coir matting is manufactured there. There are also cocoanut oil mills worked by steam power.

Kottayam. Its importance is chiefly because of the Syrian Christian community.

Pechipara Dam. This reservoir and the canals from it irrigate about sixty thousand acres. Its capacity is 3,685 million cubic feet, with a catchment area of 80 square miles. The area now irrigated is 55,000 acres.

A COLLEGE FOR THE STUDY OF SCIENTIFIC BUSINESS CANVASSING AND ADVERTISING.

UNIQUE INSTITUTION RECENTLY OPENED IN BERLIN.

NOT long ago a school was opened in Berlin whose task it is to give courses of instruction in the art of modern commercial canvassing and the most approved methods of "business-getting." It might properly be called a College of Advertising, whose students, to be sure, are not given a doctor's degree, but receive upon graduation a diploma certifying that its possessor is a 100% advertising man. The institution is sponsored by the Reich Association of Advertisers, which in its turn is under the direction of the President of the Advisory Council of German Commercial Advertising (Werberat der Deutschen Wirtschaft). It not only expounds the theory of modern German advertising, but also furnishes its students with such a variety of practical hints in the field of advertising devices and displays, that it may be said to be unique among schools of scientific advertising.

The college building stands in the western part of the centre of the city, on Wittenberg Platz, one of the main centres of Berlin's retail business. Entering the rooms, one sees the greatest possible variety and assortment of mechanical devices for testing the business-getting efficiency of the several most generally used mediums of advertising, such as newspaper and magazine "ads," placards, posters, and drawings. Fine points, such as colour effects, tricks for "catching the eye," arrangement of advertising space, acoustic and optical effects, and other things incomprehensible to the layman, are here studied in the minutest detail, as ignorance in these matters leads to wasting time and

money in ineffectual advertising often to the severe detriment of the business. It must be borne in mind that close on one and a half billion marks are spent for advertising in Germany every year.

A well selected library of about 3000 volumes on advertising, national economics, and industrial economy, is at the students' disposal, and fifty daily newspapers, with as many more weekly and monthly periodicals, whose advertisement columns form valuable material for study, are to be found in the reading rooms. There are also some 150 trade journals and magazines including many published in foreign countries. There are no fees charged for the use of the library, and books may be taken out by students or former students free of charge.

Next to the library is a comfortable reading and writing room, where the students may meet and converse socially. There is also a "first aid" room, which was considered necessary owing to the number of students who work in the laboratories with tools and machinery used in connection with big advertising exhibits and show-window displays.

Adjoining the study rooms, but not included in their general arrangement, is a plainly but tastefully furnished conference and lounging room for the faculty members.

At the first visit paid to one of the class-rooms, it is evident that the instruction given is intensely practical in character. For instance, there is a class-room labelled "Scheinfirmer-Abteilung" meaning "Ficti-

tious Business Firm Department." Here, a "mock" advertising competition between two imaginary competing firms is set out in detail, so that students taking this particular course may see the practical working out of a purely theoretical problem in competitive advertising.

All the lecture rooms, class-rooms, etc., are bright and airy, and in good weather flooded with sunlight. The same is true of the principal and the auxiliary auditoriums, the largest of which is equipped with complete moving picture apparatus.

There are special classes for the study of the technique of advertising, among the subjects being printing, colouring, composing of texts and reading matter, advertising statistics, the costs of advertising, and the best methods of administering the advertising department. To these is added instruction in the law as applied to competitive advertising and business soliciting. The impression is clearly made that the getting of business if it is to fulfil its mission, demands no end of pre-requisites never before thought of. The canvasser and advertising man of the future must be able to show the greatest versatility and knowledge of human nature.

On another floor of the building is a model of a row of shops, twenty in all, where students may practise at show-window decoration and there is a large store room adjoining, where materials for window-dressing are available, and lectures with practical demonstrations are given in the art of dressing a show-window. Model show-windows are thus arranged and studied from every angle. A special course is given in the showing of dresses and gowns of the latest fashion, which is a favourite

method of advertising among retail dealers in textiles.

Mention should be made of an endowment fund which provides the course of instruction, together with board and living quarters at the school, for eight young students of advertising who have demonstrated special talent. This little group of "internes" have a delightful dormitory and dining room, all done in the architectural style of a Bavarian Alpine lodge.

This unique school announces that it has 300 applications for its advanced courses in advertising, and the 15,000 German advertising experts are convinced that the school will beyond all question achieve the goal which it has set.

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The Editor, "MIRA",
ST. MIRA'S HIGH SCHOOL,
Hyderabad (Sind), INDIA.

THE POETS I HAVE READ.

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

THE first poet to whom I was introduced, during my study of English poetry, was Longfellow. His *Psalm of Life*, containing as it does, most beautiful and sublime thoughts on life and its goal, still rings fresh in my memory. Its rhyme and rhythm are so natural that for once a stanza is recited, it brings up another automatically as in a natural sequence. The whole poem is a masterpiece as noted for its bright, healthful and brave outlook on human life and conduct.

"Dust thou art to dust returneth
Was not spoken of the soul."

Longfellow, here, touches the very strings of oriental poetry and echoes the sentiments and teachings of the *Bhagavat Gita*. Constant action in the scorn of consequences is the keynote of that holy song. Indeed, poetry has never proved more didactic and invigorating. It brings a new life in a man labouring hard under gloom and despair.

The next poet was Oliver Goldsmith. His *Traveller* and *Deserted Village* were the first poems read by me. They are the best pieces of English poetry ever written by him. His descriptions of the school master, the clergyman 'who bore his grace with double sway' and the rugged pensioner are very fine and touching. In beautiful similes and metaphors, brilliant narrative that never leaves the minutest thing unaccounted for, and a sad contrast between the old and the new, his poetry stands superb. Some of his pieces and reflections are so beautiful that one cannot help committing them to memory. The art of poetry is 'to instruct by pleasing,' and Goldsmith has shown a perfection in this art. To be innocent and harmless without any mischief in life and to be beloved by all

who knew him! What a title for man as Thackeray has said of him! Goldsmith has, in fact, proved his title by his life and works.

Then came William Cowper. It is his letters that have charmed me. The plain and humble style, the personal note struck therein with reflections here and there—these are the things to be remembered in his writings. At least one who wants to cultivate the art of letter-writing, must look up to him for the model.

Next I got acquainted with William Shakespeare, the great English poet and the greatest dramatist that the world has ever produced. He holds the mirror up to nature, the manners and customs of life and 'all that stirs the human flame' and frame. His dramas cover the whole range of human thought, will and passion and experience. Nothing has eluded his masterly grasp; nothing has escaped his 'victorious brow' from the lily and the worm to the lightning and horror, from the motley fool to the saint and sage, from the palace to the hut, and from Cæsarism down to trodden slavery. But it is in the handling of the materials, the plot, characterisation, imagination and artistic design that leave a permanent effect on the mind, that the master genius of the playwright lies. His characters are 'living and speaking' and unconditioned by time, place and circumstances. They are not such as the eye has not seen or the ear has not heard, but they are the common species of humanity from a man in the street to the justice 'with eyes severe and beard of formal cut' and the ruling king holding sceptre and sway. And yet they are subtle and wonderful beings some of whom touch an ideal; while some are

mediocre and others are below the normal. But in drawing up and fashioning from within his heroines, Shakespeare has shown the greatest care, caution and skill of a master poet. There is Portia in the *Merchant of Venice* whose constancy and self-denial is superb. She would stake her all only that her husband's friend, Antonio might be saved, and she played the role of a lawyer. There is Miranda of the *Tempest*, the very 'top of admiration.' How Rosalind in *As You Like It* gives her over to one 'tugged sorely in fortune.' There is Viola in the *Twelfth Night*. She would make a willow-cabin at the door of love and grow a damask on her cheek. Desdemona in *Othello* is the very example of purity and innocence. Among minor characters, Emilia, though Iago's wife, retains the constancy of a maid-servant and the qualities of her sex. Among the male characters may be mentioned Antonio 'than whom no better Roman draws his breath in Italy;' Brutus who, though Cæsar's fast friend, considers the interests of Rome above him and Mark Antony who appears at the dangerous Rostrum and shows dead Cæsar's wounds and the 'Will' amidst a restrained oratory and an excited mob. There is the good and faithful old servant Adam who would follow his master to the forest rather than stay at home. There is thus nothing that he touches but he embellishes. The dross facts or 'dry bones' of Hollinshed or Plutarch's *Lives of Martyrs* that he is alleged to have drawn upon for his materials of the plays and on account of which 'sources', his 'indebtedness' has so much been talked of by the critics, are as a matter of fact mere frail and flashy things but for the gloss of his imagination that have made them look like 'brilliant jewels.' Like Michael Angelo, he could

make the hardest word melt like wax. As for his views and thoughts, they have become home-spun wit and wisdom, ready money of experience and accumulated stores of knowledge as a heritage handed down to posterity. In the words of Matthew Arnold, such is Shakespeare who is above comment and criticism, 'out-topping knowledge and leaving but the borders for the searching foiled mortality.'

Next to him, there came Milton whose poetry, though hard and high-brow, classical and involved with metaphors and similes, is of a majestic order. As John Ruskin says, he wrote nothing but well to the purpose and the point aimed at. Like a stern and stiff moralist he got through his life and his works—'high arguments' raised to the Divine Purpose. He holds a strong and fearless pen, putting in his great works the 'life-blood of a master-spirit enshrined to a life beyond life.' To him, the words are not dead things but living things 'that demean as men.' His *L'Allegro* and *Il Penseroso*, *Comus*, *Lycidas*, *Paradise Lost* and *Paradise Regained* are the finest monuments of his genius. His characters are grand, as significant of his lofty nature and high sentiments. Well might he deserve the glowing tribute of W. Wordsworth in his famous sonnet that runs thus:

"Thy soul was like a star and dwelt apart

.....
So didst thou travel on life's common way
In cheerful godliness: and yet thy heart
The lowliest duties on herself did lay."

Thereafter followed William Wordsworth, the greatest poet of nature, flowers and butterflies. Nature to him is a living spirit of thought that acts and reacts on the human soul, and serves as a teacher, friend, philosopher and guide. It is not Keats' night-

ingale—that Platonic ideal of Beauty, the eternally existing Reality, nor is it Shelley's skylark soaring and singing, unbidden by the world, till the latter is 'wrought to sympathy and love it first heeded not,' but it is the sweet little dove that brings to him a silent message from nature. It is not the red rose whose fragrance sweetens the air spread around but the daisy or primrose that provokes 'thoughts that are too deep for tears.' Accordingly he draws upon nature for the materials of his poetry. Poetry to him is all a matter of birds and butterflies, pastoral reed and peasantry. The 'meanest flower or the many coloured rainbow in the sky binds him under a 'natural piety' without which effect, it is a 'living death' to the worshipper of Nature. "A thing of beauty is a joy for ever" as Keats has said, and so there is nothing great or small that does not fill Wordsworth with joy. The divine is the common. This is the keynote of his life and poetry. His works are the great works of nature that will endure. His *Prelude* and *Excursion*, Sonnets, and *Ode On Immortality*, in particular, deserve a careful reading, showing as they do, not only the poet's mental development and attitude to nature and life but also some of the beautiful thoughts on either. To read Wordsworth is to go back to nature after the day's drudgery and exhaustion for joy and inspiration that communion with Nature gives. And though it is said of his works that he wrote too much and that a critical mind must always eliminate the dull from the animated, the husk from the grain, yet his works 'co-operate with all the benign tendencies of man making him richer and happier as he reads them.' And this must suffice. His later life is, however, but an endless strife. Old and shattered, he

re-visits Tintern Abbey, and his mind is haunted with painful memories of what was and what was not. Finally out of tune with nature, and with the 'shades of the Prison-House' closing on him, he breaks with sore pessimism. The world is but a maze to him now, and the ways of God are past finding out. This is the bitter experience—the 'sordid boon' to which he, as all the oriental poets, has come up in the quest of the unknown.

Sir Walter Scott was another poet whose writings impressed me very much. They are noted for their brilliant narrative, vividness of thought and richness of beauty. He is a prince among the writers of romance and fiction, exercising an undisputed sway over a vast realm of thought and experience. Though, at best, a first rate chronicler of mediaeval days, their borderland chivalry, feuds and strifes, rebellions and intrigues, he paints nature with a boldness and freshness that are unique, and is always true to his description. His works are brilliant galleries of portraits, representing kings, queens, dukes, duchesses, barons, lords, soldiers, fiddlers, Papists, Puritans, Jacobites, magistrates, lawyers, statesmen, peasants and beggars. His *Lay of the Last Minstrel* is a brilliant picture of nature and man with the marvellous touch of human sympathy. There is a blending of the weird and the picturesque, the comic and the warlike, the heroic and the pathetic, love and hatred. There is war's rattle amidst glittering swords and tilting lances. There is a freshness of the 'dawn mingled with the fading splendour of the twilight.' The mind is at once carried away to the mediaeval age when chivalry was the order of the day. The very introduction of the Minstrel, hoary with age, hard pressed by poverty and ploughed with care and sorrow

and pulled down with the memories of the bright past, gives a striking note of pathos that resounds in the whole Lay. When everything is gone away with Time, he alone stands as the remnant of ancient glory touching every chord of the past with sympathy and showing how the spirit of hatred can be subdued by Love. Henry Crautum is no lover of sentimental cast or skittish emotions, holding a *tete a tete* with Margaret on the brown heath. But when the time of trial comes,—and it comes to every lover in life—he mounts the 'warrior's steed' and like a true knight of love, takes up the cause of the Duchess of Buccleuch against the English forces. Thus the *Lay of the Last Minstrel* is the Lay of Love.

(cf.) "In peace Love tunes the shepherd's reed
In war He mounts the warrior's steed;
In halls in gay attire is seen;
In hamlets dances on the green.
Love rules the court, the camp, the grove
And men below and saints above
For Love is heaven and Heaven is Love."

Besides, there is a strong appeal to patriotism which during the seventeenth and eighteenth centuries was considered as a thing of possession by every Scot. The warm feeling bursts out again from the heart of the minstrel when the generosity of the land he loves clearly is questioned.

"Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land!....."

Sir Walter Scott had finished his thirty-fourth year before he wrote this great poem. It fetched him some £769 as his remuneration. The poem though subservient to the wishes of the Countess of Dalkaith proved a great success. It established his reputation in the literary world and he began to think that Literature should be the 'staff' and not the 'crutch' of his life. Among his other poems, the *Lady of the Lake* and *Marmion* may

be mentioned. *Marmion* was written by him in 1806 and published by Messrs. Constable & Co. in 1808. Lockhart tells us that the Company offered a thousand guineas for the manuscript without having seen a word of it. The poem is a thrilling and pathetic tale of Flodden Field where, during the pitched fight between the English and the Scots, Marmion, the hero of the piece, fell fatally wounded, though, like Nelson, he brought glory to England. But his act of perfidy and treachery, the first and last sin of a man, as shown in his attitude towards Constance, the first lady of his love, and De Wilton, the accepted lover of Clare. As the result of a free fight between the two strong rivals, De Wilton is slain, and Marmion is left free to take Clare's hand. But Clare forgets the shock of grief and remains constant. When there is none to serve the dying hero even with a glass of water, Clare alone stands by his side. She goes to the rivulet and brings water to quench his last thirst. But besides these ugly and disproportionate aspects of man's conduct that Marmion shows, the reader is led into the thick of war, where the sword glimmers and armour clashes, 'the war's rattle mingling with the groans of dying men.' But the following lines will show the estimate in which Sir Walter Scott held women, with their weaknesses and redeeming features.

"O, woman! in our hours of ease,
Uncertain, coy, and hard to please
And variable as the shade
By the light quivering aspen made
When pain and anguish wring the brow,
A ministering angel thou!"

Now Byron appeared on the scene. His publication of *Childe Harold* drew all attention to himself. Sir Walter Scott, too, realised in him a superior poet who could reflect his own self in a thousand ways, expressing its thoughts, griefs, opinions and tastes as bursting out of a fiery heart. So

Sir Walter Scott said to himself: "I must have two strings to my bow." Accordingly he turned towards his Romantic Prose, and thence he commenced writing the series of Waverley novels. These are in 25 volumes covering as many as ten thousand pages and more and describing love and war, robbery and revolt, strifes and intrigues of a political and social nature. Few books have been more rapidly written and better paid for than the Waverley romances as Carlyle has observed. The characters therein are 'living men' with 'colour in their cheeks and passion in their stomachs.' The style is free and running as the waters running uphill down in a gushing manner. It will require the whole of a man's life to read what he has written during seventeen years of a 'crowded life.' With the fall of Constable & Co., fell Scott's fortune also. He was involved in debt to the extent of £ 100,000. But with the force of his pen, he 'wrote off' £60,000 which the Waverley romances alone fetched. Lockhart, the only reliable biographer of Scott, tells us that he owned a library worth £ 10,000 and got his life insured for £ 20,000. First a 'mewling infant puking in his nurse's arms,' with the cold breeze giving a colour to the ruddy cheek, then the little 'grand gentleman' attacked by a stroke of paralysis and crippled in the leg for ever, then a school-going boy who shone more in the 'yard' than in the class and then a barrister leading a bigger life of a 'gentleman' at Edinburgh. Thereafter from a poet of distinction he became a too well known writer of Romance and Fiction which cost him his very life and comfort. After earning his well-deserved peerage, his fortune and ambition rose and fell as the rim of the wheel. The last days of his life were indeed so exacting, trying and pathetic that another man of a less stuff would have been crushed under the strain. But Scott got in and out of it as a 'hero in the strife' so that

his life is a lesson in heroism, forbearance and goodness not only to a litterateur but to man in general. His last words to his son-in-law, Lockhart, will sum up the philosophy of his life. "Be of a good cheer, be good, be religious and good, my dear," said he. Truly it is said of him that he never missed an opportunity of doing good and that he was never conscious of having injured anybody's feelings. He left behind him two daughters, Anne and Sophia, both of whom did not survive long owing to the shock of the father's death on 21st September 1832, and two sons, Charles and Walter. The former died at Teheran in 1841 and the latter, the most beloved of the lieutenants that India ever saw, contracted a fever at Bangalore and died on board the ship homeward bound in 1847. Now, on my enquiry from a Scottish friend, Mr. W. F. Crawford, of Dundee, Scotland, whether there is any representative living in the line of Sir Walter Scott, the esteemed friend writes as follows:—"Many members of Sir Walter Scott's family survive and the family still occupy Abbotsford. Sir Walter's great-great-grandson, also a Sir Walter, is the present head of the family, but owing to the marriage factor he is Sir Walter Maxwell-Scott, Bart., of Abbotsford. The Maxwell-Scotts are what we describe as country folk, i.e., landed gentry with a definite place in society. A younger brother of Sir Walter is as near you as Singapore, where he is Commander-in-Chief of the Naval Base." In short, among the poets I have read, I must own that Sir Walter Scott, his life and works chiefly influenced me much so that I could not help writing my own 'something in memoriam' that may be called "A Brief Study of Scott and his Works" which is in MSS form yet and which might one day see the light of day. But he gave me an international touch and urged me to develop it in direct contact and fellowship with some of the sons of Great Britain who are still keeping the flame of English literature bright as before.

EDUCATION AND HEALTH WEEK CELEBRATIONS.

USILAMPATTI.

Tuesday, 16-10-1936.

A public meeting was held in the evening at about 6 P. M. in the premises of the Board High School, Usilampatti, under the presidency of Mr. S. Viswanatha Aiyar, Sub-Inspector of Police. The meeting was well attended. Chief amongst those who attended were M. R. Ry. Rao Bahadur J. A. Vedanayaga Theva, Mr. S. V. Balraj, B.A., L.T., District Educational Officer, Madura, Dr. Dharmaraja Aiyar, Mr. Madhava Rao, B.A., L.T., Deputy Inspector of Schools, Usilampatti Range, and sisters of the local Convent School.

Previous to the public meeting, there was a varied and interesting programme of Physical Education including marching, pole drill, and pyramids. The demonstration was successful and well appreciated. Mr. Bhavani Mudaliar, the Physical Instructor of the High School, is to be congratulated on the good training he had given to the boys, most of whom were Kallars.

Next came Kolattam and songs by the Kallar girls.

The chief item in the day's programme was an interesting and thought-provoking lecture in Tamil by Mr. M. R. Rengasami Aiyangar, M.A., L.T., Headmaster, Board High School, Uthamapalayam, on the "Playground and Character Formation." The lecturer, at the outset, pointed out that the chief aim in education should be "Character Formation" on which all teachers must focus attention. He next explained how a strong and hardy body was the foundation on which the superstructure of mental, moral and spiritual developments had to be raised. He afterwards discussed the relative importance of activities in the class-room and playground and illustrated how the virtues of discipline, co-operation, team-spirit and leadership,

etc., were easily acquired by the boys in the field of games and sports. He made special reference to the attention which was being given in the Madura District Board Schools in the direction of a compulsory and successful scheme of Physical Education. He laid stress on the meritorious services rendered by the late Mr. Foulkes in launching and promoting a splendid system of Physical Education for the District Board Schools in Madura.

The lecturer next pointed out the different stages by which character formation should develop in a system of education best calculated to promote the cause of Indian nationality. Lastly he made a fervent appeal to all the boys and teachers to put forth their best efforts and equip themselves for life in all directions actuated at every turn by a true religious spirit, which would train them to develop a broad international outlook.

After the President's able supplementary remarks, the meeting came to a happy termination.

Mr. V. Jambunatha Aiyar, Headmaster of the school, adequately thanked all who contributed to the success of the meeting including particularly the lecturer of the evening, Mr. M. R. Rengasami Aiyangar.

CHEYYPAR.

From 5-10-36 to 10-10-36.

The celebration of the Education and Health Week in the town and the Taluk was in a way noteworthy during the year because of its extension to all the Elementary Schools in the town and the seven Higher Elementary Schools in the Taluk. The Teachers' Association, Board High School, Cheyyar, under whose auspices the Week was celebrated, convened a meeting of its Committee, and all the headmasters of the Elementary Schools in the town attended and an

ad hoc Committee was constituted for framing a special programme for all the schools in common. The Health Inspector convened a public meeting a week before the celebration and a Health Week Committee was also constituted, so that the Week might infuse greater interest in the public. The co-operation between the two committees has tended to make the week really educative to school children and the public.

1st Day—Monday, 5-10-36.

The Week was inaugurated on Monday, the 5th October, at 4-30 P.M. All the school children in the town numbering about 1,200 attended with all their masters. Mr. S. Harihara Iyer, B.A., L.T., Deputy Inspector of Schools, Cheyyar Range, delivered the opening address and gave an account of the progress of the Education Week in South India during the last six years. Special commemoration songs composed by the Tamil and Sanskrit Pandits of the school were sung to tune by the High School pupils. Mr. S. Natesa Iyer, B. A., L. T., Headmaster, Board High School, Cheyyar, in an effective speech in Tamil, laid stress on character training, the value of creative activities among children and how the Week's programme was sure to release a fund of healthy energy on the part of the pupils. Mr. V. M. Subramania Iyer, retired Circle Inspector of Police and a citizen of the locality, concluded the meeting with a spirited address on the urgent need for a change of mentality on the part of all those connected with Education.

A singular feature of the day's celebration was that batches of pupils under their own pupil-leader were given materials for worship and encouraged to perform Pujas at all places of worship in the town, the form and manner of worship having been left to the discretion of each group to bring into play their individuality. More than ten batches visited various temples and mosques in the town. The best reports submitted by the

groups were much appreciated. This event has received the encomiums of many of the parents.

2nd Day—Tuesday, 6-10-36.

Inter-Class decoration, exhibition and cleanliness competitions were the event of the day. The pupils of each of the fourteen class-rooms of the High School were posted with previous information that lesson exhibits and illustrations, clay and card-board models on sanitation, decorations in the shape of pictures, buntings and festoons were all admissible. Hand-writing work was also adjudged. Domestic pets of the pupils were allowed to be brought in. Class to class visits by a committee of judges consisting of Mr. T. M. Adikesavalu Naidu, District Board Member and Chairman, Education Sub-Committee of the District Board, Tiruvannamalai, Mr. W. Venkatrama Iyer, L.M.P., Sub-Asst. Surgeon, Mr. S. Venkatasubba Rao, B.A., L.T., Headmaster, Board High School, Wandiwash, and Miss Mercy Vedanayakam, Lady Sub-Asst. Surgeon. The results were adjudged on the basis of the average marks awarded. A meeting presided over by the leader of the party of judges for the day was conducted in the Saraswathi Hall of the High School. Mr. S. Natesa Iyer, B.A., L.T., the Headmaster, expressed that the competitions were successful beyond all expectation. The team spirit and the sense of leadership and discipline shown by the pupils were noted with pleasure. Mr. S. K. Harihara Iyer, Health Inspector and one of the Joint Secretaries of the Health Committee, gave a demonstration lecture on 'Inoculation.' The day was a marked success.

3rd Day—Wednesday, 7-10-36.

Early during the morning, the premises of the Barithipuram Girls' School were crowded with about two hundred mothers, who came with their babies for the "Baby Day." The local Health and medical authorities arranged for milk supply to children. Oil distribution to the babies

and their mothers, the presentation of jackets to children and sarees to the mothers of well cared for children were made. The function extended from 8-30 A.M. to 12 noon.

The after-noon celebration began at 4-30 P.M. There were impromptu speeches on Health subjects drawn by lot in the meeting hall. Declamation and recitation of poems in English and Tamil followed, together with selections from *Thevaram* and *Papa Kili Kanni*, songs of the late Barathi. Mr. A. Jayarama Naidu, B.A., Revenue Divisional Officer, Cheyyar, presided over the functions during the day. The meeting was entertained by a pageant of fancy dress items numbering about thirty.

4th Day—Thursday, 8-10-36.

The celebration began at 4-30 P.M., the usual hour for it during the Week. A committee of judges were requested to assess the merit of each class in choral prayer, harmony, pitch and modulation of tone in the rendering being taken into account. The girl pupils of the school were all adjudged in music, vocal and instrumental. Accompaniments were provided. This item being over, the pupils met at the common meeting hall for prayer and music competitions. A very lively and interesting programme of comics by pupils created much mirth and hilarity among the large crowd present. The Revenue Divisional Officer, Cheyyar, was the president of this day also.

5th Day—Friday, 9-10-36.

The day was devoted to an examination of all the pupils in their personal cleanliness. With an electric torch in hand, Mr. W. Venkatrama Iyer, L. M. P., Medical Officer of the local dispensary, who was also one of the Joint Secretaries of the Health Week Committee, visited the classes. He was assisted by the Lady Sub-Asst. Surgeon of the place and the Health Inspector. The teeth, the nose, the ears, the eyes, the finger nails of the pupils were examined. Neat dress was also made to count. Prize winners for the first two ranks in each class were

selected. Towards the end of the inspection round a common meeting was convened and was presided over by Mr. K. Ramaswami Iyer, B.A., B.E., Acting District Board Engineer, Tiruvannamalai District Board. Chats were given on the main defects noticed. The cultivation of health habits was emphasised. The Health Inspector concluded the day with a lantern lecture on Hook Worm and Temperance.

6th Day—Saturday, 10-10-36.

On the concluding day, all the schools met by previous arrangement at 3-30 P.M. in the High School compound. Sports were conducted. Three platforms, the first for the High School, the second for all the Elementary Schools and the third for the Girl pupils, were arranged to facilitate the distribution. Mr. K. Ramaswami Iyer, B.A., B.E., Mr. M. Lokanatha Mudaliar, President, Union Panchayat, and Mr. W. Venkatrama Iyer functioned as Presidents in the sections above. After a programme of Kummi, Kolattam, and musical recitation by the children, the Week concluded with a resumé of the activities of the Week by the Headmaster, Board High School, Cheyyar.

Owing to the intervention of the quarterly examinations and the crowded functions during the week, the Teachers' meeting proposed to come off on the last day was put off.

The special thanks of the Teachers' Association of the High School are due to the Health Week Committee for their contribution of prize articles, numbering about a hundred, which were added to the certificates of merit issued by the Education Week Committee. The Elementary School teachers are also congratulated for their active co-operation during the Week.

CHIDAMBARAM.

The South Indian Education Week was celebrated in the Pachaiyappa's High School from the 7th to the 10th October. Mr. V. G. Ramakrishna Ayyar, M.A., of the Annamalai

University, inaugurated the celebrations on the 7th instant.

Mr. R. Kalyanasundaram Aiyar, Headmaster, welcomed the teachers and said that the chief purpose of the celebrations was to seek the co-operation of the parents and the public in the work done in the schools and to enlist their sympathy in the difficult task of educating the child. The school masters should in some measure attempt to solve in the school the problems that confront the social and political life of the country and lay the foundations of character and develop qualities of initiative and leadership in the pupils. They should for instance strive to promote communal harmony and mutual love and foster in the children a spirit of service.

As an organisation the teachers were still weak and powerless. They had a right to be heard at least in matters of education and the framing of the courses of studies. There was ignorant interference and educational vandalism all round and it was high time it should be put an end to.

The President in the course of an impressive address said that the best kind of help was self-help and that the need of the hour was organisation and more organisation among the teachers.

The Teachers' Day was celebrated and Mr. K. Aswathnarayana Rao, D.Sc., Professor of Chemistry, Annamalai University, delivered an address. In a well reasoned address he pleaded for the installing of the scientific spirit in the pupils and of learning by doing. This was followed by a discussion in which some teachers took part. Some gave expression to the feeling that teachers were most hard worked and very under-paid, and that only a revolution would bring about a change in their status.

The Parents and Children's Day was presided over by Mr. R. Subramania Ayyar, Senior Deputy Inspector of Schools. In a lengthy

speech he exhorted the parents to cast off their apathy, keep in frequent touch with the teachers and co-operate with them in their difficult task by proper home-discipline.

The Children's Day was one of Variety Entertainments in which several pupils of the school took part. They included recitation in English and Tamil, Amateur Music, Mimicry, and Fancy Dress. The Children of the Pachaiyappa Elementary School also contributed to the mirth of the evening. The Secretary of the Old Boys' Association announced a sum of Rs. 10 for the award of prizes to the pupils who took part in the variety show.

Saturday, the 10th, was the last day of the Education Week devoted for Scout activities. The Scout Troop and the Elementary School Cub Pack gave some interesting displays in the school compound. The Headmaster made an appeal to the Scouts to make the Troop a live force and to realise the true Scout spirit. Mr. S. Tiruvengada Nainar, B.A., L.T., Scout Master, proposed a vote of thanks and the celebrations came to a close.

VELLORE.

POEMS BY MR. K. VAIDYANATHAN, B.A.,
S. M. D. High School, specially
composed for the Education
Week celebrations.

SERVICE.

The soul wakes to senses
And finds itself in fetters
In the pleasure prison-house
In God-made paradise, shone on
By the sun, the moon and the stars
Which kiss and cause each soul to break in
song
In one sweet harmony!
The Earth holds all souls

TIRUKKOYILUR.

The celebrations were held for three days—8th, 9th and 10th—the first day being the Children's Day, the second the Parents' Day, and the third the Teachers' Day.

On the Children's Day, the Education Week was formally opened in the morning by Mr. C. Bhaskara Reddi, B.A., B.L., District Munsiff, and immediately thereafter sports for boys and girls were held. The evening programme began with the opening of the Education Exhibition by the District Munsiff who presided over the entire celebrations of the first day. There was an agricultural section attached to the exhibition and this was made possible on account of the hearty co-operation of Mr. Ambikacharan, the local Agricultural Demonstrator. Two lectures, one on "Schools and Character Training" and the other on "Schools as Social Centres" were also delivered on the occasion. The first was by Mr. S. Rajangam Aiyar, Headmaster of the High School, and in it he stressed the necessity for coupling moral with religious instruction. He also explained how extra-curricular activities like the Scout Movement, and excursions had their part in the matter of character-training and finally concluded with an appeal to the parents to co-operate with the teachers in the great task of character-training. The second lecture was delivered by Mr. V. G. Ramachandra Ayyar, M.A., B.L. He stressed the importance of making the school a social centre so that the public and the teachers might be brought together as often as possible. He said that school functions like the prize-giving and Education Week, and school celebrations such as those on the Saraswathi Pooja and Vinayaka Chaturthi days would offer opportunities for such gatherings. In bringing the proceedings to a close, the President emphasised the importance of students keeping up and cherishing in their later life the good habits and broad views which they might acquire in their school days. Referring to the second lecture he said that, in the fitness of things, the school should

In graded glory of bodies,
Some enchanting, some repulsive,
But all, like the Republic of Stars,
Are born to serve one end;
To pass each soul from good to better;
To grow its wings that beat against the bars
of consciousness;
To make it soar in the boundless space
To drink deep in divine ecstasy
The Nectar of Heaven that flows down
perennial
And to enrich our planet by Service holy.
Indeed, Service is the base and dome of life
That links embodied units all
In one perfect golden chain of love
That binds the Feet of God
For joy immortal and life everlasting!

CHARACTER.

Body, to an Angel, is no lump of flesh,
But, it is an ethereal frame of rainbow hues,
Mounted on the white radiance of Truth,
Crystal-border'd by sparkling Purity,
Where the Soul doth star in its native splendour!
The frame celestial flashes forth in diverse
hues,
Each shooting a distinct ray of Virtue,
Tho', to the naked eye, different; to the eye
of Wisdom,
A colossal flame of CHARACTER, with violet
for Harmlessness,
Indigo for Sympathy; green for Forgiveness,
Orange for Devotion, blue for Self-control,
Yellow for Tranquillity and red for Love.
To proclaim the Kingdom of God on Earth,
Let each one of us express in CHARACTER,
The garment of an Angel, the vehicle of
Service,
The key to Universal Happiness!

be a social centre, as thereby a closer contact between the parents and the teachers would be established.

On the Parents' Day, Mr. K. Kothandapani Pillai, Revenue Divisional Officer, presided. In the morning oratorical contests in English and Tamil were held for High School pupils and Elocution contests were held separately for the boys and girls of the local Elementary schools. Besides these, musical contests were held separately for boys and girls. The evening function began with a lecture on "Parental Co-operation in Education" by Mr. T. Vadivelu Mudaliar, Senior Tamil Pandit of the School. He pointed out how the parents were sometimes apathetic in matters educational, and explained the necessity for their co-operation with the teachers in the great task of education. Miss F. Benjamin, Headmistress, Danish Mission Girls' School, followed with a lecture on "Female Education." She first explained how India was great, in days of old, in all spheres of human activity, and how in those days, female education received as much attention as any other public activity. She then deplored the illiteracy of the majority of Indian women at present and stressed the importance of the spread of education among them. She concluded by saying that India could not hope to rise to her full stature while Indian womanhood was steeped in ignorance. After the lectures, there was a Variety Entertainment by the pupils of all the schools. It consisted of comic speeches, mimicry, instrumental music, and magic feats. In winding up the proceedings of the day, the President pointed out that parental co-operation in education was not a new feature but was as old as India itself. In support of this view, he gave quotations from the *Thirukkural* and other books. Referring to female education, he expressed the view that education as now imparted to girls, was not quite fitted to make

them intelligent housewives and that a thorough reform was essential.

The Teachers' Day was also presided over by the Revenue Divisional Officer. In the morning, there was a Scout Rally of all the local Scouts. An interesting Scout programme was gone through which consisted of Scout games, drill, dumb music and other items. A few speeches on the advantages of the Scout Movement and the need for public patronage were made by some of the High School pupils. The President, in concluding the morning function, stressed the importance of the Scouts translating into practice the ideals of the movement. The evening function began with oratorical and musical contests for Elementary School masters. Two lectures were then delivered—one on 'Rural Reconstruction' by Mr. K. V. Narayanaswami Ayyar, First Assistant, Board High School, and the other on "Folk Schools of Denmark" by Rev. P. Lange of the Danish Mission. In the first lecture the lecturer lamented the woeful condition of our villages, and pointed out that without a paid agency, the task of rural uplift would only be a dream. In his view, the villages should be divided into a number of suitable groups, and each group should be in charge of a paid agency consisting of a Rural Reconstruction Officer and three or more assistants under him. They should manage a model agricultural farm and demonstrate to the villagers the improved methods of cultivation. They should run a co-operative concern combining in itself the functions of loan and sale, credit, and stores societies. Besides, they should run a Post Office, a School and a Sub-Registrar's Office. They should also attend to village sanitation. In his opinion, the institution of an agency like this would be co-ordinating the functions of the Agricultural, Health, Co-operative, Education and Registration Departments. The second lecturer put before the audience some of the ideals of the

Folk Schools of Denmark. He explained that they were not examination-ridden like the Indian schools, and that their purpose was to turn out ideal citizens with an eye for the welfare of their fellow-men. He also said that the students in their school days were made to realize the fatherhood of God and the brotherhood of man. In conclusion, he suggested that if Indian Secondary education could be reformed so as to include agriculture as a compulsory subject of study, it would best serve the present needs of India. After the lectures, prizes and certificates of merit were awarded to the winners at the several competitions. In his concluding remarks, the President referred to both the lectures of the day, and as regards the lecture on Rural Reconstruction, he opined that we could not afford to wait until the institution of a paid agency as suggested by the lecturer, and he therefore exhorted the unemployed educated men of the land to go back to their villages and start the reconstruction work. In reference to the second lecture, he said that he greatly appreciated the ideals of the Danish schools and wished for their early transplantation into the Indian schools. With the usual thanksgiving and the distribution of Pausupari, the celebrations came to a close.

A Text-book of Tamil Composition

Specially adapted to meet the requirements of S.S.L.C. and Intermediate Examinations

(Prepared in accordance with the recommendations of the University of Madras)

BY

G. DAMODARA MUDALIAR, B.A.

*sometime Tamil Reader, Office of the Registrar of Books, Madras,
now District Educational Officer, Chingleput District.*

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REVIEWS AND NOTICES.

GOLDSMITH: THE GOOD-NATURED MAN.
EDITED BY A. S. COLLINS, PH.D., M.A.
UNIVERSITY TUTORIAL PRESS, LTD.
Price 1s.

This play of Goldsmith's in which "the spirit of laughter is invoked with the help of nature, humour and character" marked the beginning of the reaction against the sermons and the "sob-stuff" that the "sentimental comedy" of the eighteenth century purveyed to theatre-goers. Goldsmith tried to demonstrate—and very successfully too—that it was possible for a playwright to steer clear of the Scylla of indecency (the besetting sin of the Restoration Comedy) and the Charybdis of sentimentalism (the bane of the pre-Goldsmithian plays). The weak minded Honeywood (in many respects mirroring the author himself), the gloomy Croaker, the pretentious Lofty, the irrepressible Mrs. Croaker "who could spread a horse-laugh through the pews of a tabernacle," and the romantic couple, Leontine and Olivia, are all thoroughly alive; and they find themselves in situations which provide a feast of comedy for the reader.

This edition of the play contains a suggestive introduction and brief notes which would facilitate the student's appreciation of the text.

EXERCISES IN PUNCTUATION. BY HEATHER TANNER. MACMILLAN & CO., LTD.

The teaching of punctuation is neglected altogether in many of our High Schools and Colleges. Even in the composition classes, the attention of the pupils is rarely drawn to the need for correct punctuation. They are left to pick up the rules as best they can from their reading of the texts. Correct punctuation is not only a corollary of correct thinking but very often also an incentive for it.

Here is an excellent guide to which a hearty welcome would be accorded by teachers of English composition. Each lesson here treats about but one use of one stop, and contains both explanations and exercises. Common errors are pointed out, the connection between the thought and the use of the punctuation mark is clearly explained, and very intelligent guidance is supplied where differences in practice and usage exist. The author's observations in Lesson 39 are guided by a very healthy outlook which warns students against slovenly thinking, emotional extravagance and mannerisms in the use of punctuation marks.

This is a book that should appeal to pupils and elders alike, since the exercises and the explanations have a charm and appeal of their own.

SCHOOL CERTIFICATE GERMAN COMPOSITION.
BY C. E. STOCKTON, M.A. METHUEN & CO., LTD., LONDON. Price 2s. 6d.

Graduated exercises for translation from English to German make up the bulk of this book which also contains a brief grammatical introduction and an English-German vocabulary. The portion dealing with grammar lays stress on just those points which would be useful to the pupil in the composition of German. The use of the modal auxiliaries, the rules of Indirect Narration, the peculiarities of prepositional government in German, the German equivalents for the different meanings of English words like *when*, *before*, *after*, and of English verbs like *to put*, *to know*, *to ask*, are some of the chief points explained in the grammatical introduction. The passages for translation are interesting in themselves and eminently suitable for training the student in correct German expression.

A QUICK-REFERENCE GERMAN GRAMMAR.
BY A. V. IRELAND. METHUEN & CO., LTD.
Price 1s. 6d.

The essentials of German grammatical usage are serviceably condensed in this book for the use of students who have already made some progress in German. Not only are the differences between English usage and German practice pointed out, but here and there comparisons with French constructions are also introduced. Two special features in this book are the following: the formation of German adjectives and their etymology (very lucidly treated), and the rules relating to German word-order.

The use of types of different degrees of boldness in the printing of the illustrations helps the pupil in visualizing the points at a glance. For revision work and for purpose of reference, this book would be very useful.

AN ENGLISH COURSE FOR SCHOOLS. SECOND BOOK. BY M. ALDERTON PINK, M. A. MACMILLAN & CO., LTD. Price 2s. 6d.

This is an excellent book combining grammar and composition in an effective and appealing way. The part dealing with composition proper treats about the construction and connection of paragraphs, essay-writing and practice in expression, summarising and paraphrasing; there is also a particularly fascinating chapter containing exercises in clear thinking. The rules are explained and illustrated from a modern standpoint. Instructions like the following are refreshingly free from the servility to pedantic convention, which still obsesses some old-world teachers: "Never begin with a vaguely labelled 'Introduction.' Don't beat about the bush; come immediately to your theme. A well-known dramatic critic says how his editor gave him this advice; when he had finished an article, he should go back to the beginning, cut out the first paragraph, and start with the second;" "don't begin with a definition, unless it is absolutely necessary;" "don't open with a survey of historical facts unless this has a direct bearing on the sub-

ject in hand;" "the conclusion of an essay is like saying good-bye: you have to hit the happy mean between the abrupt handshake accompanied by a curt remark and the embarrassing indecision of protracted farewells." The chapter on errors in grammar and composition is full of useful instructions and hints.

A very remarkable feature of this book is the modernity of its general outlook, its explanations, and its exercises and illustrations. President F. D. Roosevelt's message to the American Congress, Ranji's views on Cricket, the usefulness of B. B. C. programmes, and even the latest l.b.w. rule in cricket have been pressed into service, for providing topics for exercises.

SHORT FRENCH PLAYS. EDITED WITH VOCABULARY, BY N. SCARLYN WILSON.

MAX MAUREY'S "ROSALIE"—A COMEDY IN ONE ACT; MAX MAUREY'S "LA RECOMMANDATION"; LOUIS FOREST'S "PAR UN JOUR DE PLUIE." METHUEN & CO., LTD. Price 6d. each.

These three plays, brimming over with humour, are eminently suited for rapid reading and for being staged by students of French.

"Rosalie" depicts a piquant situation in which a servent-maid puts her master and mistress to discomfiture, makes the latter apologise to her and humiliates both by triumphantly telling them "On a beau être bonne, mais on a sa dignité."

How an "unemployed" fellow took advantage of a particular situation, and succeeded in getting himself nominated to a vacant post by a Director who had a horror for letters of recommendation forms the subject of the second play.

The third play describes how an "incorrigible" bachelor carries off on a rainy day the prize which was "destined" for a friend of his who, all unconscious of the irony of fate, helps the lucky man to win his prize and realises his mistake too late!

The language of the plays is simple, idiomatic and full of conversational turns of expression

which educated Frenchmen employ in everyday life. These plays could unhesitatingly be recommended for use in our schools and colleges where French is taught.

CIVIS ROMANUS—A READER FOR THE FIRST TWO YEARS OF LATIN—BY J. W. COBBAN, M.A., AND R. COLEBOURNE, M.A. METHUEN & CO., LTD. Price 2s. 6d.

This is a handsomely got-up elementary Reader in Latin containing sixty lessons dealing with ancient Roman life, education, citizenship, patriotism and heroism. The reading matter has all been specially composed for the purpose, the object being to evoke the pupil's interest in the study of Latin authors, to provide him with a 'basic' vocabulary, and to train him up in Latin grammar and usage. The topics selected are full of human interest: stories like "Horace and *loquax*," accounts like the one about Pliny's treatment of his slave or the one describing a philosopher's view of Roman games, descriptions like that about the eruption of Vesuvius, and pictures like that of the life of an ancient Briton who has come under the influence of Roman culture, will hardly fail to interest the young reader.

Special vocabularies (intended to be memorised by the pupil), brief explanations of proper names, and a general vocabulary are provided. A pupil working through this book will find the study of Latin a sheer joy. The neat printing and the handsome get-up of the book will contribute to this in no less a measure than the carefully prepared subject-matter.

LATIN UNSBENS WITH ACCOMPANYING EXERCISES. BY M. A. CHAPLIN. UNIVERSITY TUTORIAL PRESS, LTD. Price 1s 3d.

This book is intended for fairly advanced students of Latin, containing as it does ninety-seven short extracts from Latin authors like Cæsar, Cicero, Ovid, Virgil, Pliny, Nepos, Tacitus and Livy. Each extract is accompanied by a few English sentences (based on the subject-matter

of the extract) for translation into Latin. The passages have been judiciously selected and well graded.

A JUNIOR COURSE OF ANALYSIS WITH SUPPLEMENTARY EXAMPLES IN LATIN AND FRENCH. BY B. J. PENDLEBURY, M.A. MACMILLAN & CO., LTD. 1936. Price 2s.

This book contains a fairly detailed study of English sentence-structure, for the use of the lower forms. The comparative references to French and Latin might very well be omitted by those who do not want them. The elements of English grammar are all explained and illustrated in the course of the eighteen chapters and two appendices that constitute this book. 'Predicates of being' and 'predicates of doing,' phrasal units, predicative nouns and adjectives, these are some of the points on which the author offers very helpful and lucid observations. There are copious exercises, useful illustrative tables and graphic representations.

The book is a great deal more than is suggested by the title such as we understand it in India; it covers important portions of elementary English grammar also.

The book deserves a place in every High School Library.

ELEMENTARY FRENCH COURSE. BY H. V. JERVIS. UNIVERSITY TUTORIAL PRESS, LTD. Price 1s. 3d.

This is an elementary French grammar for use in High Schools. Part I contains a series of exercises, each exercise consisting of ten 'questions or commands' in French, with their English renderings printed on the opposite page. Part II deals with the grammatical points involved in the exercises contained in Part I. Part III contains further exercises bearing on the grammatical material. Part IV supplies passages for translation. A French-English vocabulary is also supplied.

The plan prescribed for study here is to work through Part I hand in hand with the cor-

responding portions in Part II, and then to proceed to the final portions. In our opinion, this method would be very effective because this would ensure at once the consolidation of the vocabulary and the study of constructional and grammatical peculiarities.

A pupil who works through this book systematically with the help of a teacher will surely acquire the elements of French grammar and also a not inconsiderable stock of French words and forms.

WHO IS WHO IN JAPAN—17TH ANNUAL EDITION, 1936-37. BY TSUNESABURO KAMESAKA. PUBLISHED AT 8, MINAMI-SAKUMA-CHO 2-CHOME, SHIBA-KU, TOKYO. 3 YEN or 10s.

We have great pleasure in commending this publication particularly to politicians, scholars, scientists, and businessmen in India, who will find this a ready book of reference of considerable help to them in their respective vocations. This book contains about 538 pages and a special merit of the publication is that, according to the Editor, it has been entirely revised and has been made as up-to-date as possible notwithstanding the many changes brought about by the general elections of the House of Representatives early this year. The Proletarian party in Japan has been returned in an increasing number and the author has endeavoured to include almost every one of note in his "Who is Who." Cabinet changes, diplomatic transfers and financial changes and businessmen have all been taken note of in compiling this publication. There are illustrations of their Imperial Majesties the Emperor and Empress of Japan and members of the Imperial Family as well as the various important Royal Houses like Kan-in-no-Miya, Faushimi-no-Miya, Yamashina-no-Miya, Nashimoto-no-Miya, Kaya-no-Miya, Takeda-no-Miya, Asaka-no-Miya, as well as illustrations of the Emperor and Empress

of Manchuko. There are exhaustive advertisements which will give the reader an idea of the great industrial progress achieved by Japan and we daresay our businessmen will find them of considerable use to them.

With more than twenty-five years' research, experience and editing, the publisher has endeavoured to be faithful to the readers and every one who is interested in Japan or who has connections with Japan as well as everyone who is desirous of visiting this charming country should possess a copy of this publication.

THE RELUCTANT DRAGON AND OTHER STORIES. BY KENNETH GRAHAME. METHUEN & CO., LTD. LONDON. PP. 152. Price 1s. 6d.

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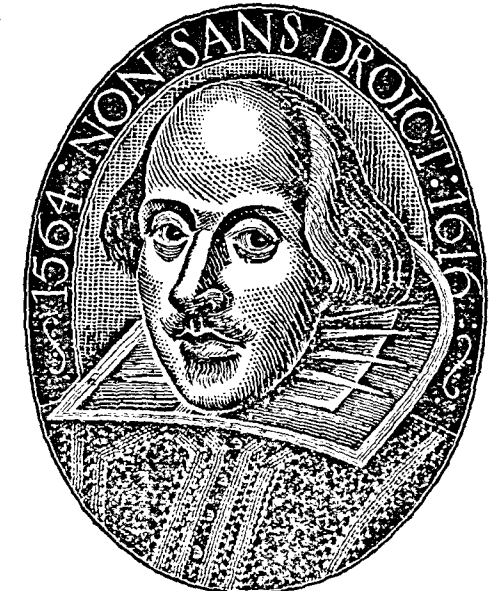
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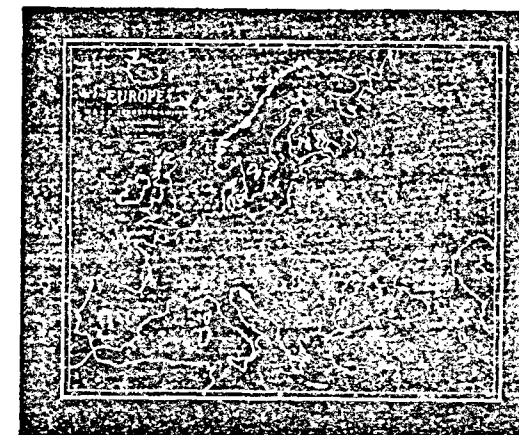
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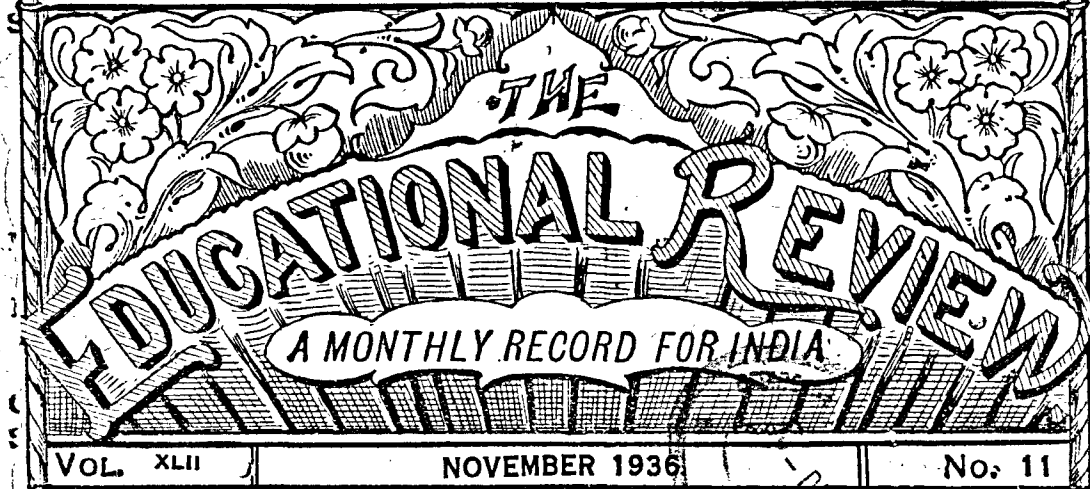
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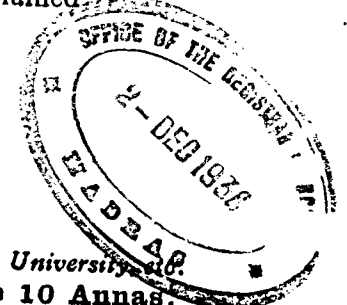
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Add:

RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
1	4	0	2	8	0	0	10	9
2	10	0	3	6	3	1	2	3
0	2	0	0	13	9	4	0	6

MD. SR. CH. YD. FT. INCH.

13	3	4	3	2	6
3	19	13	1	1	9

Subtract:

RS.	A.	P.	RS.	A.	P.
5	10	0	3	4	0
3	4	0	2	7	9

How many days will be from April 3, 1935 to June 17, 1935?

Suppose to-day is February 23rd. Thirty-three days before my brother was married. What was the date?

How many hours will be from 5 A.M. to 3 P.M.?

The score in this series is lower than is to be expected from the pupils' ability, because in a majority of schools the last three problems had not been taught, though they are a part of the syllabus. The average score is 4'2, 4'3 and 5'7 for the handicapped, average and select schools respectively. Thirty-three per cent. did less than three right.

There is not enough data to form a reliable opinion as to what the average pupil can do

in this type of work if it has really been well taught. But at present only a small part of the pupils of Class III are ready to face the problems they will have to face in mahajani accounts, simple book-keeping, in Class IV. Their foundation is too weak to permit success in mahajani accounts, rojnamcha and interest unless some subjects here tested are retaught in Class IV.

6. *Dictation of the Numbers* 6289, 46228, 54009, 123000.

Since the results are just about the same as those in Class II without the work being apparently much harder and some schools give almost perfect results while others give very poor results, we are seemingly justified to conclude that this subject is teachable but needs occassional review which it is getting in some schools but not in others. Average score 2'3 with twenty-one per cent. getting zero.

7. The examiner read each of the following problems before the pupils to make sure that no child would be handicapped because of poor reading ability and then allowed two minutes for the working out of each problem.

(1) At the bazaar I bought potatoes for 2 annas 6 pies, bhata for 1 anna and vegetable for 3 pice. How much did I spend?

(2) A money changer got 10 annas 6 pies for exchange in the last bazaar. He charges 1 pisa for exchange per rupee. How many rupees did he exchange?

(3) Some boys were measuring the length of a wall. They had only a five feet rod. The wall measured 60 lengths of the rod. How many yards did the wall measure?

AN EXAMINATION OF THE "JEDHE SHAKAVALI" FROM THE VIEW-POINT OF THE BIRTH-DATE OF SHIVAJI.

BY MR. G. D. TAMASKAR, M.A.,
Jubbulpore.

(Continued from page 643.)

10. A. After making these disposals, Shivaji went back to the fort, where he called Kanhoji for a private conference in which he said: "I have full confidence in you, but I am not sure about the loyalty of the others. You know how treacherous the Khan is. If I succeed in the meeting, I have arranged to fire three gun signals from the fort, on hearing which you should all attack the Khan's forces at Par. But supposing I do not succeed and I am captured by the Khan, then you personally and your trusted followers should occupy the Khan's path from Warchara and prevent his forces coming up the Pratapgarh hill. If the game goes against me, you yourself and your men must try your best to fight severely and release me. When I am so released and am back among you again we shall arrange to raze the enemy to the ground." About this arrangement also Shivaji got Kanhoji to swear. Kanhoji suggested that Shivaji should request the Khan to station one of his trusted messengers with Kanhoji for mutual communication, so that there may be no ground for dispute. Kanhoji added: "I will do my best to prevent the Khan's forces from climbing the hill and will execute your orders fully." Shivaji accordingly obtained a messenger from the Khan and kept him with Kanhoji.

B. 1581, Vikari, Kartik. Afzal Khan sent his envoy Krishna Rao to Shivaji, who presented him with a dress of honour and sent him back for arranging a visit at the foot of Pratapgarh hill. Then Shivaji held

a private conference with his ministers and Kanhoji Jedhe. Shivaji said: "The Musalman (Afzal Khan) is treacherous. To prevent him the forces of Bandal Deshmukhs should remain waiting concealed in the jungle of Par and Javli. If the Khan commits treachery during our meeting, his army stationed at Par should not be allowed to ascend the hill (Pratapgarh). You should, with your select men, render succour. In case, by the grace of the goddess Amba, Afzal Khan meets death, signals will be fired from the fort. Immediately upon the signals you should attack the enemy's forces and overcome them. Haibatrao and Balaji Nayak Silimbkar have been stationed at Boche Ghati pass with their contingents. They should not allow the enemy's forces to ascend through the pass." Thus they conferred and made disposals accordingly.

11. A. A grand structure was erected at the foot of the Pratapgarh fort, where Afzal Khan came to visit Shivaji, in the month of Kartik of the Vikari year 1581, in a palanquin with his envoy and attendants. Shivaji had already selected his men for various duties and stationed them in different places. On the day of the meeting, he came to visit the Khan, with his own envoy and attendants in charge of various functions. During this meeting Afzal Khan caught hold of Shivaji's neck under his arm, when Shivaji, forearmed as he was with steel claws on his fingers (Wagh Nakha, i.e., tiger claws), thrust them into his body and burst open his entrails. On

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getting his neck released, Shivaji took his sword in his hand at which the Khan's attendants attacked Shivaji with arms, wounding Pantaji Gopinath. In an instant, however, Jiva Mahala, Baji Sarje Rao and a few others rushed against them, put them to death and cut off the legs of the palanquin-bearers compelling them to drop the palanquin down. Shivaji too ran to their help; had the Khan's head severed, at which three gun signals were fired from the fort. Kanhoji Naik and the forces of the other Deshmukhs, on hearing the signal, attacked the Khan's army at Par and captured horses, elephants, guns and various precious articles. The Khopde, who were succouring the rear of the Khan, fled for life with 50 followers along the bank of the Koyana. Thus was victory obtained by Shivaji. He himself went to Par. Khandoji Khopde concealed himself in the forest.

When the affair was over, Shivaji called together the Deshmukhs and their men and gave them encouragement in various ways. The first honour among landed Watandars was conferred on Dhamle, and the first honour of the sword upon Kanhoji.

B. Margashirsha, Shukla 7, Thursday (10th November 1659) (Acc. to Rajwade, XVIII, 44, 24th November 1659; Acc. to Shivpur Shakavali, 13th September 1659). Afzal reached the ridge of Pratapgarh in a palanquin with the envoys of retinue. Shivaji came down from the fort to meet him. At the meeting Shivaji caught him sidewise and killed. His head was cut off. Jiva Mahala and others and Kanhoji Nayak's son Baji Sarje Rao exerted their utmost in the scuffle. Signals were fired from Pratapgarh when Kanhoji Nayak and Bandal with their contingents fell upon Par and played havoc in the (Khan's) army; some escaped; Khandoji

Khopde was captured alive and was put to death. Kanhoji Nayak was thereafter to have the first honour of the sword.

12. A. Later on Shivaji got a poem (Povada) composed by bards in which there is a line to the effect that "Just as Hanuman and Angada served King Rama, so did Bandal and Jedhe for Shivaji Raj."

B. The Povada, or the poem that was composed, contains: "As Hanuman and Angad were for Raghunath, so were Jedhe and Bandal for Shivaji."

13. A. On the New Year's day of the Vikari year, 1582 (2nd March 1660) Shivaji went to Panhala where, later on, Siddi Johar of Bijapur came and besieged him.

B. 1582, Sharvari, Chaitra, Shukla 1 (2nd March 1660). Shivaji again returned to Panhala which was thereafter besieged by Siddi Johar.

14. A. But Shivaji escaped and while proceeding to Khelna, Siddi Johar pursued him, when the contingents of Bandal and Baji Prabhu Deshpande were ordered to remain at Gaipur and prevent the enemy coming on. Thus Shivaji reached the Khelna fort. In the meantime, Baji Prabhu and his people put in a heroic fight. Baji and many of his followers fell fighting, but did not allow the enemy to proceed. Siddi Johar had to return in discomfiture. Shivaji rewarded the services of Bandal. He also commended the heroism of Baji Prabhu and his men to Kanhoji, who said: "I know, these are very valiant people." Shivaji replied: "I have given you the first honour of the sword for your services in the Afzal Khan affair. But now, I wish to confer that honour upon Bandal. Do you agree to it? Kanhoji said: "Whatever you are pleased to order, I fully

acquiesce in." Thereafter the first honour of the sword continued to be given to Bandal.

B. Ashadha, Krishna 1 (13th July 1660). Shivaji descended from Panhala and went to Khelna. Siddi Johar's forces pursued him.

A severe fight issued. Bandal's contingents fought desperately and lost heavily. Baji Prabhu Deshulkarni was slain. Thence onward, the honour of the sword was to be given to Bandal first and then to Jedhe.

15. A. Next, when in the Shobhakrit year, 1585, Shivaji had to attack Shastakhan in his own house at Poona. On Chaitra, Shukla 8, Sunday, (5th April 1663) he entered his palace, Lal Mahal, with ten followers, among whom was Chandji, son of Kanhoji Jedhe, and surprised Shastakhan,* acquitted himself with great distinction. Shastakhan escaped by the postern gate where Baji Sarje Rao was already stationed on horseback with a spare horse for Shivaji. As soon as Shivaji came out he rode the spare horse, crossed the Mula river, and galloped towards Jerse (a small village at the foot of Sinhagarh). Shivaji had stationed small bodies of men in various places with horns and drums, which were all beaten simultaneously causing great confusion in the Mughal camp. Shivaji reached Sinhagarh the next morning with all his followers. Shastakhan then marched away from Poona. On Jyeshtha, Shukla 14, Monday, of the Krodhana year, 1586 (28th May 1664), Jaswantsingh withdrew the siege of Kondana for which he was removed by the Emperor from the office and was replaced by Jaisingh Mirza Raja.

B. 1585, Shobhana, Chaitra, Shukla 8, Sunday (5th April 1663). Shivaji personally attacked Shastakhan, with surprise. Shasta-

* Chandji Jedhe.

khan's hand was mutilated and he then fled away. His son, Abdul Fateh, was killed. (Shivaji) then entered the Lal Mahal. Chandji Nayak, son of Kanhoji Nayak, was with him during the campaign. Sarje Rao was placed with a body of troops beyond the river. Shivaji coming out of Lal Mahal through a dindi (a small hole in the gate), took a horse and with his cavalry escort, went to Karyat Maval. The forces placed at intervals on the way also withdrew. Margshirsha. Jaswantsingh comes below Kondhana to besiege it. Magh, Shukla 6, Saturday (23rd January 1664). Shahji dies. Magh, Krishna 4, Friday (5th February 1664). Shivaji returns again to his fort.

Poush, Krishna 4 (6th January 1664). Shivaji loots Surat. 1586. Krodhi, Jyeshtha, Shukla 14, Monday (28th May 1664). Jaswantsingh raised the siege of Kondana, was removed from Subha's office and Jaisingh was appointed in his place.

16. A. Jaisingh and Dilerkhan soon after arrived and besieged Purandhar in the Vishwavas year 1587. Shivaji visited Jaisingh and on Ashadha, Shukla 10 (12th June 1665), bought peace by handing him over 27 of his forts and by enlisting his own son Sambhaji Raje into the Mughal service as a Commander of five thousand. Baji Sarje Rao accompanied Sambhaji.

B. 1587, Vishwavas Chaitra, Krishna 10, Friday (31st March 1665). Shivaji goes to Purandhar. Vaishakha. Jaisingh and Dilerkhan lay siege to Purandhar. Ashadha, Shukla 10 (12th June 1665), Shivaji meets Jaisingh and makes peace. Sambhaji is created a five-hajari and taken into Mughal service. Falgun, Shukla 9, Monday (5th March 1666). Shivaji and Sambhaji started to see Aurangzeb, accompanied by Sarje Rao Jedhe,

17. A. On Jyeshtha, Shukla 2 of the Prabhava year, 1588, Shivaji went to see the Emperor at Agra, but was kept under surveillance owing to displeasure. On Shrawan, Krishna 12, he escaped from Agra in a basket with his son Sambhaji. Shivaji returned to Rajgarh on Margshirsha, Shukla 5. Sambhaji was kept at Mathura in the charge of a Brahmin named Vishwas Rao, who later on came to the Deccan with Sambhaji. Baji Sarje Rao also visited Rajgarh. Trimbak Pant Dabir and Raghunath Pant Korde who were confined at Agra in the Plavanga year, 1589, also escaped on Chaitra, Krishna 5 and returned to Shivaji. Peace was then made with the Mughals, from whom Shivaji got claim of Sardeshmukhi and a territory on the southern side of the Bhima.

B. 1588, Parabhava. Jyeshtha, Shukla 2 (25th May 1666). Shivaji reaches Agra and meets Aurangzeb, who in anger puts him under watch.

Margshirsha. Pir Mia and Tajkhan were at Deorukh. They quarrelled and were killed. An elephant was captured. Shrawan, Krishna 12 (17th August 1666).

Shivaji escapes from Agra in a basket. Margshirsha, Shukla 5 (20th November 1666) he reaches Rajgarh with Sambhaji. Shrawan, Krishna 30 (20th August 1666). Trimbak Pant and Raghunath Pant Korde were arrested at Agra, 1589. Plavanga, Chaitra, Krishna 5 (3rd April 1667). Trimbak Pant Dabir and Raghunath Pant Korde escaped from Delhi. Friendship was made between Shivaji and the Mughals.

18. A. Within three or four years thereafter, Shivaji captured back all the 27 forts which had been surrendered.

B. Magh, Krishna 9, Friday (4th February 1670). Kondana is captured. Udebhan, the commandant of the fort, is slain. Tanaji Malsure, the Subhedar of Shivaji's forces, is killed. Falgun, Krishna 12, Tuesday (8th March 1670).

Nilopant Majumdar captures Purandhar. Keso Narayan Narhekar falls.

19. A. In the Nala year, 1598, Shivaji had a fight with Husen Khan Maina, who, while escaping for shelter into an adjoining village on an elephant, was faced by Nagoji Jedhe, son of Baji Jedhe. Nagoji galloped before the elephant, thrust his spear into the temples and turned the elephant back. But in the venture, he received a mortal wound by an arrow shot by Husen Khan. Husen Khan was, however, captured and Shivaji was very sorry to find Nagoji losing his life and expressed his deep sorrow to Sarje Rao. Nagoji's wife died *sati* at Kari, where Shivaji proceeded in person and comforted Nagoji's mother, Tuljabai, assigning her a yearly allotment of one seer of gold.

B. 1598, Nala, Poush. Husen Khan was defeated by Bahirras in Gadag province near Yalgedla; 2000 horses and elephants were captured. During the battle, Nagoji, son of Sarje Rao Jedhe, fought bravely and wounding the trunk of the elephant ridden by Husen Khan, he turned the elephant back. Then Husen Khan shot an arrow from the elephant and it passed through the head coming out near the chin (of Nagoji). He succumbed to the wound. His wife, Godubai, Ghorpadai's daughter, died *sati* at Kari.

20. A. Thereupon when in the Chaitra of Pingala year, 1599, Shivaji captured Gingi, he had Baji Sarje Rao with him. Shivaji, at that time, appointed Raghunath Pant

Mazumdar, and gave him a present of two lakhs of hon with the charge of the government of Gingi. Shivaji returned after several stages to his own country.

B. 1599, Pingala, Chaitra. Shivaji captured Gingi and occupied the whole of Karnatik.

Ashadha. Sher Khan Bairagi was captured near Tripati. At that time Sarje Rao Jedhe did his utmost in fighting; ten elephants were captured.

Chaitra, Shukla 12 (18th April 1677). Trimbak Pant Dabir died at Shivapur. Raghunath Narayan was appointed Muzumdar with a reward of a lakh hon and was given the viceroyalty of Gingi.

21. A. Shivaji returned after several stages to his own country with Janardan Pant and invaded Jalnapur. On the way back, he visited Patta and named the fort "Vishramgad." Baji Sarje Rao Jedhe was with him on this expedition.

B. 1599, Pingala, Kartik. Shivaji returned from the Karnatik to Gadag province and besieged Belvadi.

1600, Kalayukta, Jyeshtha. Shivaji captured Gadag province and returned to Raigarh.

22. A. Shivaji died at midday on Saturday of Chaitra, Shukla 15 of the Roudra year, 1602.

B. 1602, Roudra, Chaitra, Shukla 15, Saturday (3rd April 1680). Shivaji died at Raigarh at midday.

23. A. Thereafter Sambhaji mounted the throne.

B. 1602, Roudra, Shrawan, Shukla 5 (20th July 1680). Sambhaji ascended the throne.

24. A. On Kartika, Shukla 13 of the Durmati year, 1603 (13th November 1681),

Akbar, son of Aurangzeb, came and met Sambhaji at Patshahpur.

B. 1603, Durmati, Jyeshtha. Sultan Akbar became Emperor, rebelling against Aurangzeb, and then went to Trimbak. Sambhaji gave him a residence in Konkan at Pali.

25. A. A son was born to Sambhaji Raje at Gangoli on Vaishakh, Krishna 7 of the Dundubhi year, 1604 (18th May 1682) and was named Shivaji.

B. 1604, Dundubhi, Vaishakh, Krishna 7, Thursday (18th May 1682), a son, Shivaji (II), was born to Sambhaji.

26. A. He (Aurangzeb) sent Shahabuddin Khan to besiege Ramsej. He laid the siege from high mounds artificially erected, launched severe attacks and pressed the siege; but Kesho Trimbak Peshwe took his residence at the neighbouring fort of Trimbakgarh and supplied all kinds of help to the garrison of Ramsej, who thus were able to resist the siege for six months. As the fort could not be captured, the Emperor recalled Shahabuddin Khan and established military posts at several places in the kingdom.

B. 1604, Dundubhi, Chaitra, Shahabuddin laid siege to Ramsej. Vaishakh, Rupaji Bhonsale and Manaji More fought with Shahabuddin near Ganeshgaon and took 500 horses.

Aswin. the siege of Ramsej was raised.

27. A. (Sambhaji mounted the throne when) Raghunath Pant returned from Gingi to this province and had interview with Sambhaji.

B. 1604, Dundubhi, Poush. Raghunath Narayan returned from Karnatik and met Sambhaji. He was made Muzumdar.

28. A. Two or three years afterwards Raghunath Pant and Janardan Pant died.

B. 1605, Rudhiredgari, Vaishakh, Krishna 4, Wednesday (23rd April 1683). Raghunath Narayan died at Valan.

Ashadha, Shukla 15 (28th June 1683). Janardan Narayan died at Deorukh.

29. A. Kavi Kalusha, Diwan, became Karbhari.

B. 1605, Rudhiredgari, Poush, Shukla 15 (23rd December 1683) Sambhaji returned to Raigarh. There he gave full authority to Kavi Kalusha.

30. A. The Emperor then proceeded to Bijapur by successive marches and laid siege to it. Bijapur was taken on Monday, Aswin, Shukla 7, in the Kshaya year, 1608 (13th September 1686). Aurangzeb met Sultan Shikandar Shah.

B. 1607, Krodhan, Jyeshtha. Aurangzeb marched from Ahmadnagar to Sholapur and invaded Bijapur. 1608, Kshaya, Ashadha. Aurangzeb went from Sholapur to Bijapur, Aswin Shukla 7, Monday (13th September 1686). Aurangzeb captured Bijapur. Sultan Sikandar interviewed him, but was confined. Sarja Khan and the son of Bahlolkhan were created 5 hazaris.

31. A. Soon after Golkunda was also taken on Bhadrpada, Shukla 12 in the Prabava year, 1609 (8th September 1687).

B. Bhadrpada, Shukla 12 (8th September 1687). Aurangzeb captured Golkunda by bribery and arrested Kaka Shah alive.

32. A. Then the Emperor turned his attention to the Maratha kingdom in the Vibhava year, 1610. Sambhaji had appointed Baji Sarje Rao Jedhe and his brother to be at Rajmachi to be of service to the Pant Pradhan.

B. Sarje Rao Jedhe and his brother and retinue were at Rajmachi under the service of Nilo Pant Pradhan.

33. A. The Emperor then marched on to Tulapur and sent Shekh Nizam with an army against Sambhaji. He came to Sangameswar and on Friday, Magh, Krishna 7 (1st February 1689) he captured Sambhaji and Kavi Kalusha and took them to Tulapur. There the Emperor put both of them to death. King Rajaram was in captivity at Raigarh. He was released and seated on the throne and crowned in the Shukla year, 1611.

B. 1610, Vibhava, Magh, Krishna 7, Friday (1st February 1689). Sambhaji and Kavi Kalusha reached Sangameswar, en route to Raigarh. Sheikh Nizam, with a quiet step, came and captured both alive, while the rest of the party went to Raigarh.

Falgun, Shukla 3 (12th February 1689). Changopi Katkar, Killedar of Raigarh, and Yesaji Kank took Rajaram out of prison on Magh. Krishna 30 (9th February 1689) and seated him on the throne.

Falgun, Krishna 30 (11th March 1689). Aurangzeb beheaded Sambhaji and Kavi Kalusha at Tulapur.

34. A. Zulfikar Khan was sent against Raigarh, whence Rajaram escaped and went to Pratapgah. There was a great famine in the land at the time. On Chaitra 15 of the Shukla year, 1611 (25th March 1689) Zulfikar Khan whose original name was Itkatad Khan, laid siege to Raigarh. Rajaram proceeded by successive marches to Gingi in the Karnatik. On Margshirsha, Shukla 2, Sunday (3rd November 1689) Raigarh was handed over to the Mughals, when Shivaji, the son of Sambhaji, was taken to Tulapur to see the Emperor, who was pleased to confer on him a command of 7000 horse, named him Shahu Raje and kept him in confinement in his own camp. Then the Emperor captured the Maratha forts.

B. 1611, Shukla, Chaitra, Shukla 15 (25th March 1689). Aurangzeb sent Zulfikar Khan to besiege Raigad.

Chaitra, Krishna 10, Friday (5th April 1689). Rajaram fled to Pratapgadh.

Aswin, Krishna 8, Thursday (26th September 1689). Rajaram rode from Panhala and reached Vellore on Kartik, Krishna 11 (28th October 1689). Then he went to Gingi.

Kartik. At Raigad terms were settled and on Margshirsha, Shukla 2, Sunday, Raigad was surrendered to the Mughals. Sambhaji's son, Shivaji (II), was taken by Aurangzeb to Tulapur. He was made a 7-hazari and named Shahu Raja. This year, the Mughals took all the forts.

35. A. Baji Sarje Rao Jedhe took leave and from Rajmachi returned to his Watan at Kari.

B. 1611, Shukla, Vaishakha. Sarje Rao Jedhe, Deshmukh of Rohidkhora in Bhore, was asked to return home with his brother. He returned to his home at Kari.

From the above comparison certain facts stand out clearly. That the Jedhe Karina has been very carefully drawn upon for the compilation of the Jedhe Shakavali, is a most patent and quite undisputable fact. The Karina mentions the facts in detail, while the Shakavali mentions them in short; but at various places the details of the two not only agree in facts, but also in words. The Karina very often mentions the facts without definite dates, while the Shakavali mentions the facts with definite dates, accompanied with the month and the date, and in some cases even the name of the day. In both we find at places inversion of the chronological order, in the Shakavali in spite of the mention of definite dates and in both with and without

such a definite statement of dates. But a very definite confusion, not only of time, but also of the relation of facts is noticeable in the Karina. As for example, it has been mentioned in it that Shahji was imprisoned by Adil Shah on the false report of Afzal Khan, and that the Shah released him "on hearing the facts of the dispute;" further it has been stated that Shahji was imprisoned, when Adil Shah heard that Shivaji had captured Kondana. There is not only confusion, but vagueness too about some statements. For example, we want to refer the reader to the coming of Raghunath Pant from Gingi to Maharashtra and having interviews with Sambhaji, or to the statement about the death of Raghunath Pant and Janardan Pant "two or three years afterwards." All these defects in the Karina point out to the fact that the family notes were meagre, were definite and orderly in some cases and indefinite and disorderly in others, and that the compiler did definitely rely upon hearsay and vague memory. There is not much evidence to show that he used records of others for the Karina. There are, however, some facts in the Karina relating to the Jedhes, that do not occur in the Shakavali, though the latter also does mention some facts about the Jedhes, that do not occur in the former. The Jedhe Shakavali is clearly more definite, more orderly, less confusing and gives a much larger number of facts; but, as we have said above, it also perverts the order at many places and contains some mistakes, which fact has been accepted by Mr. Apte also. We have already pointed out that as it was written some years after 1697 A.D., it could not have taken advantage of government papers which were not available, as has been shown above, even for the Jedhe Karina. So, its other sources must have been (1) some papers of other families, (2) other Shakavalis if they should have been in existence, (3) Persian sources, and (4) Tanjore

papers. The advocates of the new birth-date of Shivaji will have, and, in fact, have, as we have already pointed out, no objection to accepting the first three points, but will seriously object to the last. We have therefore to show that the last, namely, the Tanjore papers were also used for the same.

In this connection, we have to again remind the readers that (1) the Jedhe Shakavali was composed some time after 1697 A.D., (2) that therefore, it could not have been able to use government papers, (3) that its aim was to establish a right on the basis of ancestral services, (4) that Rajaram was at this time in the fort of Gingi and (5) that he had begun giving Jagirs to persons for distinguished services in order to stimulate them to put forth their best efforts against the Mughals. If we remember all these facts together, we can at once see that the chief and direct venue for its use was the Karnatik and not the Maharashtra. We do not want to raise the question if any one tampered with its original language or not; but this much is clear that it was all composed together and not in parts. The uniformity of its language and its detailed comparison that we have done unmistakably point to this conclusion. It is likely that the compiler should have gathered many of the facts in Maharashtra, but that it was composed in its present form in the Karnatik after 1697 A.D. or that it took help from Tanjore papers is unmistakably certain. The Jedhe Shakavali was in fact prepared after 1707 A.D. One most conclusive proof of the same is the mention of the name of *Bahadur Shah*. Under "Shaka 1565," the Jedhe Shakavali mentions "Bahadur Shah was born, was named Shah Alam." So it is clear what Bahadur Shah is meant. Now we have to remember that Shah Alam became Bahadur Shah in 1707 A.D. As the above entry of the Jedhe Shakavali occurs in its very beginning, it is clear that it was not composed

before the year 1707. This is a fact that cannot be in any way refuted. Jedhe had already been to the country with Shivaji and known that the Tanjore family had papers with it. Probably he should have also learnt that family claimed to possess the horoscope of Shivaji, as we have already pointed out in connection with the analysis of the "Shio-bharat." This fact is further borne out by the very detailed and numerous statements about the history of the Karnatik, some of them being of no significance. In order that readers may be able to judge for themselves that our contention is true, we give below a detailed analysis of all the detailed dates that the Jedhe could not have easily known, and also the dates that it ought to have mentioned. The following analysis contains therefore some peculiarities of the Jedhe Shakavali.

SOME PECULIARITIES OF THE JEDHE SHAKAVALI.

1. Aurangzeb's birth date is mentioned, but not that of Sambhaji or Ekoji, son of Shahji.
2. The talk between Kanhoji Jedhe and Shahji has been reproduced from the Karina.
3. Not even the month of the accession of Khurram is mentioned.
4. Though the name of the day of the birth of Sambhaji's son (*i.e.*, Shahji's grandson) is not mentioned, all other details are there. How could the compiler get them, as Sambhaji was generally with Shahji round about the Karnatic?
5. The exact date of the taking of Rairi is not mentioned.
6. Only the month and the year are mentioned of Shivaji's marriage with Sakhawarbai, but not the tithi and the name of the day.
7. Why could not details of the time of the birth (Vaishakh, Br. 12, Shaka 1679) of Sambhaji, son of Shivaji, be available? This

62. The exact date on which Rajaram sent his illegitimate son, Karna, to the Mughal territories is there.

63. The exact date on which the Mughals besieged Gingi again in 1697 is there.

The above list contains (1) many dates of the events concerning the Mughals in the Deccan, which could be known only from the Muhammadan sources and (2) many dates that have connection with the Carnatic and could be known from the records of that area only. The mention of Muhammadan dates at five places and one date of Aurangzeb's invasion of Ajmer point to Persian sources (both Adilshahi and Mughal). And as Rajaram was within a siege, the only Carnatic source must have been the Tanjore papers. We are of opinion that further research at Tanjore will confirm our statement. We have already pointed out that Sarje Rao Jedhe is mentioned to have accompanied Shivaji's Carnatic expedition. We guess further that Sarje Rao Jedhe was in the Carnatic from (at least) Vaishakh Shaka 1612 (May 1690) till the end of Shaka 1616 (1694). The grounds of our surmise are not only the details and large number of Carnatic events of these dates, but also the language and also a fact about Kari (the place of the Jedhes). Sir Jadhunth Sarkar in the translation of the "Jedhe Shakavali," published in the "Shivaji Souvenir," has not paid attention to these niceties of language. Therefore, the original must be consulted by those who want to question our contention. Firstly, we have to note that after Sarje Rao came back to Kari with his brother in May 1689, there is no entry at all for full one year. The next entry begins with May 1690 (Shaka 1612), the very first entry mentions "*Zulfikar Khan came in*

Vaishakh and then Yechappa Nair and Tanjore Trimbak Rao and Rajaram troops who had crossed the Ghats *came back below* without doing anything." Here 'the Ghats' can be the Eastern Ghats only, Yechappa Nair (of Carnatic), Tanjore Trimbak Rao and Rajaram's troops (Rajaram being at this time at Gingi) having to do nothing with the Western Ghats. Then the words '*Zulfikar Khan came*' and '*came back below*,' can only refer to the Carnatic, for, soon after this, Zulfikar Khan laid siege to Gingi and Rajaram therefore escaped (from that place) to the Carnatic. In short, this event undoubtedly refers to the Carnatic. We use 'came', 'came back, etc., only with reference to the place in which we are. It can be therefore safely inferred that Jedhe was in the Carnatic at this time. Similarly, the statements (1) *Zulfikar Khan having come im* (Shaka 1612), Magh, 4, Shukla, laid siege to Gingi, (2) or Margshirsha (Shaka 1612), Shukla 3, Nemaji Shinde, Mankoji Pandhare and Nagoji Mane rebelling from the Mughals *came to Rajaram* with 2000 cavalry and expelled the besiegers from the trenches and retired to Chakrapur; (3) in Poush, Prince Kambus and Asad Khan *came to Gingi* to the help of Zulfikar Khan, (4) on Margshirsh Krishna, Santaji Ghorpade was despatched by Ramchandra Pant Amatya with 1500 horses to Gingi, *while coming to Gingi*, he captured Ali Mardhan Khan with 1500 horses and 6 elephants; (4-a) In the month of Vaishakh (Shaka 1615) Santaji Ghorpade quarrelled with Rajaram and *went away to the Desh* (Maharashtra).

5. That Shankaraji Pant *went himself to Kari*, routed Rayaji Bahulkar and kept him in confinement in the inner fort of Rajgad, show that Jedhe was in the Carnatic in these years, *i.e.*, from 1690 to 1694 A.D. at least.

The statements of Shaka 1694 and 1699 refer to Maharashtra by the word 'Come' and to the Carnatic by the word 'went' or 'having come from,' and, therefore, we can infer that Jedhe was again generally in Maharashtra, but since many of the statements refer to the Carnatic, it may be suspected that he was moving from time to time between Maharashtra and the Carnatic. The last fact may seem baseless to some; but if we look into the details of the facts mentioned of the Shaka years 1617-1619, and if we think that the "Shakavali" was prepared after the Shaka year 1619 (*i.e.*, 1697 A.D.), we cannot but infer that Jedhe must have been in close touch with the Carnatic and moving between it and Maharashtra, and must have spent some time in or after 1697 at Tanjore to obtain the details of the events contained in the "Shakavali" towards its end, which all refer to the Carnatic. We are of opinion that Shivaji, son of Rajaram, must have been born at Tanjore itself, and not at Gingi. Rajaram could not have ventured to keep his wife, Tarabai, at Gingi for delivery when there was danger of attack upon it from all sides. On the other hand, he was on the best of terms with Shahji of Tanjore, who should have willingly obliged him by arranging for the delivery at his own place and in his own palace. So Jedhe could have obtained a copy of the horoscope of Shivaji (son of Rajaram) from Tanjore itself and, so also, an account of other events thereafter. It is then clear that the source of its information, besides whatever Persian sources he should have been able to obtain, must have been Tanjore papers. For, we have already shown that many of the facts could not have been known otherwise. An account of Rajaram's movements, while he was at Gingi, could not have been kept with

care, and, even if kept with care, could not have been safely taken to Maharashtra. In such circumstances, Tanjore only could have been able to supply the information given in the "Jedhe Shakavali," which refers to Rajaram and his movements in the Carnatic. In short, besides the sources already pointed out and accepted by the advocates of the new birth-date of Shivaji, Tanjore papers should have been a valuable source of information compiled in the "Jedhe Shakavali," which, therefore, must have been compiled with a view to show date by date Jedhe's big amount and length of service rendered to Shahji and Shivaji and the Maharashtriy kingdom founded by the latter.

APPENDIX.

The following published in the "Sahvichar" by Mr. V. S. Wakasher of Baroda bears consideration:—"I definitely think that the Jedhe date (*i.e.*, the birth-date of Shivaji as mentioned in the Jedhe Shakavali) is a fabricated one. It seems to have been put into currency by Vyankoji (*i.e.*, Ekoji, son of Shahji and step-brother of Shivaji) who has recorded in the family genealogy that he was elder than Shivaji. This well-known genealogy was published by Rajwade and consists of 161 men, the last of whom is Pratap Singh of Satara. This leads Mr. Apte to surmise that the time of the preparation of the list synchronises with the career of Pratap Singh of Satara, and that the genealogy cannot therefore be said to have been one of the contemporary time but was prepared at a much later date and, therefore, the writer not knowing as to who—Shivaji or Vyankoji—was elder, committed a mistake in his statement. It must however be noted that this surmise of Mr. Apte is based on the supposition that it was prepared at Tanjore while Pratap Singh

must have been important, especially in view of his being Shivaji's first son.

8. On the other hand, the time of Aurangzeb's treaty in respect of Bedar with Adil Shah and the tithi of taking it are exactly mentioned.

9. Similarly, the exact date when the queen of Bijapur killed Muhammed Khan is available here.

10. The name of the day on which Saibai died is not mentioned, though it was desirable.

11. How could the exact day on which Shastakhan crossed the Bhivara be known?

12. The exact day on which Surat was plundered is mentioned.

13. The exact day on which Jaswantsingh raised the siege of Kondana is mentioned.

14. How could the exact day on which Trimbak Pant and Raghunath Pant were put under arrest at Agra be known in the Deccan?

15. Similarly, how could the day of the release of Trimbak Pant Dabir and Raghunath Pant Korde at Delhi be known.

16. The day and the date of Sambhaji's seeing Jaswantsingh and his son are mentioned with exactness.

17. The day and the date on which Pratap Rao and Niraji Rahuji reached Aurangabad are mentioned with exactness.

18. The detailed time and the day of the birth of Rajaram are not mentioned (Shaka 1591, Falgun, Br. 15).

19. The name of the day of the thread ceremony of Shivaji is not mentioned.

20. Muhammadan dates of (a) the coronation of Shivaji, (b) Khawas Khan becoming minister, (c) Shivaji's death and (d) the Muhammadan year corresponding to Shaka

year 1616 (this having been mentioned twice) are there.

21. How could the exact date of the fight between Bahlol Khan (Bijapuri) and Bahadur Khan (Moghal) (1598 Shaka) be known?

22. Why should this Shakavali have mentioned Aurangzeb's invasions of Ajmer and the exact day of Shah Alam's coming to Aurangabad?

23. How could the exact date of the taking of Vellore by Raghunath Pant be mentioned?

24. The tithi and the month of the birth of Bhawani, daughter of Sambhaji, are not mentioned, though the day and the time of day are mentioned.

25. The exact day of the taking of Bhupalgarh by Dilerkhan is there.

26. The exact date on which Sambhaji escaped from the Mughals and returned to Panhala is not mentioned.

27. The name of the day on which the marriage and the thread ceremony of Rajaram took place is not mentioned. The order of these events is inverted.

28. The tithi and the day of the death of Moro Pant are not given.

29. The name of the day on which Sambhaji ascended the throne is not mentioned.

30. The detailed time of the birth of Shivaji (*alias* Shahu), son of Sambhaji, is not mentioned.

31. The exact dates on which Shah Alam crossed the Ramghat and returned having burnt Bede are mentioned.

32. The exact date on which Shahabuddin Khan crossed the Deoghat and took Nizampur is mentioned.

33. The month in which Shah Alam came to Bijapur is mentioned.

34. The exact date on which the Mughals took Kathalagarh is mentioned.

35. The date on which Shahabuddin Khan crossed the Bharghat and came to Gagoli is mentioned.

36. The exact day and date on which Aurangzeb took Bijapur and Gulam Shikandar Shah saw him are mentioned.

37. The exact date on which Kesho Pant reached the Karnatik is mentioned.

38. The exact date on which the chief of Mysore brought aid to Bangalore and seized Kasim Khan with forces is mentioned.

39. The exact date on which Harji Mokadik captured Kesho Trimbak at Trinomali on learning of the disaster to Sambhaji is mentioned.

40. The exact dates of (1) Aurangzeb's sending Zulfikar Khan to besiege Raigarh, (2) Rajaram fleeing to Pratapgarh, riding from Panhala and reaching Vellore and (3) the surrender of Raigarh to Mughals are there.

41. The exact date of the release of Kesho Pant by Harji Mahadik is there.

42. The exact date of Harji Mahadik's death is there.

43. The exact date on which Yechappa Nair, Ismail Khan Makav and others and 4000 cavalry of the Mughals rebelled and interviewed Rajaram through Nilo Pant at Chenpatan is mentioned.

44. The month in which Zulfikar Khan came (Karnatic) and then Yechappa Nair and Tanjore Trimbak Rao and Rajaram's troops who had crossed the Ghat (Eastern) without doing anything is there.

45. The exact date on which Zulfikar Khan besieged Gingi is there.

46. The date on which Nemaji Shinde rebelled against the Mughals and joined Rajaram is there.

47. The month in which Kambaksh came with help of Zulfikar Khan for the siege of Gingi is there.

48. The exact date on which Dhanaji Jadhav started for Gingi is there.

49. The exact date on which Zulfikar Khan raised the first siege of Gingi is there.

50. The exact date on which Santaji Ghorpade was despatched to Gingi from Maharashtra is there.

51. The date on which Zulfikar Khan took Kambaksh captive is there.

52. The month in which Yechappa Nair rebelled against Rajaram is there.

53. The month in which Santaji and Rajaram besieged Trichinopoly is there.

54. The exact date of the treaty between the chief of Trichonopoly and Rajaram is there.

55. The month in which there occurred a fight between Yachak Naik Bahirji and Rajaram near Vellore is there.

56. The month in which Yachak Naik saw Zulfikar Khan and took service under him is there.

57. The month in which Zulfikar Khan invaded Tanjore is there.

58. The exact date on which Zulfikar Khan captured the territory round about Gingi and laid siege to it is there.

59. The exact date on which Santaji Ghorpade took captive Khanjadi Khan and Kasim Khan at Doderi near Sitia is there.

60. The month in which Aurangzeb moved from Galgala to Brahmapuri is there.

61. The most detailed time of the birth of Shivaji, son of Rajaram, is there. Rajaram was at this time at Gingi within the siege of the Mughals.

was at Satara. But it must not be forgotten that a genealogy of a royal house is always in the course of preparation and that new names are added to it from time to time. Moreover, whenever it is prepared, all imaginary names or order cannot be introduced into it; on the other hand, the old papers are used for the purpose. In short, the genealogy specially published by Rajwade cannot be a new preparation—it must be an old one. Therefore anybody will come to the conclusion that Vyankoji was purposefully mentioned as elder than Shivaji.

"Now even if we assume that it was prepared while Pratap Singh was at Satara, its date cannot be later than 1840 A. D. Mr. Apte therefore seems to assume that the wrong information got current about the year 1840 A. D. But this itself proves that Mr. Apte is of opinion that the wrong information was put into circulation about that year. At this time there was reigning at Tanjore the last ruler of the dynasty. His name was Shivaji. It can be therefore safely assumed that Mr. Apte is of opinion that at the time of this last ruler of Tanjore, it was believed there that Vyankoji was elder than (his step-brother) Shivaji. Now, we have only to solve the question as to when the wrong information was given currency. While Mr. Apte is of opinion that it was circulated about the year 1840 A. D., I am of opinion that it was originated by Vyankoji himself. Had there been not available a solid proof for this opinion, Mr. Apte's assumption could have been taken for a fact. Fortunately for the Bakhars, a very strong evidence is available. It is this that Mr. Orme in his "Historical Fragments" (p. 302) has, while mentioning the names of the sons of Shahji, done so in the order : Sambhaji, Vyankoji and Shivaji.

Orme's book was published in the year 1782 A. D. The information contained in it, however, he should have obtained between 1742 and 1759 A. D., as can be surmised on the basis of his career. Between 1742 A. D. and 1753 A. D. he was at Calcutta and, then, from 1754 A. D. to 1759 A. D. he was at Madras in a high office. It is therefore almost probable that he should have obtained his information in these five or six years. Therefore any impartial person will see that the wrong information about the elderliness of Shivaji and Vyankoji was spread in Tanjore not about the year 1840 A. D., but before 1759 A. D. At this time, some one might say that the order—Sambhaji, Vyankoji and Shivaji—might not have been meaningfully introduced by the writer. By way of reply to him, we have only to point out to the Tanjore inscription."

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DRAVIDIAN NOMINAL INFLECTIONS.

BY MR. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Ernakulam.

(Continued from page 651.)

COMMENTS ON A FEW OBSERVATIONS OF CALDWELL.

I would, I think, be useful to point out here a few of the errors of fact made by Caldwell in his treatment of Dravidian nominal inflexions. In doing so, I have here and there also offered a few comments on Caldwell's inferences and line of arguments; but the primary object of the following discussion is only to draw attention to some of the errors of fact that have crept into Caldwell's book for reasons that I have already outlined at the beginning of this essay.

P. 221.—Caldwell states that Gōṇḍi is like Tel. in having an epicene plural and in being destitute of a feminine singular for which the "neuter" sing. is substituted.

There are a few plurals with *r*, the Gōṇḍi plural ending, in male kinship names like *varṭālōṛ* 'male guests,' and in tribal names like *Kunbir*. But these are instances (i) which exceptionally persist in this speech and (ii) which are to-day applied generally to masculine "rationals." There are also a few plurals (with *r*) of a few conspicuous animals, birds and insects, like *kāvālōṛ* 'crows,' but these last may be connected with totemistic tendencies (cf. Trench, p. 57).

P. 222.—"With Tamil and Canarese agrees Ku in regarding women not in the plural only but also in the singular, as pertaining to the class of rationals."

Kōi appears (from the descriptions given by Friend-Pereira and Winfield) to be more like Gōṇḍi in clubbing feminines with "non-rationals,"

except in forms like *tōṛ-ali*, which remind one of the ending in Tel. *kōḍalu*, etc.

P. 225.—"In the older Canarese, the masculine singular termination was *am*, a particle which is to be regarded as the equivalent of *an*, *n* and *m* being interchangeable nasals."

The Old Kannaḍa sing. masculine *am* contains the *anusvāra* (or the *bindu*) according to Kannaḍa grammarians. In sandhi before vowels, the *bindu* assumes the form of *n*. Further, Rao Bahadur Narasimhacharya gives forms like *avan*, *aḷittān*, etc. before consonants, from inscriptions in Kannaḍa; these instances show only *-n* and not *-m*. What is described in Old Kannaḍa grammars as the *bindu* in masc. sing. forms, therefore, has to be understood as the representative of *n* rather than of the bilabial *m*.

P. 226.—"Ku forms its demonstrative pronouns in a simple and truly primitive manner by prefixing *ā*, the demonstrative base, to common nouns which signify *man* and *woman*. These nouns are *āṇu*, a man, and *ālu*, a woman.....The Ku *āṇu*, a man, seems certainly identical with the Tamil noun *āṇ*, a male, and probably also with *āl*, a man, a person. In the use to which this primitive root is put in Ku, we may see, I think, the origin of *an*, the suffix of the masculine singular in most Dravidian dialects. The root appears to be *āṇ*- or *ān*-; and as *ṇ* and *n* have been shown to be interchangeable, *ān* must be regarded as only another form of *āṇ*.....The Telugu suffix *āṇḍ-u* might naturally be derived from an older form in *āṇ*, if it should appear that that form existed; and that it did

exist, appears from the vulgar use of the present day of *ṇ* instead of *n* in some of the oblique cases (e.g., *vāṇṇi*, him, instead of *vāni*.....). A close connection appears thus to be established between the Tamil-Canarese *an* and the Telugu *aḍ-u*, through the middle point *aṇ*."

1. Neither Friend-Pereira nor Winfield refers to *āṇu*, 'a man'. On the other hand, both writers record the masculine singular ending *-aṇju*.

2. Caldwell's attempt to connect *āṇ* 'male' with *-ān*, the masculine sing. ending of South Dravidian, and to derive Kōi *-āṇju* (which Caldwell takes as *āṇu*) from *-ān*, and Telugu *-āṇḍu* from *-āṇ*, is much too naive to command acceptance to-day.

The so-called interchangeability of *ṇ* and *n* is not a law in Dravidian; it is true that some of the modern varieties of these speeches have decerebralized *ṇ*, but this fact does not warrant the postulate that *āṇ* 'male' and *-ān* were originally identical. Again, the masculine singular ending appears as *-an* also. This *-an* is too far away structurally from *āṇ*!

The *ṇḍ* of the Tel. masculine suffix in *vāṇḍu*, etc., is derived from the consonant group *nd'* appearing in pre-literary inscriptional Telugu forms like *magand'u*, *ḷaccina-vāṇḍu*, *satyādit-yund'u*, etc. [cf. my "History of the Alveolar Plosive"]. The change of original alveolar plosives to cerebral plosives in Telugu is proved by several categories of words that I have discussed in my paper above referred to.

-ṇj of *-āṇju* of Kōi, again, could be similarly derived from an older *nd'*, on the analogy of instances like Kōi *paji*, *tīṇji*, *ṇṇji* corresponding to Tam. *paṇḍi*, *tind'* 'having eaten', *end'* 'having said'. It is true that no Kōi instance exists with the group *nd'* (such as has been met with in inscriptions for Telugu); but *ṇḍ* of

vāṇḍu of Telugu having been explained as "descended" from *nd'*, the corresponding *ṇj* of Kōi very probably (in view of the analogies pointed out above) has to be derived from the same "ancestral" *nd'*.

3. Again, Caldwell seeks to support his view that Tel. might have had an older masculine ending like *-āṇ* (with the cerebral *ṇ*), by instancing *vāṇṇi*, the "vulgar" accusative form corresponding to literary *vānin*. Here again, Caldwell has grievously erred; for, the colloquial form is evolved from *vāḍ-ni* where the ending of accusatives like *harini*, *rāmuni* and *vāni*, isolated (not "correctly," of course) as *-ni*, has been annexed.

P. 229.—"It seems to me evident, not only that all these suffixes (*viz.* the feminine-denoting *-tti* or *-atti* of Tam., *-iti* or *ti* of Canarese, and *-adi* or *-di* of Tel.) are identical, but that the Telugu form of the demonstrative neuter singular, *viz.*, *-adi*, it, which is used systematically by Telugu to signify 'she,' is the root from whence they have all proceeded."

The clubbing of the feminines with the "neuters" (or, more properly "non-rationals") has never been a permanent or regularised feature of Tamil and Kannaḍa. Barring a very few exceptional instances, the true feminines are never associated in these speeches with *adu* which is reserved exclusively for "non-rationals". The view that *-tti*, *-ti*, the feminine suffix of Tam., Mal. and Kannaḍa, is identical with *-di* of Telugu forms like *cinnadi* 'little girl' is altogether unacceptable.

This is rendered further improbable by the fact that *-i* in Tel. *adi* is itself a modification of the *u* of Tam. *adu*. To identify the *i* of *-tti*, etc., with Tel. *-di* (in *cinnadi*, etc.) would be to trace the Tamil and Kannaḍa endings *-tti*, etc., to a Telugu origin.

In this connection, I would suggest that, while *-(a)di* in *cinnadi*, etc., stands for the

Tel. demonstrative pronoun used alike for feminines and "non-rationals," Tel. *okkarti*, *orti*, *evarti* might contain the feminine ending *-ti* appearing in Tam., Mal. and Kannaḍa.

As I have already suggested above, *-tti*, *itti* might have been very ancient adaptations of a MIA form like *itthi* (OIA *strī*).

P. 238.—"Modern colloquial Tamil seems to have been influenced in some degree by the usage of Telugu, and has adopted the practice of adding the irrational plural to the rational one, thereby systematically forming a double plural *ar-gaḷ*, instead of the old rational plural *ar* ..., as *avargaḷ*, *nūṅ-gaḷ*, etc.

In the first place, the practice of "adding the non-rational plural (*kaḷ*) to the rational one" began to be reflected in literature in the Early Middle Tamil period; so, it is not merely a colloquial Tamil practice.

Secondly, to ascribe this practice to the influence of Telugu is a purely gratuitous supposition for which there is not a shred of evidence.

P. 240.—"The Canarese rational plural suffix *andar*—e.g., *avandaru* (for *avar-u*) and *ivandaru* (for *ivaru*) seems to be identical with the Telugu indefinite plural *andar-u*, *indar-u*, so many, the final *ar* of which is the ordinary suffix of epicene plural."

Kannaḍa *avan-d-ir*, *avaḷ-d-ir*, *aṇṇan-d-ir*, *tāy-d-ir* are plural forms given by Kannaḍa grammars.

Tel. *andarū* 'all (people)' is related to a form like Tam. *anaivar* and *anaittu* (the former being the epicene plural form and the latter the "non-rational" singular form).

avan, *avaḷ*, etc., are distinguishable in the Kannaḍa forms, and so *avandir* does not appear to have any sort of relationship to Tel. *andarū*.

P. 245.—"The only real difference between the Telugu plural ending *-lu* and the Tamil-

Canarese *-gaḷu* consists in the omission by the former of the initial consonant *k* or *g*. Traces however exist in Telugu of the use of a vowel before *lu*. Thus in *gurṛālu*, horses, the long *ā* is derived from the combination of the short final *a* of the inflexional base *gurṛa*, and a vowel, evidently *a*, which must have preceded *lu*; and it is obvious that *-alu* may have been softened from *-galu*."

gurṛālu of Telugu is only a variant of *gurṛa-mulu* with the weakening and disappearance of the syllable *-mu* and the compensatory lengthening of *a*. Cf. Bālasaraswatiyamu (the commentary on Āndhraśabdacintāmaṇi) under Sūtra 40.

P. 249.—*avat't'rugāl* and *ivat't'rugāl* are regularly used in Mal., like the double plural *aveigaḷ*, *iveigaḷ* in Tamil."

The forms are *avat't'agaḷ* and *ivat't'agaḷ*. Mal. never introduces the *r* in the evaluation of the long alveolar voiceless plosive *t't* or in the consonant group *nd'* constituted of *n* and the voiced alveolar plosive.

These forms are not 'regularly' used in the literary language to-day. On the other hand, *avat't'a* or *avat't'agaḷ* are "colloquially" used in connection with cattle; and when used in connection with human beings (as, for instance, beggars or people belonging to the "depressed" communities) a certain degree of 'contempt' is involved.

P. 258.—"In Malayalam, *an* sometimes alternates with *ar* as a formative of nouns—e.g., *uḷan* or *uḷar*, 'being', equivalent to the more common *uḷavu*; *uḷan-āgu* 'to be born'."

There is no alternation here. *uḷan* is a participial noun containing the masculine sing. ending *-an*, and *uḷanāyān* (which occurs frequently in literature, old and new, though not in the colloquial) would signify 'he came into existence', just as *uḷarāyār* would mean 'they came into existence'.

P. 260.—“The Tamil-Canarese inflexional increment *-in-* and the corresponding Telugu particles *-ni* and *-na* are, I believe, virtually one and the same.”

Caldwell isolates *-ni* and *-na* as Telugu particles. A comparison with other languages would show that *-n* of *-n-i* is a part of the base in forms like *rāmun-i*, or the remnant of an augment in forms like *guru-v-u-n-i*, while *i* (as I have pointed out already) is a particle isolated primarily (perhaps by a process of folk-etymology) from forms like *ēti* [*<ēṛ-ti*] and transferred to *vān-i*, *kāl-i*, etc.

As for *-na*, here again, in forms like *lōkamun-a(n)*, the *n* looks like the remnant of an augment, and the *an* that follows is a locative ending corresponding to *-al* of other speeches. In speaking of words with *-na*, Caldwell was ignorant of the fact that these belong to the category of drutaprakṛtikamulu and that, though the colloquial drops the final *druta n* of *-n-an*, in the literary language it makes itself evident in several sandhi contexts.

P. 260.—“Tamil uses the inflexional increment *-in-* in the singular and in the plural alike” “Ku uses *ni* as the inflexions of the plural as well as of the singular of all classes of nouns.”

Tam. ordinarily does not use the increment *-in-* in the inflexional forms of the plurals.

P. 260.—The *-an-* of *idan-āt* and *adan-āl* is a formative, which is probably of the same origin as the *am* of many neuter nouns (that *am* being often convertible into *an*) whereas *-in-* is an inflexional increment, and was probably a case-sign of the locative originally.”

-an- here is no formative at all. It is an augment appearing in Old Tam. in the inflexional forms of *adu*, *idu*, *yādu* and the numerals up to ‘ten’. Tol. E], (177, 195) expressly refers to it as an inflexional augment.

P. 263.—“*ad* and *ar* (of Canarese) are evidently related. Are they also identical? Both

are increments of the neuter alone *d* and *r* are known to change places dialectically, as in the southern provinces of the Tamil country.....; and the Canarese increment *ar* is probably identical with the Tamil-Canarese demonstrative *adu* or *ad* ‘it’.”

In the first place, Old Kann. has no *ar* but only *-ar-* (though Middle and Modern Kann. have decerebralized the sound). *d* and *r* are never “interchanged” in Dravidian. Caldwell’s guess has therefore not a shadow of justification.

P. 266.—“It is evident that the Tamil increments *attu* and *attru* are virtually identical. The difference in use is slight, and in pronunciation still slighter; and in general, *attru* is pronounced exactly like *attu* by the vulgar. We may therefore conclude that they are one and the same.”

Here again, *attu* and *at’ru* are never virtually identical, as Caldwell appears to think. The difference is not slight. It is true that in the colloquial *at’t* is given the value of *att-* from a fairly early period [cf. the commentary on sūtra 12 of Kriyāpadapp. of Viracōliyam, which mentions this colloquial practice of using *tt* for *t’t*]; but in origin the sounds are vastly different:

For my view of the augment *-t’t-*, see *supra*.

P. 266.—“Whence did the *r* which is included in *arṛu* or *attru* take its rise? We see its origin, I think, in Canarese; for in the ancient dialect *ar* or *r* forms the inflexional increment of every one of the plural pronominals which take *arṛu* in Tamil Tamil in doubling *r* gives it the sound *ttr*.”

The question does not admit of such a simple or easy solution. *r*, as it appears in many words in South Dravidian languages, appears to have been itself the resultant of anterior sandhi changes; and, for the reasons adduced by me above, Tam. augment *-t’t* and the Kann. augment *r* might have to be regarded as sandhi-derived resultants of the junction of other sounds.

Again, what Caldwell regards as “doubling” here and in other contexts, when inquired into scientifically, reveals itself primarily as the sandhi junction of *t* with the sound said to be “doubled” [cf. my “History of the Alveolar Plosive.”]

P. 267. “Tamil *āyittru* was *āyidadu* which was abbreviated into *āyiddu*=*āyittu*, and this was euphonised into *āyittru*.”

Caldwell’s misunderstanding of the real nature of *t’t* in Tamil has led him to make another gratuitous suggestion here.

āyit’tu is the regular third person singular “non-rational” past tense form of *āg*; *āyinēn*, *āyināy*, *āyinān*, *āyināl*, *āgind’u* (or *āyit’tu*) are the regular conjugational forms. The junction of *n* and *t* has produced *t’t* in *āyit’tu*.

There is no form in Tamil like Caldwell’s *āyidadu*; and *āyittu* could never become changed to *āyit’tu*.

P. 271.—“The Old Canarese accusative case-sign *am* seems to be identical with, and is probably derived from, the *am* which is so largely used as a formative by Dravidian neuters.”

These two appear to be different,—a point suggested by the fact that while in sandhi before a vowel following, the *-m* of the “neuter” formative *-am* need only optionally change to *n*, the so-called *-m* of the accusative *-am* invariably changes to *-n* before vowels following.

I have already pointed out that what was represented in Old Kann. by the *bindu* was perhaps a graphic symbol for *m* in some instances and *n* in others.

P. 275.—Caldwell attempts to connect the accusative ending *an* (of Kannāḍa, etc.) with Mal. *a* and Tam. *ai*, by regarding *a* of Kann. acc. *niinna* as the intermediate stage which later developed into Tam. *ai*.

This is not capable of being proved. There are the following assumptions here:—

(1) *-an* was original in Dravidian;

(2) the final nasal was dropped, and the form came to assume the shape *-a*;

(3) Tamil accusative *-ai* is secondary to this *-a*. There is no evidence or proof available for (1) and (3). As for (2), the elision of the nasal in final positions has some parallels in the speeches; but is it proper to presume that such an elision took place in the accusative ending in the parent Dravidian?

P. 275.—“In Telugu the most classical instrumental is identical with the inflexional locative, and consists in changing *ṭi* or *ti*, the inflexion into *ṭa* or *ta*, e.g., *ra-ta* ‘with a stone.’”

Caldwell was ignorant of the real nature or origin of the drutaprakṛtikamulu. Here, the aupavibhaktika *-ṭ-an* or *-ṭ-an*, appearing in the instrumentals and the locatives, contains a *druta n*. When the final *-an* is marked off, the particles *ṭ* and *t* remain. *ṭ* is the resultant of an old sandhi junction of *r*+*t* (as in Tel. *ēṭ* *<ēṛ+t*, corresponding to Tam. *āt’t* *<ār+t*), while *t* is the augment pure and simple which appears without any sandhi change in inflexions of bases like *rāyu* ‘stone’, *ceyi* ‘hand’, etc.

Structurally, the final *-an* of the locative looks like the same as the *-an* of the instrumental; but it is doubtful whether merely because of this structural identity, one can say that the locative ending served to convey the instrumental idea.

P. 276.—“The instrumental suffix *āl* may possibly be derived from, or allied to, *kāl*, Tam., a channel.”

The origins of a number of affixes like these cannot be satisfactorily discovered with the materials now available. The best suggestion so far made is that of Vinson, that *āl* might have been a contraction of *āyil* (or *ā-g-il*); cf. the conditional endings *āgil*, *āyil*, *āl* of Tam.

P. 278.—Caldwell tries to make out a distinction between the instrumental (denoted by *ān*, *āl*, etc., of Tamil) and what he describes as the conjunctive case of sociality (denoted *oḍu* or *oḍu* of Tamil).

The Old Tam. representative *ān* of Middle Tam. *āl* was used with the meaning of *ōḍu* in the older texts. Instances have been given by the old commentators of the indigenous grammars (see *supra*.)

P. 282.—“The Mal. dative ending *innu*...seems to be euphonised and softened from *inku*.”

A suffix like *maratt-in-ku* would appear in Old Tam. as *maratt-iṅku*, the *n* before *k* being converted to *r*; in Middle Tamil, forms like *marattin-u-kku* began to appear. I think the Mal. forms with final samvṛta *-u* should have been allied to this stage; for, otherwise either the Old Tam. sandhi change of *n* to *r* should have occurred, or *nk* should have changed to *ṅg* (and then to *in*, as in Mal. inscriptional *kuḷattiṇṇal < kuḷattin-kal*). Euphonisation of *nk* to *nn* is impossible in Mal. (or, for that matter, in Dravidian). For the elision of the final syllable, see *supra*.

P. 282.—“The Malayālam *endre* ‘my’, is, I doubt not, to be resolved into *enadu*.”

Mal. has no *ndr* but only *nd* here; the “intrusive” *r* of South Indian Tam. *ndr* and *tṭr* has never existed in Mal.

Then the origin *end’e* suggested here, is incorrect. *end’e* if Mal. has to be traced to *en-n(u) de*.

P. 284.—“Native Tamil grammarians appear to hold that *il*, the ordinary suffix of the ablative, and *in*, the most largely-used sign of the locative in the colloquial dialect, though written and pronounced alike, are different particles with different significations.

The Old Tam. ending is not *-il* but *-in* [Tol. Col., 77]. In the Middle Tamil grammar Nannūl [299], *-il* is mentioned as an ablative but apart from instances like *ad-il-um nallad-idu* ‘this is better than that’ for comparison purposes, *-il* by itself is never used to denote the meanings of the ablative, but only *il-ninṇu* where *-il* is a genuine locative. The Old Tam. ablative was *-in* according to Tolkāppiyam, and not *-il*.

P. 285.—“In every instance in which *il* is used in Tamil, *in* may be substituted for it poetically.”

While *-il* is a Middle Tam. locative termination [Viracōḷiyam, Vātṭṛ., 7], *-in* in Old Tam. is an ablative ending. So far as I can see, Śaṅgam Tamil does not use *-in* as a locative termination except in a few instances contemplated by Tol. Eḷuttu, in which the ‘augment’ *-in-* may have a ‘locative’ force. In Cilappadigāram I find passages with *in*, where *-in* may be given a locative meaning. But these instances are late in origin, so far as one can see now.

P. 297.—“I conceive this suffix (the genitival *-a*) to be identical with *a*, the formative of the most frequently used Dravidian relative participle, but totally distinct in origin from *a*, the neuter particle of pluralisation which has already been investigated.”

It is not easy to dissociate the genitivo-adjectival *-a* of south Dravidian from the “non-rational” plural ending *-a*. The words *pala*, *cila*, *ena*, indicate some sort of connection, as admitted by Caldwell himself. I cannot agree with the recent theory that the plural *-a* was original and that gradually it came to be associated with singulars and plurals in relative participles which constitute such a common and fundamental category of many Dravidian languages. On the other hand, I have suggested (in my “Morphology of the Tamil Verb”) that the relational *-a* may have been primary in origin and that in the formation of the verb, the relational form may have been used without any distinctive affixes for the “non-rational” third person plural, as in *vanda* ‘things came,’ since the use of personal endings for the other personal forms may have been felt as sufficient to mark off the distinction. Alternative non-rational plural forms like *vand-a-v-a*, *vand-a-n-a* (with another plural suffix annexed) only point to the desire to clarify and reinforce the meaning.

ADAM BEDE.

BY MR. A. V. SURYANARAYANA, M.A., B.ED.,
Narasaraopet.

GEORGE ELIOT is the last great name among the women writers of Victorian fiction but the first of that great galaxy of Victorian novelists to lay stress wholly upon character rather than incident. No novelist before her had traced action to its sources as Elliot has done. The first and the longest of her novels, which crowned her with success is “Adam Bede.” “Adam Bede” was begun on 22nd October 1857 when she was thirty-eight. She completed the first volume by the following March, wrote the second during a following tour, in Germany, and after returning to England at the beginning of September, completed the third volume on the 16th November. It was published in the beginning of 1859, when she found herself popular and famous.

“Adam Bede,” the first novel of her middle age, must be the fruit of all her experiences of youth and womanhood. The daughter of a Conservative Tory and a rigid Puritan, Eliot gave up church-going. The great lesson of life she learnt was tolerance. Her acquaintance with the Martineaus and above all Herbert Spencer and George Henry Lewes wrought great changes in her mind. The moral law in which she finds the love knot between husband and wife made her throw in her lot with George Henry Lewes, a man of heart and conscience. It was Lewes that discerned in her a diffidence of her own powers and encouraged her to essay on Fiction. An able critic and translator as she was she proved herself an adept in writing novels, the first of which was “Adam Bede.”

A Christian at heart, with her motto,
“Let all thy converse be sincere,
Thy conscience as the noonday clear”
prays to God to
“Awake, my soul, and with the sun
Thy daily stage of duty run.”

Such a voice could only come from a broad heart, the very springs of which are rooted in the highest and sublimest philosophy which the churches are seldom blessed with, and revealed by the brightest streaks of life, glimpses of which are caught from the divine light of Christ, the saviour of all. And it is but fitting that George Elliot should take a Methodist preacher as the centre of interest. She believes Christianity the highest expression of religious sentiment and Jesus the saviour of sinners. Jesus said he came ‘to preach the Gospel to the poor.’ Gospel means good news. The Gospel is what the Bible tells us about God. ‘The mind of God towards the poor had been made manifest in the life of Jesus dwelling on its lowliness and its acts of mercy.’ These words of Dinah Morris are but the echo of her conscience. The Methodist preacher, Dinah Morris, young in age but wise with the revealed light, preaches to the rustic congregation that ‘nor Lord nor Lady can be so happy as me, if they haven’t got the love of God in their souls. Think what it is not to hate anything but sin; to be full of love to every creature; to be frightened at nothing; to be sure that all things turn to good; not to mind pain, because it is our Father’s will. God is love; God is without end; His love is without end.

"Its streams the whole creation reach,
So plenteous in the store;
Enough for all, enough for each,
Enough for ever more."

Besides the intimations of her conscience in drawing up the full length portrait of a Methodist preacher in Dinah Moris, George Eliot got her suggestion from the concrete example of her aunt, a Methodist preacher, Mrs. Samuel Evans. But Mrs. Evans's weaknesses of a woman compatible with her position are seldom found in Dinah Moris. Dinah Moris is not only "an elaborate, but a most skilful and loving portrait of a beautiful soul." It was too difficult for one to understand her and Seth mistook adoration for love in urging his suit which she much disdained.

The fact that Dinah Moris portrays Mrs. Evans shows that the influence of her aunt was much on Eliot. The very theme of "Adam Bede" was the outcome of an anecdote narrated to Eliot by her aunt. 'It was of a girl who was hanged for a child murder. Mrs. Evans had passed a night in prayer with her and induced her to make a confession. She afterwards accompanied the criminal in the cart to the place of execution.' The choice of this very theme reveals both the strength and weakness of "Adam Bede." George Eliot was moved very much and the present scene must have suggested itself to her then and there only. 'Mrs. Evans was transformed into Dinah Moris, though materially altered. The child murder implied the seducer Arthur Donnithorne and the true lover Adam Bede.' In the working out of this raw material, interest was centred in the first three chapters on Dinah Moris. To bring out Dinah Moris into lime-light, she is contrasted with Hetty Sorrel. A child of passions, lacking the character of self-analysis and hence drawn

away by vanity, Hetty Sorrel had undergone the hardships of life and would have succumbed to the sharp sword of society but for the timely intervention of Captain Donnithorne, her seducer. She reminds one of Tess who actually became a victim of the cruel social conventions but Tess is more intellectual and sublime. In the actual execution, Hetty, who has suffered more, interests us more than Dinah Moris.

Hetty no less than Dinah Moris was a beautiful creature. "Her cheek was like a rose petal; her dimples played about her pouting lips; her large dark eyes had a soft roguishness under their long lashes..... Hetty's was a spring tide beauty." Such a comely and handsome girl, the honest Adam loved and was encouraged by the Poysers. But Hetty, quite uneducated—a simple farmer's girl without any foresight, vainly dreamed of Captain Donnithorne and her anticipated luxuries which perhaps would result from her marriage with him. Such innocent beauty sacrificed at the altar of relentless society moves one to the core. She becomes the most pathetic figure, bewildered and deserted. Hetty's anxiety to be one with the seducer—her wanderings in quest of him, described with inimitable force and pathos cannot but move the reader. Dinah Moris interests us more by her absence at times. Whenever she comes on the scene, it is with a set purpose: to strike a contrast between a human being radiant with divine love and a mere child of the common sensuous world. In George Eliot, the philosopher is out at such times and the reader moves in a strained moral world. Some scenes are hence sometimes distressing to the casual reader.

Twice are Dinah and Hetty brought into juxtaposition. In the bed chamber, late at

night, when restless Hetty imagines she is a lady of the aristocracy, a sound of something like a fall from her room had been heard by Dinah Moris in the next chamber. By that time Dinah had closed her eyes that 'she might feel more intensely the presence of a love and sympathy deeper and more tender than was breathed from earth and sky. That was often Dinah's mode of praying in solitude. Simply to close her eyes, and to feel herself enclosed by the divine presence; then gradually her fears, her yearning anxieties for others melted away like ice-crystals in a warm ocean.' The sound was only the sound made by Hetty who was bent merely on little, foolish, selfish pleasures. Imagining herself a lady of the aristocracy, perhaps married to Captain Donnithorne, she put on ear-rings and dressed herself in the fashion of the aristocratic lady. In such silly pleasures she lost herself and produced some noise which disturbed Dinah from her prayers. "Dinah felt a double care for Hetty, because she shared Seth's anxious interest in his brother's lot, and she had not come to the conclusion that Hetty did not love Adam Bede well enough to marry him. She saw too clearly the absence of any warm, self devoting love in Hetty's nature, to regard the coldness of her behaviour towards Adam as any indication that he was not the man she would like to have for a husband." "This blank in Hetty's nature, instead of exciting Dinah's dislike only touched her with a deeper pity; the lovely face and form affected her as beauty always affects a pure and tender mind, free from selfish jealousies. It was an excellent divine gift, that gave a deeper pathos to the need, the sin, the sorrow with which it was mingled, as canker in a lily white bud is more grievous to behold than in a common

pot herb." Dinah's imagination and sympathy acted and reacted habitually, each heightening the other. She felt a deep longing to go now and pour into Hetty's ears all the words of tender warning and appeal that rushed into her mind.

Dinah, however, enters the room of Hetty. "What a strange contrast the two figures made, visible enough in the mingled twilight and moon-light! Hetty, her cheeks flushed, her eyes glistening from her imaginary drama, her beautiful neck and arms bare, her hair hanging in a curly tangle down her back, and the baubles in her ears. Dinah, covered with her long white dress, her pale face full of subdued emotion, almost like a lovely corpse into which the soul has returned charged with sublimer secrets and a sublimer love."

Dinah tenders her advice to Hetty. "Trouble comes to us all in this life; we set our hearts on things which it isn't God's will for us to have, and then we go sorrowing; the people we love are taken from us, and we can joy in nothing because they are not with us; sickness comes, and we faint under the burden of our feeble bodies; we go astray and do wrong, and bring ourselves into trouble with our fellow-men. There is no man or woman to whom some of these trials do not fall, and so I feel that some of them must happen to you; and I desire for you that while you are young, you should seek for strength from your heavenly Father, that you may have a support which will not fail you in the evil day." This advice did not awaken the subtle pulses of her mind. The result was Hetty only sobbed under a vague excitement apprehending fear at some unknown day.

The advice of Dinah Moris implies much the same as the following lines of Thomas

Hardy: "The coarse appropriates the finer, the wrong man the woman, the wrong woman the man, many thousands of years of analytical philosophy have failed to explain to our sense of order."

Both George Eliot and Hardy trace the sources of the tragedy of life to the failings of man. Hardy feels man is helpless and a victim to fate. Thus he approximates the theory of pre-destination in his view on the tragic aspects of life. George Eliot claims for man the ability to discern, to choose his own way and shape his own destiny. "Whereas she considers it from the standpoint of retribution, and treats it as a moralist, Hardy is affected rather by the injustice of its workings. He admits, as she does, the dreadful vitality of our deeds, but he dwells far longer on the disproportionate punishment." Hardy sums up his apostrophe: "But though to visit the sins of the fathers upon the children may be a morality good enough for divinities, it is scorned by average human nature, and it therefore does not mend the matter." George Eliot says: "The tragedy of human life is likely to continue for a long time to come in spite of mental philosophers who are ready with the best receipts for avoiding all mistakes of the kind."

Thus a contrast of two souls is drawn in beautiful pen portraits. Study of soul is what Browning did in poetry and what Eliot did in prose. Browning generally stops when he tells his story leaving the reader to draw his own conclusion or else gives it in a few striking lines. But George Eliot is not content unless she has minutely explained the motives of her characters and the moral lessons to be learnt from them. The development of the characters is gradual. They go from weakness to strength or from strength to weakness accord-

ing to the works that they do and the thoughts that they cherish. Hence the development is psychological.

The next scene in which such a juxtaposition of the two characters, Hetty Sorrel and Dinah Moris, is brought out is in the last and famous prison scene. Here Hetty engrosses our interest. A narration of her pathetic experiences cannot but rouse the sympathetic complex in man and even the iron-hearted man is moved to tears: "Dinah Moris, on the other hand, instead of forming the real centre of interest, is a most charming person who looks in occasionally, and acts as an edifying and eloquent chorus to comment upon the behaviour of the people in whom we are really interested." The most interesting scene is over with the despatch of Hetty to Botany Bay.

Interest flags with the disappearance of Hetty. A new love affair springs up. Dinah Moris who till now appeared a saint is not above marrying, and Adam Bede who till now uninterested in Dinah becomes sensible of Dinah's love-suit. The novel which any reader naturally anticipates to end in a tragedy is rounded off in a happy way in the good old fashion.

Hetty, the most interesting character, disappears at the end of the fifth book. Dinah Moris, very magnanimous and noble in the beginning, sinks to the level of the average humanity in the end. Hence is it that the novel is rightly called "Adam Bede."

Adam is one of the great characters of fiction. An adorer of duty and a conscientious worker, he works unintermittingly till the last minute of the appointed time. He says: "I hate to see a man's arms drop down as if he were shot before the clock's fairly

struck, just as if he'd never a bit of pride and delight in his work. The very grindstone 'ull go on turning a bit after you loose it." He would work all through the night at a coffin to hand it over to his customer before the stipulated time.

His love to Hetty was constant and pure. But Hetty did not encourage him. Adam Bede's passion for Hetty produces an exposition of the theory: "How pretty the little puss looks in that odd dress! It would be the easiest folly in the world to fall in love with her," with her sweet baby-like roundness, the delicate dark rings of hair and the great dark eyes with their long eye-lashes. "What a prize the man gets who wins a sweet bride like Hetty!" "The dear, young, round, soft, flexible thing!" A man is conscious of being a great "physiognomist" under such circumstances, and thinks that Nature has written out his bride's character for him in those exquisite lines of cheek and lip and chin, in those eye-lids delicate as petals, in those long lashes curled like the stamen of a flower in the dark liquid depths of those wonderful eyes." Adam Bede reasoned in this way, poor man! George Eliot knows better, and suspects that there is no direct correlation between eye-lashes and morals; or else that the eye-lashes express the disposition of the fair one's grand-mother, which is on the whole less important to us." In fact, as she truly remarks, "it is generally the feminine eye that first detects the moral deficiencies hidden under the 'dear deceit' of beauty. Thus George Eliot presents the irony of life; how strong men fall in love with pretty fools. But she wins our sympathy for Adam by making Hetty a charming girl. Adam in all his dealings with Hetty was upright, much devoted to her and even to the

last faithful to her. It was only when Hetty was finally no more his that he gave her up.

From the very striking scene when he teaches his colleagues the value of work to the last interview with Hetty after her conviction, Adam is powerfully drawn. Later, in his love affair with Dinah, he seems to be not so interesting as before; for he grows older and becomes commonplace and reasonable as is usual with man.

The most arresting and attractive character in "Adam Bede" is Mrs. Poyser. Her humour is immortal. "It wants to be hatched over again and hatched different," was quoted in the House of Commons very soon after the book appeared. Her wit is as irrepressible as Sam Weller's. "You're mighty fond of Craig," she said to her husband, "but for my part I think He's welly like a cock as thinks the sun rose on purpose to hear him crow." Such domestic humour must have been the sustaining vigour for the parson, the squire, the school-master and blacksmith, carpenter, shepherd, carter and every one in the parish. She is the presiding genius of the farm. Her sentences are each an "Aesop's Fable" as Mr. Irwine tells his mother. Molly's jug-breaking has given a chance for Mrs. Poyser's dramatic humour. She first rebukes Molly in a cutting tone and Molly has been driven to tears. But Mrs. Poyser repeats the feat to the amusement of her husband and all others. "It's all very fine to look on and grin," she retorts, "but there is times when the crockery seems alive, an' flies out o' your hand like a bird.....What is to be broke, will be broke, for I never dropped a thing i' my life for want o' holding it, else I should never ha' kept the crockery all these 'ears as I bought at my own wedding."

When Wiry Ben comes performing a rustic solo dance, "What dost think o' that?" Mr. Poyser said to his wife. "It's little matter what his limbs are, to my thinking" returned Mrs. Poyser. "He's empty enough i' the upper story, or he'd never come jigging an' stamping i' that way, like a mad grass-hopper for the gentry to look at him. They're fit to die with laughing, I can see." Mrs. Poyser's characteristic humour can be seen in the way in which her eloquence acted in driving away the old squire when he came with his proposals. "Thee'st done it now," said Mr. Poyser, a little alarmed and uneasy, but not without some triumphant amusement at his wife's out-break. She really had come to his rescue. "Yes, I know I've done it," said Mrs. Poyser; "but I've had my say out, and I shall be th' easier for 't all my life. There's no pleasure i' living, if you 're to be corked up for ever and only dribble your mind by the sly, like a leaky barrel. I shan't repent saying what I think, if I live to be as old as th' old squire;—for it seems as if them as are 'ot wanted here are the only folks as aren't wanted i' the other world." This gives us Mrs. Poyser's estimate of life. She preaches freedom of thought and expression. When Mr. Poyser says he must have time for making arrangements for Hetty's marriage, Mrs. Poyser says, in a hoarse whisper: "Christian folks can't be married like Cuc-koos, I reckon."

How resourceful she is! Her shrewd sense and pungent humour is clear from the way in which she gave her cordial assent whenever Mr. Poyser spoke to Hetty of Adam Bede. "Ah," she would say, "it is all very fine having a ready made rich man, but may happen he'll be a ready made fool; and it's no use filling your pocket full of money if

you've got a hole in the corner. It will do you no good to sit in a spring cot o' your own, if you have got a soft to drive you; he will soon turn you over into the ditch. I allays said I'd never marry a man as had got no brains; for where's the use of a woman having brains of her own if she's tackled to a geck as everybody's alaulghing at? She might as well dress herself fine to sit backwards on a donkey." Thus she shows her practical wisdom. It is marvellously life-like. Her shrewd insight speaks well of her sincerity in all her sayings. She has no humbug about her. The homely and dramatic humour with shrewd insight into truth makes her one of the immortals and she is simply excellent. Her vivacity and presence of mind, her out-spoken and unreserved character which at times bewilders and discomfits her antagonists are a set off to her, and make her all the more brilliant. Further she is portrayed with all the human traits. Her love to her husband, her fondness for Totty, her kindness to Hetty speak well of her. Thus Mrs. Poyser stands apart from all the other characters. More than anything else Adam Bede has become most popular on account of the immortal Mrs. Poyser.

Of the subordinate characters, Bartle Massey, the school-master, interests us much. He, in his own way, is an admirable pendant to Mrs. Poyser. His very person excites laughter. His left leg was much shorter than the right. "But the school-master was so active with his lameness that it was hardly thought of as a misfortune. To him a woman is always a vixen. Mrs. Poyser's humour is intellectual and reflective. The school-master's antiquated and crude notions are a source of enjoyment. "It's the silliest life a sensible man like you ever believed, to say a woman

makes a house comfortable. It's a story got up, because the women are there, and something must be found for them to do. I tell you there is not a thing under the sun that needs to be done at all, but what a man can do better than a woman, unless it's bearing children; and they do that in a poor make-shift way; it had better ha' been left to the men—it had been left to the men." Besides the crudities in his person and notions, he has got the odd way of repeating the last word or last few words of his speech as in the above case. Sometimes the situations which he creates are highly humorous. "Bartle went into his little pantry, and brought out an excellent home-baked loaf;

for it was his one extravagance in these dear times to eat bread once a day instead of oat-cake; and he justified it by observing that what a school-master wanted was brains, and oat-cake ran too much to bone instead of brains." This innocent prattle is characteristic of the superannuated school-master. Thus Bartle Massey in his own way interests one and all.

"Adam Bede" thus teems with flashes of real humour. The novel has also a naturalness and a spontaneity which please every reader. The characters show humanity in all its sides. The novel is the result of George Eliot's deep study of human life and her wisdom is embodied in the many apothegms and aphorisms that lie scattered throughout the novel.

PERSONALITY IN LITERATURE.

BY MR. MOHANLAL KASHVAP, *Ajmer.*

IT is nothing unusual to hear a Duke of Marlborough confess that his knowledge of history was derived only from his study of Shakespeare's plays. The commentators will tell us what more can be derived from the raptures of '*the sweet swan of Avon*.' If genius, as Flix Dahn said, often rejoices in illegible handwriting, it also rejoices in autobiographical notes at times—doubting if men ever had senses like Disraeli, who once forgot if men ever had memories. It has been agreed on all hands that *the Prophet of Milan*, as Ludwig calls Prospero, is the mouthpiece of the great dramatist, when he declares that 'our revels are now ended.' Verily, Shakespeare closes his magic case-ments like Penelope's web. He solemnly declares to drown his book, perhaps, his pen also 'deeper than ever plumets sounded.'

The Lexicographer says in his *Idler* that every man's life may be best written by

himself. While every page of the *Rambler* is teeming with imagery and allusions, it silhouettes a firm background which is discernible. It is the great Doctor himself. His dictionary which should entirely be an objective piece of writing betrays his poignant contempt for the Scotch. A curious explanation is sought for *Oats* stating that it is food for horses in England and men in Scotland. It is only 'truth in jest,' but truth nevertheless.

'Le style est l'homme meme,' said Buffon. It holds a perfect truth in an epigram. Certainly, it is the '*nuda veritas*' of literature. No arbitrary distinction can be traced between objective and subjective writing. At moments, glimpses of the writer's personality peep out, often unconsciously, from between the pages devoted to anything on the earth, whatsoever. For Pater, also, a man's art is the affirmation of his life. Leaving aside

books like Pepy's diary, Morley's and Wells' autobiographical accounts, Lloyd George's war memories—which are obviously works of subjective nature, entirely different works often succeed in bringing about the image of the author in the mind of an intelligent reader.

Every man of letters, in fact, finds somewhere his own mouthpiece, who suggests what his creator is like. If Shakespeare had a Prospero, Lamb had his Elia, De Quincey his Opium-eater, and Addison was content with the Spectator. One of the many ways of studying an author is to observe which characters and temperaments appeal most to the author. His irony, sarcasm and sideway glances in the course of narration afford a penetrating study of the man behind the book.

Poets, on the other hand, are discovered 'loading every rift with ore' and every phrase with the wealth of personality. Lyrics certainly are subjective. A lyric fails to be a lyric if it does not succeed in providing at least some side lights of the poet. Objective poetry, too, does not defy the personality of the writer. Kipling betrays his prejudice for the colonies calling their people :

"Your new-caught sullen peoples
Half-devil and half-child."

Apart from the characteristic attitude, there lurks a hazy vision of the poet himself.

None would deny Milton's speaking in absolutely personal terms in sonnets like 'On his blindness,' or 'When the assault was made to the city.' Undoubtedly, he has the credit of initiating the subjective element in the English sonnet.

Hardly could Shelley believe that he talked of himself in this *Skylark*. But who doubts that 'the pale purple even melts around his flight' or that his 'blithe spirit'—'singing

still does soar and soaring ever singest'? He is 'a poet hidden in the light of thought' whose task is to bring down humanity 'to sympathy with hopes and fears it heeded not.' Trumpeting that 'our sweetest songs are those that tell the saddest thought,' one can picture Shelley, the romantic youth, laughing away all misfortunes, carrying the burden of a fevered mind and tortured heart. His songs are woven with the texture of his love, his passion and his fire. Did Matthew Arnold imagine that his 'ineffectual bird beating in void its luminous wings in vain' would grow into a venerable *spirit* in no remote times?

After reading 'On first looking into Chapman's Homer' one cannot fail to gauge the immense aptitude for classical learning which Keats possessed. The passionate outburst treasured up in his 'Ode to the Nightingale' is remarkable. Rossetti calls it 'the very essence of Keats' emotion.' Who will deny that his name is not only 'writ in water' but *rumoured* too? One will like to mourn his death at twenty-six declaring in his own words :

'Thou wast not born for death, immortal
bird.'

Byron's satires are poignant, especially when they treat an English subject. *Childe Harold* amply testifies the fact, what an amazing amount of love did Byron cherish for the continent. Browning's epigrammatic description of his beloved—'Thou lyric love, half angel, half bird' is picturesque. Tennyson has poured forth sublime sentiments in the charming elegy, 'In Memoriam,' written on the death of his personal friend Arthur Hallam. Even in a philosophical ode like Wordsworth's 'On the Intimations of Immortality,' the poet cannot help referring to Hartley, son of S. T. Coleridge, as

'A six years' darling of pigmy size.'

Claiming kinship with Proteus and Triton, Wordsworth is prepared to be a pagan, especially when 'the world is too much with us.'

Dickens' *David Copperfield* is more or less a biography of the novelist himself. In *Don Quixote* Cervantes created a character with whom 'he smiled Europe's chivalry away.' Bunyan's *Pilgrim's Progress* is more of a sermon than pure fiction. Jane Austen keeps pace with her Emma. Thomas Hughes gives a vivid picture of his own school-life in *Tom Brown's Schooldays*. "Thackeray," said Chesterton, "is everybody's past, everybody's youth." Charlotte Bronte gives a lively representation of feminine passions. Her works are exclusively of her own experience. *Jane Eyre*, *Shirley* and *Villette* are strongly autobiographical. Shirley is her sister Emily, Lowood School being the school where she studied. Charlotte herself is Lucy Snowe. Her Manchester life tracing the evils of industrial life is embodied in the novels of Mrs. Gaskell.

Meredith was one of the best of 'subjective novelists.' For Hardy, Dorset became the

Wessex of his novels. Stevenson is possessed of a genius of making the cold print a faithful translation of his personality. The young schoolmaster Lewisham is none else than schoolmaster H. G. Wells. Imagine the rigid looks of Wells the reformer laughing with his Polly and Kipps. The legal scholarship of barrister Galsworthy is apparent in *Justice* and the court-scene in *Silver Spoon*. Conrad's *Arrow of Gold* is autobiographical in flashes. Shaw is first a propagandist, then anything else. His *Saint Joan* is a unit of personal observations, nevertheless.

Modern fiction, indeed, holds 'a mirror to life.' The characters are our own. The writer's world is peopled with his kinsmen, acquaintances and whosoever strikes him. "Even Homer nods sometimes," said Horace. Little wonder, if authors of modern Iliads are capable of making a clear breast of themselves. It is, therefore, an undisputed fact that writers generally reveal their mind and heart in their works providing the richest fare in a banquet of characters.

BHEDABHEDA THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

By P. N. SRINIVASACHARI, M.A.,

Principal and Professor of Philosophy, Pachaiyappa's College, Madras.

The author is a well-known writer on Indian Philosophy and his book, *Ramanuja's Idea of the Finite Self*, is recognised as a masterly introduction in English to the Philosophy of Ramanuja. In this book he has covered a new ground altogether and has given an exposition of the *Bhedabheda* Philosophy, a work which has not been attempted so far by anybody. The book is divided into two parts—(1) The Philosophy of Bhaskara; (2) Other schools of *Bhedabheda* Philosophy represented by Yadava, Nimbarka and Bhartṛprapancha, and a comparison of *Bhedabheda* with similar western systems. Prof. M. Hiriyanna of Mysore contributes an appreciative Foreword.

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MILTON ON EDUCATION.

BY MR. K. VISVANATHAN,
Bansda.

JOHN Milton, the blind poet of England, is known to many as the author of "Paradise Lost" and "Paradise Regained." Some know him through his dramas and sonnets. Students of history know him as having held the office of Latin Secretary to the Commonwealth (which now would mean Foreign Secretary) and his "The ready and easy way to establish a Free Commonwealth" is a remarkable production; "it is in fact among the most remarkable of Milton's prose writings." We are not concerned with these here. To few Milton is known as an educationist. But it is a fact that Milton was one and of a high order too. Education is not a poet's vocation nor sphere and why should he write on this? The reason is not far to seek. He had the care of two wards—nephews, sons of his sister, Mrs. Phillips—and this led him to think and evolve a sort of education for them. To these he added the sons of his select friends and he was conducting a sort of school after his return from the University. Thus he entered the field of education. The philosopher, Rousseau, had to devise means of education for his niece and "Emile" is the result—a remarkable treatise on education. Similar was the case with Schopenhauer, Nietzsche, Voltaire, and others.

Milton was a devout Christian. "Hume lives by his essays, not by his history; Gibbon by his history, not by his essays. Here Milton comes short, his claims are the splendour of his style and the wonderful elevation of his mind; his matter save in the "Areo-

pagitica" and the treatise on 'Education' (the "Treatise on Divorce" might have been a grand exception, but is not), is derived from the transient controversies of his day and has little significance for ours," "The chief lesson to be drawn from Milton's prose works in illustration of his genius and his life is the recognition of his position as the great idealist, the Rousseau or the Ruskin of his generation. The current view of his character does him great injustice, while in itself natural and almost inevitable. A man of strict and austere life, living in a Puritan age and siding with Puritanism in almost all questions at issue between it and contending tendencies, can hardly be taken for anything but a Puritan, and the illusion is augmented by the scriptural devotion of three of his five chief poetical works."

"Among the moderns, he is compared with Wordsworth, though Landor thought fit to parallel him with Southey, such is the courage of friendship. The resemblance with Wordsworth is indeed very close in many respects—dignity of aim, gravity of life, early and deliberate dedication to poetry, high self-appreciation, haughty self-reliance, majesty of sentiment, preference for blank verse, especial mastery of the sonnet. But the spiritual kinship with Shelley is really much closer, and would be more evident if the younger poet's exuberant fancy had not veiled his figure in a radiant mist, which conceals the real Shelley as the Genevan habit conceals the real Milton." "It suggests that he took Puritanism up partly, no doubt, because it embodied his favourite virtues of fortitude and

temperance, but also because it was the only organised force in that which, by overthrowing the old order, could offer a chance for the realisation of his ideals."

"The 'Tract on Education' was also published in 1644 (June 5). It undoubtedly grew out of Milton's acquaintance with Samuel Hartlib, to whom it is addressed, the friend of the great Bohemian educator, Comenius. Milton himself had also had much practical experience of education, and his house was full of pupils at the time. This experience, however, had not taught him a just view of the capacities of average persons, nor did it deter him from propounding, in the guise of a benefit to the multitude, a scheme for the education of Miltons. This sublime exaggeration is nevertheless the salt of his tract, whose spirit is as profitable as its letter is frequently impractical. 'The noble moral glow,' says Professor Masson, 'that pervades the Tract on Education, the mood of magnanimity in which it is conceived and written, and the faith it inculcates in the powers of the young human spirits, if rightly nurtured and directed, are merits everlasting.'"

With these quotations of Dr. Richard Garnett's Introduction, we shall peruse his Tract and arrive at an estimate of his system of education. Milton dedicates his Tract to Samuel Hartlib. He prefaces it by his unfitness and the renown of Hartlib. The aim of education may be given in his own words: "The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him, as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection." Hence in his opinion

theology forms a part of education. And for this he wants that language should be studied, as language gives the thought and wisdom of the former. Learning language alone is not sufficient, but the solid things contained therein are the most important. A superficial study of language, neglecting the solid gems and truths therein contained, is useless. The defects of such learning he enumerates.

Seven or eight years are wasted in learning Latin and Greek which can be learned in one year. Pronunciation is bad. It must be learned by hearing people whose mother-tongue is that language. Compare this with what we get here in India. The parallel is almost complete. English is an example.

He deprecates teaching logic and metaphysics to the young; the result is that the young hate learning,—on account of controversies and the difficulties of grammar. Some take to the liberal professions or divinity or politics with no principles, and some to a life of ease and luxury; all these, he says, are "the fruits of mis-spending our prime youth at the schools and universities as we do, either in learning mere words, or such things chiefly as were better unlearned." Then he talks of a noble education directly. He says: "I shall detain you now no longer in the demonstration of what we should not do, but straight conduct you to a hillside, where I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side that the harp of Orpheus was not more charming. I doubt not but ye shall have more ado to drive our dullest and laziest youth, our stocks and stubs, from the infinite desire of such a happy nur-

ture, than we have now to hale and drag our choicest and hopefulest wits to that asinine feast of sowthistles and brambles, which is commonly set before them as all the food and entertainment of their tenderest and most docile age. I call therefore a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war. And how all this may be done between twelve and one-and-twenty, less time than is now bestowed in pure trifling at grammar and sophistry, is to be thus ordered."

He enumerates the ways and means of doing this. A house and ground is necessary to accommodate about 150 about twenty of which may be attendants—all, under the control of one with ability to direct and oversee it done. This is a school and university combined. The day's work is divided into three parts—studies, exercise and diet.

(a) *Studies*: (1) Language. (Latin) Begin with chief rules of grammar; their pronunciation is to be made distinct and clear as the Italians. "For we Englishmen, being far northerly, do not open our mouth in the cold air wide enough to grace a southern tongue, but are observed by all other nations to speak exceeding close and inward, so that to smatter Latin with an English mouth, is as ill a hearing as low French." To make this interesting he wants some standard authors to be read to them. This should imbue them with courage and a love of virtue; they may delight in manly and liberal exercises; (2) arithmetic, geometry to be taught at some other part of the day; (3) "After evening repast till bed-time, their thoughts would be best taken up in the easy grounds of religion, and the story of scripture." He wants agri-

culture as a subject to be taught them. "And here will be an occasion of inciting and enabling them hereafter to improve the tillage of their country, to remove the bad soil and to remedy the waste that is made of good ..." After this comes Greek on the same line as Latin, more as a help than as a subject. "And having thus passed the principles of arithmetic, geometry, astronomy, and geography with a general compact of physics, they may descend in mathematics to the instrumental science of trigonometry, and from thence to fortification, architecture, enginery or navigation. And in natural philosophy they may proceed leisurely from the history of meteors, minerals, plants and living creatures, as far as anatomy."

From this they may be given general principles of health, first aid, treating the sick, etc. Milton says: "Then also in course might be read to them, out of some not tedious writer, the institution of physic, the humours, the seasons, and how to manage a crudity; which he who can wisely and timely do, is not only a great physician to himself and to his friends, but also may, at some time or other, save an army by this frugal and expenseless means only; and not let the healthy and stout bodies of young men rot away under him for want of this discipline; which is a great pity, and no less a shame to the commander. To set forward all these proceedings in nature and mathematics, what hinders but that they may procure, as oft as shall be needful, the helpful experience of hunters, fowlers, fishermen, shepherds, gardeners, apothecaries; and in the other sciences, architects, engineers, mariners, anatomists; who doubtless would be ready, some for reward, and some to favour such a hopeful seminary. And this will give them such a real

tincture of natural knowledge, as they shall never forget, but daily augment with delight." He wants poets to be read then.

In this way and by this time their reason will have been developed. "By this time, years and good general precepts will have furnished them more distinctly with that act of reason which in ethics is called Proairesis; that they may with some judgment contemplate upon moral good and evil." They may then be taught the knowledge of virtue and the hatred of vice, that they will desist from evil; for these he cites many authors like Plato, Cicero, Plutarch, etc. After this they may begin the study of economics—that is the general principles.

"The next removal must be to the study of politics; to know the beginning, end, and reasons of political societies; that they may not, in a dangerous fit of of the Commonwealth, be such poor, shaken, uncertain reeds, of such a tottering conscience, as many of our great counsellors have lately shown themselves, but steadfast pillars of the state. After this, they are to dive into the grounds of law, and legal justice;" for this he refers authors as Moses, Solon, Justinian, etc., which are for all time to come true and just and highly moral, though they may be harsh at times.

Sundays and evenings he devotes to theology and church history. This grounds them in religion which is the basis of man's righteousness.

Lastly he comes to the *organic arts* as he terms "which enable men to discourse, and write perspicuously, elegantly, and according to the fittest style, of lofty, mean, or lowly." Logic finds here a place in his scheme and not before. To this poetry would be subsequent—

for this he cites the works of Horace, Tasso, and others. He says: "This would make them soon perceive what despicable creatures our common rhymers and playwrights be; and show them what religious, what glorious and magnificent use might be made of poetry, both in divine and human things. They may become able writers and composers after this. All these he says can be finished in the period 12—21. "These are the studies wherein our noble and our gentle youth ought to bestow their time, in a disciplinary way, from twelve to one-and-twenty: unless they rely more upon their ancestors dead, than upon themselves living. In which methodical course it is so supposed that they must proceed by the steady pace of learning onward, as at convenient times, for memory's sake, to retire back into the middle ward, and sometimes into the rear of what they have been taught, until they have confirmed and solidly united the whole body of their perfected knowledge, like the embattling of a Roman legion."

(b) *Exercise*:—While Sparta trained all her youth for the war, Rome for the gown, Milton expresses the idea that his scheme of studies shall be equally good both for peace and war. An hour and a half before they eat at noon he devotes for exercise and rest afterwards; but this time he increases if they rise early. The exercises he commends are not simply bodily ones to keep health but also for defence—"the use of their weapon, to guard, and to strike safely with edge or point; this will keep them healthy, nimble, strong and well in breath; is also the likeliest means to make them grow large and tall and to inspire them with a gallant and fearless courage, which being tempered with seasonable lectures and precepts to them of true

fortitude and patience, will turn into a native and heroic valor, and make them hate the cowardice of doing wrong. They must also be practised in all the locks and gripes of wrestling, wherein Englishmen were wont to excel, as need may often be in fight to tug, to grapple and to close. And this perhaps will be enough, wherein to prove and heat their single strength." He says this from the point of view of the defence of the country, but even if taken in that light, it is desirable. India needs this now especially.

The periods between studies and exercise and rest can be profitably engaged in soul stirring music; they may hear or be taught; any instrument may be used, but stringed ones are better. Music after food assists and cherishes "the nature in her first concoction, and send their minds back to study in good tune and satisfaction." This also instils discipline into them. Milton says that armies will bring better success and corruption will be overcome in the army. In addition to these exercises at home, he wants them to be taken abroad in the vernal season; travel and excursions are big educators and strength builders by themselves. "I should not therefore be a persuader to them of studying much then, after two or three years that they have well laid their grounds, but to ride out in companies, with prudent and staid guides, to all the quarters of the land: learning and observing all places of strength, all commodities of building and of soil, for towns and tillage, harbours and ports for trade. Sometimes taking sea as far as to our navy, to learn there also what they can in the practical knowledge of sailing and of seafight."

Bacon has written on the benefits of travel. He says that travel completes a man's education and makes him a full man. Milton

wants education to be supplemented by travel. Modern education has realised the value of travel and principles of education now insist that school excursions be made a part of the educational programme. The pupil's innate nature, any excellence that he may possess, fear, his aspirations, etc., are drawn out in travel; fear is overcome; ingenuity is drawn out; peculiar positions bring out certain traits of the boy which lie dormant and may die out but for such opportunity. Exchange of ideas is a great advantage got by travel. No amount of book-learning will give this.

(c) *Diet*—He does not say much on diet; he prefers that the food be got in the same house instead of the boys going abroad, by which many ill habits are formed; the food should be "plain, healthful and moderate." Very highly seasoned and spiced foods, foods that intoxicate and rouse the passions should be avoided.

He has not tackled the education of the infant or the child. Leaving aside this, the views of Milton cannot be very much controverted by educationists. Except for some variations here and there, the education in the English Public Schools is now more or less the same—giving rise to the oft quoted words "Waterloo was won on the cricket field of Eton." Oxford and Cambridge also follow many of the ideas.

Milton was a humanist of a high order. His was not a narrow view. He cared more for the human in man than academic distinction which produces a head without a heart, a brain without a body. His poetry is only a means of expressing his humanism. What was true in his time is almost true even to-day.

Considering India, many of his views on education seem to be true. The four or five years wasted in the primary school can be easily saved. In Indian schools a boy requires eleven years before he matriculates—

allowing for no failures. In English or English teaching schools the boy saves three years at least as he finishes his matriculation in eight years or less. Again the subjects are overlapped and many subjects are learnt (or rather forced to be learnt) only to be forgotten. What is the earthly use of a boy learning the history of England and higher theoretical science or astronomy or trigonometry when he never wants to specialise in these or when he wants only service under some one? For agricultural India this is useless. Elements of agriculture taught as an alternative subject in the schools will be a welcome and desirable change. I would even prefer mathematics and history of England to be dropped and in its place agriculture to be substituted. I have given my views on primary education and this is not the place to repeat them. What India wants now above everything are the reorganisation of her impoverished and depopulated villages in the light of modern and changed conditions and the ending of educated unemployment. (See my articles in the *Educational Review* for March and July 1934; also my paper to the First All Asia Education Conference, Benares, 1930). Both these can be achieved only by a change in the educational policy and curriculum. I have already discussed the former. The latter can also be remedied only by some such means.

I feel that the ideal system of education for India would be the one followed in our ancient and blessed *gurukulas*. Milton has more or less advocated this only with some changes in detail. The *gurukula* system is cheap, quicker in result, and more efficient and effective. Some of our ancient *rishis* taught 10000 *sishtyas* (pupils), feeding them, and those sages were called *kulapathis*. Milton talks only of 150. Our *gurukulas* were perfect specimens in all respects. More on this for a future occasion. Meanwhile I

commend the views of Milton to those who want to bring about some change in our educational curriculum. They may be modified to suit conditions. His system may be adopted with some changes. Personally I would do as follows:

(a) *In studies*. I will drop Latin and Greek and Italian, but keep the vernacular as a first language, Sanskrit as a supplementary and English as a second language; history of India to create an interest in their predecessors and infuse patriotism in the pupils; elements of mathematics, agriculture, hygiene, physiology and first aid, and nature study. How many educated men we meet who cannot distinguish two birds of their village—except with their books! They may also be taught how political institutions were developed and what were the conditions under which a particular form of government arose—with special reference to India.

(b) All Indian exercises like *lathi*, wrestling, *laxim*, and all other forms of exercise taught in our Gymkhanas or *Vyayamshalas* should be practised by our pupils. The Indian youth are notoriously weaklings; they suffer from dyspepsia before they pass their matriculation. *Suryanamskara* is a cheap exercise within the reach of the poorest of the poor which improves health and brings on strength. The school students should be compelled to do this *en masse*. Jiu-jitsu—the Japanese art of self-defence—may be taught where possible.

(c) Plain food depending on the province should be provided. All spiced and highly seasoned food, meat, etc., should be avoided as far as possible. Tea, coffee, etc., should never be given to the boys. They are slow poisons. Pure milk builds the body and mind. Where possible wheat content of food should be more as recommended by Sir R. McCarrison—especially for my province. The boys should be made to have a taste for the simplest of foods and those available in the village. They should not be allowed to go in for costly and stuffed foods like biscuits, and other tinned provisions. Modern boys do not now relish many nourishing preparations of the village—developing a nausea for them. They should relish such cheap ones—thereby the standard of living can be lowered

THE NECESSITY OF CO-OPERATION AMONG THE TEACHERS FOR THE GOOD WORKING OF THE SCHOOL.

BY MR. D. N. KRISHNAYYA, M.A., B.ED.,

Virajpet, Coorg.

IN any institution where a number of people have to work together, co-operation among them is necessary for the work in that institution to go on smoothly. This truism holds good not only in the mechanical sphere but also in the educational world. In almost all the high schools and even in the primary and middle schools there will be a fairly good number of teachers. In some schools, the number of teachers goes up even to forty. When there are many teachers in every school, unless there is hearty co-operation among all of them, the school work will suffer and consequently the education of the boys and girls attending school.

Therefore it is the duty of the headmaster to enlist the co-operation of his assistants. But this calls for many qualities in a headmaster which are not required in an assistant. A headmaster should be more highly qualified or more experienced than his assistants. He should be able to solve their difficulties and to guide them in the school work. He should also have much administrative capacity. The headmaster should be impartial in his dealings with his assistants. Nothing makes a man so much respected as his impartial nature, straight-forwardness and nobility of character. If a headmaster treats some teachers with intimacy and some with indifference or disfavour, there will naturally be heart-burning and envy in the minds of some members of the staff against other more favoured members. This will breed ill-will and dissensions in the staff and the members of the staff will be more busy in picking holes in one another than in teaching their pupils and setting them good examples. The headmaster should also sympathise with his as-

sistants if they are in difficulties. This will make him more loved by his assistants. But at times the headmaster has to be very strict in his dealings with them when there is an inclination on the part of the latter to shirk work. The headmaster must also be a good workman himself and should attend to all the minor details of the school work. He must appreciate the good work of a teacher and criticise the indifferent teaching of another. Then his assistants will work with greater earnestness lest they should fall into the bad books of their headmaster. The headmaster should also have much of tact and resourcefulness to meet any difficult situation in the course of his school work. Lastly he should be a strict disciplinarian, a keen sportsman and a perfect gentleman. If the headmaster is endowed with these qualities, his assistants will be imbued with enthusiasm to work under him and will naturally turn out very good work.

Just as important as the relations between the headmaster and his assistants, are the relations of the teachers to one another in school affairs. Every teacher must place the work of the school before every other work and should co-operate with the other teachers of the school in all its activities. First, in every school, there will be many sections of the same class and the same subjects will be taught in different sections by different teachers. These teachers will have to be in touch with one another in doing lessons in their classes and subjects. If there is no good understanding among the subject teachers, lessons in the same subject in different sections of a class will not keep pace. One teacher will have done more of grammar, another

more lessons in the text-book; one will have devoted more time for teaching some lessons in the text and another more time for explaining some other lessons. Thus there might be some disparity in the quantity and the quality of the work done in the different sections of the same class in a school. So too in mathematics and other subjects. If this continues for long, there will be difficulty in setting question papers. This will result in increasing the misunderstanding among the teachers.

There should be co-operation not only among the teachers teaching the same subjects in the different sections of a class, but also among the teachers handling the different classes of a school and different subjects in a class. Teachers handling language subjects in different classes should know what has been taught in the previous class and what has to be taught in the class next to theirs. They should also know before commencing lessons in their subjects how much their students have learnt in the previous classes. For knowing all these minor details, teachers of different classes in a high school or any school must ask one another, and this means co-operation among them. The teachers handling different subjects in the same class should also confer with one another; for all the subjects taught in the school are interrelated to one another. To understand history well one must have some knowledge of geography and to learn physics some grounding in mathematics.

Co-operation among the teachers is also necessary to maintain discipline in the school. Many students are in the habit of playing truants in the periods of some teachers. This goes many times undetected since the attendance is marked by the class teachers who handle the classes in the first period. Mischievous tendencies among boys too can be curbed, if teachers work in harmony; for if students commit mischief in the period of one teacher, the other teachers going to that

class should keep an eye on such students. Then those students may not have the courage to repeat their mischiefs again.

Even in the sphere of extra-curricular activities of the school, co-operation among the teachers is essential if those activities are to be carried on successfully. In many schools we find the teachers fighting shy to take up responsibilities such as editing the manuscript magazine, running a debating society, or a students' co-operative stores, etc., and in the end the headmaster has to force it upon someone who will have no inclination to work them up. The result will be that the work in those bodies will be carried half-heartedly. This state of affairs should be avoided. Teachers should have unbounded enthusiasm and interest in all the activities of the students.

It is possible that there might be differences among the teachers. It may not be possible for all the teachers to be of one mind and neither is it desirable. But the teachers should not make their differences known to the students. They should not speak ill of other teachers in the hearing of the students. If they do so, they will breed indiscipline among students. Teachers should not give out to the students what transpires in the teachers' meetings held to recommend students for freeships and scholarships and to select or promote students. They should never set up students against their fellow-teachers.

If the teachers as a whole work as one unanimous body, the students too will learn to look upon them with respect and the work in the school will become very efficient. This will enhance the reputation of the school. But if the teachers quarrel among themselves—and if there is lack of co-operation among them, the school work will suffer and consequently the teachers and the school will fall low in the estimation of the public. Hence for the sake of the school at least the teachers should co-operate with one another at school, though they may have personal differences.

QUESTIONING—AN ART.

By MR. S. VISWANATHA IYER, B.A., B.T.,
Madras.

INTRODUCTORY.

MY object in this article is to suggest ways from a practical point of view, for the art of inducing our pupils to reveal their mental qualities, through their answers to the questions we put to them. It will be happy to find ourselves interested in the effects our questions will have upon the minds they are designed to test and in the interpretation of answers, as indicative of the mental qualities of the answerer. In the act of instruction, it should be admitted that the teacher has to be thinking, not only of method so called, but also of certain external forms or modes which his instruction may from time to time assume or of certain devices to which he may have occasion to resort. At one point, it may be best for him to question the pupils and to let them do the talking; at another to do most of the talking himself by giving a direct exposition. So, the art of questioning like other arts, may have its general as well as its special rules. There needs no apology for rules of procedure given to young teachers, provided the rules are elastic and are based upon experience of teaching. There are many details of questioning, such as the tone of the voice, the manner and expression of the teacher, which must entirely be left to the initiative of the teacher, and to the tact of those who train him. Yet, there is no more interesting branch of the teacher's art than that of asking questions.

ORAL QUESTIONING.

The acquisition of a good style of questioning may be laid down definitely as one of the

essential ambitions of a young teacher. Before I turn to questioning as a teaching device, a few practical details of the process of oral testing must be considered. Oral testing has more advantages than written examinations. It enables the teacher to deal with the obscurities of understanding, as they arise in the pupils' answers. It gives the pupils more chance of free expression than they have in written tests. Whenever possible, the teacher should prepare his questions beforehand, since the construction of a good series of questions is not a matter that can be left to inspiration in the class room. Even in the distribution of his questions, he has some choice of procedure. Each question should be put to the whole class. In order to sample the attainments of the whole class, the teacher must obtain answers both from the more advanced and from the backward pupils. It will be well to mention a further precaution. If only a few pupils volunteer to answer a question, it is better to re-word the question than to accept any answers from the few, which by the way may be wrong. This will have the tendency to obviate the wasting of time and also will put a stop to the mental confusion of the rest of the class.

PURPOSES OF QUESTIONING.

Commonly the art of questioning may be employed in four different ways for four different purposes in the class room. At the beginning of a lesson, the questioning is said to be of an experimental character, the aim of the teacher being to find out what the pupil knows about the subject in hand, so as to prepare the way for what is to come.

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QUESTIONING—AN ART.

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Secondly questions are used to discover the pupil's misconceptions and difficulties. This type is useful in all stages of lessons. This is specially useful to find out whether the pupil's mind is actively engaged upon the material presented. Thirdly in the course of the lesson, the aim of the questions is said to be to lead the pupil on from step to step in a course of inference or observation. This is known as the 'Developing Question' or the 'Teaching Question.' Fourthly, at the close of the whole lesson as well as of each principal division, questions are put in order that the teacher may ascertain to what extent the matter has been assimilated. These questions are known as 'Recapitulatory Questions'. In this the teacher ought not to keep the 'Brisk Fire' of questions. Else, it will lead to disconnected answers and what is wanted, *viz.*, a concatenated account of the lesson cannot be secured. The 'Brisk Fire' will retard, instead of promoting, intellectual activity.

THE COMPLETE SENTENCE CRAZE.

Some teachers insist upon answering in complete sentences, as a sort of remedy for a series of detached answers. The remedy is to cure a mischief that is easily preventable. The best way to avoid a series of scrappy answers is to refrain from putting scrappy questions. Prevention is better than cure. Besides the proposal makes teaching less natural. It does not mean that we ought not to accept the answer 'In 1526' to the question, 'When was the Battle of Panipet fought?' Yet, a complete sentence is a thing to be admitted in appropriate circumstances.

TEACHING QUESTIONS.

It is not so much at the beginning or the end, as in the course of a lesson and in

particular of a lesson involving a chain of reasoning, that the device of questioning is of paramount importance and becomes almost sufficient in itself to differentiate the strong from the weak teacher. For example, when a teacher leads his pupils on from one rule of Arithmetic or Algebra to another related rule, when he shows the connection between the climate of a country and its productions or when he seeks to establish a grammatical rule or a scientific law on the basis of a number of instances—in all such cases of inductive or deductive inferences, it is the skill of a teacher as a questioner that determines whether the pupils are active agents in the search for truth or mere passive recipients of the teachers' erudition.

THE QUESTION-AND-ANSWER METHOD.

The device of questioning would thus play an important part in the second step of presentation and in the third of the formal steps, that of comparison, provided the subject lends itself to this kind of treatment. The so called 'Developing Presentation,' in which the pupil is led to think out the matter for himself and which pays attention to the 'Law of Successive Clearness,' the requirement of which is found in the law of alternate 'Absorption and Reflection,' must consist largely of question and answer. This method of questioning and answer meets all the defects of the lecture method. By using it, a teacher can find out whether the matter of his teaching is being absorbed into the very tissue of his pupil's mind. It can be used to lead the pupil to acquire knowledge for himself. It was used by Socrates in this form and hence the method has been raised to the dignity of a special method known as the 'Socratic Method.' Questions of this type are living and real questions,

that stimulate thinking. These questions in the 'Dialogues of Search' are arranged in such a sequence that the pupil is skilfully led from point to point to the conclusion of the questioner. No direct information is conveyed to him, but everything is got from him. If the pupil makes a false answer, it is used to lead him to the correct one. The method is inductive. The pupil is made to observe and to infer. In short the pupil is put in the way of truth. But it has got its own limitations with regard to the facts in History and Geography.

THE METHOD OF DISCUSSION.

When the presentation is of a narrative type, questioning counts for less. Inexperienced teachers sometimes vainly try to elicit some bare historical or geographical fact, which from the nature of the case, must be plainly told. This means that the Question-and-Answer Method cannot be used to impart new information. Telling is in truth a very important part of teaching. New information and knowledge have to be told to the pupil. 'The true art of teaching is to know when to tell, what to tell and how to tell. Hence the Question-and-Answer Method should be supplemented by direct telling. This mixed method of teaching is called sometimes the 'Method of Discussion.' Alternating with the questioning there should be an amount of direct telling.

THE ESSENTIALS OF A GOOD QUESTION.

The essence of a good question is that it should incite the pupil to genuine activity of mind. It should cause him to observe, remember and think. It should be so framed that it does not encourage guess work. It should not admit of being answered by

mere 'Yes' or 'No' since this kind would tempt pupils to make 'Shots.' Elliptical questioning should generally be avoided, but it is not to be entirely banned. The most important is that the answer should not be so obvious as to provoke no mental effort. Commonsense dictates that the question should be well distributed over the class and not confined to a few of its sharpest members. The pupils in no case should know beforehand who is to answer the question. A question should be clear and comprehensible. It should be correctly expressed and tersely worded. It should be definite, not ambiguous, and should be asked in a pleasing manner.

EXPOSITION.

Effective teaching often demands the faculty of clear and graphic exposition. In Mathematics, Science and Grammar, a skilful teacher will tell little and elicit much. In Literature and History, the device of questioning is limited in its application. The power to describe clearly, to narrate vividly and to tell a story well is quite necessary in teaching as is skill in questioning. Redundant questions are merely the cloak that hides the teacher's weakness. The points of narration should be made in an orderly fashion. Such expressions as 'I forgot to tell you so and so' should be of a rare occurrence. The teacher's language should be within the comprehension of the pupils. His voice and manner should add to his effectiveness. Slovenly articulation, a voice pitched too high or too low and the muffing of the voice should all be met by a system of appropriate exercises.

USE OF QUESTIONING TO CREATE MOTIVE.

It is always the habit of a teacher to arouse curiosity. A single question presenting a familiar thing in a new light may arouse

active interest which improves understanding. If he uses disconnected questions, as in General Knowledge lessons (*e.g.*, Why does a mirror become moist when breathed upon?), he will arouse only a feeble interest. This is wasting the questions and nothing short of that. On the other hand, the questions should lead to inquiries and reflection on the part of the pupils. Questions which are immediately answered by the teacher are merely 'rhetorical.' *E.g.*, The question about the flowers in the sick room, if put to a class unacquainted with Botany will be a question of this kind. This will neither stimulate reflection nor will arouse interest. Sometimes the apparent irrelevance of a question may excite curiosity, but such a question must quickly be followed by explanation or illuminated by further questions, lest the unintelligibility render it ineffective.

THE WORDING OF QUESTIONS.

The teacher of young pupils should use words economically, since children often find difficulty in carrying in mind other than short and simple sentences. It will be usually advisable to break it up into two or more shorter questions. It will not be unnecessary to advise beginners in teaching to speak their questions slowly and generally to repeat them. Another precaution is the taking care that questions are free from ambiguity. The teacher must not be content with knowing what answer he wants the pupils to give; the pupils must know what kind of answer he wants. Thus the question, 'What do the people of India do?' is not certain to produce the answer expected by the student who put that question, when practising in a school, the answer that the people of India grow rice,

SOME TYPICAL QUESTIONS CONSIDERED.

Circumlocutory questions should be scrupulously avoided. 'Can any one tell me? or Which of you knows?' will come under this category. Again, 'Will those who know hold up hands?' should never be put. Obscure questions as 'What do you notice about these?' What sort of a person was Asoka?' should not be put as they lead only to guessing. Many of them are of an omnibus type and would never make the teacher get the answer he wants. Suggestive questions as 'Was Washington a great general?' should never be asked.

QUESTIONS OF HIGH AND LOW PRECISION.

'What natural regions are included in Siberia?' is a question of high precision. Though the amount of information may differ, the answers of the different candidates will have a perfect precision in this type. If the question gives some choice to the pupil in his response, it is of low precision. *E.g.*, 'Name a country in which the climate is hot and damp.' There will be different answers to this question. A question must set a definite problem, though it may be approached in different ways. *E.g.*, 'On a sketch map of India mark the position of Calcutta, Madras, etc.,' should be preferred to 'On a sketch map of India, show the positions of the chief towns.' Again questions should not tell too much. *E.g.*, "Can a place on the Equator be cold? Why not?" Questions that tell the pupils too little will demand the reproduction of much knowledge which he may not have at his beck and call. *E.g.*, 'What causes determine the boundaries between states?'

WORDLESS QUESTIONS.

Interrogative situations may often be created in the course of teaching without the

asking of verbally stated questions. It is possible to ask questions by merely pointing to parts of a map, diagram or model. Such dumb show will be more effective than a series of oral questions would be. But the value of such procedure would be appreciated only in skilful teaching. By the manipulation of apparatus in front of a class, questions may be both put and answered, with little or no speech from the teacher.

A PLEA FOR THE ORAL LESSON.

The advocacy of individual work in the present day, though a welcome feature, creates some danger that the importance of the oral lesson may be under-estimated. Though the pupil can conduct much of his education in the company of books, he needs also the inspiration that only a teacher can give; and he needs to be taught as a member of a group. Education by inquiry, in library or laboratory is not more important than education by discussion, which is possible in

class teaching. If teachers have hitherto given their pupils much that the pupils should have been allowed to take for themselves from books, they can yet give much, that is not to be found in books. The chief gifts of the oral lesson should be inspiration and the opportunity of free discussion. The art of study consists essentially in propounding questions to oneself and then trying to solve them. This rhythm of question and answer should run throughout all learning and all teaching. Learning how to study consists largely in learning how to create problems. That is to say, the student's first need is skill in the art of interrogation. A teacher is useful in presenting problems that the pupils would not discover for themselves. Whether it be by word of mouth in class or by a printed word in a text-book, one of the teacher's principal functions must always be to ask the right question at the right time.

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HANDWRITING.

BY MR. P. VENKATESWARLU, B.A., L.T.

Peddapuram.

EVERYONE, from the highest to the lowest, complains, nowadays, against the handwriting of the graduates and others that are turned out year in and year out, from the colleges and other schools of the country. The older generation of the Matriculate days glory in their enviable position in this respect and rightly belittle the products of the S. S. L. C. regime. They even go to the length of throwing the blame on the poor teachers.

I have heard many an argument advanced for and against the teachers. I have listened to elderly gentlemen of rank and position praising the teachers of old with childlike adoration—and wondered whether it was a case of 'the good old days.' Being endowed with a reflective temperament I pondered deep over it all for many a year. I may say it was a case of subconscious thinking.

What did I do? I began to examine the composition exercise books of the pupils, specially of the lower classes and forms. I often observed teachers at their black-boards, I watched pupils in their homes. But that was all. I did not come to any conclusions. I am at best a desultory worker.

Lately I listened to our headmaster priding himself on his handwriting and asserting that it was impossible for him to write a bad hand. I ruminated over it all. He too, mind you, had his schooling in the good old days!

In this brief sketch I would like to assess the blame that rightly pertains to the teachers

of the present day—a blame underserved, yet deserved. For most of the blame belongs to the prevailing system and as the worker of the system he cannot escape scot free. A system is made visible through the worker and generally men cannot distinguish between the two. Abstraction, verily, is not for the many.

Most of the older generation had their primary schooling in the now dying pial schools, where writing was taught more as a craft than an art. It took a year, there, to learn the alphabet. Knowledge was imparted orally through the ear and the tongue—through listening and recitation. A pupil who could not write the first letter of the alphabet was able to recite much that our generation half-wittedly spells out in the corresponding classes. Though they were not so adept at recording their thoughts, they were expert in reciting them. Their lagging behind in recording, however, was temporary. As in a Marathon Race the one who starts slow wins in the end, they won. At the same time they had also acquired a craft—the craft of writing. They chiselled their letters like a carpenter.

Soon all this changed—recitation, reading, writing became writing, reading, recitation. The learning by doing method left little scope for introspection, विचार. The pupil was hurried out of his childhood. He must be imparted knowledge through writing. As the player strikes, so goes the ball. As the system directs, so the worker must work. But digested food only is the food really, purposefully

eaten. Hence was the peculiar result—the decay of good writing. But where then does the teacher come in? New tools must be worked in new ways. To drive a car, the tactics of the bullock cart driver are of no avail.

Writing suddenly became an art. Whereas in the old system it was just a craft and no more, with the new system it was transformed. The teacher became suddenly the central figure. The pial teacher carried on without a black-board. But the primary school teacher was tied to it. His writing began to be advertised, broadcast through the medium of the black-board. It was eagerly imitated like the songs of the records in the (formative) *most impressionable* period of their lives by the pupils. And woe to them who had a false model before them!

The teacher's writing has a good deal to do with the gradual deterioration in the hand-writing of the pupils. Writing in the new system has to be taught like any other subject. There is not much use in making pupils write in their copy books. Most teachers may say—I have heard many say—that it is absurd. Writing taught! Great Scot, the height of madness, no less! I submit it is to be taught all the same. Let me explain.

I have three children. I taught them all by the new method. At the time I did not know clearly as I do now that writing had to be taught. That fact was borne strongly upon me when I admitted my eldest boy in the III Form. He had been educated privately before and surprisingly no attention had been paid to his writing. Of course he exhausted many copy books. But to the point. His class teacher said the writing was hopeless and that it

would at least take an eternity to improve! "How many verys shall I have to put before bad?" was his smiling answer. The teacher did not exaggerate. He but spoke the truth. The truth dawned upon me—writing too has to be taught. In the course of barely two months my boy's handwriting improved beyond recognition. His teacher was astonished. "How did you do it? It is a miracle." It was nothing of a miracle. I found the right way to the teaching of writing.

Since then I experimented on other pupils and my conviction grew into a reality. Thus the teacher has to bear in mind two things: he should induce in his pupils a habit of correct observation preparatory to good hand-writing and this is possible only when the teacher himself learns his writing, (*e. g.*, the black-board work); and he should teach his pupils the art of writing as he teaches them the art of working a problem in mathematics. Just as you cannot call a worked sum on the black-board, teaching Mathematics, you cannot call a copy head line, teaching writing.

The story of my experiment in writing I shall narrate in a separate article.

AFFINITY.

I am not sad,
And yet I feel, apart from thee,
A hunger in my soul
An ache of incompleteness,
A longing to be whole.
I am not glad,
For gladness must be shared to be
A harmony of deep content;
In loneliness of spirit
My heart is sorely rent,
But I am sure,
That in thy presence such allure
Abounds, that we
Are one in spirit—free,
And yet a Unity.

JUDY ST. JEAN.

HOWLERS.

BY MR. BEPIN B. BANERJI, B.A., B.T.,

Hoogly.

"WHAT is Passive Voice?" asked a mistress to a class of small girls. A little girl from the back row stood up and gravely answered, "Passive voice is the voice of a man who can speak after he is killed." The mistress burst into a roar of laughter, though even then she could not see that it was her bad teaching and obstinacy that worked up the little experience of the girl into this most amazing definition.

In explaining the Passive Voice the previous day, the mistress took the example, "You kill me," and when she turned it into the passive voice as "You are killed by me," this little girl asked in wonder how she could speak when she had been killed. But the foolish mistress, who was filled to her fingertips with an exaggerated notion of her exalted position, did not or could not think it necessary to change her pet illustration, but doggedly held fast to it and browbeat the poor girl into silence and the result was the definition of the Passive Voice for which the grammarians must certainly thank the mistress.

Not only teachers but also text-books stamped with the authority of an august body of fault-finders are the parents of such funny creations. In answer to a question—"What is a shadow?" a little boy replied in all seriousness, "Shadow is what is left behind of a man when he jumps out of a window," as he read in his English Reader how a wicked boy shot out of a window leaving behind his shadow on the floor.

"What for was Maharaja Nanda Kumar executed?" An English boy's reply, "For tatto marks and vermillion paste" was

accounted for by the elaborate description given by a Christian author of the features of the Brahmin nobleman when he was led to the gallows. This little fact caught the imagination of the boy and he believed it, as he had heard of the lynching of Negroes by the early settlers in America for an offence for which he would not get even a boxing on his ears in class.

In the little factory of the child-mind ideas and notions are formed with the materials at hand. "What would you like to be in life?" "A traffic constable" was the prompt reply of a Duke's son, for he hankered after the honour of stopping the car of His Imperial Majesty by a wave of his hand.

All these are no doubt funny, but the fun is enjoyed not by the maker but by the observer, particularly teachers who meet these sallies of errors almost every day in the classroom. They are perfectly within their rights to enjoy the fun, whether it is of their own making or that of the boys, but it is their duty to set the young delinquents on the right path.

All "howlers" are blunders made in good faith and amusing to those who know the truth about the matter dealt with. But to know them is not to gloat over them, as teachers are often found to do in the company of their brothers. "Gaya is an important sea-coast town in the Bombay Presidency belonging to the Portuguese" should, instead of putting the teacher in good humour, lead him to think whether his bad pronunciation of "Goa" with which the boy is not so familiar as with "Gaya" was the cause of the mischief.

The child is new to earth and sky. He moves within a small circle. He explains "Passive Voice" by the voice of his father, mother, brother and sister which he knows so well. He cannot be expected to have the doctrines of philosophies and metaphysics crammed into his little head and a parade of them before him may reveal the scholar but not the teacher. Unless the latter can study the contents of the child-mind and bring himself down to the level of the children, he may very well revise the choice of his profession. If a street orator who favours feminism speaks of "Woman's Suffrage" as wrongs women have to suffer from and if a little brat exultantly shows off his skill at big words in saying "chronicles are synonymous," the teacher may be justified to have a broad grin, but he should at once explain the genesis of the errors arising out of a confusion between "suffrage" and "sufferings," and "synonymous" and "anonymous." If, on the other hand,

he chuckles over the errors and mercilessly reprimands the innocent offender in the class before his own fellows, then he may feel big for the time and may exult over his superior position, but the revolting spirit that will be let loose by his unsympathetic attitude will vitiate the peaceful atmosphere of the school-room and create a distressing situation far beyond the cudgel to control. If a little sympathy, that "universal solvent," as Sir Arthur Helps so fitly calls it, be infused into the correction of errors, much irritation and ill-blood may for ever be set at rest.

Had there been no errors, there would have been no schools; hence for boys to err is but natural. But teachers, particularly young teachers who gloatingly tell the world the errors of their pupils and in whom the glamour of fault-finding has not as yet worn off, should remember this broad fact and learn to respect the *amour propre* of the off-spring of a rational being, be he a child or an adult.

LET US FORGET !

Let us forget the boom of guns, the cannon's
roar
Let us forget the devastating cry of war,
Let us forget the bitter tears, our broken
hearts,
The weary waiting, and the poison'd darts
Thrown by fierce hatred into loving souls,
Whose banner 'Peace' was changed to warlike
scrolls.
Let us forget the partings and the dread of
news,
Let us forget the wreckage of divergent views
In homes, where harmony before had reigned,
But where dear friendship's bonds were tense
and strained.
Let us forget intolerance and spiteful tongues,
Let us forget unbridled passion's list of wrongs.
Let us forget the times we failed to 'play the
game,'

Let us forget our enemies in acts of shame,
Let us forget our wounds, now healed scars,
and live
For loving service to rebuild. Let us forgive
That present Youth may hear the clarion call
to serve
The Cause of Peace, and proudly face, with-
out reserve
Her task of noble toiling for her England's
sake,
As Past Youth served and utmost sacrifice
did make.
For love of God, Humanity and Right,
Let Youth and Age in friendliness unite,
And England prove in peace as war her
glory yet,
But e'er she rise triumphant, blest, she must
forget.

JUDY ST. JEAN.

CITY LIFE IN NOTTINGHAM.

A GLIMPSE AT THE HEART OF ENGLAND.

BY JUDY ST. JEAN, *Nottingham.*

QUEEN CITY OF THE MIDLANDS.

THE traveller abroad usually makes the capital of any country his first objective. His next move is to visit a characteristic town or city in the provinces to get a good idea of the life there. As Nottingham is in the very middle of England, her city life is typical of most midland towns but she has the distinction of being the queen of them all. She justifies her title by her history and her traditions, and by her importance to the nation as a commercial and progressive city.

Nottingham's geographical position gives her a sequence of natural advantages. She is situated on the north bank of the beautiful River Trent—the third largest river in England—thus having direct access to the sea. She is well on the way to rank as an inland harbour, an effective waterway to the Humber ports. New locks have been constructed, and old canals re-employed in a great scheme of navigation. New factories have sprung into existence and new industries have been fostered. Nottingham is rich in coal-fields and iron-stone beds, two great contributions to successful commerce. She is also blessed with a picturesque countryside both in the Trent valley and on the outskirts of the city, making her an alluring residential district. Moreover, the splendid municipal services of transport make it possible for the workers to get quickly to their jobs.

The history of Nottingham is interesting and her legends are numerous but her real history dates from the arrival of the Danes in 868 A.D. About two hundred years later William I ordered the erection of a castle on the high rock overlooking the town and the river, and now, the Castle Rock with its present edifice is a striking landmark, easily seen from the river or the railway. In

the vicinity of the Castle both legends and history have been made. An old inn called A Trip to Jerusalem nestles in the shelter of the rock. It is here that Richard I is supposed to have halted on his way to the Crusades. Memories of Queen Isabella and Roger Mortimer, of Richard III setting out to Leicester and Bosworth Field, of Charles I raising his standard in his luckless attempt to defeat Oliver Cromwell, of Colonel Hutchinson, Governor of the Castle during the Commonwealth, and of the Reform Laws when the Castle was burned down by the voteless mob come to mind. In the near past Byron's association with Nottingham and Newstead must not be forgotten, nor the names of Kirke White, Philip James Bailey, author of *Festus* (the longest poem in the English language) and of Marshall Tallard who was taken prisoner by Marlborough at Blenheim. But the real picture which emerges from the history of Nottingham is one of a steadily-growing trading community. In the Middle Ages, Nottingham was the home of crafts. There were workers in alabaster; there were potters and craftsmen in wrought iron. These have gone but many other trades and crafts have arisen in their places. The machine-made lace industry was cradled in Nottingham and though it has passed through a great many disastrous periods it still survives and Nottingham lace curtains are well-known throughout the world. The lace-trade employs a great number of hands, but it is not by any means the only source of the industrial prosperity of Nottingham. The hosiery trade is indigenous throughout the district employing thousands of workers. These workers are the successors of the stockingers who worked hand-loom and frames in their own homes. The originator of

the knitting industry was a curate in a neighbouring village called Calverton. To-day every conceivable kind of knitted wear is made in the hosiery factories and large quantities are exported. It is worth noting that some high-class silken hose is still manufactured on the old hand frames, in defiance, as it were, of the great strides in machinery invention. The industry is very highly organised and there are facilities for technical instruction at the University College of Nottingham, testimony indeed to the thoroughness of the city's educational enterprise.

The well-known words "PLAYERS PLEASE" are posted in every city in the world, and Nottingham is the home of the gigantic tobacco factory. The industry is long-standing but it has leapt into pre-eminence during the past twenty years. The workers are employed under model conditions, and there is always a waiting list of those anxious for employment in this particular trade, which finds work, both congenial and plentiful, for many boys and girls as well as for men and women.

The name of BOOTS, the chemists, is a household word in England but it is in Nottingham that over 7000 people are employed by this tremendous concern, the biggest of its kind in Great Britain. As manufacturers of fine chemicals this firm is unrivalled but it produces also medicines, soaps, toilet accessories and surgical instruments. Excellent conditions prevail in the factories and workshops and the public are allowed permits to view the works.

The leather trade in Nottingham encompasses a revenue of £600,000. Leather for boots and shoes, leather for book-binding, for machine belting, for gloves and motoring attire is produced from Nottingham's tanneries.

Engineering workshops are an important feature of Trentside. Machinery of all kinds is constructed. The famous Raleigh Bicycle is a product of the workshops of this hive of industry.

And what of the amenities of this queen city of the Midlands? How do the members of so large a community as 270,000 souls spend their leisure hours? The Nottingham Corporation is a live force and varied are the sources of pleasure provided by this municipality. In recent years the magnificent Wollaton Hall (former seat of Lord Middleton) and the park have been acquired for the use and delight of Nottingham's population and there are a great many other parks and open-spaces, notably the University College grounds, the Arboretum, and the Forest where, in recent years, the famous Goose Fair has been held. Each park has its band-stand where first-class bands play in the summer months.

The open-air swimming pool is a great attraction in the season but all the year round the municipal swimming baths are at the people's service.

Nottingham is rich in clubs, musical and dramatic societies and up-to-date cinemas. The theatre, the concert and the ball-room, the hotel and restaurant are all adjuncts to the social life of the city and combine to fill the hours of leisure with light and colour and to dispel the atmosphere of the office and the factory.

Of sport in Nottingham I can say little here, but the word "Cricket" brings to mind Notts County Cricket Club, the world-famous Trent Bridge Cricket Ground Test Matches, and Nottingham's fine cricket tradition.

In this city of the Midlands there is a complete educational system—from the elementary school to University—and the special short commercial course in English is a feature which attracts a great number of foreign students to the University College. This fact alone shows progress. Foresight has always been a watchword of Nottingham's governors. It is a beautiful city, with a Council House of great magnificence, an imposing Council Square, spacious and clean streets, and comprehensive traffic facilities. Its factories are amongst the most modern and largest in the British Isles, and its just reward is that this queen city has become a manufacturing centre of great renown, a world factory and a world market.

THE CINEMA AND EDUCATION.

ITS POSSIBILITIES AND ITS SCOPE.

BY MR. SHEIKH IFTEKHAR RASOOL, *Multan Cantt.*

INTEREST in the educational possibilities of the cinema seems to come in waves. At intervals ever since the War inquiries into the subject have been set on foot in the hope that this marvellous invention, which has done so much to revolutionise the amusement habits of almost all the peoples of the world, might contribute its quota to education. These inquiries, however, cannot be said to have yielded very profitable results. They have stimulated a number of uncoordinated attempts to produce the so-called educational films, but without getting over the difficulties that were presented by :

1. The lack of knowledge as to what kind of films would be really effective and would awaken a demand among educationists. Films were produced without regard to particular educational standards or purpose.

2. The slow headway made in providing a suitable apparatus and opportunities for showing such films.

3. The lack of any general policy or centralised direction as shown in the absence of even a complete catalogue of the educational films available.

Accordingly, consideration of the whole problem has been rather desultory. It is only recently that a new interest has been taken with the result that several films have been produced in foreign countries which have become a real force in the development of adult education.

One obvious hindrance to effective action in this direction is the enormous area of the

field to be covered. Not only are there general subjects, such as the place of films in school and adult education, and the educational influence of films shown in public cinema halls, but there are also several special subjects such as the use of the cinema for recording and documentary purposes, and for scientific and medical instruction, which may also be taken into account. Besides this, the cinema could hardly be treated in its educational aspect without giving consideration to other kindred devices for visual instruction (by lantern, projector, television) and these visual devices themselves require co-ordinating with various auditory devices, such as the gramophone and broadcasting, whose educational significance was already recognised.

PRODUCTION OF FILMS.

It was this object which laid the foundation stone of the Commission on Educational and Cultural Films, and was attended by representatives of some hundred educational and scientific bodies, the Board of Education and several other Government departments.

The whole thing created such a world-wide interest that in a short time societies sprang up in other countries and began to produce films of educational interest.

Japan accepted European culture within living memory, being already a civilised race with power of selection. It produced films of educational value, of a strongly patriotic character depicting life and industries, and it employs to-day a staff of forty and spends £70,000 annually. A conscious national effort

to present and infuse into groups of children and adults, the life and culture of Japan is present in all her educational film activity.

France is already familiar with the conception that the guidance of taste is a function of the Government. Public education is controlled by the Ministry of Fine Arts which is responsible for cinematography and film production. Its membership in addition to official nominees, includes representatives of literary and scientific bodies, the technical press, teachers and the trade. It is, therefore, representative and authoritative. One section is definitely concerned with all matters relating to the use of cinematography for raising the standard of general taste, others with technical, industrial and commercial education.

Italy has carried State control one stage further, with Government Institute, as powerful as any, which also produces films, and indeed controls Italian production. Fascism has realised the propaganda and cultural value of cinematography judiciously used. These films are distributed by Luce, which also has a film lorry for use in the countryside. Every high school has its own film library, and it is one of the tasks of Luce to produce films to stock them.

Russia has realised, as clearly as Fascist Italy, the power of the film, and the Government and Communist party control cinematography even more drastically. Every film made is a film with a purpose. There are cinema clubs and rural travelling cinemas all over the country.

The Five Year Plan had a great effect on the film industry. Teachers are now being

trained in the studios so that they shall be competent to assist in producing teaching films. Thus a criterion of public demand, other than box-office receipts, has been built up and a score of constructive criticism solidified.

SUBJECTS BEST SUITED.

Let us now examine briefly which departments of school work can best be dealt by the moving picture. Certainly in Geography the film can be a powerful illustrative medium. It can depict the actual life of people in foreign countries and can consequently be used by the teacher to summarise a series of lessons.

Natural phenomena can be better shown by the film than by any other method, and in this connection there is a need for a liberal supply of films illustrating waterfalls, icebergs, mountains, volcanoes, eclipses of the sun and moon. Films are also needed showing typical human activities in various parts of the world, for example, tea plantations, sugar and rice growing, cattle rearing, sheep shearing, rubber growing, house-building. Engineering feats can similarly be illustrated.

In science teaching the film can be a powerful ally. The principles of common mechanical devices such as the pulley or lever can be demonstrated and the whole subject can be summed up; for example, cranes at work in the construction of cantilever bridges.

Films can be made to represent some of the events of social and industrial history. The filming of stage plays which have been produced with great attention to accuracy and historical detail in costume and scenery, would make them available for schools and educational institutions of all types.

THE NOBEL PRIZE.

A Swedish Prize in Favour of Science and Peace Promotion.

[Editor's Note :—In view of the Nobel Prize Awards this year which take place in Stockholm on December 10, the following short interesting article on the history of the "Nobel Prize" will be of interest to our readers.]

THE Swedish Nobel Prize is doubtless known all over the globe or in any case, the name of it might be known. Now and again there are intimations in the newspapers of all civilized countries to the effect that scientists, authors, and other prominent people have won the prize, in recognition of their brilliant work. Everybody knows that it is one of the greatest distinctions of the present day that anybody can have the benefit of, but there may be only a few who realize the actual idea of this distinction.

The originator of the Nobel Prize was Alfred Nobel, a Swedish civil engineer, who was born in 1833, and died in 1896. Thanks to his will, dated November 27th, 1895, the whole of his fortune, with the exception of a few legacies, was set aside for the above mentioned purpose. The idea is to grant prizes as a reward to those who have contributed most materially to the benefit of mankind within the following departments, *viz.*, physics, chemistry, medicine, literature, and peace promotion. A Nobel Institute has been formed, whose object it should be to further, also through other means than prizes, such purposes as the originator of the donation had specially designed.

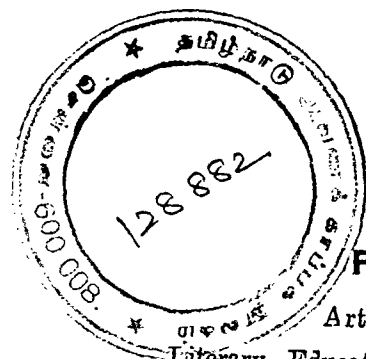
In 1900, the fundamental rules of the Institute were sanctioned by the Swedish Government, and in the following year the first distribution of prizes took place. The prizes are five in number, and they are subject to the decision of such authorities as are indi-

cated in the will. For the prizes in favour of physics and chemistry there is the Royal Academy of Science at Stockholm, for medicine the "Karolinska Institutet," the well-known Swedish Government School for medical students, for literature the Royal Swedish Academy of Literature, and for the prize for peace promotion there is a committee appointed by the "Stortinget," the Norwegian Parliament. In the discussion and the decision of prizes to be granted, the Swedish prize-authorities are assisted by a number of Nobel Committees, one committee for each special prize. Written and well-founded propositions are required to recommend those who are considered suitable as candidates for the prizes. Recognized as justified to make such propositions are Swedish and foreign representatives of science and art in accordance with the detailed rules of the prize-authorities. Each prize-amount may be divided between two separate candidates, but not more than two. Also, a mutual prize may be granted to two, or more than two, persons who have achieved some work in co-operation. Further still, for institutions or associations prizes may be granted. The amount of each prize has varied during the past years, from about 130,000 kronor to about 150,000 kronor, and, besides the money, each prize-winner is bestowed a diploma and a gold medal, furnished with a portrait of the donor and some suitable inscription. Should none of the various achievements, which have come under consideration, become worthy of

a prize, the money is to be reserved for the subsequent year, and should it happen that the prize cannot be granted even then, the prize-money will be added to what is called the main fund, or it may be set aside as a special fund for the prize section in question, the revenue of which latter fund being used for the purpose already stated. A fund of this description at present exists only in favour of the peace prize and owes its existence to part of the organization means having been set aside.

Upto the present (1934), and starting from 1901, a total of 20,741,236.42 kronor has been distributed. The distribution of

prizes takes place on the 10th December annually, the anniversary of the Institute, this, being the commemoration day of the donor's death. In Sweden it has been customary for the distribution of the Nobel Prize to take place in connection with the festivity arranged by the prize-authorities, which festivity, complete with speeches and music, has, as a rule been held at the Musical Academy Hall at Stockholm, and it has been customary for His Royal Majesty the King of Sweden to hand over the prizes personally. In Norway, the ceremony takes place by the decision of prizes granted being solemnly announced before the Assembly of the "Stortinget."



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THE VALUE OF CO-OPERATION TO STUDENTS AND TEACHERS.

A LECTURE By Mr. K. NARAYANASWAMI MUDALIAR,
Deputy Registrar of Co-operative Societies, Vellore.

EVERY school boy knows the oft-repeated story of an aged and ailing father calling his four quarrelsome sons to his bed-side and teaching them the truth of the saying "Union is Strength." The story is so well-known to all of you that it is unnecessary for me to narrate it in detail. The simple and elemental truth which the father wanted to teach his children has now come to be reckoned as a creed and a religion and is being applied to all departments of human activity. It has now become a great economic doctrine and a moral force of the first magnitude, a force which with its all-embracing and ennobling power has arrested the attention of great thinkers and economists as the best substitute for capitalism.

Well; what is co-operation? It is working together for a common end. This working together is not new to history and it has existed in one form or other in the evolution of mankind. But Co-operation as a new form of enterprise and effective substitute for the ills of the world came to be recognised from the early part of the nineteenth century. With the advent of the industrial revolution and the doctrine of *laissez-faire* came the competitive system of industry known as capitalism. The good effects of capitalism, though numerous, were soon overshadowed by the appalling and stultifying evils which produced in all the countries of the West. It created discord between the master of the mill or machinery and the labourer or wage-earner. It created unrest and kept on

thinkers and economists in search of a better system. Experiments to create a new social order which would relieve human suffering, which would eliminate profit motive in business and which would give the worker the reward of his labour, have been numerous and are still being tried. Socialism, communism, anarchism, syndicalism and guild socialism are some of the experiments that are prominently held forth to-day. Among these soul-stirring and amazing experiments, Co-operation also takes its place, a place far different in character and unique in its results and methods.

Hollyoake defined Co-operation "as voluntary concert with equitable participation and control among all concerned in any enterprise." Mr. Fay defines a Co-operative Society "as an association for the purpose of joint trading, originating among the weak and conducted always in an unselfish spirit on such terms that all who are proposed to assume the duties of leadership may use their association." "A Co-operative Society," says Warbasse, "is a voluntary association in which the people organise democratically to supply their needs through mutual action in which the motive of production is service, not profit, and in which it is the aim that the performance of useful labour shall give access to the best rewards." The India Act defines that a Co-operative Society is a "society which has for its object the promotion of the economic interests of its members in accordance with co-operative principles." From

the various definitions put forth above, it will be seen that co-operation is a voluntary association of persons who meet on the basis of equality for the promotion of their economic interests, where service and not profit is the objective and where each works for all and all work for each.

Co-operation is essentially a humanitarian doctrine. As Catharine Webb puts it "the ideal of the co-operative movement is to eliminate by means of mutual association, the present competitive capitalistic system and to substitute mutual co-operation for the good of all. It is a principle of service for service. It is based on equitable association and it exists for the common good." Co-operation is opposed to all other doctrines which rend the air, for it does not want to break away with the capitalist world. Its methods are not revolutionary and it does not want to upset the existing order of things by dangerous slogans. Hence it is that Co-operation is gaining ground in all parts of the world.

The value of Co-operation as one of the best forms of organisation for mutual benefit and mutual help is widely recognised and its principles are being applied to all branches of human activity. It has also developed according to the tastes and environment of the different parts of the world. Consumers' Co-operation found a congenial soil in England; Credit Co-operation held its sway in Germany and Italy; and Farmers' Co-operation and the like flourished and still flourish in Denmark. Thus co-operative principles are applied to suit the attitudes of the people and their environment. India, being predominantly an agricultural country, there has been a rapid improvement in the credit side. In all provinces of India, the

number of Co-operative Credit Societies with their membership is larger than other non-credit forms of Co-operation. India is a land of agriculture and the villages are the very lungs of our land. The big commercial banks situated in the urban area cater to the needs of the capitalists and industrialists. But there is no agency to help the agriculturist other than the Co-operative Credit Society. To finance agriculture is to finance the national industry and in the words of the Chairman of the Royal Commission on Agriculture, "If Co-operation fails, with it will fail the rural hopes of India" and as you know the Chairman was no other than H. E. the present Viceroy of India. To none can the Viceroy be more welcome than to the agriculturists of the land whose interests are so dear to him.

To provide the ryot with cheap and facile credit, is but one step in the ladder. To find a market for his produce, to effect greater economy by joint purchase and sale, various types of societies are being organised and registered, such as Co-operative Stores, Co-operative Sale Societies. In short, in every sphere of activity, the benefits of the co-operative system are extended, as will be seen by weavers' societies for the community of weavers, fisheries' societies for fishermen, etc.

The three chief characteristic features of the movement are :—

1. It is democratic in nature with an equal right for all;
2. Its motive force is service and not profit as opposed to capitalism; and
3. It embraces the highest and noblest principles of the brotherhood of man, where each man finds his good in the good of all and all men find their good in the good of each. If to love God is to love man, surely there is no movement imbibing this spirit more than the Co-operative movement, and it is here that you teachers and students have to play your

part—and I can assure you a glorious and worthy part. The greatest asset of any nation is only education and you teachers are the guardians of it. Unfortunately for us literacy in our land is below 10% and this factor only adds to your responsibilities of redeeming the land from illiteracy.

Your work is not confined to the teaching of the Three R's but to the moulding of the character and the shaping of the personality of every student so that when he launches out in the ocean of life he may ignore his self in the service of mankind. As the ultimate object of the Co-operative movement is to make a man a better man, a citizen a better citizen, it is for you to instil in the minds of the young the noble ideals of the co-operative movement so that when he leaves the portals of your school, he may go over to the crying villages and disseminate the knowledge gained in school and college.

Rural uplift is on the lips of everybody now-a-days and rightly it is so. Government is also taking practical steps to see that the lot of the rural people is bettered. But for any measure to be successful the people must themselves imbibe this spirit and this they cannot achieve unless they are educated, unless their intellectual eyes are awakened by the magic wand of your teaching. I would have been far more glad if, in the curriculum of studies, Co-operation is also added. But this need not deter you from educating them in this field also. In the words of Horace Plunket, "Yet by far the most important work we have to do is that which belongs to the sphere of education, especially education which has a distinctly practical aim." And it is for you to undertake this noble task with a willing heart.

If the part of the teachers is great and noble, that of the students is greater and

nobler still. The future lies only with the students. They are just entering into life with broad and noble ideas. The villages are crumbling and desolate for want of leadership. As the Royal Commission on Agriculture have reported "No one corresponding to the squire, the doctor, and the parson, is to be found in an Indian village. The educated young man is not willing to lead his life in a village except in a few rare cases where ideals of social service overcome the absence of social amenities." You, students, young and adventurous, full of energy and determination, should not be obsessed by any such ideas when you come out of schools and colleges. You must not boycott the village for the town but you should come forward and become the friend, philosopher and guide of the villagers. The Co-operative movement is wide enough where you can render social, educational and moral service. Even as students, you can run your own Stores and Clubs on a co-operative basis which will surely be a training ground for you for the future. Above all, I would like to impress upon you two fundamental principles of Co-operation, *viz.*, thrift and self-help. You all know the wise saying "that a penny saved is a penny gained." When once a rich man was asked about his wealth, he put it wisely saying that his riches consisted not in the vastness of the possession but in the principles of thrift and self-help that had guided his life. So I wish you to take this lesson and profit by it.

The poets of England have sung that if love enters a cottage it is an Englishman's cottage. It is for you, students, to transform the dull and dreary villages of our land into delightful places so that you can equally sing with pardonable pride that if at all love enters a village it is only an Indian village. The Co-operative movement aims at nothing more and nothing less than this. And it is for you to translate ideals into realities and dreams into facts. And with this faith you should toil in the hope that

"There shall come from out of the noise of
strife and groaning

A broader and juster brotherhood

A deep quality of aim postponing

All selfish seeking to the General Good."

NATIONAL SOCIALISM AND SCIENCE.

BY BERNHARD RUST, *Reich Minister of Education.*

THE foundations of national socialism rest upon the certainty that all spiritual movements, as well as political foundations, will last only in so far as they can count on people corresponding to them in their principles. The overthrow of the Marxist idea of class and its correlative political manifestations, and the restoration of the German people from a fragmentary chaos, to which it appeared to have irretrievably degenerated through its abandonment to a party system intensified to the point of complete disintegration, were only made possible by the presence of a sufficiently united national substance. Germany, as a united whole, was born of the rousing of this national substance, first of all to the creation of a united political will, the basis of a Leader State. This change from a mind incompatible with our being, to an attitude of our own could not possibly remain within the bounds of the narrow political range. The taking over of the political government signified, therefore, not the end of the struggle, but the beginning of the reformation of all spheres of national life on the basis of the vital principles of the national socialist Weltanschauung. So it had to be that the realm of science too, drawn into the stream of the Revolution, was roused to action; indeed, science itself began to question the reason and justification for its existence and function. Almost invisible to the outside observer, a reconstruction of the individual sciences inspired by the new Weltanschauung and by the national reality, has been carried on since the year of the Revolution—and this has, with one stroke, removed the chaos which science revealed in its numerous

isolated, disconnected branches, and has given science a new binding central idea.

DOES NATIONAL SOCIALISM REPRESS SCIENCE?

However, the efforts of science to lay itself open to the fertilising influence of the new movement and to measure and solve its questions according to the new vision, have provoked the attention of the observer far less than certain political measures of the State which in the consummation of the national socialist revolution were essential for the Universities. We are reproached for our intolerance of the free spirit of science and for the expulsion from the professor's chair of the manly scholar who dares to voice his own opinion and not that of the Government. Not only from the words of the political opponent but from those of the true friend of German culture do we adduce this apprehension that national socialism has forced science to become the handmaid of political force, that it has robbed it of that freedom and independence won with such hardship in the spiritual struggles of the past,—that Germany, which has produced so many bold pioneers in the field of science is in danger of losing its name as the refuge of free thought.

THE FATE OF FREE RESEARCH IN GERMANY.

The national socialist State has no need to defend any one of its measures. What was done, was done with the primordial right of the nation, for the foundation of its life according to its own law. And we ourselves know that the future will show how unfounded are the fears for the fate of free research in Ger-

many. Yet this seems to be the psychological hour to talk quite openly to the friends of the German spirit on the meaning of the proceedings which have called forth their apprehensions, so that it will be clear that these proceedings too must be understood as fruits of the national socialist convictions. Yet, this alone is no answer to the question "What is the national socialist attitude towards science?"

"OBJECTIVE SCIENCE" AS CLOAK FOR POLITICAL STRUGGLE—THE MARTYRS OF SCIENCE.

The national socialist movement set itself before history the task of restoring a new faith in its substance to a people split up within itself, and despairing of its future, and of forming a new unity of the nation out of the living forces of the people. This task was too great for national socialism, after having won power, to imperil its work with a mistaken tolerance of the enemy of German self-confidence. Thus, the antagonist of German recovery, the Marxist denier of national precepts, was removed from all responsible public positions, and in this way deprived of the possibility of carrying his political ideas into practice. If this activity could not cease outside the University premises, it was only because here too were seated representatives of that regime which we had just cast out. We have not expelled them as representatives of science, but as partisans of a political creed which has imprinted upon its banners the overthrow of all order; and here we were forced to make a more determined attack, in that the dominating ideology of objective and impersonal science was a welcome protection for them to continue their plans.

We have not offended against the honour of free science when we resisted the political

opponent where his presence is cloaked under cover of intellectual authority. We have eliminated him, not because he intervened for the liberty of science, but because he misused its name. He has no right to the title of martyr to its cause, when the law of political struggle begins to affect him.

JEWS IN SCIENCE.

There is still a second category of representatives of science who have been affected by the principles of the New State: those, who by blood and race were not of us, and who therefore lacked the capacity of pursuing scientific work according to the unwritten laws of the German spirit. The following will give evidence as to why we had to deprive them of the right to officiate in the field of science and education and to demand with Plato that only true citizens may philosophise.

Now perhaps it will be admitted that these measures lie in the purely political field and permit of no inference with regard to the attitude of national socialism towards science. But the teaching of national socialism itself, one will say, questions the very basis of science as a whole, its objectivity, its impersonality and its autonomy.

These suppositions touch indeed on the root of the problem, they denote the actual facts of the case, if they have not already been fully comprehended.

ERRONEOUS CONCEPTION OF "OBJECTIVITY OF SCIENCE."

National socialism is only deserving of the reproach of being antagonistic to science, if objectivity and impersonality be the essential characteristics of science. But that is a statement which we contest. National socialism has recognized the fact that personality and a standard of values is a condition *sine qua non*

for science. All great scientific systems of the past were supported by certain fixed beliefs in the meaning of the world and man's destiny in it, and even the so-called "impersonal" science of the age of positivism and liberalism proceeded from the belief in the constant progress of science as an organ of the progress of mankind. And man himself was understood to be an independent and free being, apart from his world, grasping in theoretical perception after reality. Only with this conception of man could the idea of an objective science exist. Only for this philosophy was it possible to define scientific perception as a passive acceptance of matters, equal in value, which offer themselves in the same form to the intellect. However, the issue was the complete absence of view-point and sense of values in the scholar, for whom it was almost immaterial whether he dealt with the nearest or the furthest, the greatest or the smallest.

NATIONAL SOCIALIST PHILOSOPHY AS BASIS OF GERMAN SCIENCE.

Against this abstract and theoretical conception of man, and against this disruption of the reality of life, national socialism promulgates its own interpretation that man, even in the process of perceiving reality, remains a member of a natural and historical order and that no one can perceive a reality to which he is not bound by deep inner conviction. Man is not a self-reliant, so to say, disconnected intellect, independently facing a reality multifarious in content, but an active being, who in his entirety and in his manifold activities, was primarily bound to and destined by his world. All men do not live in the same reality and our intuition is stamped by that reality in which we live. The discerning man does not live on an island of intellectual contemplation, he lives by perceiving right in the heart of the living universe. Therefore, it is not true to say, that pure intuition is im-

possible only because it would constantly be dulled by the singularities and subjective interests of the individual scholar, a fact which indeed the adherents of the old ideals of science would concede—nor that we had to tolerate the subjectivity of man as an imperfect entity, without however being compelled for this reason to abandon pure intuition as an ideal. Man's relationship to the whole of his reality, to the community of blood and to history is not incidental, something from which he should free himself, but rather is our fate, which we should humbly yet proudly accept. All our accomplishments bear the stamp of these ties. Perception without them and without the passion of participation in the matters appertaining to intuition would be impossible. The German philosopher, Schelling, was well aware of this when he warned the partisans of enlightenment, "You have forgotten that in matters of science, religion and art, as well as in worldly affairs, nothing great can be achieved without the prevalence of natural forces, and that the loftiest expressions of the soul are lifeless and ineffectual for the world without a forceful sensuousness." We believe that we have probed to the basis of this philosophy and have thereby gained an idea which will render a return of the unity of science possible.

RELATION TO THE HELLENIC WORLD.

What qualifies us today, to quote only one example, to attain a new living connection with the reality of the Greek Polis? Why does the presentation of the Greek man, as the highest historical embodiment of pure manhood no longer satisfy us? It is not merely because the progress of science has opened new avenues of observance to us.

The German youth, in tearing itself away from an alien culture not in conformity with its nature, and in returning to a life of manly discipline and readiness to sacrifice self-inter-

ests to those of the community, was overwhelmed by a deep awareness of the ideals which, bridging the gap of the thousands of years, unite it with the heroic youth of Sparta. The simple forms of life which our youth has adopted for itself to-day have not resulted from pure imitation of a previously intellectually conceived Grecian image but from a reversal of this process, the mysterious stream of kindred blood, lost throughout the centuries, reappears with startling suddenness, and all at once we recognise similar features in the countenance of Greek manhood. This new Greek vision goes far beyond the conception of "noble simplicity and quiet greatness" which dominated the Greek ideal for a whole century. Unexpectedly, we are conscious of a deep-rooted intimacy with the people of Hellas. The vision of Greek youth will be brought to earth without losing any of its austerity. The fundamental values following whose precepts German youth commences to formulate its life, reveal themselves to us here in an historical form.

And just as in the case of Hellas, our own past has drawn nearer to us to-day. Our own present day experience has given us the standard, whereby we measure and explore the history of our past.

TRUE CONCEPTION OF OBJECTIVITY.

But have we not denied science after all when we make man, creature of blood and history, the subject of supposition and master on questions which can only be made and measured in the sphere of pure science? Does not science stand and fall with its objectivity?

National socialism also believes in a rightly interpreted objectivity. What it contends is impersonality (*Weltanschauungslosigkeit*) of science as a principle, the confusion of object-

ivity and that attitude of "all-understanding" which paralyses all powers of decision and justifies the most deplorable conditions of the world. For such objectivity, subjectivity and passionate participation of the scholar is synonymous with the fall of science. We do not contend that we will have nothing to do with such objectivity. Not because it does not suit us, but because we have recognised its illusionary nature, and its dangers as such.

THE PART PLAYED BY "WELTANSCHAUUNG"

In freeing ourselves from a false conception of objectivity we comprehend true objectivity as a characteristic of all scientific perception. For when we proclaim that science is only possible as a system on the foundation of a vital *Weltanschauung*, we only indicate its indisputable hypothesis, not its nature. When we maintain that science is related to life, and that the scholar proves himself even in the act of cognition to be a member of his people, then we do not substitute *Weltanschauung* for science. *Weltanschauung* is for us the fruitful Mother Earth from which every creation of human intellect takes its growth. All that is great and sublime originates from it. The German State of 1933 would not have come into existence had it not been for its *Weltanschauung*. It formed a people (*Volk*) of the mob, it prompts the thoughts of the statesmen, and alone makes great art and poetry possible. Thus it is the very life blood of science, but it does not for that reason supplant science any more than it removes the other manifestations of the human intellect. The true liberty and independence of scientific research lies in its characteristic method of approach to reality.

INTER-RELATIONSHIP OF SCIENCE AND THE NATION.

Our interpretation of the innate interrelationship of science and the nation (*Volksge-*

bundenheit der Wissenschaft) is the establishment of a fact, not a common, which we apply to it externally. We do not replace the law for science by one for politics. Of course we place demands on the bearer of science. He shall remain conscious of his responsibility as scholar towards his people, but that affects every other member of his people in the same manner. National socialism has not come to command science and to rob it of its independence, but to give it just that new basis with which to create strength for self-assurance. The quarrel over the freedom or subjection of science is an idle one, for it knows no real contradiction. Science is as much free as it is bound, it is bound in substance with something that is not in itself science, but it is free in the form of its treatment of reality.

FUNCTIONS OF SCIENCE AND THE SCHOLAR IN THE STATE.

To suggest that national socialism requests new tasks of science solely from political needs is to misconstrue the depth of the intellectual revolution which national socialism evoked. The national socialist State does not hesitate to call in the services of science for the solution of its problems. Yet the decisive feature in this sphere does not lie in these technical expedencies, but in the fact that national socialism with its new conception of man does not only enliven the individual disciplines, and open the way to a new conception of, say, law or medicine, etc., but that it restores to science the lost centre of unity from which it can erect its new premises in perfect freedom.

We do not demand of the scholar that he shall glorify the creations of the national socialist State: although we do not see that it is his duty to deliver, in the capacity of judge, the consecration and justification of science to a political act from a basis which is not one of political concerns.

We decline a prescribed science, but we will not tolerate the political scholar either. We know that we can give the right of way to a science existing on a vital basis, that it will follow the right direction on its own initiative if it does not overstep its range of duties, and if it discharges those duties, loyal to truth and with incorruptible eye for that which is real.

From this it is obvious that national socialism does not attack the true objectivity of science, rather that it perceives in it the very stipulation of its own life. National socialism is so firmly convinced of the truth of its elementary discoveries for all spheres of spiritual life, that it does not need to regulate science. We entertain no ideas of dictating the results of science, for that would mean the end of science, but we know, on the other hand, that no real antagonism can ever exist between science and the purpose of the national socialist State, for it is constructed upon the real understanding of the natural laws of nature and history.

Since 1933, the national socialist Government has removed all that was obsolete and out of date from the German Universities with a series of institutional measures, and has thereby given room for new developments; but it is not of the erroneous opinion that a new golden age of science could be brought about by technical measures. This is as impossible as that in this way the University crisis could be overcome. A real transformation of scientific life, we are convinced, can originate only in the idea of science. Its consolidation must precede all University reforms. The reform of science does not arise from new tasks or new practical achievements in science, but from the foundation of a new idea of man.

The old idea of science, founded on the faith in the sovereign claim of the intellect, has disappeared. The new science distinguishes itself clearly from a conception of intuition, which perceives its intrinsic value in the timelessness of its striving for truth. The new autonomy and liberty of science lies in its power to represent the intellectual organ of the vital forces of the people and of our historical destiny, and to present them in obedience to the law of truth.

THE PHANTOM HUNTSMAN.

Bandy and wizened was Anthony Nunn,
Devoid of grace and devoid of fun,
But a Huntsman true from top to toe,
Once on the scent he never 'let go.'
His voice rang clear like a silvery bell,
Persuasive to hounds but he gave 'Hell'
To those who 'rode over' them. His own
pal friend
Was 'Marksman,' a savage and ugly blend.
'Twas a sad, sad day for the dog fox grey,
That made Anthony Nunn first miss his prey,
For he swore that he'd go to Hell to win
That big grey fox of Canonby Whin.
Sly Reynard determined to give him a run
And for hours the chase was excellent fun,
But Anthony Nunn, he lost him again
By Hareham and Brickfield, by hill and by plain.
In fury, Nunn called out each man and each
boy;
Each horse had a rider of sorts, but the joy
Of a kill turned to madness in him,
Whose keenness in hunting was dire and grim.
He invited for 'cubbing' the Haycester Hunt,
And in Canonby Whin revealed his stunt,
With eyes wildly gleaming, to cover he went,
While the air with orders and curses was rent.
Out came old Reynard and tore right away,
And Nunn with rage blew the Gone-away.
Forty-seven couple swept out like a wave
Singing such music to cheer e'en the grave,
Old Marksman an organ above them all,
And Nunn blaspheming in clarion call;
Swift and mad, mad and swift was his horse's
pace
And for Huntsman and steed it proved the
last race.
Famous 'Marksman' lost spirit and shrieked
in the field
After the day when his master had reeled,
But the Hunt met again in Canonby Whin,
And Anthony's voice resounded again.
'Yeu-up, push him up there Marksman lad,'
And the hound was himself again eager and
glad.

He crashed through the brushwood and gay
as of yore,
With nose on the line, keeping well to the fore.
Then followed a riderless horse running wild,
Spurred on by the voice of Anthony riled;
The reins were held stiffly by what none
could tell
But Nunn had sworn that he'd go to Hell
That bob-tailed fox to bring and kill,
So he may have returned to get his thrill.
But sure enough next day was found
The mask of a dog-fox beside a hound.
The hound was Marksman dead as stone,
He had shared the kill with his master alone;
And 'tis said that two voices ring straight
from Hell
One like an organ and one like a bell.
And strangely enough because of the din
No fox ever kennels at Canonby Whin.
I cannot say what the truth may be,
I tell the tale as 'twas told to me.

JUDY St. JEAN.

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EDUCATION AND HEALTH WEEK CELEBRATION.

MELUR.

The Sixth Education Week was inaugurated in the new building of the Board High School, Melur, on Thursday, 8th October, by Mr. N. Subramania Iyer, B.A., B.L., District Munsiff, Melur. The proceedings commenced with prayers in Tamil and Sanskrit by the students of the same school. Parents, teachers and pupils were all present on the occasion.

After a short welcome speech by the Headmaster of the school, Mr. T. S. Ramanatha Iyer, B.A., L.T., Mr. A. Sundaram Iyer, B.A., L.T., Assistant of the school, delivered an address on 'Schools and Character Training.' The lecturer deplored that the high and noble ideals of education have been lost sight of and the present ideal of education was purely 'job-hunting' and 'high-living' instead of plain living and high thinking, so that the problem of unemployment had become very acute and discontent was fast spreading among the educated men. He drew the attention of the public to the uphill work of a teacher in moulding the character of the pupils under him. With no security of tenure, poor and inadequate salary and the apathy of the public to give him his rightful place in society, a teacher was so seriously handicapped that he could not command respect and obedience from his students. Hence the schools at the present were not in a position to shape the character and conduct of the pupils on proper lines. The lecturer finally pleaded for the strong co-operation of parents and teachers lest education should be a failure.

The next lecture was on "Religious Instruction in Schools." The lecturer, Mr. C. S. Namasi-vayam Pillai, Agricultural Demonstrator, Melur, in his interesting discourse on the existence of God explained that the true aim of education was to seek the God in him. In other words, educa-

tion must have for its goal the divesting of the ignorance of one's self. The lecturer was of opinion that the above object could be achieved only through religious instruction and as youth was the most impressionable period of one's self, there should be religious education in schools. The lecturer concluded that religious instruction ought to find a place in the curriculum.

Next Mr. J. Rajaram, B.A., Director of Physical Education, Madura District Board, spoke on 'Some Aspects of Physical Education.' The lecturer in the course of his instructive address said that physical education had for its aim not only the building up of one's physique but it also sought to train a pupil's character and conduct. The games that pupils played made them imbibe high and noble qualities and instil into their minds a sense of discipline and obedience to rule. The proverb 'The battle of Waterloo was won on Eton fields' briefly explained that discipline once learnt in the playground what firmly rooted and led pupils from success to success. The lecturer wound up by saying that physical education was of great value in school education.

The President in his concluding speech, made it clear that the census of the illiterates in India was a dismal figure and it was the duty of every educated citizen to wipe out this blot on the fair name of this land. Though the main theme of this year's Education Week was 'Character Training in Schools,' the Chairman wished that the permanent aim of every Education Week should be to spread education among the masses and rapidly reduce the number of illiterates in the country.

Proceedings on the second day.

Friday, the 9th October, being the Boys' Day, sweets were distributed to the pupils of the school in the afternoon. The physical de-

monstration and Scout display conducted by the Physical Instructor and the Scoutmaster of the school interested the visitors very much.

A public meeting was held in the evening under the presidency of Mr. M. L. Narayana Iyer, B.A., B.L., Government Pleader, Melur.

A valuable speech on 'Personal Hygiene' was given by Dr. T. K. Nagarajan of the Local Fund Hospital, Melur. The learned speaker explained how good food, proper exercise, cleanliness, both of person and surroundings, plenty of fresh air and pure water and wholesome milk went a long way in banishing poverty, nursery and premature deaths from any land. He pointed out that most of the diseases like cholera, typhoid, etc., were preventible and that fate had nothing to do with them. The people of India were dying in large numbers because they had not put forth their efforts to combat most of the diseases which took heavy tolls upon their life and health.

Vidwan V. Kumarasamy Iyer, Tamil Pandit of the school, delivered an interesting lecture on 'The Role of the Parent as a Teacher.' He was of opinion that under the existing conditions it was not possible to impart religious instruction in schools as pupils belonging to various castes and creeds studied in them. The responsibility for giving religious education, therefore, fell upon the parents at home.

The meeting was next addressed by Mr. Solomon, M.A., Librarian, American College, Madura. He expatiated upon the qualifications and the onerous responsibilities of a librarian. A librarian should be a man of high culture and wide reading for he had to choose such books as would interest and instruct boys of different standards. He should further be capable of creating and sustaining in the boys a taste for extensive reading.

The President in his eloquent speech, assured the masters that the public of Melur would

never fail to extend their hearty co-operation to them in their arduous task of educating the pupils entrusted to their care. He said that Physical Education should be given a prominent place in schools as many of the high and noble qualities that went to make up a gentleman were acquired in the play ground.

The Headmaster, in proposing a vote of thanks to the chair, referred to the hearty co-operation of the public in all matters connected with the school. He particularly mentioned the names of Messrs. Nathamoni Ambalagar, N. S. Venkatachalam Iyer, S. Subramania Pillai and Narayana Raju who went on deputation to the Education Minister in connection with the opening of the Sixth Form and whose efforts were crowned with success.

The celebration came to a close with the distribution of *pansupari*.

BIMLIPATAM.

The Education Week was celebrated in the Municipal High School, Bimlipatam (Vizag District) from the 7th November 1936 to the 12th November (both days inclusive). The Government Training School, the C. B. Mission Higher Elementary School and all the other Elementary Schools joined the High School during all these celebrations. The managements of all these schools gave their hearty co-operation while by attendance in large numbers and liberal contributions the parents of the pupils and the general public helped the organisers of the Education Week in making it a complete success.

The Education Week commenced with sports at the High School on Saturday morning (7th instant). Though the weather was then bad, countless people thronged in the play ground to witness the several competitions on the day. The successful competitors were very well cheered by them.

On Monday, the 9th instant, an exhibition was conducted at the Government Training School between 2 P.M. and 4 P.M. All the exhibits were prepared by the pupils. At 4-30 P.M., on the same day the Education Week was formally inaugurated by Mr. A. S. P. Iyer, M.A., I. C. S., Bar-at-law, District and Sessions Judge, Vizagapatam, before a very large gathering of pupils, teachers, parents and the public. His lecture was interesting and impressive and contained a vivid account of his experiences at home and abroad. Mr. J. Sarvabhadram, B.A., L.T., Deputy Inspector of Schools, Salur, entertained the audience with his lecture on "Physical Culture—Eastern and Western." Next, scenes from the "Lady Doctor" were put on boards by the teachers and the pupils while a few young boys of the High School enacted the Four Deaf Men to the amusement of the audience.

On the evening of the next day a huge procession of all the school going children of Bimlipatam was arranged. The order and enthusiasm on the part of the pupils and the teachers lent grandeur to the procession as it passed along every important street of the town.

On Wednesday, the 11th instant, the Ladies' Day was held at 3 P.M. to which ladies only were admitted. Addresses were given by Mrs.

T. Bullamma and Mrs. P. C. Bennu on "Devotion" and "Duties of Women" respectively. After the addresses, there was a dramatic entertainment by girls, when scenes were enacted from Paduka Pattabhishekam, Dhruva, Savitri and Sakkubai.

Mr. T. V. Apparsundaram Mudaliar, M.A., L.T., M. ED. (Leads), District Educational Officer, Vizagapatam, presided over the prize distribution function on the 12th instant, the last day. After the address of the President, Mr. M. Annappa Somayajulu, B.A., B. ED., Assistant, Government Training School, Bimlipatam, gave an address on "Schools and Character Training." After the distribution of the prizes to the several winners in sports and the exhibition, scenes from Shakespeare's "Othello" and "Merchant of Venice" were put on boards by the teachers and the pupils.

The performance was a grand success and the actors acquitted themselves creditably well. Mr. M. K. R. Dikshitulu, B.A., L.T., Headmaster, Municipal High School, Bimlipatam, and Secretary of the Education Week Committee, proposed a hearty vote of thanks to the various Presidents and Lecturers for the meetings, the managements of the several schools of the locality, and the public for their kind co-operation.

NEWS AND NOTES.

SYMPOSIA ON EDUCATIONAL RE-ORGANISATION IN INDIA.

I

It has been decided to hold a symposium on Educational Reorganisation in India at the general session of the Twelfth All India Educational Conference at Gwalior on Monday, the 28th December 1936, at 2 P. M. under the presidency of Pt. Iqbal Narain Gurtu, M.A., LL.B., Vice-Chancellor, University of Allahabad. The symposium will consist of observations of ex-

perts on the following topics: (1) Duration of the various stages of education; (2) Reorganisation of aims at the various stages of education; (3) Reorganisation of Curricula at the various stages of education; (4) Reorganisation of Public Examinations at the various stages of education; (5) Reorientation of the methods of teaching at the various stages of education; (6) Reorganisation of Inspection and Direction of education (7) Planning of education for a definite period; (8) Reorganisation of the

finances of education. One speech would be allowed in the Conference on each of these topics and would indicate in brief the general lines on which reorganisation could be shaped fruitfully. But the report of the symposium will not only consist of the speeches delivered at the general session but also a number of brief monographs on the topics mentioned above which would be accepted for publication and taken as read.

The distinguished educationists and educational experts of the country at every stage of education are hereby invited to send brief papers on the topics detailed above to Mr. D. P. Khattry, Hon. Secretary, All-India Federation of Educational Associations, Post Box No. 52, Cawnpore, for inclusion in the symposium.

II

It has been decided to hold a symposium on the Reorganisation of Women's Education in India at the general session of the Twelfth All India Educational Conference at Gwalior on Tuesday, the 29th December 1936, at 2 P.M. The symposium will consist of observations of experts on the following topics: (1) Reorganisation of primary education for girls and women; (2) Reorganisation of secondary education for girls and women; and (3) Reorganisation of University education for women. Two speeches would be allowed in the Conference on each of these topics and would indicate in brief the general lines on which reorganisation could be shaped fruitfully. But the report of the symposium will not only consist of the speeches delivered at the general session but also a number of brief monographs on the topics mentioned above which would be accepted for publication and taken as read.

The women educationists and educational experts of the country are hereby invited to send brief papers on the topics detailed above to Mr. D. P. Khattry, Hon. Secretary, All-India Federation of Educational Associations, Post Box No. 52, Cawnpore, for inclusion in the symposium.

THE SIXTH ALL INDIA TEACHERS' TENNIS TOURNAMENT, GWALIOR.

The Sixth All India Teachers' Tennis Tournament will be held at Gwalior this year and the final matches will be played at the time of the Twelfth All India Educational Conference during the last week of December, 1936. The tournament is open to all men and women connected with education, teachers, lecturers, professors, Inspectors, and administrative officers of British India and Indian States and is played

in Singles only. A running shield called Rai Bahadur Batuk Prasad Trophy will be awarded to the winner and the runner-up in memory of the late Professor P. K. Telang of the Central Hindu College, Benares. All the educationists of the country are cordially invited to participate in the tournament. The entry fee is Rs. 3 only. Other rules and regulations can be had from the Gwalior Young Men's Club, Gwalior.

KURNOOL.

At a meeting of the Teachers' Association, Municipal High School, Kurnool, which was held on 21-10-36, it was resolved to convey its heartfelt thanks to the Hon'ble the Rajah of Bobbili, Chief Minister to the Government of Madras, for the kind assurances he had given in his reply to the address of the Municipal High School Teachers in Bezvada, with regard to the question of sanctioning a higher scale of salary to the Secondary Grade Teachers in schools under Municipal and Local Board Management. A copy of the resolution was sent to the Chief Minister requesting him also to consider the matter sympathetically and pass early orders.

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REVIEWS AND NOTICES.

THE WINTER'S TALE. BY WILLIAM SHAKESPEARE. EDITED BY N. S. ADHIKARI, PROFESSOR OF ENGLISH LITERATURE, RAJARAM COLLEGE, KOLHAPUR. KHADAYATA BOOK DEPOT, AHMEDABAD. Pp. 312.

This edition of one of Shakespeare's last tragi-comedies is an example of extraordinary thoroughness in preparing all possible aspects of study necessary for a student. The equipment is full that our only new fear is that little may be left for the student's own exertion to learn things on his own initiative. But the comprehensive study is an undoubted benefit. The introduction at the beginning considers so many necessary topics in the approach to Shakespeare that this single volume serves the purpose of several volumes which will have to be consulted otherwise. The poor Indian student at college has very limited time to spend on learning the life of Shakespeare and about the conditions of the Elizabethan stage. A very useful section describes in general terms 'Drama—its construction and varieties.' Twenty-two pages offer a special introduction to the play, "The Winter's Tale." A number of appendices are also found at the end of the book. The text of the play is interleaved with blank paper for writing down additional notes mentioned in the class-room. The editor has apparently great experience in teaching and his careful learning and sober judgment have stood him in good stead. We commend the book whole-heartedly to readers in India. The book is sure to improve by an index of words commented on in the notes and the editor may turn his attention to better productions of Shakespeare than the present play for the analytical study he offers for the benefit of the University student.

MILTON: PARADISE LOST, BOOK VI. EDITED BY A. J. F. COLLINS AND S. E. GOGGIN. Pp. 68. Price 1s. 6d.

WORDSWORTH AND COLERIDGE CONTRASTED. BY GUY BOAS, M.A. INTRODUCTION AND NOTES BY HAROLD OSBORNE. Pp. 80. Price 1s. 6d.

KEATS' LAMIA, HYPERION, TO AUTUMN, TO A NIGHTINGALE, ON A GRECIAN URN. EDITED BY G. E. HOLLINGWORTH AND A. R. WEEKES. Pp. xxiv+84. Price 2s. UNIVERSITY TUTORIAL PRESS LTD.

These three little books offer annotations on great poems of the language. The ordinary student knows so little of the later books of the *Paradise Lost* that it is good that the sixth book is presented here, dealing as it does with the war between God and Satan, in which God gave the opportunity to Messiah for winning distinction. The price might perhaps be lower than what is announced.

Mr. Boas has chosen representative pieces of the two poets who collaborated in the *Lyrical Ballads*, and classified them under various headings, "Poems of Nature," "Bird Poems," "Poems of Retribution," "National Poems," and "Poems of Love." As the best things of Wordsworth and Coleridge are included in the volume, the present book of commentary on them must be considered welcome and valuable.

The selections from Keats must be very attractive for the excellent poems put together.

FACT AND FICTION. SELECTED AND EDITED BY A. S. CAIRNCROSS. MACMILLAN & CO., LTD. Pp. xiii + 277. Price 2s. 6d.

This addition to the now popular 'Scholar's Library' brings together prose selections under "Myth and Fable," "Youth," "History," "Scenes from the Novelists," "Many Lands," and "Wit and Humour." The volume must prove extremely useful in schools. The teacher will have no difficulty in picking up attractive specimens of prose for treatment in language and literature classes. The book is of course brought up to modern times. We have J. K. Jerome, O. Henry and Mary Webb in the last section, as we have Melville, Tomlinson and others in the penultimate one. The book makes attractive reading for the general reader.

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ACTION AND ADVENTURE. EDITED BY N. B. MCKELLAR. MACMILLAN & CO., LTD. Pp. 204. Price 2s.

This is a school reader, produced to satisfy the insatiable desire for variety. Some of the most attractive books of adventure are laid under debt for the present book. Soda-water, sea-fights and Alps-climbing are in it. Flying in the air, and the motor car bring up the rear. Polar expeditions come between. This is a book to stimulate the young.

THE STORY OF THE AENEID. RETOLD BY CHARLES WILLIAMS. OXFORD UNIVERSITY PRESS. Pp. xvi+168. Price Re. 1 4 as.

This is a beautiful rendering of the Latin epic in readable prose, while yet it is reliable as a translation. The book seems to combine together the needs of the young as well as the old students of literature. A biographical and critical account of Virgil at the beginning, and notes at the end and a map are additional good features present in the book.

THE STORY OF RAMA AND SITA. TOLD BY STELLA READ. ILLUSTRATED BY STEWART HARDY. OXFORD UNIVERSITY PRESS. Pp. 190. Re. 1.

Here is a great story attractively told. Within a comparatively short compass the substance of the *Ādikāvya*, has been retold to the benefit of school children. The language is simple and elegant. This book deserves to be prescribed as a non-detailed text for the upper forms in our high schools.

THE DUAL ASPECT OF WISDOM AND WHO POSSESS KNOWLEDGE? BY H. P. BLAVATSKY. THEOSOPHY COMPANY, BOMBAY. Pp. 15.

Of the two articles from the pen of H. P. Blavatsky which are included in this pamphlet, the first appeared in *Lucifer* for September 1890. It sets forth one of the fundamental ideas of Theosophy, namely, that knowledge wears a two-fold aspect—empirical and scientific, terrestrial

and celestial, *parāvidyā* and *aparāvidyā*. The second is an extract from the *Theosophist* for March 1882. It refers to the Knowers of Celestial Wisdom.

THE USE OF REFERENCE BOOKS. BY F. W. CHAMBERS. MACMILLAN & CO., LTD. Pp. 72. 1s.

The Board of Education suggested that children "should be trained to make intelligent use of a handbook, catalogue, encyclopaedia, or other work of reference, and also of an index, or a summary of contents." In response to this suggestion, Mr. F. W. Chambers, formerly H. M. I., Board of Education, provides in this excellent little book material for a course of lessons in the use of such Reference Books. Within the short compass of this book, the author has, with great skill, managed to tell the young reader how he could use with profit dictionaries, atlases, gazettiers, other reference books, such as the telephone directory, Railway time tables and how he could use reference libraries. Useful exercises have been added. This excellent book must be read by all students in the upper forms of high schools.

JOYOUS STORIES FROM MUSIC'S WONDERLAND. BY G. KIRKHAM JONES. MACMILLAN & CO. LTD.

This delightful little book traces the evolution of music and of musical instruments. The author is an effective story-teller. With the help of a series of cleverly designed stories he manages to tell young boys and girls much about the music of notes and of words, much too about the different musical instruments and about the world's great composers.

A SIMPLE REVISION COURSE. BY F. W. CHAMBERS. MACMILLAN & CO., LTD. 1936 Pp. 70. 1s.

Lessons in grammar have always made repellant study. But this book is an exception. It introduces the student to the rudiments of English Grammar and idiom without making him feel that he is going through a dry-as-dust study. The examples taken are from the masterpieces in the English language and serve to acquaint the reader with the great English writers.

THE EDUCATIONAL REVIEW.

Our readers will be glad to hear that arrangements are progressing satisfactorily for holding the ensuing All-India Educational Conference in Gwalior during Christmas. Pandit Iqbal Narain Gurtu, Vice-Chancellor of the Allahabad University, will preside over the Conference and we congratulate the authorities of the All-India Teachers' Federation on the excellent choice. Besides occupying the high office of Vice-Chancellor, Pandit Iqbal Narain has a distinguished educational record to his credit. It will be remembered that for several years, he was honorary headmaster of the Central Hindu School of Benares Hindu University and also honorary professor and rendered valuable services to the cause of education. Pandit Iqbal Narain Gurtu is an embodiment of the spirit of service and sacrifice and we have no doubt the Conference will be a great success under his auspices. His Highness the Maharajah Scindia of Gwalior who has recently been invested with ruling powers will open the Conference. It augurs well for the future of the young prince that almost the first public function in which he will take part after his accession will be the opening of an Educational Conference of All-India character. There is an influential Reception Committee with the Education Minister, Rai Bahadur L. B. Mulje, as its Chairman assisted by the two Deputy Inspectors-General of Education in the State. There will

also be an All-Gwalior Educational Exhibition which is being organized on an efficient scale. Let us repeat the hope that South India will be well represented at the Conference. Prof. P. Seshadri, the executive head of the Federation, has already been in Gwalior in connection with the preliminary arrangements for the Conference.

It was an excellent address that was delivered by Dr. Metcalfe at the recent Convocation of the Mysore University. Starting with a justification of the policy inaugurated by Lord William Bentinck in Indian education, he had no hesitation in saying that in a hundred years English Education has permeated the whole of the vast country, providing the people with the gift of expression in a universal world-language, bringing with it the honour of participation in the most modern of world-movements and facilitating the fresh contribution of India to human progress and ultimately evolving a national consciousness. He was even prepared to see the guiding hand of Providence in the decision of 1834 to educate India in the English language. Dr. Metcalfe rightly regretted that the hopes entertained by Lord Macaulay, when the new system started, that the education imparted may percolate to the masses have not been realised. He pleaded for serious attention to the problem of illiteracy in the land and put the truth very effectively when he said that "Public Enemy No. 1 in India is illiteracy and

must be attacked as such by every resource of men, money and method. He was also right in complaining that not nearly enough force is being concentrated against this citadel of darkness. Convocation addresses do not often descend to the mundane matters of every-day life, but Dr. Metcalfe gave some valuable advice to the graduates on subjects which are not often dealt with in such utterances:

"Live within your income, however small. Do not be tempted by smooth offers of assistance to borrow from ostensible altruists with money to spare. These kind gentlemen are not usually actuated by motives of pure charity. Resist all temptation to extravagance even to the extent of defying custom. Indebtedness is a most potent source of unhappiness and social disaster. To allow yourselves to be dragged down by it through carelessness or weakness is nothing short of a social crime, affecting not only yourselves and your unfortunate dependents but society in general. Finally, be mindful of the condition of those less fortunately situated than yourselves, the humble toilers in field and factory by whose efforts you have been enabled to reach the stage we celebrate to-day."

It is not much use merely drawing covenants for teachers or for pupils, unless there is a strong desire

in the community concerned to observe faithfully the principles embodied in them and unless, in the case of children, there is a persistent attempt on the part of teachers, to educate them in the direction. It is, however, good that people should remind themselves constantly of such ideals. We have had recently Charters for Teachers and Pupils enunciated under the auspices of the All-India Educational Conference, based on similar documents in the West and we

are glad to reproduce here *An International Goodwill Covenant for Youth* :—

We the children and youth of every land, because we are brothers and sisters and are equals in physical and spiritual qualities, and because we wish to express in definite form our feelings of goodwill toward one another, do hereby covenant :

1. That we will seek to hold through life an attitude of respect and love for one another.
2. That we will seek to cultivate each other's acquaintance and friendship.
3. That we will seek to understand each other's motives and purposes and to give credit for honesty and sincerity.
4. That we will seek to be of mutual help in the solving of national and international problems.
5. That we will seek to understand and respect each other's customs and traditions.
6. That though we may differ in religion we will give credit to all races and peoples for sincerity in their religious beliefs and practices.
7. That we will exert every effort to prevent militarization of youth in any land.
8. That we will earnestly strive to prevent war and to establish peace in all the world.
9. That we will co-operate in all activities which will help to make the world better economically, morally and spiritually.
10. That in all our relations with one another we will seek to be fair and just, taking as our guide the Golden Rule as known in all lands.

There are obviously no means of enforcing this ideal on students, but a good deal can be done by means of education and propaganda. School authorities will do well to exhibit copies of this covenant on their walls in as prominent a position as possible.

The inauguration of a new province must necessarily mean increased attention to the nation-building departments. One of the first things the

Education in Orissa.

new Government of Orissa has done is to get the educational needs of the province examined by a Committee which has just made its recommendations. It is intended that the present syllabuses on village environment and hygiene in elementary schools should be intensified. In order to establish a vital connection between the school and villages the Committee recommends that in the post-elementary rural schools there should be some form of definite agricultural work. Another interesting pronouncement is the opinion that no useful purpose would be served, at present, by the establishment of technical schools in Orissa, but that to provide for a limited number of highly trained technicians, which the province requires, a system of scholarships should be provided to enable boys who have passed the lower secondary stage to proceed to institutions outside the province for requisite training, though we wonder why in these days of provincial autonomy other provinces should educate pupils from Orissa. Orissa has been well-known for a long time for the beauty of its handicrafts and we are pleased to find that the Committee recommends the establishment of an Art-school which, in course of time, may be developed into an Institute of Art. Efforts will be made to teach the industries which have already found a congenial home in Orissa, work in light metals, ivory, wood, etc. The most important finding of the Committee, in our opinion, was the emphatic expression of opinion that the urgent and immediate need for any reorganisation of the edu-

cation system was to secure that the pay of teachers should be such, as not only to afford them a living wage, but also some stir to continued effort; a further necessary requirement being that teachers of all classes of schools should be assured of regularity in the matter of pay.

Presiding over the anniversary of the Bishop Cotton School in
Be Truthful. Simla the other day,

His Excellency Lord Linlithgow advised his hearers to be truthful. Common-place as it may appear, it is surprising how much need there is for the advice, in the world of to-day. We have only to look round us and examine carefully the conduct of people, with whom we come into personal contact, to discover how often people can be guilty of speaking an untruth. The Viceroy did well in emphasising that truth is "the only fountain of honour and the surest source of man's influence with his fellowmen." It is a great thing to acquire a reputation for honesty, that people may say that because so and so has said something, it must be true. Lord Linlithgow went a step higher and also warned people against self-deception. "There is no more damaging weakness than self-deception, the habit of refusing to look facts in the face." It is difficult in this age of advertisement, to find anybody who is not prepared to do a little window-dressing in his own interests, but His Excellency protested against it. "Then there is the old fiend to which we give the description 'eye-wash' but which is really no more than

a form of untruth, for 'eye-wash' means that we are concerned deliberately to deceive some one into thinking that we have done something which we ought to have done, but have not bothered to do. The credit so gained is not worth having." Here are a large number of ideas which should be circulated freely in all educational institutions for the benefit of the building of character in young men.

The next biennial World Conference of Education will be held in Tokio in the first week of August 1937 and arrangements are already well in hand, for making the Conference a success. Several sections have already begun making up their programmes and there will be a very interesting session, throwing much useful light on almost every aspect of education. The prospect of visiting the land of the Rising Sun and the countries on the route is also very attractive and we hope that at least a handful of teachers from India will be present at the Conference. The Indian delegation will be headed, as usual, by Prof. P. Seshadri, Principal, Govt. College, Ajmer, and President of the All-India Federation of Educational Associations, who is proceeding to Japan early in June, to help in the preliminary arrangements for the Conference. All enquiries regarding the Conference should be addressed to the General Secretary, World Conference of Education, Tokio. Messrs. Thomas Cook & Son have been appointed travel agents for the Conference.

Some interesting pronouncements were made at the Lyceum Club, London, the other day when a complimentary dinner was given to Lord and Lady Willingdon, on the subject of "Women's Education in India." Lord Willingdon incidentally appealed to the members to receive Indian women with exactly the same treatment which would be given to women of any other nation and he added that it was still more necessary to endeavour to achieve better relations, warmer friendships and better understanding between men and women throughout the world. At a meeting of the East India Association held about the same time, Sir George Anderson, till recently Educational Commissioner with the Government of India, had also some valuable remarks to offer. He objected to the segregation of women from men and the provision of separate educational establishments. He also deplored the starting of separate communal institutions. They might have been useful at one stage in the history of Indian education rousing interest in the various communities in educational progress, but it is time interest is concentrated on working for national solidarity. Sir George pleaded for co-education from the commencement, not only in the matter of pupils but also in the case of the staffs at the institutions, so that girls would not be admitted to schools merely on sufferance as is the present tendency. Sir George Anderson was able to assure his audience, from a careful and elaborate

Women's Education
in India.

study of statistics, that not only were more girls going to school, but they were staying longer and so benefiting to a greater extent from the education they received.

There can be no doubt that the most logical thing in education is to impart knowledge in one's own mother-tongue and

The Vernacular
Medium in
Education.

efforts have been made in India to conform to that ideal as early as possible. It is however foolish not to recognise the difficulties in the way. An interesting resolution is coming up before the next meeting of the Senate of the Mysore University at which a member whose patriotism is above question will move:

"That, in the opinion of the Senate, the further continuance of the system of vernacularization of non-language subjects in the S.S.L.C. course is undesirable as the same is likely to make the equipment of students for the University education fall below the requisite standard obtaining in other parts of India, to render the task of the University staff in handling such students extremely difficult and to intensify the gravity of the problem of unemployment."

We are afraid there has not yet been any careful investigation of the problem and the results of the experiment though the Director of Public Instruction in Mysore announced the other day that in his opinion, the experiment had been a success.

We congratulate the Hon'ble Kumara-
Our New Education Minister. raja of Chettinad on his appointment as Education Minister in Madras.

The scion of a family which has already a distinguished record of philanthropy in education to its credit, the Kumararaja comes to his task with also all the benefits of modern education and should do very well. The Education Department of Madras has stagnated now for several years and he can have no greater ambition than raising its prestige and doing something during his period of office to expand and also consolidate the progress of education in the Presidency. We offer him our best wishes for his success as Minister.

We have referred more than once to the problem of 'Waste' in Indian Education.

Sir George Andersor recurred to the subject in his address on the reorganisation of Indian education delivered recently before the Eas India Association in England. According to a rough estimate, he said, five crore of rupees were spent annually for harmful propagation of literary studies, which in many cases is imparted to those who are not even qualified for assimilating it or even benefiting by it. It was quite a legitimate complaint on the part of Sir George Anderson that people pleaded want of finance when a demand was made for starting institutions for vocational education, but contemplated with equanimity this phenomenal waste of funds in Indian education.

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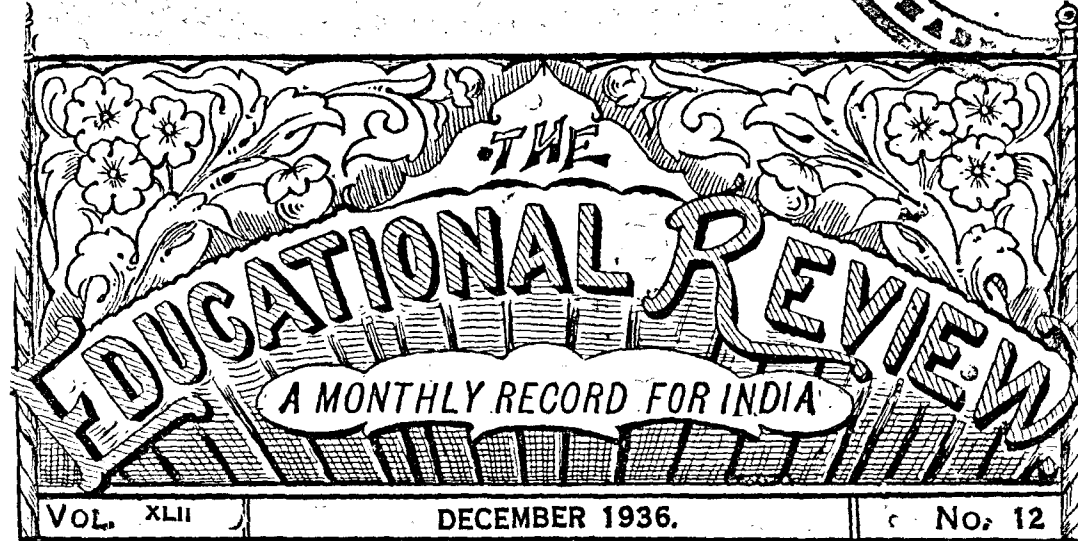
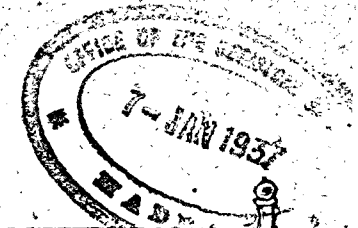


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WATER is served around in a tin cup. This little cup still exists, it has traversed all of Tibet, China and Mongolia. And here is a *yagtan* which was made some time ago in Kashmir. The old thing outlived the whole of Asia, endured all methods of transportation. It should be well taken care of, it knows so much and here is the Banner of the former expedition—*Maitreya*. Since then we have met under various aspects of this growing conception. Far away is the Tibetan painter who painted this Banner. Lama Malonaf who decorated the Banner with Chinese silks is no more. And the Banner witnessed much. It won the wild goloks over to our side. It astonished and softened the Tibetan Governor, it smote the forehead of the Amban of Khotan. And during the construction of the Suburgan at Sharagolchi, it glowed with its vivid colours. Now it is in the Himalayan Institute which is a fruit of the Expedition.

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The little bells of the caravan mules are again ringing. Again, steep ascents of the mountain path. Again, we encounter travellers, each carrying his own secret of life. Again tales about local spiritual treasures, about memorable places. Again the heroic sword of Ghessar Khan is lit in the rock. And again caves and peaks of the sacred pilgrimages are before us. The eternal travellers pass us with their packs upon their back. Not faith alone, but an unconquerable attraction to this strange life entices them along the difficult mountain paths.

We are going to Lahul. It is again a continuation of the expedition. One feels just as before, save that then there was no mail, no information of the world reached us during many months. But here we are still on the rim of the last mail runners, and the world's turmoil can knock at our door weekly. Beyond the Rotang Pass the dry Tibetan air blows up the same curative and inspiring air which healed all those in quest of spiritual

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How many medical books and writings are kept there by the Lamas! The famous local Lama-doctor is already working for us with a coolie boy and like Panteleimon the Healer, he fills his baskets, slung over his back, with herbs and roots. It is good that George* who knows the Tibetan language so well is with us. It is good that Lama Mingyur, who knows so much of Tibetan literature is with us. The first few days, some books were brought to us which as yet had never been translated. Among them are also medical writings and a poetic description of the local sanctuaries. The environs are filled with famous names; here are the caves of Miiarepa, who hearkened at dawn to the

* Dr. Georges de Roerich, son of Prof. Nicholas de Roerich, and a well-known authority on the Tibetan languages.

voices of the Devas, here lived also *Padma Sambhava*. All the great apostles of the teachings were in need of the irreplaceable radiation of the Himalayas. Not far from here is the waterfall, Palden Lhamos upon the rocks; Nature itself has designed the figure of the austere goddess riding on her favourite mules. "See how the mule has raised its head and its right leg. Look how distinctly the head of the goddess is seen." We see, we see! And we hear the continuous song of the mountain stream. We pass caves and the rocks of the *Nagis*. These are inhabited by some remarkable snakes. We are amazed at the ancient palaces of the Takhur of Gundla. We are amazed to see how some of the gabled roofs and balconies remind us again of Norway. It is instructive to observe the flat roofs, which are an unmistakable heritage of ancient Asia, and these sharp and unexpected gables which remind one of the North.

We do not forget the reception arranged for us at Keylang, the capital of Lahul. Decorated with garlands of flowers, preceded by trumpets and drums we entered Keylang.

As we approached Keylang an unexpected and touching spectacle awaited us. On the roofs stood Lamas in high purple tiaras, with gigantic trumpets. From the flat roofs the yellow and red petals of wild roses were showered at us. The crowd thronged in festive attires. The school children standing in rows shouted greetings to us at a sign from the Wazir. And on the arches and houses were colourful signs with touching inscriptions. Approaching our summer headquarters of the Himalayan Research Institute with an evergrowing procession we were again met with trumpets by Lamas, and the daughter of our neighbour, Aru in a high

turquoise head-dress, presented us with the sacred milk of a yak. Thus Keylang, lost amidst the snow peaks, wanted to express its cordiality.

We were overwhelmed not only by new discoveries, but we succeeded in seeing the rare Lamaistic mystery "The Breaking of the Stone." A group of nomadic Lamas from Spit presented in our yard this unusual mystery, never written about. George gives a complete translation of it in the Journal of the Institute.*

It began when the Lamas dragged a huge stone, which was more than a yard and a half long, from our hill. Two people could hardly carry it. An extempore altar was set up and a long row of ritual dancers, with chants and prayers, depicted the destruction of the evil forces.

There was also an exhibition of the piercing of their cheeks with needles. There was a remarkable dance with swords including jumping on the blades of the swords. One must admit that this procedure truly demanded great skill, otherwise the two swords pressing the stomach could very easily have pierced the intestines. Amidst these dramatic episodes, as is to be expected, a semi-humorous interlude was also introduced. The ruler of a wild country appeared disguised as a shepherd; he was greeted with the laughter of the spectators, aroused by a dialogue about the secret treasures of this ruler. But towards the end of the mystery, all humorous interpolations ceased and one noticed a more concentrated inner preparation. These conjurations and preparations ended as follows:—

* See the article entitled "The Ceremony of Breaking the Stone," "Pho-Bar Rdo-Gcog," in the Journal of the Urusvathi Himalayan Research Institute, Vol. II, pages 25 to 51.

One of the Lamas lay down on the ground and two others with great effort lifted the huge stone prepared for him and placed it on his stomach. At the same time, the old Lama, who had pierced his cheeks and thrust himself upon the swords, lifting the round stone that was the size of about two human heads high above his head, threw it with all his force on the stone which was lying on the stomach of the Lama. He repeated this same action with similar force. Upon the second blow, to the amazement of all present, the long stone split loudly into two parts liberating the Lama who was lying on the ground. Thus, the heavy material world was conquered. The evil forces were conquered and the mystery play ended with a joyous choir and the dancing of the Lamas to the accompaniment on a kind of Tibetan painted balalaika. Esther Lichtman succeeded in photographing the scene before the throwing of the stone, but it is admissible that at the moment of the breaking of the stone on the Lama's stomach, all present forgot photography and gasped deeply. Of course the forms of this unusual mystery with its victory over the low material world are heavy, but no less heavy are also the actual material forms of common life. Let us also not forget that upon the broken stone was an image of a man drawn with charcoal and chalk whose physical substance the Lamas pierced with the magic daggers, furpa, in a previous ritual dance.

A Lama from Kolong comes to us. George and Lama Mingyur are writing down the local chants and Esther Lichtman will take down the melody. We are going to look at the ancient images on the stones. Once more we are convinced that the Chortens, attached to the old images of hunters and mountain

sheep are the latest additions. As before, we think that these sharp-horned sacred sheep—the symbols of light—and their searchers, the tireless archers, are symbols of far more remote cults. Here again we are touching upon the still inexplicable solar cults which recall the remote concepts of Druidism.

Again we pay visits to the monasteries. There are interesting books about hermits. From the flat roofs we admire again the vast glaciers, snow peaks, and deep ravines with thundering torrents. Here is the mountain of spiritual tranquility, here is Peak Mand, here are also the enticing roads to Ladak and sacred Kailas.

Here are the dances of the Lamas. Those who are unfamiliar with them call them "devil dances."

"Ignore this foolish name. The dances of the Lamas have a deep symbolic meaning."

"And what about the horns?"

"The protectors of the animal kingdom and the rulers of the elements have this symbol, but have nothing in common with the devils. Soon you shall mistake the rays of Moses also for horns. Oh what ignorance!"

After a long ritual full of age-old gestures, the dance ended with the mystery in honour of the black-headed Lama who defeated the impure king Landarma, the cruel persecutor of the faith.

Karga, an ancient plot of land. The remnants of an ancient fortress. Chortens, Mendangs, covered with stones with the inscriptions of prayers. People say that there are also ancient graves here, but we do not excavate in order to avoid any controversies with the archaeological department. Our attention is mainly attracted to the numerous

carvings on the rocks. Again sheep and archers. Very ancient ones. Lama Mingyur beckons to us with pride to see a stone upon which is an image of a sword. This is why the painting, "The Sword of Ghessar Khan," was conceived. Where did we see these characteristic forms of the sword-dagger? We saw them in Minusinsk, we saw them in Caucasia, we saw them on many Samatic and Celtic antiquities. This sword, which is so distinctly carved on this ancient, brownish purple surface of the stone, polished by the ages, points to the very same theory of the trans-migrations of peoples. Is this a sign of a battle, is this a sign of a courageous crossing?

Here is also the legend about the warriors of Ghessar Khan, who came from afar and settled here. They also brought the first apricot pit. Of course those are not the Mongols, who reached Lahul in the seventeenth century. The folk memory preserves something far more ancient and significant.

And opposite, beyond the river, high on the rock, rises the most ancient monastery of this region, Gonde-La, founded by Padma Sambhava himself. The antiquity of the seventh century. Old, calling places.

Here is old Pinzog, a singer-narrator of the sage of Ghessar Khan. He sits on the floor in my studio and tells, mixing his story with chants, the poem dedicated to the great hero of Ladak, Tibet, and China. Does not this chanting originate from the sixth century and are not from the same time the meaningful gestures of the bard? Who could suspect in the worn-out appearance of Pinzog, such rhythmic refinement of gesture and the ennobled variations of improvisations of his song. Everything is stressed, how the hero is preparing to start against the enemy, how before his march

he received wise counsel from his aunt, how he prepares his arms.....

Pinzog depicts how the hero inspects his armour, tries his bow and spots the enemy on the hill side. "And do you know here, that in Kham are castles of Ghessar Khan, where instead of beams lie innumerable swords of the warriors of Ghessar Khan?" "Not only in Kham, but also in Tzang the warriors of Ghessar have built such monuments of glory," inserts our listening Lama. We know this, know it well, because when in Tibet people offered us swords, they always whispered that these were from the palace of Ghessar Khan. In one afternoon the bard cannot finish his story of all the glorious conquests of Ghessar. He must also tell of Bruguma, the wise wife of the hero. He cannot omit his chiefs and warriors either, nor all the victories of the invincible defender of truth. What doesn't one hear in the mountains of the Himalayas! The newspapers just reported of a man swimming on the Jumna river holding on to the tail of a tiger. Even such a story is not a fairy tale.

The Hindu Doctor writes to us that cancer, this increasing scourge of humanity, is absolutely unknown on the Himalayan heights.

The Tibetan Lama Doctor brings Tibetan medicines; among them are also remedies for cancer. We also recollected the official statement of a successful cancer cure, by the deceased Buryat doctor, Badmeav. Lama Mingyur informs us of the edible roots, which are found in the woods of Sikim, he promises to obtain them for us. From our friend the Colonel, we received news that the workmen of Captain B. were terrified during the whole night by a giant who appeared, frightening them to such an extent that they abandoned

the work and ran away. To this the Lama added that in Sikim also, cases are known of similar apparitions of giants, messengers of Dharma Pala, who are sent with forewarning or to divert wrathful actions. Thus life is multi-varied.

Here is the house of the Thakur from Kolong; the old building is in the style of the Tibetan fortified courtyards. The host and hostess meet us at the entrance. The servants are adorned with silver and Chinese brocade. The trumpets of the Lamas thunder. First of all, we are invited to the solemn service in the house chapel. There are many family relics, many excellent tankas. Here we find Shambhala and Rigden Jyepo and Milaraspa, and many other heroes of achievement. The service proceeds in a Bhutanese fashion. After this we are shown not only the jewels, but also the books and wood-blocks for printing. This is not a simple household; the Thakur is ruler of the region, and the family has many acquisitions. It of course ends with Tibetan tea and Zampa. Here also begin negotiations for the construction of a house on the Thakur's ground. Because it is his patrimony, the Thakur cannot sell the ground, but he is able to lease it for forty years and if one wishes he can also give it for longer. And he does not even wish any money. He says: "Honour to us, if great people came from great places to our small place."

And again the conversation concerns the images on the rocks, the undecipherable inscriptions, stone graves, and secret sacred books. Besides the places in Kulu Valley one place is mentioned near Trilokanata where, according to tradition, books were hidden during the persecutions of the fierce Landarma. On the mountains there are also

ruins of some ancient dwellings. They say that when the warriors of Ghessar Khan came, the old Lahulis left for the summits. The Tchud fled underground from the white king on Altai, and the citizens of Lahul departed to the summits. From an historical and archaeological point of view this region has been investigated very little.

The painting "Menhirs in the Himalayas," reminds of menhir-like stones erected since most ancient times and upto now on mountain passes. The custom has no doubt a connection with the ancient menhirs of Tibet, discovered by our expedition in 1928, which were alike the menhirs of Karnack.

The painting* *Three Glaves* shows an ancient design on a stone near Kyelang, the capital of Lahul (Lahul in mutilated pronunciation means "Southern Tibet"). On the background is to be seen the famous mountains of these parts of the Himalayas, called Mt. "M". This place is located on the ancient road from India to Kailas and Tibet and is known as the dwelling place of many Rishis, of whom Vyasa was the compiler of the Mahabharata, Rishi Vasishta was the discoverer of healing springs and Kapila who according to the traditions possessed the so called "eye of death." Of Tibetan spiritual leaders in this locality lived Milaraspa, Padma Sambhava and Gutsang-pa. The place where the stone is situated is about 11000 ft. high. The local images on rocks and stones are well worth studying. Everywhere are scattered images of crosses of Nestorian and Manichaean origin.

* The paintings *Three Glaves* and *Menhirs in the Himalayas* were recently presented by Prof. de Roerich to the Archaeological Institute of America, of which Prof. de Roerich is Vice-President.

Ladak, Dardistan, Baltistan, Lahul, the Trans-Himalayas, part of Persia, Southern Siberia (Irtysb, Minusinsk) are rich of rock-images very much alike in the technical sense, which unvoluntarily remind of the rocks Boguslan and the images of the East Goths and other great migrators.

The images of Ladak, Lahul and all Himalayan uplands can be divided into two main types. The Buddhist type, which reaches our time in the form of images of the Svastika (as Buddhist, so also the inverted Bonpo) the Lion, the steeds of Ghessar Khan, religious inscriptions, Chortens and other objects of cults.

The other type of images comes from more ancient times, with the pre-Buddhist Bon-po and similar cults of fire, and is still more significant in its character and in its curious similarity to Druidism, which is so interesting in connection with the study of the great migrations of peoples.

The main subject of these images (partly reproduced in the works of Dr. Francke-Tibetische Hochzeitslieder, Folkwang Verlag, Gmbh, Darmstadt, 1923) is the mountain ibex, which is the symbol of fire. Amongst these images one can distinguish by their technique a whole series of ancient strata (similar to the Swedish halristningar), up to the newest, which proves the inner existence of some kind of cult.

Besides the ibex, one can see in various combinations, the images of the sun, of hands, ritual dances of figures and other signs of oldest folklore. This type of images with most ancient traditions, deserves a most careful study especially in comparison with similar antiquities in other countries.

To the previous images we have succeeded adding two more significant ones, which previously had not been mentioned. In the locality of Karga and near Kyelang itself (Lahul), we have found images of swords, to which I have dedicated one of my paintings, which I present to your esteemed Institute. The meaning of these images is enigmatic, but it is especially interesting that their form fully corresponds to the form of the bronze swords and daggers of the Minusinsk Siberian type, which are so typical for the earliest great migrators. Let us not make any hasty pre-suppositions, and the less conclusions, but let us enter this instructive detail as one more indicative milestone.

Let us not forget that an old Catholic missionary, Odorico de Pardenone, who visited Tibet in the fourteenth century, mentioned that the place Lhassa was called Gotha. The ruins of ancient temples in Kashmir strikingly remind the general character of Alan constructions which culminated in the "Roman style", giving early Gothic style. And Louis de la Vallee Poussin records of foreigners Irila and Sita having built temples in Kashmir. And Sten Konov points out that Irila belonged to the tribe of Gatas, what according to his conclusions means Goths. All such signs are most useful for the theme of the great migrations of people.

A telegram from Leh. The Institute's expedition arrived safely.

The caravan has encountered neither sickness nor losses. The collections are excellent. We thought so; we thought that Ladak would not disappoint our collector. Instructive experiments are again ahead.

And who would not be kindled by the wonders of the Himalayas?

Whence, then, comes this unusual lure of the Asiatic paths? The mountains do not stand as barricading giants, but as enticing milestones. From behind the peaks, glows the radiation of the Himalayan snowy kingdom. The local people, those who have heard of something reverential, point out this radiation. For it radiates from beyond, from the very tower of the great Rigden-Jyepo, who labours untiringly for the welfare of humanity.

Here is also a rare image of the great Ghessar Khan himself. Around the warrior are collected all signs of his incarnations and everything significant that should not be forgotten in this glorious epic. On the steps to the throne stand Tibetan boots. These are the same seven league boots, mentioned in the saga of Ghessar Khan. But they stand close to the throne and this means that the great warrior of the new era is already preparing for the new heroic deed. Soon he will enter.

MENTAL HYGIENE OF SCHOOL CHILDREN.

AN APPROACH TO ITS STUDY.

BY MR. G. A. CHANDAVARKAR, M.A.,
Hyderabad, Dn.

IF the endeavours of teachers towards the achievement of the harmonious development of all the faculties of school children should bear any fruit, it is essential that some thought should be bestowed on the subject of Mental Hygiene, in the light of some modern researches in the field of psychology. In this science, opinions differ as to whether it should deal with soul, mind or consciousness, but on one point at least, there is unanimity of opinion among the schools holding different views on this subject. They all hold that psychology is the "science which investigates behaviour in general from the point of view of its mental implications, whether conscious or unconscious, with a view to control." This comprehensive definition naturally suggests that there are two angles from which this subject can be approached, one of behaviour or conduct and the other of control. What is it that makes pupils behave in a particular manner and when and where to exercise control over their mental tendencies are the two questions that lead to an easy approach to this interesting subject. To begin with, dangers to the mental development are to be indentified, and then, effective means should be devised to control the mental abnormalities arising either from physical disorders or unhealthy environment of the school children. Heredity too cannot be ignored. In this paper an attempt will be made just to throw out a few suggestions that may be helpful in the study of the Mental Hygiene of school children.

TWO GROUPS OF MENTAL DISORDERS.

Although physical disorders are, in the majority of cases, at the basis of mental dis-

orders, it will be convenient to classify the latter under two groups, one organic and the other functional. Disorders resulting from malnutrition, loss of sleep, fatigue, overwork or narcotic drugs may be styled as organic, and those proceeding from strains, fears, passions, defective will or strong emotions as functional. If mental disorders result from organic disorders, it is easy to perceive that attention paid to physical causes will give beneficial results. But if mental factors should cause mental ailments, mental treatment could be the only hope of cure. Psychotherapy is to-day a recognised branch of the medical profession, which aims at the specialisation of the treatment of functional diseases of mental origin. In western countries where child clinics are growing in popularity, much headway has been made in applying psychological knowledge to the complicated problems of mal-adjusted, naughty or troublesome children. Many forms of neurosis have also yielded to a particular type of psychological treatment. Not only fears, strong impulses, tremors and morbid habits have been cured but also serious physical conditions have been ameliorated. The foundation of such child clinics will be a boon to many school children.

CAUSES OF NERVOUS DISORDERS AND THEIR REMEDIES.

Here we propose dealing with only such nervous disorders as directly or indirectly result from certain careless methods used in teaching. There are two types of nervous disorders, essential and incidental. The essential causes are due to heredity, chronic diseases, severe injuries, while the incidental ones

are due to fear, shocks, failures in school examinations, jealousy among pupils, strong admonition and brutal punishment on the part of parents or teachers. Of course, it is not necessary that the same causes should lead to similar results in different children. It is sadly true that a combination of these two causes of nervous disorders leads to insanity in some cases. It has been noted that corporal punishment indiscriminately inflicted upon students has first engendered in them unworthy submissiveness and then fear, which in due course have given rise to truancy, flight from home or even suicide in some cases. The only remedy in such cases is to abolish corporal punishment altogether. We know of certain instances where failure to get prizes in public examinations has led in some cases to insanity of a hopeless type. As long as our system of education is ultimately based on competition and not on cooperation, jealousies and envies are bound to arise and they in their turn will lead to mental disorders of one type or other. Even in games and tournaments, the winning of trophies and medals has tempted many players to cast to the winds the spirit of fair play and the significance of team work has thus been lost or never realised by the parties. At times fairy tales, stories of fiends and devils narrated to young children have created in them such an amount of fear as to adversely affect their brains. Somnambulism or loss of sleep will be the direct result of such *phobias*. So, care will have to be taken to replace fairy tales by stories of adventures. In this connexion it should also be noted that nervous children entertain great fear of darkness, burglaries, death, hell and fiends and these fears are acquired from careless parents or indifferent teachers. Equally great care is needed when home exercises are set. Too many of them will lead to heavy strain. To suit the time and the ages of boys a careful and

cautious system of home work has to be devised. If every day a lot of homework be simultaneously given, say in English, Mathematics, History, and Science, it will either give rise to a heavy mental strain or its purpose will be defeated by boys doing it carelessly and mechanically copying from one another. The practice of giving 'pocket money' to some boys by their fond parents is also of doubtful utility, unless an eye is kept on them as to how they spend it. With reckless spending of such allowances and the growth of bad hobbies pilfering habits will be encouraged. Among those pupils who are not fortunate in getting such allowances, a temptation will be created to emulate the example of richer pupils and when no fair means are available, naturally thieving tendencies will grow. Thus we see that truancy, disobedience, self-isolation, neurosis and flight from home result from undue severity, solitary confinements which are euphemistically called "detention classes," and reckless and inhuman punishments.

MINOR MENTAL AILMENTS

The following ailments which result from the disturbances of motor control also deserve notice:—

(1) Sudden dropping of the objects from the hands, (2) Jerky hand-writing, (3) Twitching of eyelids, face or fingers, (4) Nail biting, (5) Chewing pencils and (6) Inability to sit quiet and throwing bits of paper and thereby causing annoyance to other pupils while the lesson is going on. If any of these be observed, a few minutes' drill in the class itself will set matters right. Occasionally we have found from experience that when boys grow listless and show signs of nervous fatigue, a few minutes of breathing exercises given in the class itself have given very good results. Drooping eyes again are a sign of nervous exhaustion. Bad temper, irritability and misbehaviour are not unoften the result

of emotional disturbances caused by nervous weakness. Of course in all cases the interest in the lessons should be kept up, care being taken to avoid nervous fatigue. If day by day these causes of mental disorders continue, serious mental ailments are bound to occur. Not unoften, unhealthy and ill-ventilated rooms and defective seating arrangements, adenoids, tonsils, defective eye-sight, bad teeth and dirty nails also help the development of mental disorders. These also should be attended to wherever possible either by parents or teachers.

CONCLUSION.

It is not improbable that some of the mental maladies are contagious and may spread from

boy to boy. If, therefore Mental Hygiene be not attended to and the causes of disorder not carefully diagnosed and remedies not applied in time, the labours bestowed in other directions for educating the children will be lost. When the study of psychology and the researches carried on in the field have proved beneficial as applied to education and to commerce even, there is no reason why the subject of Mental Hygiene of school children when properly investigated should not give very good results. It is bound to give a wide scope for research and along with it practical results of great utility not only to the teacher and the taught but to the nation at large.

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THE TEACHABILITY OF THE ARITHMETIC COURSE IN THE PRIMARY SCHOOL.

BY REV. E. W. MENZEL, M.A., B.D.,

Bisrampur (C. P.)

[In a series of six articles, of which this is the fifth, an investigation into the teachability of the present arithmetic course prescribed for the primary schools of C. P. and Berar (other provinces have a very similar syllabus) is described. Nearly 4000 pupils from a group of 49 exceptionally well taught schools were examined in several of the requirements of the syllabus of their respective classes, in order to find out what success attends the teachers' efforts to teach these various items in the curriculum. The results are given separately for each class. The concluding article will suggest changes in the syllabus which seem to be desirable.]

In the C. P., Class I is the first year of the primary school and Class IV is the last year, ending with the Primary Certificate Examination the passing of which qualifies for the Anglo-Vernacular Middle School.]

V

IN CLASS IV.

This class is just about to appear for the Primary Certificate Examination. The 1922 revised syllabus for this class for C. P. and Berar in arithmetic reads:

"Rule of three (unitary method) including easy problems on profit and loss and finding the simple interest on amounts expressed in whole rupees up to Rs 1,000. The factors of numbers and L.C.M. by inspection. Vulgar fractions having the following denominators 2, 3, 4, 8; 12, 16. Equality and comparison of such fractions. Their addition, and subtraction; their multiplication and division by whole numbers. Simple practice, especially as applied to determine interest on sums of rupees, approximations being used to avoid fractions. Decimal notation of fractions up to two places, as applied to land measurement (a square plot of ground measuring one chain each side should be used).

Mahajani accounts (Khatoni or Khata Beli). The writing of the Roznamcha and the striking off the daily balance to be attempted."

In our investigation into the teachability of various arithmetic subjects in the classes

to which these subjects have been assigned by the syllabus, we examined 538 pupils. In seven of the forty-nine schools included in the experiment the Class IV could not be examined because the Primary Certificate Examination had already been held and the pupils no longer attended school.

In addition to Class IV pupils, 172 Class V (the first year of the A. V. Middle School) were given the same test in order to form the base for a comparison. In view of the unexpected results it is to be regretted that the test was not immediately given to a much larger group of Class V pupils for further verification or correction. The test was given to all pupils present in three A. V. Schools, each of which schools had more than ninety per cent. passes in Class VIII in 1936 and should therefore be conceded to be not less than average.

1. *Multiplication.* The exercises given were:

247	2040	4618
× 34	× 68	× 375

Thirty-four per cent. got all right. Thirty-three per cent. got nil or only one right. The average was two out of three. The six best

schools out of the 42 showed an average of 2'2 and the Class V wallas 1'8, the same as the handicapped IV Classes.

2. Division.

32)49081 87)889106 239)270419

Twenty-three per cent. boast a cent. per cent. score and fifty-four per cent. are positive failures with not more than one right, with thirty-three per cent. getting not a single one right. There is practically no difference between the pupils of the six best schools, the average schools, and Class V, the average scores being 1'7, 1'7, and 1'6 respectively with 0'6 for the handicapped. And yet this subject is prescribed for the Class II.

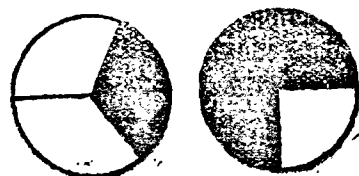
We thus find there is very little improvement in the ability to do long division from Class III to Class V, being highly unsatisfactory in all classes. Does this mean that even Class V pupils are not ready to learn long division? This is not to be hastily concluded. It needs to be remembered that division is actually taught (or the attempt is made to teach) in Classes II and III. The Class IV teacher has his new subjects to teach, so has the Class V teacher and pays little attention to what the pupils are supposed to know before they reach the higher class. There is not the same review in division nor in multiplication that there is in addition and subtraction which are in continuous demand with the result that division and multiplication receive little attention beyond the classes in which the pupil is too immature to learn them.

This brings home the positive evil of teaching subjects before pupils are ready for them. It is possible and likely that if division were taught in Class IV, there would be gratifying results. Instead, in the lower classes, the pupils' and teacher's time is

wasted, patience tried, and pupils plucked because the assignment is beyond the powers of the average child under obtainable schooling and teaching facilities. Then when in the later classes the subject does come within the pupils' powers, the subject is considered closed with the result that it is never learned well enough to be of any value.

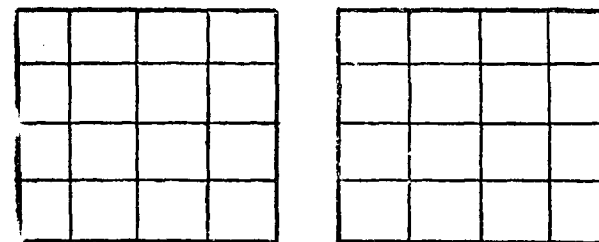
It is amusing to conjecture how so many pupils not knowing multiplication and division got into Class V. In spite of the undisputable strictness of the primary examination, the loop-holes are many and large for which the thirty-three per cent. passing mark deserves a great deal of credit. The standard demanded is not high as much as it is narrow and top heavy, ignoring proficiency in many of the more basic skills and knowledge and concentrating on wobbly performance in that which takes much coaching but is quickly forgotten.

3. *Meaning of Fractions.* The exercises here given are not the common examination questions but are highly illuminating as to how much of the idea of what a fraction actually is has been grasped.



The pupil is required to state what part of each circle has been coloured. There were seven circles.

In the second part the pupil was asked to colour $\frac{1}{4}$ of the first rectangle, $\frac{1}{8}$ of the second, etc. There were eight such rectangles but two had to be eliminated because of a printer's mistake. Thus there were thirteen exercises for which the pupil was held responsible. Only the following de-



nominators were used, 2, 3, 4, 5, 12, 16. A second row of rectangles was divided into thirds and fifths.

The average mark was 6'8 out of 13, with 7'2 for the best schools and Class V. Only thirty-four per cent. of the average group got more than half right. There seemed to be little difficulty in understanding what the examiner wanted. The difficulty was in colouring the right proportion of the rectangle. Performances like colouring only one of the sixteen squares in the rectangle for one fourth were very common. Many papers showed only one square coloured for both one-fourth and one-sixteenth.

Neither in Class IV or Class V has the use of fractions proceeded beyond an understanding of the very simple.

4. *Recognition of larger and smaller fractions.* Four rows of five fractions each were given with the instruction for the pupil to underline the largest quantity in each row. A similar series was given with instruction to underline the smallest quantity in each row.

Which is greatest in each line? Underline. Which is smallest in each line? Underline.

$\frac{1}{4}$ $\frac{1}{8}$ $\frac{3}{4}$ $\frac{3}{8}$ $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ $\frac{3}{4}$ $\frac{3}{8}$ $\frac{1}{2}$
 $\frac{1}{8}$ $\frac{11}{12}$ $\frac{2}{3}$ $\frac{1}{2}$ $\frac{1}{12}$ $\frac{1}{12}$ $\frac{1}{3}$ $\frac{11}{12}$ $\frac{2}{3}$ $\frac{1}{2}$
 $\frac{3}{4}$ $\frac{5}{16}$ $\frac{1}{4}$ $\frac{11}{16}$ $\frac{3}{8}$ $\frac{3}{4}$ $\frac{5}{16}$ $\frac{1}{4}$ $\frac{11}{16}$ $\frac{3}{8}$
 $\frac{8}{2}$ $\frac{1}{8}$ $\frac{6}{4}$ $\frac{17}{16}$ $\frac{1}{4}$ $\frac{3}{2}$ $\frac{1}{8}$ $\frac{6}{4}$ $\frac{17}{16}$ $\frac{7}{2}$

No pupil got more than six of the eight right, twelve per cent. got six right and forty

per cent. got none right. The average was 2'5 and the select schools bettered this by only '1. Class V scored 3'9. However, mere guess work with the eyes closed should net an average of 1'6 for there was chance of guessing one out of five right by unscoring any fraction in the row at random. So results were actually nearly nil for all but about twenty-five per cent.

In justice to the scholars, it must be said that this set of exercises is considerably of an intelligence test type and that such an approach has probably never been taught in most of the schools. We therefore have no hint as to whether such exercise can be taught to be helpful in this class. A thorough understanding of the principle of fractions is required for its performance which understanding, judging from the results previous to this one, is not yet developed far enough in all but a small minority of those tested.

5. *Calculation in fractions.* These exercises are of a thoroughly stereotype order.

Add: Subtract: Multiply: Divide:
 $\frac{1}{4} + \frac{1}{16} =$ $\frac{5}{12} - \frac{1}{3} =$ $\frac{1}{2} \times \frac{1}{3} =$ $\frac{3}{4} \div \frac{1}{3} =$
 $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} =$ $\frac{1}{4} - \frac{3}{16} =$ $\frac{1}{3} \times \frac{3}{4} =$ $\frac{1}{2} \div \frac{1}{8} =$
 $\frac{1}{3} + \frac{5}{16} + \frac{2}{3} =$ $\frac{1}{2} - \frac{3}{8} =$ $\frac{3}{8} \times \frac{1}{12} =$ $\frac{3}{8} \div \frac{1}{2} =$

Thirty-two per cent. did ten or more out of twelve. Eleven per cent. did all. Forty per cent. did no more than half, with thirteen per cent. doing none. Average score was 6'1 for the average group, 7'2 for the best schools, 5'3 for the handicapped, and 8 for Class V. This is about what one might expect judging from the previous work on fractions.

Although intelligent use of fractions leaves a great deal to be desired, some knowledge of fractions is absolutely essential and since

the vast majority of pupils in Class IV never go on to a higher class something must be attempted. The investigation shows that not too much should be attempted because fractions do require maturity and intelligence of a high order.

If work in fractions were confined in Class IV to the syllabus, the matter would not be nearly as bad as it is. Practically every one of the recognized text-books for Class IV goes far beyond this, some of the older ones actually going into complex fractions for which there is no justification whatever according to the syllabus. Deputy Inspectors have considered the recognized text-book as authority and have failed many pupils in the past on work not actually demanded in the syllabus. A marked improvement has taken place of late, the more progressive Deputy Inspectors restricting their questions to the syllabus. But there are still many exceptions. Teachers are in a constant state of fear that the old type question will appear again in the examination (as it frequently does) and spend much time trying to teach that which is beyond the child and the demands of the syllabus also. Whatever "Least Common Multiple by inspection" may actually mean, long L.C.M. problems are commonly demanded.

It is difficult to see how with the limited understanding of fractions and the limited time allowed to teach the many complicated aspects of fractions any progress in L. C. M. and factoring can be expected. It is to be regretted that this was not also tested.

6. Problems in Interest, Mahajani accounts, etc.

This is considered the real backbone of the IV Class course and usually occupies the major share of the Primary Certificate

Examination in arithmetic. As every type of problem given differs much more from the others than one problem in division differs from others in the same subject, each problem and its results will be listed separately.

(1) Govind took a loan of Rs. 350 from the Co-operative Bank for one year at the interest of Rs. 9 per annum. His younger brother Hari also took a loan of Rs. 350 from a money lender in his village for one year. The money lender charges 2 picas per rupee per month from Hari. Make out which of them paid more interest and how much more than the other.

(2) I bought 16 boxes of chalk at Re. 0-12-0 per box, 8 dozen slates at Rs. 2-10-0 a dozen, 12 reams paper at Re. 1-13-0, 8 reams brown paper at Rs. 2-13-0, 4 gross pencils at Rs. 4-8-0, 25 note books at Re. 0-1-6 per book and 2 girri at Rs. 3-8-9 per girri. Make out a bill.

(3) The annual salary of a teacher is Rs. 240. Make out his salary by vyawaharik ganit for 6 years 9 months and 21 days.

(4) The annual income of a merchant is Rs. 3,600. He pays an income-tax of Rs. 40. His friend pays an income-tax of Rs. 60. What is the income of his friend?

(5) On August 23, 1935 morning, Ganga Prasad Malguzar had Rs. 35-12-3 in hand. He sold 25 khandi (1 khandi = 20 kathas) Teura at 10 katha per rupee and Rs. 150 worth wheat. He bought 8 pairs of oxen at Rs. 45 per pair, paid Rs. 34 to his servant, received Rs. 200 repayment of loan with interest, and paid an instalment of Rs. 250 to the Government bank. Book them in his register and make out a balance.

(6) Parmanand Seth bought some boxes of Sunlight Soap at the rate of Rs. 6-0-0 per

dozen boxes. He sold them at the rate of Re. 0-8-6 per box and thereby made a profit of Rs. 6-12-0. How many boxes of soap did he sell?

There are two very distinct abilities called for in this type of problem, namely:

(1) to understand what is wanted and plan out the correct solution from the given data;

(2) accurate workmanship in the various types of computation needed in the solution.

The first requires, besides skill and special knowledge, ingenuity (intelligence), the second technical skill which is more or less mechanical.

Therefore a double entry was made of those who planned correctly and those who not only had the right plan but solved all computations accurately as well. The six best schools did so little better than the average schools that no further mention need be made of them. The handicapped schools got the best scores, an average of 2'8 against 1'9.

TABLE IV.
Work in Problems, 4th and 5th classes
In percentage.

	Method right		Method and calculation right.	
	IV	Class V	IV	Class V
Problem 1	85%	75%	47%	58%
" 2	70	31	51	25
" 3	78	84	42	32
" 4	58	57	25	39
" 5	63	21	3	0
" 6	52	7	20	3
Average for all problems.	68%	46%	31%	29%
Average No. of problems right.			1'9	1'8

In problem 5 there occurred a printer's mistake. The balance on August 23, 1935 should have been Rs. 435-12-3 instead of Rs. 35-12-3 as printed. This meant that Gangaprasad had a deficit instead of a balance. The deficit upset the pupils completely although it need not, for if the principles of book-keeping (roznamcha) were understood the pupil could determine the deficit as well as the balance. More than nine-tenths of those who were correct thus far stumbled at this point. Which gives a hint that although we may teach these complicated processes to young children, the whole process hangs by a rather weak thread of understanding and any unusual feature is likely to cause a break.

The greatest surprise among the problems was No. 6. The writer expected this problem to provide the highest score. One of the Deputy Inspectors included this in his annual examination not as written work but as rapid mental work. V Class failed utterly in this very simple problem of profit and loss. Perhaps its very easiness led some astray. Ability to do complicated problems does not seem to be closely related to doing simple bazaar accounts.

Class V wallas performed a shade less well in doing the complete problem than those of the class lower but the IV Class pupils range an entire 22 per cent. ahead of them in knowing the method. Considering all of those who knew the method, however, the more advanced pupils were more certain in their calculation as 13 per cent. of them were able to finish correctly while only 41 per cent. of the lower class men.

The inferior work of Class V in knowing the method of solving these various problems is less surprising after we orient ourselves on the situation than at first glance. Class IV has been coached and primed for just this type of question during the whole year, perhaps sitting long hours after school closing

time in preparation for the examination. Class V was under no such priming pressure in this type of problem at least. The members of Class V were probably as well prepared for this examination a year before as Class IV in this year, (probably better, for Class V contains the successful ones of the year before while the IV class contains many failures-to-be as well as successes-to-be). But a year is a long time in which to forget that which was learned difficultly and insecurely. The fourth pass of last year who did not go on to the middle school and has done no arithmetic since has probably forgotten even more.

It would be most interesting to know how many of this type of arithmetic which it is claimed the villager should by all means know, is usable by him four years after he leaves school.

Undoubtedly it is valuable for a villager to know to check up on the interest charges of the money lender, and the accounts of the shop-keeper but not too much reliance must be placed on his ability to do so. First, the accuracy with which he learned to do this is not enough to inspire confidence in his check up, and secondly, it must not be expected that there is much retentive value in that which is so difficult and rests more on a memory feat than understanding of what the process is about. That which is not understood well can hardly prove useful. Such a generalization is not stated on the authority of the evidence herewith presented but because of a practically general acceptance of this as fact by educational psychologists who have experimented along these lines. The Primary Examination fails its thousands each year who cannot do interest problems and book-keeping but there is little reason to hope that more than an occasional graduate of the primary school will know when the money lender or

shop-keeper has juggled accounts unless he has learned to do this somewhere else besides in the primary school. This criticism is made not in order to discourage the teaching of the simpler elements of interest, roznamcha, etc., but because the actual value to the pupil is not so great as to warrant the usual wholesale plucking.

SUMMARY OF THE RESULTS IN CLASS IV.

(1) Multiplication is not yet well enough mastered to be really useful to more than half the class. Division is definitely defective with more than half and reliable with less than one-fourth. Probably if taught in Class IV both these subjects could be mastered but they are dropped in Class III before the majority of pupils can really learn these processes.

(2) Simple fractions are usable but the understanding with which these are used is strictly limited. There is little reason to suppose that there is any practical benefit to be derived in going any further in fractions than the syllabus calls for although most of the text books in use do.

(3) In the type of problems usually given in Class IV, the method of doing the problem is learned (probably more or less memorised rather than understood) more successfully than the computations required are executed. In most fourth classes the teacher would stand a better chance of passing his pupils by reviewing for a few minutes each day computation than by his present emphasis for the class.

(4) Evidence is insufficient but there is good reason to suspect that a good part of the course of Class IV which is so strenuously drilled in is very quickly forgotten and does not hold as much hope of permanent value as simpler work.

TABLE V.
Results of Class IV in Arithmetic.
(Expressed Percentage-wise).

No. of Problems right.	Multiplication.	Division.	Meaning of Fractions.	Recognising Larger Fractions.	Recognising Smaller fractions.	Computation in Fractions.	Problems in Interest. Mahajani, Rokar, Rule of Three, etc.
0	15%	33%	7%	37%	42%	13%	20%
1	18	21	5	30	20	3	24
2	33	23	5	20	11	4	32
3	39	23	7	14	12	4	24
4			6	0	15	4	1
5			10			5	3
6			13			7	2
7			14			7	
8			10			9	
9			8			12	
10			6			11	
11			6			10	
12			3			11	
13			11				
14							
15							
Average Numbers right.	2	1'7	6'1	1'1	1'4	6'1	1'9
No. of problems given.	3	3	13	4	4	12	6

Number of pupils examined :—538. Average Total Score :— 23'1 out of 45.

BHDABHEDA THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

By P. N. SRINIVASACHARI, M.A.,
Principal and Professor of Philosophy, Pachaiyappa's College, Madras.

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AN ADULT EDUCATION PROGRAMME.

BY MR. S. JAGANNADHAN,
Saidapet.

1. Introduction—*The change that is going on.*

A PART from the inner urge that one feels for pursuing a line of action, one has got to think about the action in the following terms. What is it? Why is it so? How is it to be studied? and so on. In respect of this question on hand, *i.e.*, Adult Education, experience has shown to us that illiteracy has been a stumbling block for an all-round progress of humanity. An educated man who has received his training in a disciplined manner learns the value of discipline so essential in life. From a knowledge of the ways of the ordinary uneducated and ignorant people, we feel that an education not only in the Three R's but also in a certain form of discipline and behaviour in the daily conduct of life is necessary. Though in many respects the world and the human beings therein look the same as they were many years ago, yet there is a change going on around us which, to a great extent, determines our life, our course of action and forces a readjustment in us. The forces around, though they may not be perceived, overtake us, and we meekly subject ourselves to such changing forces.

2. *Two Sides of the Question.*

A. I reproduce below the conversation between an illiterate adult and an organiser of Adult Education.

Adult :—Even without this education I had fought a number of civil cases from the lowest to the highest court. Yet I am an illiterate. Will not my lawyer object to my signing my name now, while I merely affixed my finger mark previously?

Answer :—Tell your lawyer that after having fought the cases and reduced to this position, you received some education in a night school for adults and there you not only learnt to sign your name but a number of other things as well. An educated man will think a number of times before going to a court of law. If you think that education is not useful, why then do all the children and big boys go to school?

Adult :—Yes, there is some use no doubt. Education is necessary for life.

But after having three or four children with a large family to look after, we seldom find time to go to school and learn. We were neglected in our younger days and we too neglected education. But at this stage of life, we have to spend all our time and thought in keeping our family going.

Answer :—Don't you think that if you too neglect your children and your grown-up boys at this stage, they will find fault with you for having been quite indifferent of their education.

Adult :—Sometimes we ask them to go. But these big boys heed not.

It is true that these men have no control over their sons. There are also others who are not very much pleased with their sons going to school as they are afraid they will not be as obedient as they are at present.

B. *The Other Side.*

A high placed and well meaning gentleman argued with me whether or not the present education tends to grow in man qualities that are least aimed at in imparting education.

DEC. 1936.]

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There is some truth in the statement. We sometimes find show, grandeur, conceit and outward polish when we aim at simplicity, humility, sincerity and purity. Duplicity and deceit occasionally take the place of honesty and straight-forwardness. We see selfishness, discontent and indiscipline when we aim at self-sacrifice, self denial and self-control. A sort of aversion to the old order of things is sometimes demonstrated when a due appreciation of the old order is necessary in a fair-minded citizen. Progress of human thought is measured by the advancement of science and not by the measures adopted in raising humanity to nobler and purer thoughts aiming at *Shanti* or Peace here and elsewhere.

The Need of the Home.

Can we then give up education altogether? It is only through education that the evil has to be fought against and hence we have to devise a new course of action which will combine the past and the present for a good future. Here and there, there are great souls who serve as beacon-lights in the educational world. We have both good and evil in us. The Devas and Asuras of old are still living within us and there is a long fight going on between these two within us. The Asuras may appear to succeed. But we are really striving for the real success of the Devas. Education has to drive out these Asuras and enthrone the Devas in the supreme task of purifying man and mankind. We want teachers who view their duty as their life's mission on earth. There are many such teachers scattered here and there leading a quiet and pious life. By a divine law of nature, they come in contact with those who view God, Truth and Duty as one and who view the motto "Live and Let Live" as their greatest concern.

Education trains youth for life and for citizenship. Apart from discharging this obligation as a member of society, one has got to develop within oneself some other thing. And that is to realise the existence of an unseen power shaping the destinies of man. The unseen hand of that power rests on us with such a force, against which man is absolutely powerless. News like earthquake shocks, flood havocs, and aeroplane disasters shock us at intervals. In the famous temple of the Tirupathi Hills I had the fortune to witness the so-called uneducated people pouring forth the language of their heart in praise of the great God. These people surely live nearer God than the others who are still questioning to themselves as to the reality of the matter. With such a background we have to approach the problem of Adult Education.

Whom are we Teaching?

First of all we ought to know whom we are teaching. As far as I could see as a humble worker, I am able to gather a few points from my constant observation. First of all we must realise that they are suffering from indescribable poverty. Even as teachers of children we would have made this observation. A parent has at least four children and two more disabled members dependent on him. Many such families live under one roof. We see how handicapped they will be even for air, water, sunshine and space which are indispensable needs for the well-being of the inmates. These people are suffering from ignorance, tradition and sickness. Many of these being day-labourers they themselves have got to work all day so that they find no inclination to read after a day's work. The body tired in itself would not allow the mind to work. Married young men of these families are dis-

inclined to come to school just after their marriage festivities.

With regard to their attainments a word has to be said. The language spoken by the adult is far different from the language in the printed book. They have not come under the influence of one who could direct, guide and educate them in their childhood, without their even learning to sign their names. There have been many instances of how some of these poor and ignorant people have been duped and cheated in their monetary and other dealings. Writing maketh an exact man. Clearness of thought is revealed by the words written on paper. These written statements signed by an illiterate without the knowledge of the true contents make the position of the signee unalterable, especially in a court of law.

Nevertheless, they are pious people and willing to learn though devoid of opportunities of learning due to the above peculiar circumstances in which they are placed in life. There is a sort of contentment and spirit of resignation reigning in their lives.

How shall we educate them?

How shall we make these men cultured, educated and self-reliant citizens? It is a difficult problem to be solved. Teachers would feel very much handicapped in their sincere effort to produce the above all-round development in the adult. The very fact that these uneducated men come in contact with the educated is itself an education. The teachers read to them stories from the Puranas or lives of Devotees from the *Baktha Vijayam*. By listening to these, they learn not only devotion to God but also humility and simplicity in life. They learn good language and the art of reading later on. By such

reading the teacher teaches them good behaviour and right conduct of life.

Again, the teacher reads to them some news from the daily vernacular newspaper to get them interested in current affairs and rouse them to a desire for reading newspapers and be acquainted with the affairs of the world here and abroad. Select pictures from the newspapers are cut and mounted on card boards for their perusal and information. There is a world-map denoting the capitals of various countries. Side by side is also a map of their country.

In the hall there are other hanging charts well illustrated by means of pictures :

1. Diet recommended for particular diseases.
2. The administration of the Union, Municipality, the District, Province and the Country.
3. Railway Maps showing routes to different places.
4. Cuttings from newspapers and other monthly magazines made into picture books reveal the life of people in various lands.
5. Charts explaining the articles of a good and well-balanced diet as disclosed by the Food Nutrition Research Council.
6. Printed Health and Temperance Charts.

Daily Routine.

As soon as these people come in, they wash their hands and feet with water kept in a bucket in the verandah. They then come and squat on the floor with their books or some newspaper or illustrated journal. When a quorum is formed, one of them starts the prayer. All the others sing after him. Then they sit down to hear their teacher reading stories and extracts from newspapers. They

have also got to be told and reminded about very many things. Some of them are the following:—

(a) *Social Service.* These men by so organising themselves could be of help to their fellow-beings by opening water pandals, by looking after their street during some emergency time in turns, and by helping themselves and the needy as and when occasion arises.

(b) *Consideration for others.* Cruelty to animals, men, women and children can be avoided if we have respect and consideration for others. To be cruel to animals, men, women and children is a horrible thing. God who showers His mercy on all alike takes care of the weak and the strong alike. If strong people sit over weak people, then God sits over the strong, though not immediately but at some later time. A good civic conscience can be roused only if they have consideration and respect for their neighbours and of others in the street. It is the selfishness of man that should be replaced by the motto "Live and Let Live." They have also to practise a certain amount of restraint in their loose language.

(c) *Self-help.* There are many charitably disposed people in the community. Their charity is directed in various channels. The people who are labouring under a certain difficulty have to organize themselves and approach these philanthropists. In this respect a certain amount of organising power is needed. Some extra time and thought have to be given to the subject. I may mention one example. Some school-going children need a good meal in the afternoon. There is one way of solving it and that is by approaching the philanthropists of the locality. This is a very desirable charity

that awaits the consideration of well-to-do and well-meaning people.

Talks on other subjects as occasion demands are also given.

Literacy.

After the talk the men distribute themselves into groups. The teacher's primary concern is the illiterate group. They are taught to write their own names and the first lessons deal with the reading and writing of some words. Practice in the acquisition of reading ability is given by means of short sentences composed of known words in the previous lessons. The reading materials are formed not only of books but also charts, printed headlines in the newspapers, boldly printed advertisements, notices, posters and placards. Books suitable for children, though suitable in language, are unsuitable for these grown-ups so far as the matter is concerned. The teacher's talks to these grown-ups should inspire them to learn and continue to learn. A prize may be announced to those who complete a primer in the course of one year and in each successive stage similar prizes may be given. For example, one rupee is suggested as the minimum prize for one who completes a primer. Though things are easily said, it is indeed a very difficult and tiresome problem to convert the illiterate into a literate.

Continuation of the Reading Habit.

The next important function is the attention to the semi-literates. In this respect the Adult School can exert its best by teaching these semi-literates and by providing library facilities for them. Generally they require short stories, old time tales and ballads, Puranic stories and novels. Apart from the vernacular, these men require some

knowledge of Arithmetic. Some people take a fancy for the learning of English. The organiser has to open a class for the teaching of English.

General Knowledge Lectures.

Once a week or fortnight the organiser arranges lectures, Cinema shows or Kala-kshepams, lectures with the aid of lantern slides. It is desirable that the men are treated to some light refreshment at the end of the function.

Problems requiring attention.

We require continuity of teaching. Any slight break means a set-back to the education received by them. The set-back arises from two causes, one by the absence of teachers and the other by the absence of the taught. The latter is the more difficult thing to be solved. Sickness, overwork, temple festivities, monthly household feasts and fasts and weather are all occurrences of every-day life. October to January has been a dull season in the Adult School year owing to the fact that Dasara, Mahalayam, Deepavali, Skandha Shashti, Karthigai, Vaikunta Eka-dasi and Pongal and incessant rains occur in this part of the year. When once day-labourers are absent from the school, it is very difficult to get them again to school. The organiser will do well to see these people as often as possible in their houses and induce them to come. He will also do well to interview the parents of these young men. Here and there there are parents who do not realise the value of literacy. It is very difficult to get them round and induce their sons to attend the school. There are a good many who are anxious to send their sons. In the case of the latter the boys play the truant having been brought up all along without

any controlling influence at home. The organiser will have to work under very trying circumstances.

The teachers of these men have to assume a very sympathetic attitude encouraging them at each step. Their age has to be respected and as they are very sensitive, there is no place for any scolding and threatening. They expect a gentlemanly treatment and it is but right that we should respect their sentiments.

Long absence on the part of the adult results in his lapsing into illiteracy. This means a lot of wastage of human energy apart from money. These men have got their own seasons of work and seasons of leisure. The latter is the period when the organiser and his colleagues have to concentrate all their efforts and energy in giving their maximum to the people in the minimum time.

But again, waste results in another manner. People having got instruction for some time leave the place altogether. I know of a case of a group of nomadic tribes attending a school for adults and leaving the same at the end of three months. These people moved to another place to find employment having exhausted their resources in the former place. They were *Koravas* seeking their livelihood by making and selling country coir cots. This wastage could only be avoided if there is another agency for Adult Education in the place they have moved to. It is only a pious hope.

How shall we extend the work?

1. We could organise lectures in streets or temple premises in the form of Kala-

kshepams or Harikathas. Lectures illustrated by lantern slides or cinemas would be attractive.

2. The organiser can help in the getting up of street dramas thereby improving the language and behaviour of the adults.

3. On days when these men have leisure they could be treated to some physical displays, thus inducing them to take part in physical exercises and sports, the winners being given prizes.

4. Here and there, there are Bhajana parties which could be well converted into reading circles and a small library should be attached to these Bhajana parties.

5. A travelling library service might usefully be inaugurated. I may say a few words in this connection. The people do not take a full responsibility in the timely return of books and in good condition. When knowledge is given in the form of books, the price of knowledge has been made very cheap. Since, in order to possess that knowledge, the seeker pays a few annas and obtains it, and since there are many copies containing that particular information easily available, the books do not receive so much respect as we expect them to receive. In olden days, books were very rare. People possessing a particular knowledge revealed their worth on some rare occasions and they commanded greater respect than now. Free work is not yet fully appreciated in our country. However, with a better and sound organisation of this library service, much good can be done in promoting the reading habit.

6. Libraries in temples, churches, and mosques can profitably be opened for the use of the regular visitors to the above places of worship. Thus the temple with its *sanctum*

sanctorum, will serve not only as a place of worship but also of learning.

What measures shall we take to induce them to come to school?

1. Prepare a register showing the names of the Adult School pupils according to the streets. Whenever you pass by a particular street just enquire regarding the welfare of the adult and his family.

During the continued absence of the adult, visit him particularly to speak to him, about his absence and the effect it will produce in his learning.

2. Maintain a record showing the individual progress of each pupil stating the time taken to master the primer, and to master the succeeding books, the books he takes from the library and the nature of books in constant demand by him.

3. Respond to the invitations of these men during the time of marriages or other household festivities. In turn, invite them also on special occasions to your own home.

4. These adults always live in groups and there is always a group leader. Catch hold of this group leader and through his influence you can induce the other members of his group to come to school.

5. Make a study of the illiterates and the semi-literates in the streets of your locality with the help of the men already attending the school. Interview these men and induce them to attend the school.

6. Organise a Bhajana procession with a group of educated men of the place. Some educational mottos as the following may be prepared for the occasion.

- (i) Educate yourself, Educate the Youth and Educate the Children.
- (ii) Education is a National Asset,

- (iii) Education is Nation's Wealth,
 - (iv) Education Ennobles and Purifies Man.
 - (v) Good Books are Life's Companions.
 - (vi) Education is the Best Form of Charity.
 - (vii) Schools are Temples of Learning.
 - (viii) Each Child has a Right to Sound Education.
 - (ix) Education is measured by the Literacy of the People.
 - (x) Should not at least one adult member of a family be literate?
- Are you all literates?
- If not attend a Night School and learn the Keys to Knowledge.

Have these or similar mottos written on big sheets of card-board and let your school children carry these in procession. Let a travelling library cart go in front of the procession. Print these mottos in the local vernacular and distribute them to each house. Now and then, the procession stops to explain the aim of the same to the people of the locality. If time permits, a meeting of the citizens may be held at the end of the street and a few words of advice may be given to them on the importance of education.

What little help can we render these men to improve their position?

The organiser cannot but experience their poor circumstances in life. Some of these men are indebted to certain other middleman who advances them some money and gets work from them. But at the same time there is a sort of exploitation going on. The work turned out by the poor is always undervalued and they are underpaid. But the men are powerless. The one good that the organiser can do is to start a co-operative society for these men with the help of the co-operative inspector of the place. At the beginning, his attempt may not be very much

encouraging to him. Only by slow degrees, the people will realise the benefits.

It will be quite a good idea to teach them a supplementary occupation so that in dull seasons they could take to this supplementary occupation and add a few rupees to their income.

As a first step in teaching them thrift, a School Savings Bank is indispensable. Every pie of their saving can be deposited in the School Savings Bank. A separate Thrift Fund may be opened in the local Post Office Savings Bank where the School Savings can be safely deposited. Such of those as can manage their own affairs and regularly deposit their savings can have their own separate accounts opened in the Post Office. The organiser could give them any little help that he can in this matter.

Two truths to be impressed.

(i) Amidst simplicity and poverty there are some attractions, which, some of them are not able to overcome. Coffee hotels, cheap cycles and hour cycles, fountain pens, silk, cinemas and talkies entice them. It is extremely difficult to withstand these temptations. Practically they have become the everyday needs of this so-called modern life. These men naturally like to withdraw money towards these, under some pretext or other.

(ii) A workman having become literate and with a smattering knowledge of English is more inclined to give up his habitual calling and seek employment as a monthly wage-earner. The latter is no doubt paying. At the same time it must be driven home to them that their traditional calling is as noble as that of the monthly wage-earner and certainly not ignoble or degrading. By giving up the former and going in search of the latter he does a double disservice to himself and to his calling. But circumstances teach him a better lesson. The employments he is

in quest of, do not readily await him and if he keeps quiet for a few months, he comes to his senses.

Here are two good points, that the organiser can lay stress upon and point out that any work done honestly and sincerely is itself a noble profession and that money earned by very hard labour should first be spent upon the necessities of life and some provision must be made for family savings which will stand in good stead during the time of sickness, or dearth of food provisions, etc.

Wanted an Adult School Organisation.

I feel that there is need for a separate organisation for the education of adults, both illiterates and semi-literates, and it should be doing more constructive work than that of a corresponding or Advisory nature.

1. First and foremost it must start and run schools for the sake of the semi-literates and the illiterates.

2. It must send out reports of its actual work, indicating plan, procedure and programme in Adult Education.

3. Pamphlets on subjects of General Knowledge should be published and distributed acting in close co-operation with the various departments already at work in diffusing knowledge to the rural population. Health, Agriculture, Veterinary, Publicity, Co-operation and like departments are carrying on the work to some extent. The organisation should consolidate the work of these various organisations and concentrate the same in each centre.

4. It should train organisers for Adult Education enabling them to deliver lectures on suitable topics, conduct processions, Bhajanas, all with a view to do propaganda work in Adult Education.

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5. Adult School organisations could be started in all places where there are Colleges, Training Schools and Training Colleges, High Schools, Middle Schools and well-staffed and well-equipped Higher Elementary Schools.

6. It should be the modest ambition of any organisation to convert at least one adult member of an illiterate family into a fully literate person.

7. With its experience in library work and travelling library service, it should be able to bring out booklets on library work and the nature of books needed for such library service.

8. By its sincerity it should be able to collect together a band of plain-speaking, simple-living and high-thinking souls inspired with a desire to start and continue the work amidst all difficulties.

9. In that case, it would become easy for the organisation to instil purity in the administration of the small finances of the organisation, though very careful in using the money as private money. We should be very careful in using the same for private purposes. Even one pie added to the private purse is an act of gross sin.

10. Poor teachers who take up this work should be paid some honorarium for all their labour of love.

The Organiser.

He is the pivot on which the organisation moves. He takes paternal care in the welfare of the people who come under him and seek his help from time to time. His sincerity, patience and forbearance are put to severe test on numerous occasions. He thinks this work as his religious duty and gives a part of his time in truly serving others in thought,

word and deed. As a devoted missionary he reveals his inestimable qualities of head and heart. He is first and foremost a great friend of the poor, but befriends all so as to further the cause he has taken up. A life is after all too short to accomplish anything worth mentioning. Though contented with what he possesses yet in the seeking of knowledge and in serving others there is no limit. He sympathises with the poverty, ignorance and suffering of those who are placed below him. Though we recognize these as the outcome of past *Karma*, yet in order to live this life, we have to get over these by self-effort. In so doing we need to be consoled and comforted

by others. By his kindness and sympathy he can find means of alleviating the suffering to a little extent. Perhaps his whole family has to put up with certain inconveniences and in all these faith in God is his only solace. When thoughts have to be translated into deeds a certain amount of bodily and monetary sacrifice is necessary and in the matter of serving others this sacrifice is indispensable. Faith in duty and faith in God will ward off all obstacles and will make his humble work a living thing here. The duty is yours and the reward is His. And He will not be unmindful of our conscientious discharge of it. "Strive and hold cheap the strain."

PLACES OF INTEREST—SUCHINDRUM.

BY MR. V. SANKARA AYYAR,
Paramakudi.

WE all know very well that Southern India is very famous for its temples and architecture. There are many Siva temples and Vishnu temples throughout, having their own puranic stories behind them. They are considered very sacred by the Hindus. The stone-works in these temples are worth-seeing. Many of these temples are on the railway-route and some are away from the railway-route.

One of such places is Suchindrum where Indra, the king of the thirty-three crores of Devas, did *Tapas* to purify himself from all sins. It is also a place where Atri Maharshi with his wife Anasuya is said to have performed *Tapas* to get salvation. Being pleased with the Rishi, the Trimurtis, Brahma with Saraswathi, Vishnu with Lakshmi, and Siva with Parvati, on their vahanams, Hamsa, Garuda, and Vrishaba respectively, came before him to give salvation (*Moksha*) to him and his chaste wife.

Away down in the south-west corner of Peninsular India, lies the Indian State of Travancore. It is a very beautiful and fertile country. As the State lies between mountain (*malai*) and sea (*azhi*) this State is called *Malayalam*. About one-third of the total area is covered with forests and jungles and back-waters. A chain of mountains occupies one-fourth of the State.

On the slopes of these mountains, there are many plantations where tea, coffee and rubber are grown. There are ever-flowing rivers such as the Periyar, the Pambanadhi, the Thampraparni. The wonderful chains of lakes formed by these rivers near the sea are called back-waters which extend from Trivandrum to Mangalore through which a good deal of water-traffic is carried on. In this State, there is only one Railway line connecting Shenkottah with Trivandrum,

The Ghat-section from Shenkottah to Punalur passes through beautiful scenery. The Travancore Government is making arrangements to extend the railway upto Cape Comorin. Areca palms, cocoanut palms, jack trees and mango-trees are in profusion. The State has its own coinage.

Cape Comorin is in the southernmost end of this State as well as of India where the seas of the east, west and south meet. It is a health-resort. The scenery here is very beautiful and attractive. This is the only place in the whole of India where one can see the rising as well as the setting sun on the blue waters of the sea every day. The lovely scenery surrounding the sea will certainly induce any tourist who visits the spot to forget his home and make it his permanent residence.

Anyone who is going along in his motor car to or from Cape Comorin will be struck with wonder at the sight of a tall tower (Gopura) on his way which lies on the eighth mile from Cape Comorin and forty-fifth mile south of Trivandrum or south-west of Tinnevely. This Gopuram has a peculiar attraction and admiration on account of its architecture outside and artistic work inside. It is the work of our countrymen who are nowadays becoming rarer and rarer on account of want of encouragement and appreciation of their talents. The main entrance in the east has got a peculiar attraction. *The Travancore Government and the Tinnevely District Board are deeply thinking of opening a train-route to Cape Comorin from Tinnevely to Trivandrum.* The new route will be certainly very profitable and places like Suchindrum and Cape Comorin will become places of greater importance.

Now a new chapter in Hinduism has been opened by His Highness the Maharaja

*Approved for use as Text-Books in the Madras Schools
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SOME NOTES ON INDO-ENGLISH POETRY.

BY MR. MOHANLAL KASHYAP,
Ajmer.

ONE of the outstanding features of the literature that is being produced in this country these days is the important contribution made by Indians in the English language. Perhaps, the people of the country alone can execute with any sincerity the task of presenting glimpses of the land. What do the foreigners know of the intrinsic philosophy embedded in the Vedas, the Hindu scriptures and the part of nature and sunshine, which is the greatest inheritance of Indians alone? Luckily, such verse productions in India range from Toru Dutt, Tagore, Man. Mohan who have already laid a good deal of work of this nature. The paths they trod are not in any case solitary.

People who are possessed of the necessary merits and talents have been labouring all these years in these regions. 'Genius,' said Goethe, 'forms itself in solitude.' Quite so does the poet form himself. Here are two such poets, of whom almost little has been written hitherto.

(1)

MR. CHORDIA'S SONNETS.

If *Seeking and Other Poems* brought Mr. Shyam Sunderlal Chordia in the limelight of Indo-English poetry, there can be no doubt that his later publication of similar nature entitled *Chitor and Other Poems* assured a distinct position to him in the pantheon of the muse. Of recognition he had his due share. The late Sir Edmund Gosse expressed a genuine sense of complacency and pleasure which Mr. Chordia's Sonnets afforded to him. The *Times Literary*

Supplement applauded his ventures and connoisseurs in this country wished him an ever-increasing wealth of inspiration. The sphere of his enterprise was, however, not restricted to poetry alone, but he later on also brought forth a slender collection of his amusing short stories under the caption of *Divine Indifference*. But none can doubt the dexterity with which he tackled the subtleties of the sonnet-form. It was obviously coupled with his inimitable talent of illustrating the nature and the legendary of Mewar, which was his heritage, and with whose sunshine and glory he was fired, when he assumed the professorship of English Literature at the Nagpur University. Since then, Mr. Chordia's chief occupation has been pedagogy and poetry.

Basking in the sunshine of his youth, his enthusiasm apparently knew no bounds. True poetry ran rampant in his blood. No wonder, the greater bulk of his work consisted of the radiant glimpses of the lake-region of Mewar. Imagery is, no doubt, the outstanding merit of the poet. He is gifted with a talent of illustrating the lovely visions graphically. His sonnet on the *Mullah*, for instance, is a convincing picture of the Moslem priest whose idle talks failed to appeal to the reason of mankind. Those who have to execute the sometimes unpleasant task of reviewing poetry books must have conjectured, often rightly, that every fresh book of poems contains at least some pieces eulogising 'the hallowed face' of a beloved. The *beloved* is the mother of inspiration to many a poetaster who grapples with frantic

thoughts of young love. Mr. Chordia's *Seekings* asserts the same experience and opens with a dignified sonnet on the *Beloved*. It thrills the reader with romance and cannot fail to transport even a veteran litterateur to the charms of youth, which once held an indomitable sway over his passions. 'Expectancy' for the beloved, which is a special feature of oriental literature, is not unwelcome to Mr. Chordia's inspiration. 'Fulfilment' holds visions of eternity, the poet long yearned for, and they partly materialize the fanciful aspirations he had entertained.

In his poem on *Age*, there is nothing that offends the memory of the writer, but for the loss of youth, the heyday of life. But, does not repentance come too late? The thought culminates in an unswerving resolution to part with 'this muddy vesture of decay' for 'the Father waits the home-coming of His boy.' Truly the wanderings are over.

The writer is not unmindful of the prophecy made by Hindu scriptures of the impending '*Pralaya*,' when all shall dissolve into water. Even the thought of this devastating event helps Mr. Chordia to silhouette the tragedy that is yet to come. Unluckily the writer no longer sustains his usual optimistic outlook in his *Twilight Thoughts*. One cannot help noticing that the poems on *Maya*, *Kalki* and *Pralaya* are arrayed with Hindu mythology and sentiment, not foreign to Hindu writers of verse. If the Taj is one of the seven wonders of the world, it is, certainly, a reasonable pride for an Indian poet to dwell on its irresistible charms; and Mr. Chordia bewitched by its beauty exclaims—'*Dear Queen! in beatific Ecstasy!*'

Jagmandir and Fatehsagar deserve the poetic felicitations with which the poems are decked. There is a variety of themes dealt with by Mr. Chordia, but the most consistent and sublime dignity which lurks

in all of his work is his capacity of illustrating on genuinely indigenous background.

Will some literary enthusiast endeavour to study Mr. Chordia's works thoroughly and throw light on its peculiar traits?

(2)

BHUSHAN'S ENCHANTMENTS.

* ('*Enchantments*' by V. N. Bhushan, Ananda Academy, Masulipatam.)

Modern poetry, in fact, holds attractions for very few. Literary readers have, in recent years, experienced a good deal of disappointment by the miserable standard of work produced by some versifiers. They have come to assert with Macaulay that poetry necessarily declines when civilization advances. The disharmony in the nature and spirit of the poetical works of to-day easily makes one reluctant in picking up any fresh work with hope. If lack of individuality accounts largely for this unpopularity of the modern poets, we have reasons to rejoice in the fact that Bhushan holds his own and every line of his *Enchantments* is filled with originality and individuality, all his own.

The insuperable grace achieved by him is the result of his careful employment of delicacy and tenderness in the treatment of Vedic sentiments which he has illumined in modern terms. If Morley complimented Tacitus of putting a book into a chapter, a chapter into a page, and a page into a sentence—Bhushan can pour out Vedic psalms in modern tunes. He is so precise. He has, besides, filled new wine into old bottles. He has revealed to a great extent his enviable capacity of interpreting things in an agreeable original manner. In his unconventional methods and spontaneity, he is a Shelley. The prostitute "singing a lullaby of pain" rightly remarks on the adamant resolutions of the priest whom she wrongly took as her fiancé:

"O insensitive stone!"

If Shakespeare was capable of spurning the woman for her flexible morality thus 'Frailty, thy name is woman,' the prostitute, a creation of Bhushan, is rendered capable of exclaiming,—“God—how hard of heart is man!” If Byron could be indifferent to offers of matrimony, there is a priest in Bhushan's world who can deny 'a long luxurious kiss of the lotus-maid.' But could a Byron afford to say—'Austerity is my armour, and faith my flag!' And there is the priest, the venerable part of mankind. Bhushan holds a faith which has, as he says 'melted and mixed my soul with the soul of the universe itself.' He is throbbing with a passion for eternal beauty—as Keats was. The 'triple gifts of Beauty, Truth, and Love' are the salt of life to him. Who will hesitate to assign him a rank with 'the inheritors of unfulfilled renown' after perusing his poems on *Natraj*, *Butterfly*, *Taj*.

His poem on '*Time-Spirit*' is but a flash and not perfect in exposition. Yet, it is penetrating. Were not the transmigration of souls a fallacy, one might venture to feel the presence of Keats' spirit in Bhushan's soul fired with a passion for *Beauty*. He declares boldly:

'I refashion myself and my song,
And start afresh to the portals of Beauty
to thunder.'

His piece on the *Escape* abounds in epithets dexterously coined, gleaming with an impress of individuality which transcends all mediocrity. The mystic-poet associates God with the Taj and bursts out in all spontaneity—

'Into its form is His beauty wrought,
Into its soul is His song infused'
when 'Sculptured voluptuousness sings a lilting tune' one can feel Browning. In *Renegade*, Bhushan is seen marching with

the banners of Shelley, 'The cut-throat of custom.' If a Shelley could plead for *the necessity of atheism*, here is a blood-brother of the great poet who has written a stirring and epoch-making verse. The renegade has no fear of being shunned and shaken from 'Society's smiling skirts'.

The poet is sometimes intoxicated in employing the alliterations with a prodigal hand and the verses consequently degenerate into merely ineffectual epithets. Often-employed verbosity engenders blemishes even in melody. One of the usual and superb consummations in the exposition of the poet's well-planned themes is 'to secure the bondage of bliss from the liberty of leisure.' His poem on *Flame* is rather odd. It is a pageant of unadulterated epithets worthy of adorning, perhaps, newspaper headlines. The hallowed memories of Krishna, the God of many charms, do not fail to inspire Bhushan to form a fond fancy. The poet cannot assert with Prospero that 'we are such stuff as dreams are made on,' nor with Longfellow that 'life is but an empty dream.' He would rather believe them not. He has the force of conviction which largely characterises a Shelley. What is good to him, but—

'Fears that parade as faiths,
Fashion and fondle a God.'

Latter on, he calls Him as 'The rough rude imaginings of our weak moments.' If *Attitude* is an attempt to answer Mary Plunkett's attitude, it is not much convincing. Much like Goldsmith's preacher's, the goal of Bhushan, who is one of *the architects* he talks of, is 'the climes where Infinity pulsates.'

The volume presents, as in a rich banquet, much that is delightful and palatable. But for 'the coronals of conceit' in his expression, which he has in plenty, the volume is worth *a plate of gold*.

EDUCATION IN JAPAN.

IT was in the third century that Chinese letters and Confucian books were first introduced into Japan. With these books came teachers, particularly a learned Korean named Wani and a Chinese scholar named Achiki, who became instructors to the young Princes, and those descendants served for generations as the Court recorders. In the sixth century, Buddhism came to the Island Empire to give added material progress to the Japanese civilization.

At this time education was confined to Princes and Court nobles, and it was not until the eighth century that a system of general public education was laid down. The system was placed on an elaborate basis by the Taibo Code promulgated in 701 A.D. The Code contained provisions for a central college (Daigaku) and provincial schools (Kokugaku), which were to be modelled on the educational system of China.

Later on, what might be termed "Private" colleges were established in their respective fiefs by powerful feudal families, and the Buddhist priests established schools for the common people; but admission to these schools was limited to scions of high rank and the subjects taught were restricted to the Chinese classics. In the Ashikaga Period school education suffered a decline; and only two places of study were recorded, namely, the Kanazawa Library and the Adhikaga School, although there might have been private lecture halls kept secretly by scribes and Buddhist monks.

During the Tokugawa Era, Confucianism, hitherto taught by learned Buddhist priests, gained a new and independent footing and there arose many masters of Chinese culture.

The *seido* (the Temple of the Sages) in Edo (Tokyo) and a number of local institutions of higher learning, maintained by the munificence of the daimyo, were the embodiment of the earliest ideas of education. The subjects taught in those times were almost confined to the Chinese classics, especially Confucianism, which aimed at the development of the virtues of the individual and the acquisition of talents for statesmanship.

In addition to these institutions, private schools and *Terakoya* (lit., temple schools for children) appeared all over the country for the education of the people in general. The Terakoya school originated many years before the time of the Tokugawa Shogunate by Buddhist monks, but at first it was rather for the privileged class of people and the number of these schools was limited. Side by side with the governmental schools for the samurai class, Terakoya education spread among the common folk in business and farming districts. The school-house was no longer in, or attached to, a temple; teaching was not restricted to the monks; the teacher might be a scholar of the Chinese classics or a retired samurai. The courses of study were principally reading, writing and arithmetic. Lessons in the Analects of Confucius and other classics were also given without commentary. More than 15,000 Terakoya are said to have existed in the country at the end of the Tokugawa Shogunate, and it was through them that the great majority of the farmers, craftsmen and merchants received their elementary education.

The modern educational system was established in 1872, when elementary education was made compulsory. The elementary

schools then established throughout the country were to be attended by children of both sexes, irrespective of class distinctions, so that, as a passage in the Imperial Rescript inaugurating the new scheme reads, "Henceforward education shall be so diffused that there shall be no ignorant family in the land and no family with an ignorant member."

In 1890 the world-renowned Rescript on Education was issued by the Emperor Meiji, which definitely established the basis of the moral teaching of the country, and it reads as follows:—

"Know ye, Our subjects! Our Imperial Ancestors have founded our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne co-eval with heaven and earth. So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of your forefathers.

"The way here set forth is indeed the teaching bequeathed by Our Imperial

Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence in common with you, Our subjects, that we may all thus attain to the same virtue."

All school education in Japan is controlled by the Government, being partly entrusted to local public bodies such as the prefectural councils, towns and villages. Private individuals also are allowed to found schools and universities in conformity to certain conditions. There are more than 45,000 schools of various kinds and grades, which are attended every year by over 12,571,000 pupils.

Primary Education. Japan has 25,697 elementary schools of ordinary and higher grades, with 10,714,000 pupils. The course for the ordinary grade is six years, and that for the higher grade generally two years. According to the law promulgated in 1872, every child, male and female, irrespective of its social status, was obliged to attend school for four years, from the age of six to ten. The period was later lengthened to six years.

Secondary Education. Out of the 2,000,000 boys and girls who leave the elementary schools annually, about 10% of the boys and 6% of the girls go on to secondary schools. It is to be noted that both sexes are taught separately in secondary and higher education. There are about 17,600 secondary schools, in which are included middle schools for boys, girls' high schools, business continuation schools. The number of middle schools is 558, the object of which is to give a five-year course in such subjects as ethics, Japanese language and literature and Chinese classics, a foreign language (generally English), history, geography, mathematics, natural history, physics and chemistry, law and economics, technical studies, drawing, singing, and gymnastics. The girls' high

schools, corresponding to the boys' middle schools have a four or five-year course. There are 963 girls' high schools. This does not prove, however, that the secondary education of girls receives more attention than that of boys, as there are many other educational openings for boys.

Higher and Special Education. Youths who aspire to a university education must first enter the higher schools (*Koto-Gakko*), in which a higher course is provided, and in some higher and lower courses, the former extending over three years and the latter over seven. There are 32 higher schools, of which 24 provide only a higher course. The entrance requirements for the higher course are practically the same as those for the fifth year of the middle schools; and those for the lower course are the same as those for the middle school. Similar facilities are attached to private universities, which provide a two or three-year course preparatory to the university course.

A university (*Daigaku*), in its regular form, consists of several faculties, but a single faculty may constitute a "university." When a student has studied in a university for three years or more and has passed a prescribed examination, he is granted a university diploma. The degree of Doctor will be conferred by the university on those who have pursued their studies for a period of two years or more in a post-graduate course and whose theses have been approved by the Council of Faculty of the university.

There are 47 universities, governmental, public and private, of which the Tokyo Imperial University is the oldest, having been founded in 1886. Keio, Waseda and Doshisha are best known among the private institutions.

Among many vocational schools of high grade are eighteen technological, eleven agri-

cultural, eleven commercial, and two merchant marine schools, where advanced courses are given in their respective subjects for the graduates of secondary schools. They are generally three-year courses and lower in grade than the universities. A large number of similar institutions have also been started privately.

As teacher-training institutions there are established 103 normal schools and four higher normal schools for men and women, and 52 institutes for training teachers. In addition there are 78 schools for the blind, 59 schools for the deaf and dumb, and 1,917 miscellaneous schools.

Social Education. Complete as is the system of school education, it is by no means sufficient to satisfy the demand for knowledge. Those who have left school seek means of continuing their studies or of obtaining information on the changes that are constantly taking place both in their particular lines of activity and in the general progress of the world. This demand is now largely supplied by the diffusion and development of social education, which is highly encouraged by the authorities.

The most important organization for the social education of the people is the so-called Young Men's and Young Women's Associations, which have for their object the development of good citizenship, the members being those who have passed through the elementary schools and are engaged in earning their living. They are met with in every town and village, and number at present 15,300 for youths, with a membership of over 2,518,000, and 13,300 for girls with a membership of more than 1,534,000. They hold meetings, organize night schools and summer courses and carry on social activities of all kinds.

IT is recorded that Napoleon once remarked, "Goettingen does not belong alone to Hanover, nor even to Germany. Goettingen belongs to Europe." He might well have added "and to America," for there is no institution of learning in Germany which has closer relations with the culture of the western hemisphere than Goettingen.

This association dates back almost to the very beginnings of Goettingen's academic existence, for in 1766, when the University was only forty years old, Benjamin Franklin paid it an extended visit, and upon his return to the United States, founded the University of Pennsylvania in Philadelphia, which he called "the American Goettingen."

The history of Goettingen abounds in evidence of this friendly association with the English speaking nations. The "Personal Union" which existed for over a century between the Royal Family of England and the Crown of Hanover, (1717-1837), had brought the University of Hanover, Goettingen, into close relations with Great Britain. The importance attached to this relationship led to the issuance, in 1917, of a government mandate directing the University to establish a Faculty to be devoted to the study of English and American History, Jurisprudence, and Politics. This Faculty was thereupon consolidated with the Seminary of English History and Philology, one of the first courses being a series of lectures on the life and work of Benjamin Franklin. There are now courses given in the English language in nearly all of the various faculties in Goettingen, and there is a regular quota of exchange professors and students between Goettingen and American universities. It is, therefore, not simply a matter of chance, that three of the five present Honorary Citizens of academic Goettingen are Americans; namely, Professor Thomas J. Wertenbaker

(Princeton), Professor Julius A. Bewer (New York University), and the leading industrialist Wilckes, of New York City. Further evidence of American interest in Goettingen is the recent generous donations of American benefactors, which have made possible the construction and equipment of many of Goettingen's modern laboratory buildings. Among these benefactors should be mentioned the Rockefeller Education Board, which has endowed several of the Faculties, notably that of Medicine. Nearly one half of the total of 2,300 students are attached either to the Faculty of Medicine or the Faculty of Mathematics and Natural Science.

Perhaps the most famous institution of Goettingen University is its Department of Mathematics. To describe all the divisions and sub-divisions of the Faculty is not possible in this brief outline, and it must suffice to mention the great organizing talent of Felix Klein (deceased 1923), probably the most renowned mathematician of modern times. Klein established courses in mathematical research which have actually induced almost every scholar in the field of higher mathematics and natural science to spend at least a semester or two at Goettingen. Next in rank to Klein, comes David Hilberts, who is carrying on the work of his great predecessor. In the field of chemistry, the leading figure is Woehler, the discoverer of aluminium; while in physics the outstanding names are those of Weber and Gauss, whose profound studies enabled them to make important contributions to the discovery of electric telegraphy in 1833. The observatory founded by Gauss contains the most perfect collection of works of astronomy in the world, and as a companion piece to this, there is also an observatory and laboratory, founded by Gauss and Weber, and known as the "Gauss House," devoted to the study of earth magnetism and earthquakes,

It contains a seismometer capable of magnifying earthquake shocks two million times, which has rendered much valuable service the world over. Associated with this Faculty of Science are the Kaiser Wilhelm Institute for the study of electric currents, and the Aerodynamic Institute for the measuring of wind-resistance of airplanes.

Another of Goettingen's highly prized treasures is its university library, once the most valuable, and the second largest library in Prussia. It is especially rich in eighteenth century literature—the classic age of Goettingen was that of the philosophers, Lichtenberg and Heyne, and the theologian, Michaelis—and in English and American literature. Its Hall of History was once the Gothic Chapel of the Paulists, under whose arched roof the brothers Grimm famous for their Fairy Tales, used to teach languages and history a century ago, while they were curators of the University Library. It was here that Goethe felt "as though he were in the presence of an enormous fund of silent capital which paid interest without measures."

The picturesque little city of Goettingen is ideally situated as the home of the great university, and it lies conveniently placed for visitors from far and near. Four times a day the Hamburg-Basle Express comes thundering into Goettingen, as does also the fast express between Hamburg and Munich. The "Flying Frankfurter" from Berlin also passes through, so that its railway connections are ample. And yet the city has never developed along the lines of a metropolis or industrial centre. It has also retained its character of a typical German university town, and almost every one of its 44,000 inhabitants is in one way or another connected with the "alma mater."

Upon the old wall which encircles this thousand year old settlement, there is a delightful promenade, fringed with trees and

shrubbery, while under the shelter of this former fortification, a confused network of quaint little alleys running in all directions, lead finally to the Weender Strasse, the main street of the town. Here are to be found, in addition to the University, the Goettingen Riding Academy, and an array of attractive beer gardens, cafes, and bookstalls. Here one comes to see and to be seen; it is here that little *tete-a-tetes* are arranged with the pretty girls of the town, and not seldom one sees a notice posted outside the Registrar's Office at the Town Hall officially announcing the approaching nuptials of two young people, who began by being comrades for a college term, and now wish to remain comrades for life. In the centre of the market place, students can still be seen indulging in their "Fruehschoppen", or early morning glass of wine, while from the steeple of St. John's Church nearby, a beautiful view may be had far and wide to the peaks of the Weser as far as the slopes of the Syffhaueser.

There is a romance about Goettingen which time does not serve to destroy. Indeed, it has changed little since the time when one spring morning, Bismarck, "the mad Junker", then a Goettingen student, appeared before a horrified Proctor, wearing a bath-robe, artillery boots, and a high silk hat, smoking a pipe, and leading a huge mastiff on a leash. The future German Chancellor had come unscathed out of some twenty-eight students' duels, so that he bore the nickname, "Achilles the Impregnable." Yet Bismarck narrowly escaped compulsory retirement from the University, and the inner door of the University Jail still bears his initials, carved by him upon one of the many occasions when his pranks resulted in temporary incarceration by the University authorities.

In spite, however, of its atmosphere of romance and conviviality, Goettingen University is an institution where much valuable work is done, in seminary, lecture-room and clinic, and its intellectual and scientific influence upon the culture of this age ensure for it a high place among the world's seats of learning.

GOGGLES AND THIS PERSONALITY BUSINESS.

By JUDY ST. JEAN,
Nottingham.

PERSONALITY these days is, of course, 'the thing.' You simply must have it, my dear, to be anybody! Two personalities are naturally better than *One*, and so, with the desire to be a public benefactor, I will suggest to you how you may acquire a really healthy personality, and, possibly, two.

First analyse yourself by asking yourself a few pointed questions, for example, 'Am I a failure?' 'Do I get bored or irritable?' 'Do my friends neglect me?' Should the truthful answer to these questions be in the affirmative, then something has happened to your personality, if you ever had one! Cultivate at once that useful commodity! If, on the other hand, your friends are neglected by you, they certainly lack that attraction which should draw you to them; in short, they have not enough personality and it would be a kindness to help them to get one.

At the outset, however, let me warn you that if personality is overdone there is a tendency to get into 'hot water' or what is worse to find oneself in 'icy situations.' In either case, it would have been wise to equip oneself with two interchangeable personalities, to switch 'on' and 'off' so judiciously that a *faux pas* would become well-nigh impossible. That, you will admit, is a happy state to achieve!

Goggles! They are doubtless one secret of personality; at least they were before they became so common! This great secret was revealed to me by gazing into the eyes of my fellow-travellers through life, I could discern

modest, I thought I could) their thoughts unless they were wearing goggles! When I say 'goggles' I mean, of course, the horn-rimmed variety of spectacles wrongly designated American Glasses, (being worn in England long before they were in America.) If, however, their eyes peered through those imposing windows, I was completely baulked. Therefore, I said to myself, "If I wear such glasses, I shall, in my turn, baulk others, and so effectively camouflage or improve my personality, because anything half-concealed is far more interesting than that which is wholly displayed!

It was a happy thought, for now, in place of a 'very decent fellow' I have become 'so distinguished' and 'such a personality.' This desirable state was effected by procuring and wearing my first pair of goggles, and the first step had been taken towards my great success at attaining personality, and I pass the information on to you with the hope that your first step will be as spectacular as my own! For now I look Somebody, I feel like Somebody, and, I really think something of myself, surely a necessary attainment before impressing others.

The *outward* change, however, is nothing compared with the *inward* revolution. Without my goggles I was merely 'a ship that passed in the night' and a very ordinary one at that, but now I am a "Mystery Ship," ever exciting to the curious, ever thrilling to the adventurous spirits, anxious to discover from whence springs my newly-found power.

Before the "Great Awakening" I was always on my guard, fearing to reveal too much of my real nature. I was ever piqued at adverse criticism, and always shy at my good points; but now, with my goggles I am entrenched against the onslaughts of my discerning and undiscerning critics. I am wholly aloof from them! Without my glasses, I was inclined to be "soft" in my judgments and therefore liable to indulge the weaknesses of my fellow-creatures (and incidentally my own also!) Now, I employ, without giving myself away, that judicial air which is so impressive, alike to my "betters" and to my "inferiors" (who, of course, you will understand are in the majority!) My extra 'eyes' are a barrier to my heart and a fortification to my mind.

Being by nature somewhat sentimental, I used to employ diplomacy (or craft) to get my own way, but arrayed in my goggles, I have the courage and the strength to attack or to resist difficult situations and people; even the income tax collector is impressed by my firm attitude; and my creditors ungrudgingly give me extra days of grace so necessary and imperative to all, with or without personality!

Now, my mind is in the greater evidence while my heart is more safely hidden. Needless to say, that is a decided use of personality, for I am safe from discovery behind my 'shuttered windows' and unless you have a flair for prospecting hearts, you will not find the very human being that I am! My goggles are a restful retreat from the inquisitiveness of the "gate-crashers" of my inner shrine. But my personality so enhanced, continues to shine with benevolence on all around me.

If you have a personality already so much the better, but even so, there is no reason why you should not have a change, for two personalities must be more exciting (even if a little more confusing) than one, and obviously, more useful. Therefore, if you feel small and uninteresting or disappointed in yourself or your achievements, hasten to meet the opportunity of acquiring personality of the first order, by securing at once a pair of horn or shell-rimmed glasses, bearing in mind that the broader the rims the greater will be the resulting *personality*!

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SEX-EDUCATION.

BY MR. SHRI KRISHNA C. VAIDYA, M.A., B.T.,
Aurangabad City.

OUR times are changing as times never changed before. These changes make new demands on education says W. H. Kilpatrick. In his famous thesis on "Education for Changing Civilization." The present-day society will not at all be satisfied by any system of education which merely aims at the imparting and amassing of knowledge. The word "education" connotes a much wider meaning than mere "knowledge worship." "Education," as Prof. Horne has pointed out, "is the supreme adjustment of the physically and mentally developed conscious human being to his emotional and volitional environment." We are to train not only the personal side of the individual but also we have to fit him to the society.

As the result of the rapid progress that has been made in the field of psychology, educationists, the world over, have come to an understanding and agreement in regard to certain basic innate tendencies, which in a marked way determine the nature of the course of the learning process. Man is equipped with some native impulses. The task of the educator is to make the best use of these tendencies. Some early original tendencies should be cherished, some may be reduced as far as possible and some may be allowed to be unlearned by disuse. Nature offers only the germs which education has to develop and perfect, says Dewey. We have to inculcate some desirable habits in our children. The question that presents before us is: "How can we develop these desirable character traits?" We must be careful to handle the child in such

a way as to avoid the negative reactions. "Everything is good as it passes from the hands of God." It is mostly due to the faulty methods of training and handling that some undesirable traits creep in the child. The child, by nature, is truthful and frank but it sometimes sees its parents speaking falsehood. It is also, at times, tempted to do so. For example, when questioned about sex-matters, the father generally gives some false reply. The parents do not, at this stage, realize the consequences. The child not only finds deception in its parents but is restrained from getting some essential knowledge, and its curiosity is curbed.

Sex is one of the impulses that has not been properly educated so far, and too much taboo has been made of it. There has been a great deal of secrecy to early sex-manifestations. It is held the less said and the less known the better. Some maintain a certain amount of ignorance about sex-problems, and this leads to much mismanagement and misunderstanding of sex-impulses which bring about supreme misery in the world. It is a matter of pity that the school programme is lacking in imparting education in this sphere. A prominent woman has said that it is a "stupendous mistake" to teach such topics. But the opinion held by the modern civilized world is quite different. Whatever view may be taken as to the right sexual morals for adults, there are a number of questions concerning the sex education of children which can be considered on grounds of common-sense and psychology.

Generally in well-to-do families the education of the children is left in their early impressionable years in the hands of narrow-minded, celibate and prudish nurses and later on they come under the care of more educated women who are expected to be of very high moral character. Naturally the subject of sex knowledge is regarded to be nasty. An attempt is always made at this stage to observe secrecy and to hide reality as far as possible. This attitude makes the children timid and coy. Psychologists have pointed out that situations exciting emotions when curbed create a feeling of inferiority which ultimately leads to negative self-feeling which is the root of many anti-social tendencies, such as malice, envy, jealousy, cruelty, etc. That which is prohibited begins to acquire some special significance to the children. When the sex-life stands in this way, the instinct of sex instead of acting in the usual manner acts otherwise, *i.e.*, it gets perverted. There should be no undesirable feeling attached to sex knowledge. It appears strange at first, but if we take some objective view we shall find that there is much truth and good in it. As normal children cannot be without such information, it becomes all the more imperative upon parents and educators to take up this task. This will restrain them from getting this information from vulgar and unreliable sources. Herbert Spencer has emphasised the necessity for the inclusion of accurate and reliable information on this vital topic in our school curriculum.

The questions that now confronts us are, (1) Who should give this information? (2) How should he teach? *i.e.*, what methods must be adopted in imparting this knowledge? (3) When should the subject be commenced? and (4) What should be its curriculum? As

already pointed out, parents and teachers must take up this responsibility on their shoulders and there should be a vigorous and scientific treatment of the subject in the homes and schools. Though we find there is some move in this direction, yet there is the presence of timidity prevailing throughout the procedure. Russell has said: "Let it be an absolute principle in all dealings with the young not to tell them edifying lies. Every subject should be open to rational debate and to consideration in a scientific manner. These principles cover a desirable part of moral education." It is essential to prevent young people from acquiring the notion that sex is something inherently nasty. Sex is an interesting subject and it is natural to human beings to think and talk about it.

The question as to when the subject should be commenced is a matter of great controversy amongst educationists and psychologists. We think as the instinct of sex is progressive, the programme of sex education must also be progressive and well graduated. Some are of opinion that before puberty the question of sex education can only be treated on the lines of mental hygiene while some hold that sex education should begin at home before maturity and must continue through and even after school and college life. The time after puberty is so electric that a boy or girl cannot listen to a scientific discourse in a true scientific spirit. But in earlier years it is possible. The latter view seems to be correct, as the period of adolescence is the period of rapid growth, sudden changes and strange conversions. In fact, it is the period of renaissance in the child's life.

A boy or a girl should know the nature of sexual acts before he or she attains puberty. It is better in the case of intelligent and inquisitive

children that they are told earlier. Russell has said that knowledge of sex should be treated as knowledge on any other topic. Treat the subject naturally, without shirking, and with the minimum of exhortation, solemn warning, and self-consciousness. Attention to correct sex-habits should be extended in the earliest years of the elementary schools. They must be taught the principles of sex hygiene. The plan should consist of the main features of plants and animal breeding, leading upto the main fact of puberty and adolescence. The methods to be followed should be beautiful and dignified.

The educational programme must include pertinent principles of health, formation of correct habits and the development of right ideals and attitudes. Other problems that can be discussed in this connection are personal sex-hygiene, social evils and diseases, illegitimacy, sex-morality, vulgarity, marriages, selection of mates, eugenics, etc. Boys should be told about the prevention and cure of venereal diseases and girls about menstruation and its disorders. In high schools the courses should be so framed as would lead to the Biology of understanding the functions of sex and inculcation of healthy habits and attitudes. The courses should fit the young persons for the responsibilities of manhood and womanhood. They should be informed of the physiology and psychology of sex processes. All possible aid should be given to them by the enlightened and sympathetic society. This kind of education must give correct knowledge of facts of biological heredity. It must help in the proper selection of mates and marriage relations in such a way as

to promote the happiness of society. These facts may be useful to themselves and to their fellow-men. This knowledge must help to increase the potentiality of the next generation by improving its stock.

This programme of sex-education should be spread from the elementary schools right up to the highest standards in colleges, and even in later life. We must proceed in the high school stage with explanations of the sexual life of humans. Great caution is necessary in introducing this subject. Any drastic step in this direction is a dangerous experiment. To begin with, conferences and discussions should be held to awaken the parents to the need of education of their children. In schools and colleges precaution must be taken to entrust this subject to the ablest hands.

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ARE THE SHAKAVALIS ALL INDEPENDENT?

BY MR. G. D. TAMASKAR, M.A., *Jubbulpore.*

1. TWO VERY SMALL SHAKAVALIS.

HAVING examined the "Jedhe-Shakavali" from every view point and having reached the conclusion that it must have been written some time after 1707 A.D. on the basis of the "Jedhe Karina," some Muhammadan sources and Tanjore papers with some official record, if at all, of the Maratha officers (if available) and that its aim was to establish a claim to a favourable treatment at the time of award of Jagirs to the faithful servants of the Bhonslas and the Maharashtra kingdom, we should proceed to discuss if all the Shakavalis are independent compositions. This will enable us to make a true estimate of the reliability of the new birth-date of Shivaji and will also help us to see how far this new date is worthy of our belief in it. Among the different Shakavalis published so far or put forward as authorities for the new date, we have to examine (1) the "Deshpande Shakavali of Shivapur," otherwise known as the "Rajyabhisheka Shakavali," (2) the "Gadadhar-Pralhad Shakavali" and (3) the "Shivapur-Daftar Shakavali." There are two more Shakavalis published in the "Shio-charitra-pradeep," namely, (1) the "Godegaonkar Shakavali" and (2) the "Six-Articles' Shakavali." These are, on their very face, mere collections from different secondary sources. The second of these two contains no birth-date of Shivaji. Out of the six articles, five refer to Murar Jagdeo Rao of Bijapur and the sixth describes how Shivaji and his agent Dadaji Kondeo brought about improvement in the former Jagir of Poona. What is worthy of notice is that though it does mention one event under Shaka 1551, it does not mention the birth of Shivaji, which

is said by some to have taken place in that year. Therefore, this Shakavali deserves no further consideration from us. The former merely mentions "birth Shaka 1551." Apparently, it refers to Shivaji for two reasons, namely, (1) there can be no reference to any other person born or said to have been in that year and (2) just after that entry there is mention of Shivaji's death (Sunday, 15th Chaitra Shuddha Roudra Samvatsar). This Shakavali does not, however, deserve much consideration as it is, as has been said above, a mere collection from different secondary sources. It is, however, not easy to say, without further evidence, from what sources the compiler of this list of death-dates (there being only one above-mentioned birth-date in it) took the death-date and birth-date of Shivaji. The "Jedhe Shakavali" mentions Saturday as the death-date in place of Sunday mentioned in the "Godegaonkar Shakavali," of which the other details of this event agree with those of other documents (as the "Jedhe Shakavali," the "Jedhe Karina," etc.) It is, however, clear that the "Jedhe-Shakavali" was not compiled before 1696 A. D. for the last event in it is one of this year. There is therefore reason to think that this "Godegaonkar Shakavali" also came to be compiled after 1696 A. D. This leads us to infer that the "Jedhe Shakavali" was known to some people after it was written. This point is worthy of our attention in ascertaining the sources of the birth-date given in the "Shio-bharat,"

2. THE "JEDHE SHAKAVALI" AND THE "RAJYABHISHEKA SHAKAVALI."

We have already mentioned in what circumstances, with what aims and with what helps Shakavalis came to be written. If we accept that Shakavalis came to be written in the time of Rajaram or Shahu with the aim of establishing a claim to a favourable treatment at the time of the award of Jagirs and with sources certainly other than Government papers, then we can well understand why there should be a substantial similarity in the statement of facts between one Shakavali and another. In this matter, as we have already said, Mr. N. S. Bendre is nearer the truth than Mr. Apte, though both belong (so this writer thinks) to the same school of Maratha History. As we have already quoted in short the opinion of Mr. Bendre, we have now to quote the opinion of Mr. Apte and refute the same. He says that, to determine the time of the composition of a particular Shakavali, we have to look to the last entry.* This is, however, not a sufficient criterion to fix the date of its composition. It may have been composed or copied much later than the date of the last entry. To some extent Mr. Apte also accepts this point; for he says that "this date at best can prove that it was not composed before it, but it cannot prove how much after that date it was composed"—(See the "Shio-charitra-pradeep," p. 264.). In spite of this statement, he says shortly further in this connection that the "Rajyabhisheka Shakavali" was composed in Shaka 1596 (1674 A.D.) for it gives statements upto that year. If we

* "Shio-charitra-pradeep," p. 264.

remember the general aim of the composition of the Shakavali as explained by Mr. Bendre, we have to come to the conclusion that it must have been composed some time during Rajaram's times, or really much later. If this be granted, then it is clear that it could not have used official records, for, even in accordance with the opinion of Mr. Bendre, there could not have been any official records available at that time.† So, as we have already said, Mr. Apte's contention that the Shakavalis came to be composed with the help of official papers (See the "Shio-charitra-pradeep," page 266 and page 276) (amongst others) cannot hold water. Now we have to show that Mr. Apte's contention that the Shakavalis are all independent compositions is equally untrue.

Like Professor Bhanu, we also are definitely of opinion that the "Rajyabhisheka Shakavali" is only an adaptation of the "Jedhe-Shakavali" or the latter may be an adaptation of the former, with some differences on account of (1) mistakes of various kinds, (2) entries of family facts and (3) a little option exercised in the matter of selection of statements. We might add one more source of difference, namely, the availability of some additional source of information to one rather than to the other. This source of differences of statements we shall consider afterwards. We have first to prove that the "Jedhe Shakavali" and the "Rajyabhisheka Shakavali" are substantially the same, the latter being an adaptation of the former. For this we must hold a very detailed comparison of the two.

† "Shio-charitra-pradeep," p. 116 and p. 275.

"Jedhe-Shakavali."

Shaka 1546, Raktasi Samvatsar (1624 A.D.)

(i) Kartik, Malik Amber defeated the joint armies of the Moghul Subhedar Lashkar Khan and Mullah Muhammad Adil-Shahi at Bhatwadi.

(ii) Malik Amber besieged and took Sholapur from the Bijapur king.

"Rajyabhisheka Shakavali."

(i) Exactly the same as in the "Jedhe Shakavali" with a slight difference on account of a mistake due to wrong reading of the original. This mistake has been accepted by Mr. Apte.

(ii) Exactly the same as in the "Jedhe-Shakavali."

Shaka 1547, Krodhan Samvatsar (1625 A.D.)

(i) Khurram in anger with Jahangir took refuge with Malik Amber in the Nizam-Shahi Kingdom.

Exactly the same as in the "Jedhe Shakavali."

Shaka 1548, Kshaya Samvatsar (1628 A.D.)

(i) Vaishakha, Malik Amber died.

(i) Exactly the same as in the "Jedhe Shakavali."

Shaka 1550, Vibhav Samvatsar.

(i) Sultan Khurram becomes Emperor of Delhi under the title of Shah Jahan.

(i) Exactly the same as in the "Jedhe Shakavali," with one mistake (इस for दिली) a mistake due to misreading and an additional word नाम (mistakenly written).

(ii) Kartik Krishna, 5th, Thursday, Kanhoji Nayak Jedhe's first wife Savitribai, the daughter of Pasalkar, gives birth to a son Baji Nayak.

(ii) This does not obtain in this Shakavali; the copyist dropped it from his list on account of its special importance for the Jedhes.

Shaka 1551, Shukla Samvatsar (1629 A.D.)

(i) Phalgun Vadya 3, Friday, Nakshtra Hasta, Ghati 18, pate 31, God 31, pale 7, Shivaji Raje was born at Shivaneri.

The entry in this is like this:—Shaka 1551, Shukla Samvatsar, Phalgun Vadya 3, Friday.

(i) In Chaitra month Ibrahim Adil Shah came Vazir and Murar died, Sultan Moham- Jagdeo Rao became ascended the the Karbhari throne.

(ii) On Poush Vadya 13 Fateh Khan was released and admit- ted to the Darbar, (ii) On one day Shivaji Raje was born and on Shravan 15 Lakhuji Jadhao was killed by Nizam Shah,

*"Jedhe Shakavali."**"Rajyabhisheka Shakavali."*

(ii) Shravan 15, Lakhuji Jadhava was murdered by Nizam Shah.

(ii) Chaitra, Ibrahim Adil Shah died; Khawas Khan was made the Vazir and Murar Jagdeo became Karbhari.

Shaka 1552, Pramoda Samvatsar (1630 A.D.)

(i) Famine occurred this year. (ii) On Poush 11, Fateh Khan was released and admitted to Darbar. (i) Shaka 1552, Pramoda Samvatsar, famine occurred this year.

Shaka 1553, Prajapati Samvatsar (1631 A.D.)

(i) Fateh Khan murdered Burhan Nizam-Shah. Exactly the same as in the "Jedhe Shaka-vali."

Shaka 1554, Angira Samvatsar (1632 A.D.)

(i) Jeshtha, Kaji Mahabat Khan besieged and took Doulatabad. (ii) In Bhadrapada month Shahji Raje took crowns Nizam Shah at Pengiri. Exactly the same as in the "Jedhe Shaka-vali."

Shaka 1557, Yuva Samvatsar (1635 A.D.)

Shahaji Raje went to Mahuli; there Randal Khan of Idilshabah and Khan Zaman came, besieged and captured Nizam Shah. Shahji Raje became the servant of Adil Shah; at that time Randal Khan had taken (with him) Kanhoji Jedhe, there (he) met the Maharaja. Exactly the same as in the "Jedhe Shaka-vali," with the exception of the statement about Kanhoji Jedhe.

Shaka 1558, Dhatra Samvatsar to } 1636 A.D. to 1639 A.D.
Shaka 1561, Pramathi Samvatsar }

(i) Adil Shah captured Basva Patan. Exactly the same as in the "Jedhe Shakavali."

Shaka 1565, Subhan Samvatsar (1643 A.D.)

(i) Bahadur Shah was born, was named Shah Alam. (i) Bahadur Shah was born, was named Shah Alam.

*"Jedhe Shakavali."**"Rajyabhisheka Shakavali."*

Shaka 1569 (1647 A.D.)

No entry.

(This is the only year for which there is an entry in this Shakavali, but not in the "Jedhe Shakavali." The absence of the name of the year is noteworthy.)

(i) Bapuji Pant helped in taking the fort Sinhagarh.

Shaka 1570, Sarvadhari Samvatsar (1648 A.D.)

(i) Shravan Vadya 1, Mustafa Khan captured Shahji Raje, near Chandi (Ginji) with him were Kanhoji Naik Jedhe and Dadaji Krishna, who were kept captives in Kanakgiri; at that time Dadaji's son, Ratnaji Pant, died at Kanakgiri.

(i) Shravan Vadya 1, Mustafa Khan captured Shahji Raje near Chandi (Ginji). (The last two statements do not obtain here for obvious reasons).

Shaka 1571, Virodhi Samvatsar (1649 A.D.)

Jeshtha 15, Shahji Raje was released in return of Kondhana (i.e., Sinhagarh, already captured by Shivaji). At that time, Kanhoji Jedhe and Dadaji Krishna Lokhare were released and they met the Maharaja (Shivaji) who said to them: "You have been put to the hardships of captivity on account of me. Now as to your future plans, the King of Bijapur ordered me to undertake an expedition into the Karnatic regions, to which I replied, 'How can I undertake (such dangerous task) with an income of twelve villages only?' Thereupon the king promised me the province of Bangalore, yielding five lakhs of Hon. I have undertaken this (enterprise) on these conditions. Your Vatan is in Maval and my son, Shivaba, occupies Khedebare and Poona. You should help him with your army and since you are influential in that

Jeshtha 15, Shahji Raje was released in return of Kondhana. (The rest does not obtain here.)

region, you should see that all the Maval Deshmukhs submit to and obey him. Thus you should all assert your strength; and should any Mughal or Adil-Shahi army march against you, you should fight them in full faithfulness (to Shivaba)." Thereupon did Shahji obtain an oath of loyalty from Kanhoji, with his hands placed on bread and Bel leaf and in return took a similar oath himself and presenting both Kanhoji and Dadaji Krishna with dresses of honour, sent them to Shivaji with letters and a trusted attendant (of his own).

Shaka 1576, Jaya Samvatsar (1654 A.D.)

(i) Kartika, Krishna 12, a son named Umaji was born to Sambhaji.

Exactly the same as in the "Jedhe Shaka-vali."

The above quotations from the two Shakavalis are quite sufficient to prove that the description of the events in both is almost the same. One similarity, namely, that of language, cannot be shown in English. It is so full that one can say without any fear of contradiction that both are the same. There are very few differences between the two in language so far as the stated facts are concerned. Whatever differences there are have occurred mostly due to wrong reading or wrong copying of the matter. The wrong reading could occur on account of the Modi script, which in its manuscript form can easily lend itself to this defect. These we shall point out presently. The mistakes due to wrong writing have occurred firstly in the usual manner. As every literate man knows, a writer, more a copyist, and much more a copyist writing to dictation, commits mistakes in writing or copying. Even an original writer omits to pen a letter or a word or a number of words while writing; a copyist in addition may sometimes omit a sentence or a number of sentences or mis-arrange the subject matter in various ways, especially if it should have been written in two columns as in the "Jedhe Shakavali." And when the copying is done with a view to show the service of a particular family to another particular family or institution, the mention of this service also must come in from place to place. Moreover, a copyist is likely to have some additional source of information from which he might insert some statement or he might insert some information, of which he might have knowledge. And he might tamper to any extent with the language of the original. All this is likely to give to the copied matter a little aspect of an independent composition. But the copied matter must after all show substantial resemblance to

the original. And so it is true in respect of the "Rajyabhisheka Shakavali," which is at least 95 p. c. copy of the "Jedhe Shakavali." We have above given an extract from each in a comparative way. It will convince the reader of the truth of our contention.

Mr. Apte, however, maintains that the "Rajyabhisheka Shakavali" is not a copy of the "Jedhe Shakavali," but is an independent one. His grounds are the following:—

(1) The "Rajyabhisheka Shakavali" mentions, "In Shaka 1569 (*i.e.*, 1647 A.D.) Bapuji Pant helped in taking Sinhagarh," while the "Jedhe Shakavali" does not do this.

(2) The "Jedhe Shakavali" does not mention the detailed time of Sambhaji's (Shivaji's son's) birth while the "Rajyabhisheka-Shakavali" does it.

(3) The "Rajyabhisheka Shakavali" mentions "Fateh Khan was released and admitted to the Darbar" under "Shaka 1551, Shukla Samvatsar, Poush Krishna 13," while the "Jedhe Shakavali" states the same under "Shaka 1552, Promod Samvatsar, Poush, Krishna."

(4) The "Jedhe Shakavali" mentions, "In Chaitra month Ibrahim Adil Shah died, Sultan (wrongly written as sultan) Mohammad Shah ascended the throne, Khawas Khan became the Vazir, Murar Jagdeo became the Karbhari" in one connection in the second column, while the "Rajyabhisheka Shakavali" breaks it into two parts and mentions them in two separate columns, the first part in the first column and the second part in the second column.

(5) The "Jedhe Shakavali" mentions then birth-date of Baji Jedhe (under Shaka 1550), while the second has none of it and mentions

* See pages 275-76, "Shio-charitra-pradeep."

instead "the thread ceremony of Moroba" and "the death of Gangabai" (under Shaka 1596).

Having mentioned these grounds, Mr. Apte says that the opinion that the two Shakavalis are the same is untenable. It is clear that Mr. Apte is under some illusion. He takes his readers to be school-boys, who can take the matter on the writer's authority. The similarity between the two in spite of their differences is so complete that none, not even a high school boy, will fail to notice and maintain it in spite of Mr. Apte's contention to the contrary. The points Mr. Apte has brought forward as his strong grounds are all weak and can be easily explained in the ways which can give rise to differences between two such copies. A copy need not mean a copy in all details. While making a copy of the "Jedhe-Shakavali," the copyist preparing it with a view to show the work of a particular family had the option of inserting facts of that family in it. The first and the fifth facts, quoted above, from Mr. Apte's grounds for his opinion, are of that kind. As regards the second, we have already said that the copyist might have had some additional source of information or personal knowledge. The insertion of it in the copied matter cannot make the whole matter totally different. The third point of Mr. Apte can be a mistake of the copyist who seems to have been a deaf man and to have got written the matter to dictation to a young boy of ordinary education (which point we have already mentioned and which we shall make out shortly on the basis of a sufficient number of illustrations). From the extracts we have given above, it is clear that the copyist has made a serious mistake

in noting down the facts of Shaka 1551. In the first full page line he mentions "Shaka 1571 Shukla Samvatsar Falgun Krishna 3, Friday," then in two separate columns the first fact of the second column of that year of the "Jedhe Shakavali" broken into two, then in the first column the fact of the release of Fateh Khan and his admission to the Darbar and in the second column the birth of Shivaji on one day. It is clear (1) that the writer did not himself look into the matter of the original, but wrote to the dictation of some one who could not properly direct the copyist. (Then he dictated the matter of the second column of Shaka 1552 which with a slight mistake on account of deafness, was written in the first column,) and (2) that he wrongly dictated the matter of the second column of the "Jedhe Shakavali," which he wrote now as the second column. Thus we can easily explain the entries of the year 1551 of the "Rajyabhisheka Shakavali." The details of the birth time of Sambhaji (son of Shivaji) may have been borrowed from his own family history by the copyist, or he might have had some other source at his disposal. One single fact does not make the whole list a different one. Very often, even translators take a little liberty with the original on the basis of their own knowledge. In order to convince the reader of the truth of our statement we are going to cull down such further parallel quotations, as contain some so-called differences from the "Jedhe Shakavali." We have to do this also because we have to prove our former statement that the subject matter was dictated to some copyist suffering from deafness, by some young boy with an ordinary education.

"Jedhe Shakavali"

1. कार्तिक मासीभातवडीस मोगलाचा सुभेदार लस्करखान व येदिल शाही मुला महमद यैसी दोन कटके मलीक आवरे बुडविली.

"Rajyabhisheka Shakavali."

कार्तिक मासात भातवडीस मोगलाचा सुभेदार लस्करखान व येदिल शाही मुला महमद यैसाबेनिकट करून मलिक आवरे बुडविली.

Mr. Apte accepts that दोन कटके written in Modi script can be miscopied as बेनिकट करून; but on this basis, he maintains that the two are independent Shakavalis. We beg to submit that, rather than the possibility of misreading दोन कटके written in Modi script, there seems to be a possibility of the fact that

2. मलिक अंबरे सोलापुरास वेढा घालून विज्यापुर करा पासून घेतले.

The underlined words show that the writer had to be dictated the matter, and under the impression that किला (fort) must have been

3. शके १५२७ क्रोधनाम संवत्तरी जहागीर पात-शाहावरी त्याचा लेक सुलतान खुरूम रूसान निजामशाही मध्ये गेला त्यास निजामशाही मध्ये मलिक अंबरे ठाव दिल्या.

This is a very good proof of the fact that the subject matter in the "Rajyabhisheka Shakavali" was written to dictation. The underlined words could not otherwise have

4. शके १५२८ क्षयनाम संवत्तरे वैशाखमासी मलिक आंबर परलोकास गेला.

The last letter ला of the "Jedhe Shakavali" has been changed into ले (a plural form) in order to show respect. In the "Rajyabhisheka Shakavali," व॥१२ स (on the 12th of the dark

5. शके १५५० विभवनाम संवत्तरे सुलतानखुरूम पातशाहीस दिलीस बैसला नाव शाहजाहा ठेविले.

"ले" (a plural form) in place of "ला" is quite natural; नाव is a repetition, which is natural; and Mr. Apte accepts that हसुस is a probable misreading for दिलीस. The inver-

the matter was dictated by some half-educated young boy to a deaf man, who exercised his option of writing करून in the place of के of कटके. The statement of the two Shakavalis is otherwise the same and cannot prove Mr. Apte's contention. A trial will convince any one.

मलिक आंबर सोलापुरास वेढा घालून विज्यापुर करा पासून किला घेतला.

spoken (which impression is quite natural in such a statement) he wrote this additional word.

शके १५२७ क्रोधन संवत्तरी जाहागीर पातशाहावरी त्याचा लेक सुलतान खुरूम रूसान निजामशाही मध्ये मलिक अंबरे ठाव दिल्हा.

been dropped. Anybody who has an experience of dictating matter and examining the same afterwards will accept our contention without hesitation.

शके १५२८ क्षयनाम संवत्तरे वैशाख व ॥ १२ स आंबर परलोकास गेले.

fortnight of Vaishakh) are additional and probably written from some additional sources on account of the special knowledge of the copyist.

शके १५५० विभवनाम संवत्तरे सुलतानखुरूम पातशाहीस बैसले हसुस नाव शाहजाहा नाव ठेविले.

sion of दिलीस बैसला is not an improbable one. In writing to dictation, the second and third differences are quite natural.

6. (Shaka 1551)

खवासखान प्रधान जाला.

खाधीन is clearly a misreading for प्रधान. जाहले is a plural and a more modern form of जाला. The other differences between the Shakavalis under this year and the next have been

खवासखान खाधीन जाहले.

already pointed out. "येके" of the "Rajyabhisheka Shakavali" for ये of the "Jedhe Shakavali" is clearly a mistake of wrong hearing.

7. शके १५५४ अंगिरा संवत्तरे जेष्ठ काजी महवत खाने वेढाघालून दौलताबाद घेतली.

म has been added to अंगिरा on account of defect in hearing; मासी instead of काजी has been probably due to misreading; खानाने is a more modern form for खाने. दौलताबाद

8. We have already pointed out the difference in the entry of the two under the years Shaka 1557, 1569 and 1570. As the two relate to two different families, each must include facts of one family rather than those

9. शके १५७१ विरोधी संवत्तरे जेष्ठ शुभ पुर्णिमा शाहाजी राजे कोढाणास देऊन सोडिले.

The additional words in the "Rajyabhisheka Shakavali" indicate the wrong impression of the detective writer writing to dictation.

10. १५७७ मन्मथ संवत्तरी राजश्री सिवजीराजे याणी पौष चतुर्दशीस जाऊन जावली घेतली ते समई कान्होजी जेष्ठ देशमुख व वादल व सिलिमकर याचा जमाव व मावळच्या देशमुखाचा जमाव वरवर घेऊन जमावाच्या वळे युद्ध करून जाउली घेतली.

Vadya (Krishna) is rather an additional information obtained from some source. The underlined sentence of the "Rajyabhisheka

11. शके १५७८ मार्गशीर्षमासी सुलतान महमद इदिलशाहा मृत्यु पावले.

Note the lengthening of "इ" into "ये" and the wrong writing of 'दि' into थी. This can be due to deafness only.

12. (शक १५७८) माघ शुद्धपक्षी गायकवाडासी सोबरीक केली सखवारवाईचे लग्न जाले.

The sixth day and Saturday are additional information. We have already said that the compiler of the "Rajyabhisheka Shakavali" must have had some additional information. The insertion of some additional information does not make the list a new one. The uni-

शके १५५४ अंगिराम नाम सवत्तरी जेष्ठमासी महवत खानाने वेढाघालून दौलताबाद घेतली.

for दौलताबात् is an example of the lengthening of a vowel sound, which is natural to deafness.

of the other, except where the copyist should like to show his additional information. Abridgment of जेष्ठ family description given in the "Jedhe Shakavali" is quite a natural feature of the "Rajyabhisheka Shakavali."

शके १५७१ विरोचनाम संवत्तरे जेष्ठ शु १५ चे दिवसी शाहाजीराजे याणी कोढाणागड घेऊन सोडिला.

शके १५७७ मन्मथनाम संवत्तरी पौष व ॥ १४ दधीस सिवाजीराजे याणी जाउली घेतली जेष्ठवांदल जमावानिधी नेले होते व लोकहि नेले.

"Shakavali" is evidently an abridgment of the rest of the matter of the "Jedhe Shakavali."

मार्गशीर्षमासी सुलतान महमद येथील शाहा मृत्यु पावले.

(शक १५७८) माघ शुद्ध ६ शनिवारी सोईरीक केली. सखवारवाईचे लग्न जाहले.

formity in language (in the actual words and construction of sentences) is rather a most convincing fact. These kinds of differences between the two we have already noted. When there is no substantial difference, it is idle to maintain that they are two Shakavalis.

(To be continued).

UNIVERSITY OF LUCKNOW CONVOCATION ADDRESS.

BY SIR PURSHOTAMDAS THAKURDAS, KT., C.I.E., M.B.E.

IMPORTANCE OF CONVOCATION.

A CONVOCATION is an important landmark in the career of University students. Its importance and seriousness are marked by certain formal ceremonies, accompanied by an address suitable to the occasion. It is in the fitness of things that the addresses on such occasions are usually delivered by savants or scholars, who give learned discourses on some branch of knowledge. Addressing the rising generation, full of hope and enthusiasm, on the threshold of a career, the responsibility of the person addressing the Convocation is great. From this point of view, I consider that it is a privilege for any one to have an opportunity to address the Convocation of a University. Personally, I consider it to be a special privilege to have been asked by your University to address the Convocation, particularly because I cannot claim that high scholarship which is usually associated with Convocation addresses. My natural hesitation in the matter found great relief at the suggestion of your Vice-Chancellor that a departure from the usual nature of such addresses will be welcome. I therefore propose to devote myself to the practical aspects of a commercial and industrial career.

NECESSITY OF COMMERCIAL CAREER TO UNIVERSITY GRADUATES.

A commercial career is not only well-suited to most graduates of Universities in India, but is, indeed, necessary in their own interests and for the advancement of the masses generally. I have no doubt that

Commerce in India is sadly in need of men equipped with the training and the culture which normally go with the degrees of B.A., B.Sc. etc. In fact, when I entered the business world 35 years ago, I felt, before I had been many years in it, that the same was poorer for want of trained men from the Universities. Even to-day, I am of the same opinion, and although hundreds and thousands of graduates may have entered the commercial world during the intervening three decades, I still feel that it can, without difficulty and with advantage to itself and to graduates, absorb many more of such graduates.

One of the questions which has perplexed both the Government and the leaders of the non-official world during the last few years has been what is called "Unemployment of the Middle Classes." This is said to be most marked in Bengal, the U. P. and Madras, and I am sure that even Bombay, Delhi, the Punjab and the C. P. are not free from this perplexing problem. One can realise that in the last five years, owing to continued world depression in trade, this problem has been further accentuated. Charges have been levelled—and I should not be considered to be expressing an opinion here—that our University education is defective. There is no doubt that there is room for improvement in this. But I am not concerned to-day with any attempt to solve the big problem which has baffled many eminent personages as well as the Government of India. What I am concerned with to-day

is to put before you my ideas as to how the promising young men that I see before me and who have just been admitted into the portals of the University of Lucknow, can think of a career in Commerce and Industry for their future activities, under circumstances which exist to-day and which may continue for, shall I say, a decade or even more, before they are altered to anything like the ideal conditions which some envisage.

THE FUNCTION OF COMMERCE IN SOCIETY.

Let me digress here on what a commercial career implies. Viewed in the proper perspective, it is not a prosaic calling. The market place and market prices, in their broader sense, are great instruments of social control and co-ordination. For example, they enable the grower in one part of the world to realise the benefits of the activities of the manufacturer in another part of the world. With the growth of scientific improvement and with the progressive division of labour, the functions of the man of commerce have become increasingly complex. It is through the medium of the middleman, again using the word in its broad sense, that the farmer in the U. P. gets the price for his produce which is justified by world conditions. And it is that price, in its turn, which brings within his reach the benefits of modern civilisation, *e.g.*, better housing, education for his children, medical aid, sanitation and what not. The greater the complexity of modern civilisation, the greater the range and number of technical developments, the greater the diversity of currency and trade relations, the greater will be the field for skill and specialisation on the part of the man of commerce, whose function it is to see that the social machine works and works smoothly. You need not, therefore,

look upon a commercial career as a mundane matter merely of rupees, annas and pies, of hard-headed money-lenders and stone-wall banks, but you must look upon it as an activity which has, at its root, the idea of service to humanity, in its varied economic complexity.

THE FUNCTION OF COMMERCE IN THE WORLD.

Further there is nothing which reveals the fundamental unity of humanity, the inter-dependence of nations on one another, as commerce. The United States of America, with all their wealth, found in 1932-33, that they had to depend upon the outside world to dispose of their surplus cotton. They could not utilise their total production of cotton in their own country, nor could they retire surplus acreage from cotton cultivation and find an alternative occupation for their cotton farmers. With up-to-date transport and modern means of communication of thought, the world is getting smaller and its peoples are getting closer. No one realises the fundamental oneness of mankind as the man of commerce does. And the sooner the political leaders of nations realise this, the better. If commercial activities have been the cause of wars in the past, it is now time that they be instruments of peace.

COMMERCE GIVES FULL PLAY TO INDIVIDUALITY AND THE CREATIVE INSTINCT.

The increasing mechanization of human activity has been greatly, but to my mind, not rightly, deplored by some thinkers and writers on Economics as soulless activity, killing the creative instinct in man and hindering the healthy development of his personality. They contend that if this be the price we are paying for modern civilisation, we are paying too big a price. But

there is no such danger in a commercial or industrial career. Success in it, on the contrary, calls for the full play of individuality, and it provides ample scope for development of the creative instinct and the realization of one's self in one's work. To give you a very recent instance, the creative genius of the late F. E. Dinshaw visualized the Cement Merger, of which I believe all of you have heard, and his personality realised itself in striving for that crowning achievement of his life. You can therefore see what great scope Commerce and Industry provide for the creative genius of man and for service to the community.

COMMERCE THE CONNECTING LINK FROM FIELD TO FACTORY AND FACTORY TO CONSUMER.

The efforts of both economists and statesmen in all countries are directed, in an increasing degree, to see that the product of the field goes direct to the factory either within the country or abroad. The object of such efforts is to minimise the expenditure for the service of intermediaries and enable the grower to obtain the maximum return for his produce. In this effort, there is plenty of scope for the educated man to help both agriculture and industry while helping himself, because the educated man can command that capacity for co-ordination and organisation in an efficient manner, which is necessary for such desirable activities.

On the same lines, there is considerable room for the educated man of commerce in the activities which take the product of the manufacturer to the individual consumer. I refer to the distribution and the retail trades, in which there is great need for improvement and for individual service to the consumer. Where in India is the chain of retail stores

where you can get, say, correct weights and unadulterated ghee? Where are the hotels and restaurants where the food is cheap and wholesome?

PLACE OF COMMERCE IN RURAL AREAS.

9. Specialization in the marketing of goods and services is what commerce requires, and I maintain that such work alone can effectively bring the educated man in touch with rural life and establish an ennobling contact between the two. Under the present conditions of life in India, the contact with the rural folk which doctors or lawyers may establish is, at best, of a professional type; similar also are the relations established by the social worker in rural areas. But the contact of the man of commerce is more vital because it touches directly the pocket and daily work of the rural population. And in view of this, the educated man doing such commercial work has unlimited opportunities for raising the level of our rural population economically, and influencing it socially. At a time when the problem of rural uplift is in the forefront and is receiving the attention both of the Government and the public, it is pertinent to realise that the adoption of the commercial career by University men is one of the most direct and effective ways of establishing normal contact with the Indian village, with a view to bring about such uplift.

COMMERCE AS A NATION-BUILDING ACTIVITY.

Do not, therefore, look upon a commercial career as dull and merely selfish. There is plenty of room in it for selflessness and service, for initiative and enterprise, for adventure and even romance. These qualities cannot grow in the life of a nation except by practice. Commerce enables us to learn

methods of organisation, both on a large and small scale, the need for team work, and the capacity to undergo sustained physical and mental strain. In other words, the qualities which make for a successful and progressive nation can, to a large extent, be developed by adequate efforts in the commercial sphere. Commerce must, therefore, be considered as a desirable nation-building activity.

THE EQUIPMENT FOR A COMMERCIAL CAREER.

Viewed in this light, let me now refer to the equipment necessary for a commercial career or an industrial career. To my mind, the equipment necessary is simple, but you will not misunderstand me when I say that, just as commonsense is, on an average, said to be fairly uncommon, similarly, this simple equipment is not generally forthcoming in plenty in the average candidate for this career. Integrity, industry, perseverance and enterprise are the four fundamental qualities necessary for the commercial career. Other qualities are also required, for example, tact, resourcefulness, personality, capacity to think for oneself, courage to shoulder responsibility at the right time, clear thinking, a will to face facts, and, quick decision.

INTEGRITY.

Of all these, integrity is, no doubt, the most important. It may be said that all these qualifications are necessary to make for success in any career. In the commercial world, however, they become doubly necessary if the person aims at making a mark, ever so humble. It is a trite saying, 'Honesty is the best policy,' but who would doubt that not everyone has the patience to test this homely, yet very true, maxim. Honesty pays in the long run, without doubt. It may be that on a few occasions, someone else, less

scrupulous, may have a temporary advantage over the honest man, but eventually, because dishonesty does not succeed continually, the honest man must come into his own. As a merchant, I saw, from the very start of my career, countless instances where an unscrupulous firm had a temporary march over a straightforward one, but such advantage did not last long. There can be no doubt that, sooner or later, the honest man must come into his own.

INDUSTRY.

You will realise the full implication of my insistence upon industry when you recall that Carlyle has said, "Genius is an infinite capacity to take pains," and the famous American inventor, Edison, has defined genius as "Ninety-nine per cent. perspiration and one per cent. inspiration." As a race, the Germans are well-known for their industry and thoroughness, and therefore, they have secured for themselves a leading place in international commerce and industries.

With these qualifications, coupled with the comparatively broader outlook and the decidedly better capacity of the graduate to express himself clearly, I have found every graduate with the correct outlook making his mark in the sphere of work handled by him in the world of business. What is equally indisputable is that he establishes his superiority over the less educated and more conservative person, also working in the same field but moving in ruts which his predecessors followed, unmindful of the necessity of keeping in touch with what is being done elsewhere because of his inability to read and understand the requisite literature. A little industry in his own work, therefore, together with keen and close touch with the latest developments in the world at large--a thirst

for which, I take it, every graduate develops from his college days—makes such a graduate in the commercial world a person to be consulted and to be looked up to on various problems, within a few years of his entering it. I am taking the average qualifications of a graduate for this purpose, *vis.*, of a graduate who keeps in touch with the outside world through contemporary literature, and has the will and the capacity to think for himself.

ROOM FOR GRADUATES IN THE COMMERCIAL AND INDUSTRIAL SPHERES.

The question which, I expect, is in the minds of many of you at the moment is: Where is the room for the thousands of graduates who are turned out every year by the various Universities in the country in the world of commerce and industry? It is a natural question, and I have been asked this question several times. My reply has been that if there is scope for a graduate in any sphere, it is in the commercial and industrial sphere. There is no royal road in this field as compared with any other field of activity, but, if the import and export trade of the country is of the order of Rs. 100 crores a year, and if the internal trade of the country is, at a modest estimate, from 10 to 15 times that figure in a year, you may not find it difficult to understand that my reply stands to reason.

A dozen brilliant men like the late Pandit Motilal Nehru in the U. P. High Court would only bring down the remuneration of each lawyer, whereas a dozen such brilliant men in the U. P. engaged in finance, industry and commerce, would be the economic salvation of the U. P. Whereas there are appreciable limits to the work in Law Courts or in Government offices, there is considerable scope for expansion in the industrial and

commercial spheres in India. The uplift of the masses and a rise in their standard of living—an ideal for which the official world has set its mind for the first time with the Viceroyalty of H. E. Lord Linlithgow—cannot be brought about merely by official methods, by lawyers or by health officers and doctors. The people must have, first of all, the means to afford the comforts of modern civilisation, and this can be brought about only by the proper marketing of India's produce and by development industrially of India's many resources, her agricultural wealth, her forest wealth and her mineral wealth. The most pressing need at the moment is some relief to the pressure on land and diversion of labour (man power) to industrial pursuits.

You will, therefore, realise what I mean when I say that there is great scope in the commercial-cum-industrial spheres.

EDUCATED MEN CAN IMPROVE MARKETING.

A common complaint against the marketing of the produce of this country is that the produce is not marketed in either an orderly manner or up to a reasonable standard of efficiency, or what I would like to call, neatness, in the marketing process. Mixing of various qualities or grades is a complaint one has been hearing for the last half-a-century and more. Unreliability in the quality that is being offered for sale is another defect. All these various defects, or, 'tricks of the trade' as they have been called, always react on the product and ultimately detract from the value available to the producer either at home or abroad. It is hardly open to question that an influx of educated men able to think and act for themselves, is bound to result in substantial improvement. I can relate many personal instances within my

knowledge where graduates at the head of either their own business or a department in mercantile houses, have brought a new and better outlook into the business that used to be done, otherwise perfunctorily, from father to son, and even from generation to generation.

BANKING CAREER.

The best instance of this is the primitive way in which the money-lender in the rural area, who is recognised to be an important factor in the rural economy of the country, continues to work on lines which have been open to criticism. This class has, by far, the larger share in the financing of the agriculturist, and, in many places, is the only source of credit available to the grower. It is recognised that in the present development of the countryside, the money-lender in India is an indispensable factor in rural economy and cannot be entirely replaced by any other agency. It is also recognised that it is incorrect to argue, as appears to be the fashion, that the money-lender's influence is altogether harmful. As a class, he is acknowledged to be shrewd and frugal with a plain standard of living in comparison with his means. He is also recognised to be in a better position to bring to his clients help in times of depression, though possibly more from self-interest than from philanthropy. The main charge against him has been that he exploits the illiteracy and helplessness of the cultivators by manipulating his accounts and by making all sorts of unjustifiable exactions so as to swell the debt, with accumulated interest, beyond the ability of the borrower to repay, so that the latter ultimately finds himself in the position of a serf cultivating his land at a bare living wage for the benefit of the money-lender. Whether this charge is justified or not need not be examined here. What a scope for the average educated man, coming from rural areas, to establish himself as a money-lender or shroff, on correct lines? The amount of capital required by an individual for this purpose is comparatively small, and it cannot be said that such capital is beyond the means of a certain percentage of the better-off families in the rural areas. What is necessary is a healthy

change in the outlook and method of working. This may look an unattractive and unambitious sphere of activity, but, if persisted in, it opens up enormous scope not only for an honourable calling but for great good to the society in that area.

I will give you only one instance within my knowledge. Whilst on a visit to an urban area about eight years back, an undergraduate was brought to me by a respectable person in that area, and I was asked if I could find employment for that undergraduate. I was told that immediate payment by way of salary was not necessary as the young man had some means of his own. I suggested to him the scope at his very door on the lines that I have just now mentioned. I further added that if I were in his place, I would not think of a clerical post anywhere but would start with his small capital as a money-lender, working on clean lines and with transparent honesty. I happened to see this young man a few months back after I heard that his business had expanded, and in fact, he had had the largest turn-over of any shroff or money-lender in that particular taluqa and even beyond. I asked him whether he would now care to consider a job on about Rs. 150 a month. He promptly replied saying: "I am doing so well and occupy such a position in my area that I would not give up the career you suggested to me for any post as a clerk or even a subordinate officer." I need hardly say that such prospects lie practically at the feet of numerous level-headed and persevering young men in the rural and urban areas of India. I may add that this young man that I have referred to was, by no means, an exceptionally gifted person, nor appreciably above the average undergraduate of any University.

The Reserve Bank of India have been investigating the problem of the best agency through which agricultural credit can be promoted. Undergraduates and graduates from rural and urban areas, with their first-hand knowledge of the personnel of each

respective area needing credit, and working on approved lines, will supply a great need of the country. With such material taking to the financing of agricultural credit, the increasing unpopularity, not to say hatred, of the money-lending class amongst the masses of India, must diminish. What a service it would be to the country at large! And what a scope for a career, at once honourable and much respected, to our graduates!

EDUCATED MEN REQUIRED IN MODERN INDUSTRY.

Regarding the industrial career, what I have said before would hold good, perhaps with more force. In fact, industries on a big scale can only be conducted by men who have the broad outlook and good culture commonly associated with University training. With the rapid advance of science and the enormous progress in industrial research and technical efficiency in other countries, Indian industries will have to be manned by the best graduates of our Universities, both for the sake of technical knowledge and for the purposes of administrative efficiency, if our industries are to survive in a highly competitive world.

THE SUGAR INDUSTRY AND GRADUATES IN AGRICULTURE.

Regarding agriculture, until the Sugar Industry got a fillip during the last decade, graduates in agriculture from Indian Universities deplored the fact that they should ever have taken a degree in agriculture, and had to adapt themselves to other activities. With the advent of a large number of sugar companies during the last decade, graduates in agriculture are more and more in demand and I understand that an average B.Ag. has not, during the last five years, found any special difficulty in getting a decent start. Of course, until the sugar companies came on the scene,

B.Ags could not be afforded by the average cultivator, and they had only to look to those zemindars who combined a wide outlook with resources. Such instances happened to be few, with the result that B.Ags could only get employment on a nominal pay, with the consequence that the best students did not care to go to agricultural colleges. However, now, I understand, the outlook has changed for the better for graduates in agriculture.

NEED FOR CHANGE OF MENTALITY IN GRADUATES, FROM CLERICAL TO COMMERCIAL.—WHAT GOVERNMENT CAN DO.

So much for the prospects as they appear to me to be, but I must add that in regard to these, it is equally necessary for the Government of India as well as the Local Governments, to help to secure a change in the mentality of the graduate. It is well-known that English education was introduced in this country about a century ago in order to make available to the British Government an adequate supply of clerks. A memory of this origin of the educational system in this country is kept by the Writer's Building at Calcutta (Visitors to Calcutta get considerably confused when they have to find out the building in which the Secretariat of the Government of Bengal is located. Whereas similar places in other capitals are known as the Secretariat, in Calcutta Writer's Building serves the purpose, with obvious significance.) It is because of this origin of the system of education in India that the young man from the University has got accustomed to the idea that his natural sphere of work is a Government Department or similar clerical work elsewhere. A few of the more enterprising persons gradually took to the legal and medical professions, till both of them became overcrowded. In present circumstances, it is

high time that the clerical mentality of the average graduate should be changed into the commercial-cum-industrial mentality. Those who are anxiously considering the problem of unemployment of the educated at the present moment, including the Government, should devise ways and means by which this desirable change in the mentality of the young man from the University can be effected and he may be encouraged to take to a commercial career. In this connection, the part that Government can play is of great importance, inasmuch as it is possible for the Government to do a great deal, by helping in the promotion of industries which will open up further avenues of employment for the educated.

Is it any wonder, then that in the eyes of the business community in India, such clerk-producing education fell into disrepute, and they never regarded such education as an essential equipment for their sons or for their new recruits? As things have turned out, the Government of that day can be said to have rendered unconsciously a great disservice to India by setting such a goal to the University men of that time. To my mind, service as a clerk should be the graduate's last line of defence, to which he may turn only under pressure of dire need.

AN APPEAL TO THE BUSINESS COMMUNITY.

And by the same token, I appeal to the business community to revise their notions of University education and to take up more University men in their employ, and after the necessary preliminary training, choose their executive heads from among them, following the example of the great business leaders in the United States of America.

PROTECTION TO INDIAN INDUSTRIES ESSENTIAL TO ABSORB EDUCATED YOUTH.

You may have realised that I have in mind the question of protection for Indian industries and other forms of State aid as a partial, but urgent, solution of the increasing

unemployment of graduates and undergraduates. There is no reason, to my mind, why the policy in India should in any way be different from that followed by other Governments that matter, either in the West or in the East, *viz.*, the policy of making the country itself self-contained as far as its requirements are concerned especially where the raw material is available on the spot. It has been the fashion to plead, on occasions of discussion of the policy of protection in the Central Legislature, in the name of the consumer, but I feel that no such plea can carry conviction, as there is no sharp dividing line between producer and consumer, and one and the same person is, to a certain extent, both producer and consumer. Any such attitude, therefore, is bound to be looked upon with suspicion by the people at large.

OVER-EMPHASIS ON AGRICULTURE NOT WISE—INDUSTRY IS COMPLEMENTARY TO AGRICULTURE.

One argument which has been advanced in this connection is: Why not develop agriculture? I have not the least doubt that everyone will be in full agreement with the Government in any measures that they may devise to improve the lot of the agriculturist in India. But, to my mind, for the healthy and full development of the nation and to provide for the full development of the creative faculties of its individuals, any disproportionate emphasis on one pursuit to the detriment or neglect of others is fundamentally unsound. The aim of economic activity is not merely to subsist but to live a full and many-sided life. Prof. Irving Fisher has gone so far as to argue that a motor car is a necessity for a city-dweller's spiritual development. I regard industry as a necessary complement to agriculture and regard diversification of pursuits as indispensable to the healthy growth of the nation and the higher development of national character. The ancient arts and crafts and

hand industries decayed principally because they remained stagnant, and for some reason or other which I will not discuss here, did not develop on modern industrial lines. They were therefore rapidly swept out by manufactured products of the West, where industries progressed rapidly and are still progressing year by year at an increasing pace. It is most unfortunate that our artisan classes have been driven to the land for mere subsistence. The present pressure on land has led to fragmentation of holdings, and distress in agricultural areas can only be relieved by diverting the excess population from the land to industrial occupations. And for industries to survive, they must keep pace with the times and develop and progress on modern lines. Even for agriculture, development on modern lines seems to be its great hope.

GOVERNMENT MUST ENCOURAGE
INDIAN INDUSTRIES IN ORDER TO UTILISE
INDIAN RAW MATERIALS IN INDIA.

There is one factor to remember in this connection, and that is that the best use of the raw materials of a country can be made by the industries of that country, and that in relying on markets abroad for a country's raw materials, that country is very often placed in a most unenviable position. One has only to quote the Indo-Japanese trade discussions where, in order to dispose of India's two million bales of fair and short staple cotton, Government have to take cognisance of India being dependent on Japan for her goodwill and the legislature have to agree to receive certain quantities of manufactured cotton textiles in return.

I therefore feel that it is the duty of the Government of India to encourage indigenous industries which alone will materially remedy the serious problem of unemployment of our educated youth and which will, to a

substantial extent, ensure a day's square meal for the teeming millions of India.

In this connection, it may be interesting to note that since the fillip given to the sugar industry in 1932, that industry has absorbed a large number of graduates and undergraduates in the technical work involved—about 2,000 scientific men, to say nothing of the 10,000 young men engaged in the administrative side. If one industry can do so much for the educated youths of India, it does not require many words from any one to say how much can be achieved in this direction by a healthy change in the policy of Government regarding encouragement to indigenous industries.

My conclusion therefore is that in ensuring the commercial-cum-industrial mentality in the educated youths of India, the Government of India and the Central Legislature can play a most important leading part. In fact, I see no solution for the problem which is facing us in India except that the raw material which India produces must be used by India to the fullest extent possible, and I have no doubt that if the Government of India resolve upon that policy, it would not only make India more happy and contented but it would make India a stronger, more reliable, and if I may use the word, sincere partner in the Commonwealth of the British Empire. I need hardly repeat here the warning which has been uttered so often in the past that a strong and contented India is a source of strength to the Empire but a weak and discontented India can be nothing but a source of weakness to it.

What I have indicated above may, and indeed must, take some time to materialise. But I believe that what is suggested is so modest, natural, inevitable and true, that

it cannot be resisted very long. In the meantime, I feel that every young man going out of the University must realise that Government service or the learned professions alone cannot absorb even an appreciable fraction of the numbers that are being sent out by the Universities of India. It is, therefore, time for you definitely to think of the correct course and start on that without fear of set-backs or waiting for favours from any source. The struggle is bound to be hard and trying; but I see no option left to the great majority of the youth of the country but to make their way in commercial and industrial life, relying upon their own equipment, which, as I said at the start, must be, besides industry, enterprise and perseverance: above all, honesty.

INDIANS ABROAD HAVE MADE THEIR MARK
IN COMMERCE

It may be interesting to point out that the mark made by Indians abroad in places like South Africa, Zanzibar, East Africa, Singapore and Aden, has invariably been principally in the commercial sphere. A few may have made their mark in these countries in the legal and medical professions, but even they have only thriven there on the general support of the Indian commercial community in those places.

THE FLAG FOLLOWS THE TRADE.

In this connection, let us remember that the flag follows the trade. Taking our own history, we find that the British came to India primarily to trade, and gradually, while trading, they found themselves masters of the country. And wherever the British made efforts to expand their trade, they succeeded in establishing either colonies or dependencies. Besides, it is now recognised beyond question that the one thing that binds together the British Empire to-day, and can effectively maintain the Empire, is commerce.

NEED FOR RECRUITING THE
ARMY, NAVY AND AIR FORCES
FROM THE MIDDLE CLASSES.

I must not omit, at this juncture, a reference to the two professions, which have, since the start of British rule in India, been closed to middle class Indian youths of culture and education: I have in mind the Army and the Navy in India, careers which happen to be open to Indians of this class to an almost negligible extent. In every other country, the best youths of the country are recruited for the Army and Navy, and, in recent years, for the Air Force. Owing to political considerations, these careers were practically not available to Indians, say, fifteen years ago, and even to-day, the number of Indians in the superior posts in the Army, Navy or Air Force is amazingly small. It is suspected, prejudice, based on political considerations, may be at the bottom of this. Latterly, with the starting of the "Dufferin," a small number of young men are being trained for the Navy, including merchant shipping. The progress in this direction is, however, at a snail's pace, and it is not for me from this platform to do more than make a passing reference to this great handicap on the youths of India. I must, further, observe that, should the Government broaden their outlook and their sympathy in this matter and appreciate the advantage they are bound to bring to the respective services by recruiting graduates of the correct qualifications for these purposes, they will never regret the step. In fact, the candidates trained on the "Dufferin" have given a very good account of themselves. Young men from the middle classes, therefore,—they need not necessarily be the sons of aristocracy—recruited for these services are bound to bring credit to these services by their intelligence, steadfastness and devotion to duty.

ADVICE TO GRADUATES IN THE 'PROFESSIONS.'

To those of you who have graduated in one of the learned professions like Law or Medicine or Engineering, may I venture to offer a few words? When you enter your professions, do not leave behind you the outlook of the student. Let not your spirit of inquiry be damped by the day-to-day pursuit of your professions. There is immense scope for research in your spheres of activity, whether you become a lawyer or a doctor or an architect. The knowledge that you have acquired by the methods of the West, has to be adapted to the conditions of the East. And in the teeming millions of India, there is an unexplored mine of information which will yield its treasure to the ardent research worker, whether in Law or in the social services, in medicine or in the healing art, in architecture or the art of construction. India needs all your activities, if you work in your professions in the spirit of service and the spirit of inquiry.

DEVELOP THE CONSTRUCTIVE FACULTY RATHER THAN THE CRITICAL.

Before concluding, I may make one general observation which I consider appropriate at this juncture in the history of our country and which is also one which I may take this opportunity to make to the promising youths that I see before me. There is a widespread feeling that we in India are prone more to criticise others than to do things ourselves. It is alleged that the critical faculty is developed among us more than the creative. Be that as it may, I appeal to young men going out of this University to realise that they will not succeed in life in any career; if they accustom themselves to criticise actions of others without trying to have experience of doing things themselves. The critical faculty is of great value, if it is applied in conjunction

with constructive effort. You will find that in all affairs, criticism by a man who has achieved something is bound to be considered with respect, but that by the amateur is bound to be considered either immature or irresponsible. I would like to say this with all humility that, for a successful career, as also from the point of view of our national progress, it is imperative, and even urgent, that the educated youth of the country develop the habit of doing constructive work first and criticising others next. Those who can do constructive work will, in the light of their experience, be very sparing in their criticism, and their criticism, therefore, will be of a helpful character and doubly welcome.

CONCLUSION.

In wishing those who have to-day received their degrees the best of luck, I am reminded of the great honour which has fallen to my lot in addressing them on the threshold of their *alma mater*. When I heard the Convocation Address after the degree was conferred on me, I wondered if a businessman could ever aspire to the high honour of addressing such a gathering. The very fact of your University having honoured me with that privilege to-day, to a certain extent, shows that a career in commerce is no bar to such an esteemed privilege.

May those who have just received degrees of the University of Lucknow, and are about to enter life, have the urge to take to commerce and industry without fear or favour: let them keep before their minds the examples of some of the self-made men, who, by their unaided efforts and from nothing to start with, made fortunes in their lifetime and had the imagination and the heart to use their wealth for the betterment of the country in many directions. I suggest to them the careers of Jamshedji Tata, Rachchodlal, Chhotalal, Haji Ismail Sait, Rajendra Mookerjee, F. E. Dinshaw, Currimbhoy Ebrahim, Adamji Peerbhoy and other eminent names who have left their mark indelibly on the sands of time.

NEWS AND NOTES.

FOREIGN.

THE ROERICH PEACE MOVEMENT.

Last year twenty-two Governments of North, South and Central America unanimously signed the Roerich Pact for protection of cultural treasures. Whilst they are now ratifying this Pact, in Europe the Roerich Peace movement is being actively promulgated in various countries.

In France, on behalf of the Roerich Pact Committee, the Secretary General, Dr Georges Chklaver, appealed to the Spanish Embassy, stressing the urgent necessity of the preservation of cultural treasures in Spain. South American Roerich Societies cabled about the same subject to the Roerich Pact Committee, which is calling an extraordinary meeting for this purpose.

The Lithuanian magazine *Naujoji Samone* sends out an appeal for the protection of cultural treasures by means of the Roerich Pact. In Poland a booklet is being circulated in many thousand copies, advocating the same movement. About the same various newspapers and journals are writing in Yugoslavia, Latvia, etc.

In Bruges, this October, the "Roerich Foundation pro Pace, Arte, Scientiae et Labore (in Memoriam Alberti Regis Belgarum)," which is under the presidentship of Mr. C. Tulpinck, arranges an *International Day of Art* to promulgate the Roerich Pact. The Belgian newspaper *La Nation Belge* writes in this connection under the title "A Happy Initiative—for the protection in time of war and troubles of treasures of art and monuments": Upon the initiative of the Governor of Flandres an *International Day of Art* is to be held at Bruges in October. The Municipality, Belgian and foreign officials, scientists, University delegates, artists, donors and collaborators of the "Museum pro Pace, Arte, Scientiae et Labore" and the international press will take part in this day of art. This manifestation will include academic sessions for the development of the activity for the protection of art treasures and monuments. This day of art, as well as the inauguration of the *Museum pro Pace, Arte, Scientiae et Labore* enters into the movement, which is supported by the intelligentsia and men of science of all countries for promulgation of the *Roerich Pact*.

Prof. Nicholas Roerich, the inaugurator of the Pact, who is also Honorary President of this movement in Belgium, has sent from his Himalayan residence, an ardent appeal and wishes of success for this most urgent cause.

INDIAN.

BOARD HIGH SCHOOL, UTHAMAPALAYAM.

Professor S. Dandapani gave some select recitals from Shakespeare and Moliere in the Board High School, Uthamapalayam, for two consecutive days commencing from 24-11-'36 under the presidency of Mr. M. R. Rangaswamy Ayyangar, M.A., L.T., Headmaster. The public meeting arranged for the two days was well attended. The recitals were very much appreciated. The President complimented the Professor on his histrionic talents and appealed to the audience to interest themselves in the special study of Shakespeare.

A few scenes from 'Kulothunga Pandian,' a Tamil Drama, were also enacted, which pointed to the versatility of the Professor. With the co-operation of the public and the school-staff the Headmaster was able to present a purse in appreciation of the Professor's specialisation of Shakespeare and his successful mono-acting.

KURNOOL DISTRICT TEACHERS' GUILD, ANNUAL CONFERENCE.

The annual Conference of the Kurnool Teachers' Guild was held on the 28th November 1936 in the Municipal High School, Kurnool. A large gathering of members representing seven affiliated associations in the locality attended, including about forty ladies. Mr. J. Venkatasubba Rao, B.A., L.T., District Educational Officer, presided.

Mr. S. Radhakrishna Iyer, B.A., L.T., Guild Secretary, welcomed the delegates, and exhorted them to bring their ripe experience and knowledge to bear on the problems of Primary and Secondary Education which they would presently discuss at the Conference.

In declaring the Conference open, Mr. J. V. Subba Rao emphasised the necessity for teachers to take an active and sustained interest in Guild matters and create the *esprit de corps* of the teaching profession in the District. He advised them to give of their best in the class room, to discharge their duties conscientiously and evince faith in God and their high vocation.

There were two lectures. Mr. K. N. Pasupathi Aiyar, B.A., L.T., delivered an interesting and instructive lecture on "Some Aspects of Modern Indian Education." He pleaded for a proper place for Physical Education in the school curriculum. A great step forward needed to be taken in the direction of integrating the education of the mind and the education of the body, and bringing the two to the same level of efficiency, dignity and importance. He next dwelt on the importance of religious instruction in schools, as apart from moral instruction, and showed how boys and girls, in their passionate and plastic youth, must be taught the broad fundamentals of religion, so that they might grow into useful citizens of the country. The lecturer proceeded to the topic of co-education and urged the need for a nation-wide system of mixed schools, from the lowest to the highest standard, in order to go ahead in the campaign of wiping out illiteracy and darkness and spreading literacy and light. The last aspect of the subject was the problem of unemployment among the educated classes. After tracing the causes for it and mentioning the various futile remedies suggested by Indian leaders for solving this vexed problem, the lecturer concluded that, until India came into her own, and until an Indian army, navy, and air-force were created, and her economic and commercial life developed, the problem of educated unemployed could hardly be solved. Incidentally, he made reference to birth control as an indirect remedy to check overpopulation and ease the situation of unemployment, and urged for an intensive propaganda in the matter.

There was another lecture in Telugu, on "The Teaching of Geography in the Lower Classes" by Mr. S. Vaidyanatha Iyer, B.A. (Hons.), L.T. He emphasised the need for giving a proper and lively treatment to local Geography in Elementary Schools. He appealed to teachers to take children on excursions to neighbouring hills and rivers, factories and mills and other places of geographical interest. All teaching must be practical and oral to children in the lower classes without the aid of text-books. Maps and pictures could be used in plenty. He concluded that such teaching would equip children properly for the advanced study on the subject in the higher forms through the medium of text-books.

The President in his concluding remarks, spoke in Telugu, thanking the lecturers for their

interesting and highly practical discourses, and endorsed the various points raised therein. The house next adjourned for tea.

Tea over, the business meeting of the Guild was held with Mr. P. Raju, B.A., L.T., in the chair. The Secretary's Annual Report detailing the work done during the year was adopted. The balance sheet revealed a poor state of the Guild's finances as most affiliated associations were in heavy arrears of their fees.

The following new office-bearers were then elected:—

President.

Rev. B. M. Johnson, M.A., Principal, Coles Memorial High School, Kurnool.

Vice-Presidents.

1. Mr. R. K. Kuppuswamy Iyer, B.A., L.T., Headmaster, Municipal High School, Kurnool.

2. Mr. C. M. Cawthorne, M.A., Headmaster, S. P. G. High School, Nandyal.

General Secretary.

Mr. K. N. Pasupathi Aiyar, B.A., L.T., Kurnool.

Joint Secretary.

Mr. Syed Khadir, B.A., L.T., Kurnool.

Managing Committee (Extra Members).

1. Mr. M. P. Rajam Iyer, B.A., L.T.

2. Mr. K. Ranga Rao, B.A., L.T.

3. Mr. Muhammad Ibrahim Sahib.

4. Mrs. V. David, B.A., L.T.

5. Mrs. P. S. Raju, B.A., L.T.

Resolutions.

1. (a) The District Teachers' Guild, Kurnool, thanks the Government of Madras for directing the Nandyal Municipality to maintain the Municipal High School, Nandyal, during the year 1936-37.

(b) The Guild is strongly of opinion that the further continuance of the High School is necessary both in the interests of its staff and the school-going children of the town, and requests Government to advise either the Nandyal Municipality or the Kurnool District Board to manage the school in the coming years.

(c) The Guild ventures to express its opinion that the measures suggested by Govern-

ment in regard to the economical management of the school, having brought down the expenditure to a scale well within the means of any public body, the time has arrived for Government to grant permanent recognition to the Municipal High School, Nandyal, with a Government grant for its management.

2. The Guild humbly requests the managements of all schools in the District to restore the cut in the salaries of teachers with effect from April 1937.

3. The Guild conveys its heartfelt thanks to the Hon. the Raja of Bobbili, Chief Minister to the Government of Madras, for the kind assurance he has given in his reply to the address of the Municipal High School Teachers in Bezwada, in regard to the question of increasing the scale of salary to the Secondary grade teachers in schools under Local Board and Municipal management, and respectfully urges on him to consider the matter sympathetically and pass early orders.

4. The Guild requests the S. S. L. C. Board to remove the restriction in regard to the number of times a candidate may appear for the S. S. L. C. Public Examination.

5. The Guild requests the University of Madras to fix 35% of marks in English as the minimum for a pass in the S. S. L. C. Examination in view of the fact disclosed by the last examination results that several thousand candidates secured marks between 35% and 39% only and in view of the interests of such candidates being wholly ignored by the unduly severe test of the 40% minimum.

6. The Guild requests the Director of Public Instruction, Madras, to raise the existing Government Middle School for Girls at Kurnool into a High School.

7. The Guild requests all private and public managements of Elementary Schools in the District to sanction to the teachers serving in them the scales of pay fixed by Government.

8. The Guild thanks the Director of Public Instruction, Madras, for his kind assurance to have the pro-rata cut in the salaries of Elementary School teachers removed during the coming year.

9. The Guild requests the Government to amend G. O.s No. 471 and 1321 on text-
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books, and empower heads of institutions themselves to prescribe text-books, in the interests of educational efficiency.

10. The Guild appeals to every high and middle school in the District to maintain a Teachers' Association, and keep it in a working condition by raising regular subscriptions from its members, and affiliate it to the District Teachers' Guild in the interests of professional solidarity and *esprit de corps*.

11. The Guild requests the District Educational Officer, Kurnool, to circularise the High and Middle Schools in the District on the need for a Teachers' Association in every one of them and affiliating it to the District Teachers' Guild, in the interests of the teaching profession in the District and the educational efficiency of its members.

12. The Guild requests the President, District Board, Kurnool, to insist upon each High and Middle School under the Board's management maintaining a Teachers' Association which would be an instrument for improving the academic and professional equipment of teachers and increasing the educational efficiency of the schools; and to insist upon each association getting itself affiliated to the Teachers' Guild, Kurnool.

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REVIEWS AND NOTICES.

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Every since Dryden's time the Art of Translation has undergone examination by various writers. The difficulties involved in it have been discussed and perhaps a note of despair has been generally arrived at as the conclusion. Mr. Bates presents here a very valuable analysis of the subject, supporting it from the latest models. A special feature of the book is that it reviews translations from Oriental languages, almost for the first time in English criticism and is thus of particular value to students of the subject in India. After expositions like Matthew Arnold's *On Translating Homer*, no further light is perhaps needed regarding translations from the classical languages of Europe, but this volume embraces a far wider field. In spite of the Italian proverb branding all translators as traitors, the work of translation will continue for all time, so long as different languages exist in the world and here is a useful manual on the subject distinguished by taste, learning and judgment.

A DIGEST OF POLITICAL SCIENCE. BY M. F. LOKHANDWALA. BARODA. THE ALLIES STORES. RS. 2.

This book is of the usual type of digested study for college students giving all the essential details of the subject-matter that is covered by the usual elementary syllabus on the science. It deals with the idea and structure of the State and its attributes, the different forms of government, the machinery of administration and the theories of the end and activity of the State. A short sketch of the development of Western political theory and the recent question-papers of the Bombay University on the subject are given at the end. The treatment is lucid.

SIR THOMAS MORE'S UTOPIA. BY H. OSBORNE. UNIVERSITY TUTORIAL PRESS, LTD., LONDON. 2s. 6d.

This edition of the famous classic of More is equipped with an Introduction on the life of the author, his character and personality, and the idealistic sources and historical and social background of the book, as well as with notes and a glossary. The editor draws important parallels between More's work and Erasmus's *Institutio Principis Christiani* and stresses on the purpose of More who used the literary form of a Utopia to cloak a satirical exposure of the social and political evils of the day, modelling it primarily on the state of Britain with which he was thoroughly familiar. More anticipated modern socialistic ideas in his stressing on the importance of leisure and on a six-hours' working day; and he perceived a connection between modern economic distress and the use of gold as a monetary standard. More's indebtedness to Plato is brought out prominently. The book which has, however, most in common with the *Utopia* is the *Praise of Folly* of Erasmus. Judged as a sketch of an ideal commonwealth, the work of More is not great; it is lacking in imagination and originality; its philosophic grounding is inadequate; and in idea and conception it is too much of its own age and time. But notwithstanding all these, everyone will benefit by reading it in this helpful edition.

PRESIDENT GARFIELD. (THE STORY OF HIS LIFE). BY H. RAMASWAMI IYER. THE ALLIES STORES, BARODA. 10 As.

This small book which has been adopted for use in the schools of Baroda treats of the life of the American President Garfield who was a scholar and an orator and might have cut as

brilliant a figure as Lincoln, had he been allowed a larger lease of life and saved from the assassin's hand. The book is particularly suited for rapid reading by the pupils of high schools and is written in a flowing and easy style. It has been accepted as a book for the pupils by the Education Department of the Baroda State.

THE PHILOSOPHY OF THE VILLAGE MOVEMENT. BY J. C. KUMARAPPA. EDITED AND PUBLISHED BY S. SUBBA RAO, KOVVUR. 8 As.

This is a collection of the speeches of Mr. J. C. Kumarappa dealing with certain aspects of rural reconstruction. Everything relating to the progress of the nation is now thought of in terms of rural reconstruction and of a provision of at least creature comforts to the villagers. Babu Rajendra Prasad stresses in his Foreward, on the philosophy of the spinning-wheel and the revival of village industries. Mr. Kumarappa is the Organiser and Secretary of the All-India Village Industries Association whose main aim is to help the people to solve their own problems. It aims to foster decentralised production and has hence formulated no single plan for the entire country. Its philosophy is based on the abolition of the profit motive, of the centralisation of production and of the exploitation of the capitalist and on the development of character and personality in so far as such development is aided by personality. The book contains valuable ideas and requires careful perusal.

WHITE'S NATURAL HISTORY OF SELBORNE. SELECTIONS MADE AND EDITED BY W. T. WILLIAMS AND G. H. VALLINS. (METHUEN'S ENGLISH CLASSICS). METHUEN & CO., LTD., LONDON. 2s.

This selection from the classic is presented rather as a literary master-piece than as a

scientific treatise; the text has been abridged in order to omit the more technical parts of the letters. Gilbert White, the author, shows very little of personal self-revelation; his conclusions have, on the whole, stood the test of time; and he was also remarkably modern in his observations and methods. The style of the letters is direct and simple, not marked by flourishes and artificial phrases. A quaint humour pervades some portions; often a sentence or a whole paragraph, on account of its lyric note, becomes a snatch of poetry; and occasionally the style swells with Johnsonian accents. The editing has been carefully done in a manner that makes the matter intelligible to the lay reader; and the biographical notes on White's correspondents and others and the explanatory notes to the letters enhance the value of this edition.

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A HAPPY NEW YEAR!

GREETINGS FROM ENGLAND.

By JUDY ST. JEAN, *Nottingham.*

LOOKING BACKWARDS AND FORWARDS.

"A HAPPY NEW YEAR" will soon be on everybody's lips, for the Christmas spirit of Goodwill—shown unshamedly—is not yet passed. So to everyone in India, and especially to the readers of the *Educational Review*, do I send my sincerest greetings for a very Happy New Year.

The last few days of the Old Year give us all an opportunity for reviewing our immediate "past," and also for giving the New Year a little special thought.

The cynic would dismiss our wish for happiness as "utter rubbish" and our New Year Resolutions as futile. Well, so they may be, if we do nothing more than wish; but they need not be futile. It is in our power "to do something about things," if only we become a little more alive to our responsibilities to our less fortunate neighbours, and maybe, show a little more tolerance, a little more patience, or a little more kindness! That "little more" will make all the difference, and there is a possibility that in this way some of our dreams will come true—those dreams of happiness which we have not "done much about."

Without wishing to ascend the pulpit, personally, I do not think that we can improve on the bases of Faith, Hope, and Charity for our spiritual adventure into the coming year. Faith has been called "the substance of things hoped for." If we believe in the Giver of all Good, we have reason to hope for better things, both for ourselves and for those around us, and a certain amount of happiness is thus realised. But Faith is only our starting point. Our endeavours "to practise what we preach"

must be our resolve and "harmony"—and that is the real meaning of happiness—will be the result. We cannot attain to perfect happiness, because of our own limited knowledge of the Perfect Law, but in seeking to serve in love, we can acquire a fairly harmonious state of mind.

Love, although human, can take also a divine aspect, ministering not only to the few, but to the many, for the spirit of love is the spirit of God. By bringing such love into our everyday contacts, we can help to solve the greatest problems of the world. War, greed, oppression of the weak, selfishness, arrogance, jealousy, intolerance; all these evils would become less and less. I commend my readers to Professor Henry Drummond's "The Greatest Thing in the World" for further enlightenment, and I will end my greeting by addressing the Old Year and the New as my "Old Friend" and my "New Friend" respectively.

PASS FRIEND!

(TO THE OLD YEAR).

Friend thou hast been to me, although
As well as joy, thou hast brought woe.
Great moments I have known with thee,
Treasures to store in memory.
Tears I have wept, but thou hast shed
Rich blessings on my troubled head.
Ecstatic bliss has crowned one day;
Warm-hearted thanks, take thou, I pray.
The light and shade thou hast supplied,
Full flood, as well as the ebb-tide!
I welcomed thee, a stranger; now,
In close farewell, I call thee "Thou".
Parting is fraught with curious blend
Of feeling, —but, enough, —pass Friend!

PUBLISHERS' NOTICE.

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

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THE EDUCATIONAL REVIEW.

We regret that the decisions of the

The Indian
Institute of
Science.

Government of India, regarding the Indian Institute of Science at Bangalore are not such as to make its future working harmonious. The appointment of a Registrar, independent of the Director and only responsible to the Government of India, will not only weaken the position of the latter and lead to friction, but also reduce the contact in business relations, between the students and the eminent scientist presiding over the institution. The Government of India now wish to state definitely, that only research having a direct bearing on industrial problems should be encouraged at the institute. We are not quite sure if facilities for that kind of research exist in a place like Bangalore, where there are not large industrial establishments, whether it can be said always, particularly in the earlier stages, that a piece of research has or has not a bearing on industrial problems and

whether the institute can get the best out of such an eminent physicist as Sir C. V. Raman, if the aims of the institute are to receive such a narrow interpretation. The progress of the institution under the new dispensation will be watched with great anxiety by everybody interested in this great endowment for the advancement of science in India.

In view of the fashionable denouncements we have con-

In Defence of
Higher Education.

stantly heard of the educational system in India, it is refreshing to find that at the recent Convocation of the University of Patna, two eminent authorities spoke words of real encouragement. Mr. C. R. Reddy, the Vice-Chancellor of the Andhra University, delivered the Convocation Address and protested against the fallacy implied in the arguments of those who wish to encourage elementary education at the expense of the present expenditure on Universities. "Has anybody heard,"

Mr. Reddy asked, "of Universities being starved or hanged, because of unemployment, whether educated or uneducated? Yet such seems to be the view of some in India. One of the pseudo-democratic objections raised against all proposals to further the cause of University education and to develop research institutions is that elementary schools and diffusion of knowledge among the masses are more important and democracy should look after this business first before undertaking what is probably misconceived as aristocratic luxury at the top. * * * But are we to continue helpless, dependent on foreign countries for all advances in knowledge and applied knowledge, beggars at foreign doors?" It is good to remember that a large body of uneducated unemployed will be a greater menace to the peace and well-being of a country than the educated unemployed and a country needs for its advancement, leaders in almost every sphere of national activity endowed with the highest intellectual qualifications possible. Mr. Sachidananda Sinha, the Vice-Chancellor of the Patna University, who also delivered an address on the occasion, strongly supported this view and protested against the many pessimistic utterances of our leaders on occasions of Convocations. He did a distinct piece of service to the cause of higher education in India by this pronouncement:

"The situation has been aggravated, of late, by the growing but regrettable tendency on the part of some of our political leaders and eminent publicists to decry University education as the

sole cause of all our troubles, and to use all occasions for addressing our young men and women, not for bringing to them a message of hope and encouragement, but one of perpetual gloom and dire depression. Instead of uttering words to cheer the drooping spirit of our graduates, at the threshold of their careers, they have (with undoubtedly the best of motives) discouraged these young aspirants to success in life by preaching to them the gospel of despair—telling them that the education they have received is practically worthless, and that the prospect before them is dark and dismal, as they have wasted their academic career in the pursuit and acquisition of the kind of knowledge which is of no market value, and that they would have done well not to have gone to the University at all, as the training imparted therein has not fitted them for the struggle of existence. In short, these despondent preachers of doleful messages have been inculcating the doctrine of disappointment and despair. This growing practice, if persisted in, is bound to smother your hopes and aspirations to repress the natural buoyancy of your spirit, to suppress the rising tide of your high ideals for the service of your country, and to curb your better emotions, by holding to your lips not the cup which will vitalise you, but which will torpify now and for ever all that is best in you, and render you unfit thereby to fight the battle."

We are glad to find that the demand for military training for students is becoming more and more insistent, though at some centres where University Training Corps exist already, full advantage has not been taken of the total strength allowed by the Government. The Inter-University Board has been making representations for a long time regarding the need for the expansion of University

**Military Training
for Students.**

Training Corps where they exist and their being started at centres where they do not exist, though they have not met with much success owing to financial stringency. It is hoped now that the financial situation has improved, it may be possible to get a move forward in the direction. A satisfactory feature of the situation is, however, the demand for it which is being made at educational centres in the Indian States, a proposal to that effect having come up for instance before the University of Mysore. Hyderabad should be able to start such a unit at the Osmania University without much difficulty. In fact, the reform need not be confined only to States which have University centres. As every important State has got an army, it should be possible to inaugurate such Training Corps for students at many educational centres having only Intermediate Colleges. Even the senior pupils of High Schools can be roped into such a scheme at some suitable centres. It is the ambition of every Indian that the children of this country should be able to bear the burden of national defence without any external help at least at some future date and such a consummation will become possible only by such widespread measures all over the country as early as possible.

The announcement was made at a Students' Conference the other day in Bombay by an eminent member

**A Plea for
Sex-Knowledge.**

of the medical profession that about 15 per cent. of the student population

in the city were affected by venereal diseases. It is possible that conditions are not quite so bad in other cities of India, but there will be considerable agreement with the view expressed at the meeting, that the present prudery regarding sex should be put an end to and young people should be imparted sufficient knowledge of the subject to prevent them from becoming such unhappy victims to disease. It is not denied that there is considerable difficulty in the treatment of the subject, but the earlier the problem is faced, the better for the country. The problem of sex-education is one which concerns Secondary Schools as well as Colleges and a beginning has already been made in many civilised countries of the West. Is it not time that educational authorities in India tackled the subject and appointed expert committees in various provinces to consider the steps possible for making a beginning? If the elder generation is nervous about the possible consequences, the necessary safeguards can also be considered with great caution. It is no use trying not to face facts and burying one's head in the sand like the proverbial ostrich.

The Indian Women's University may be said to have advanced a step further by the recent opening of a University College under its auspices, at Bombay by His Excellency the Governor. Prof. D. K. Karve, the venerable founder of the University, deserves to be congratulated on the persistent efforts in

**The Indian Women's
University.**

the cause of women's education which have enabled him to bring up the institution to this stage of progress. The number of students is undoubtedly very small and does not compare favourably even with the number of women students reading in some of the Men's Colleges in the Bombay Presidency, but it may be claimed that by a system of High Schools scattered all over Western India, Prof. Karve has brought the benefits of education to large classes of girls who might otherwise not have been touched by it. The authorities of the University have raised the question of the official recognition of the diplomas and degrees granted by the University. We sympathise with the Governor when he said that the question did not admit of easy solution, but we hope some way will be found out of the difficulty and some kind of recognition will be granted as soon as the authorities are satisfied that the University maintains proper academic standards which should be the only criterion in the decision of such questions.

It will be remembered that though the Primary Education Act was passed in Bengal several years ago, the Act had been a dead letter. The Act provided for compulsory elementary education in notified areas and also authorised the levy of an educational cess for raising the necessary funds, without which it is hardly necessary to point out, no scheme of compulsory elementary education is feasible in this country. The decision to levy a cess on land provoked

opposition from the Zamindars under the Permanent Settlement, who constitute a powerful factor in the politics of the province and the Act has therefore not been enforced till now. We are delighted to hear that a beginning has now been made by the Government of Bengal by enforcing the Act with effect from the 1st January in the District of Mymensing. The proposals of the District Board for enforcing compulsion have been accepted and the necessary notifications have been issued by the Government for the collection of the necessary cess from the landlords in the district, even though they enjoy the benefits of a Permanent Revenue Settlement. We hope that the experiment will be extended to all other districts of the province at an early date. Is it too much to expect Educational Ministers of all other provinces in India to study the provisions of this Act and its operation in selected areas in Bengal with a view to their application to the jurisdictions in their own charge? There is no solution to the problem of illiteracy in India without such widespread and joint action by legislation, involving special taxation whatever economies may be possible in the expenditure of the country's administration.

Sir T. Vijiaraghavacharya paid a tribute to the work of the Universities in India, delivering the Convocation Address of the Allahabad University early this month. He pointed out that Indian talent had shown its fitness in

almost any sphere of administrative and national activity, even with the training at present imparted by Universities in India. He instanced the example of the legal profession in Madras in which the products of the Madras University had practically ousted barristers trained in England, as they have not been handicapped in any way and have been given equal opportunities with the people called to the bar in England. The intelligence exhibited by candidates appearing before the Public Service Commission of which Sir T. Vijiaraghavacharya was a distinguished member for several years, the advance in scientific research evident in most of our University centres were among other matters which filled him with confidence regarding our Universities, though he was conscious of their many imperfections and he pleaded for drastic reform in many directions. To plead for educational reform is one thing but to indulge in an indiscriminate condemnation of our Universities is another and we are glad that Sir T. Vijiaraghavacharya indulged only in the former, unlike many others whose only services to education seem to be in the latter direction.

The authorities of the Annamalai University did well in going a little out of the way and inviting the well-known commercial magnate of Bombay,

Sir Phiroze Sethna, to deliver the Convocation Address. He agreed with the complaint that our studies often showed a tendency to be exotic and pleaded for their studies being deeply rooted in indigenous soil. "There is need to balance the two," said Sir Phiroze Sethna. "We must have Western sciences, and Western arts and a good dose of them. But let these not be permitted to come in the way of an Indian student laying the roots of his intellectual and cultural training in the indigenous soil. Once such roots are truly laid, by all means enrich them with the fertilising doses of Western arts and Western science, so much that the tree that may grow, may be truly great." We make a present of the following paragraphs to those who are firm believers in denominational Colleges and Universities.

"As I visualize the future, our progress, to be of value, must tend towards the synthesis of the different cultures that have sought shelter in this land and not towards emphasis or over-emphasis on any one particular aspect of it or another. In our life and our literature, in our philosophy and our politics, our Universities should aim to produce men of letters, thinkers and statesmen who would in their creative work aim at synthesis of all that is great and good in this land, irrespective of its origin, class or creed.

"The ideal pattern of the future which the Indian Universities must make a co-ordinated effort to weave, must not in its warp and woof betray the hand of a Hindu or a Muhammedan, a

Christian or a Parsee. The finished design must be purely Indian."

Sir Phiroze also drew attention to the advantages of English as a common medium of expression in India, linking it with the rest of the world. "It cannot be denied," he said, "that circumscribed as we are, the English language is indispensable to us in this country and will continue to be so. At the rate it is progressing, practically the whole world will eventually talk English which is already so prevalent that to circumnavigate the globe, no other is necessary. The medium of English for the study of different subjects by our young men and women, particularly of higher subjects will, I believe, continue in strong favour for years to come." He pointed out the advantages of using a language in which three-fourths of the world's mail is written to-day, which is used for printing more than half the newspapers of the world and which is spoken in about three-fifths of the world's radio stations. We have only to add that Sir Phiroze duly appreciated, at the same time, the good aims of the Annamalai University for encouraging Indian languages.

We regret to have to record with profound sorrow the death of Prof. K. Ramanujachariar who was for several years Professor

The Late Prof.
K. Ramanujachariar.

of History and Economics at the Pachaiyappa's College, Madras, and who retired about twenty years ago and was therefore perhaps not sufficiently familiar to the present generation of students in South India. Thousands of students who have sat at the feet of the late professor can testify to the ability and scholarship which made it a great pleasure to receive instruction from him. Prof. Ramanujachariar was a born teacher and had a remarkable capacity for lucid exposition which made him easily intelligible to the dullest student in his class. Knowledge was so clearly expounded and enforced with such homely illustration and anecdote that it was difficult for a student not to imbibe at least the general principles of the subject. Prof. Ramanujachariar had a high sense of duty and was for several years a model teacher who exercised real inspiration on those who came into contact with him. We hope his numerous students scattered all over South India will take early steps to raise a suitable memorial in his honour.

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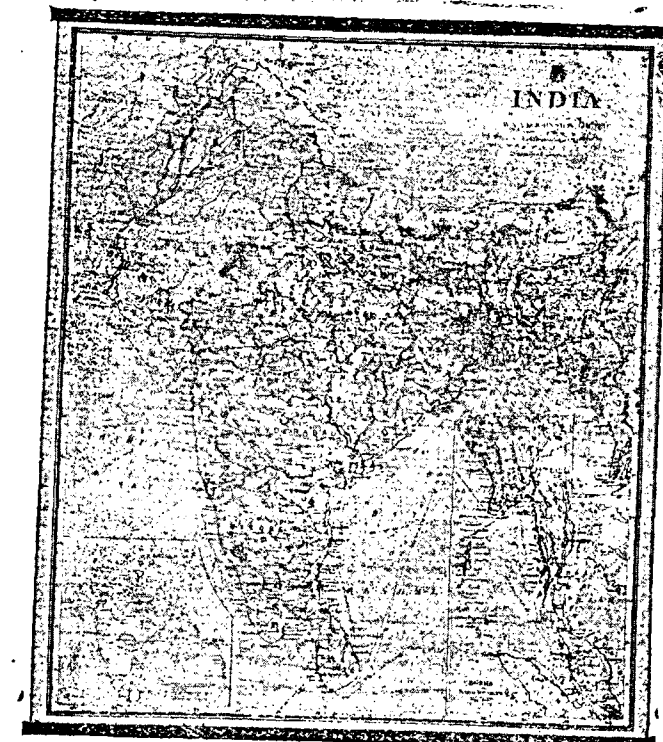
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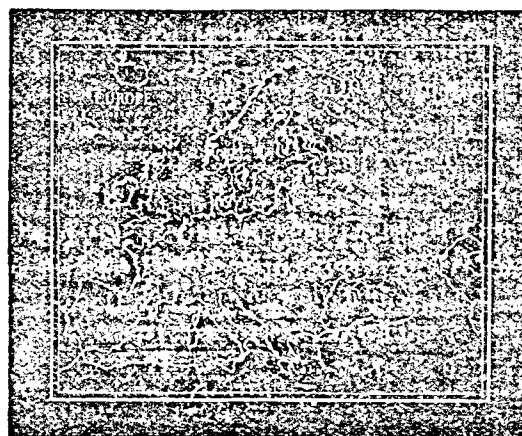
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