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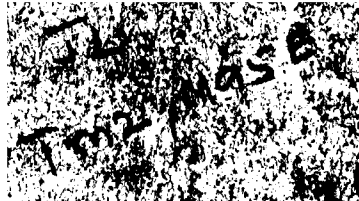
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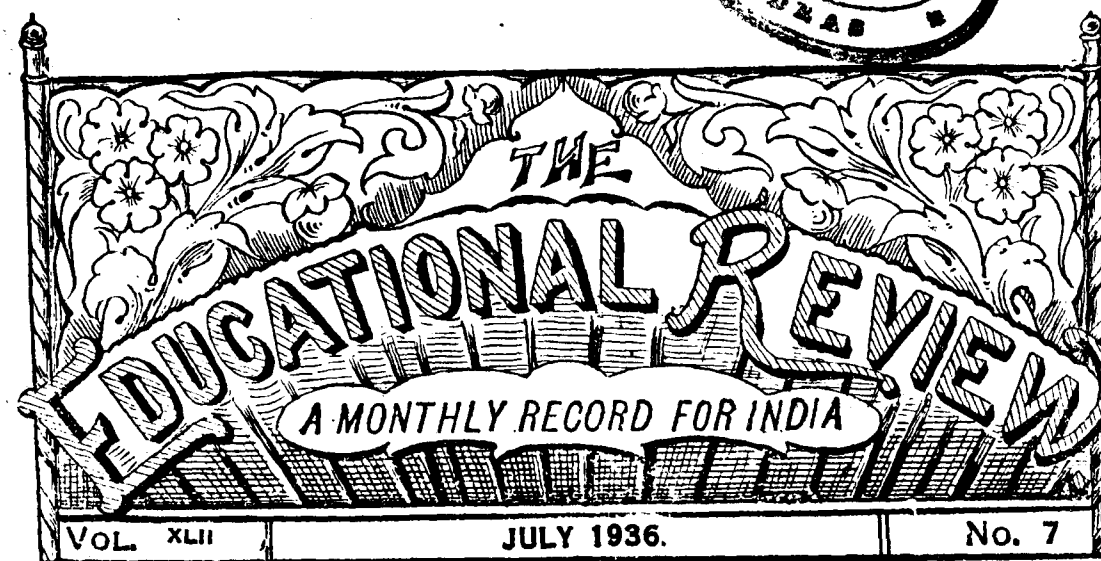
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AN EXAMINATION OF THE "SHIOBHARAT" FROM THE POINT OF VIEW OF THE BIRTH-DATE OF SIVAJI.

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

Jubbulpore.

WE have already said that the chiefest authority for the new date is the "Shiobharat", and that the "Tanjore Inscription" depended very much upon it for its history of Sivaji. On account of these two reasons we propose to examine next the "Shiobharat" from the point of view of the birth-date of Sivaji. For this, we shall have to mention an account of the poet (so far as it is known), discuss the nature of the book, gauge the date of its composition, guess who possibly inspired the author to write it and then, lastly, weigh out the value of the book as a source-book of Sivaji's history.

1. AN ACCOUNT OF THE POET.

Fortunately, there is no trouble as regards the name of the author. It is Padmanand Kavindra Newaskar (of Newasen), son of Govind. Mr. Divekar has tried to maintain on the basis of the religious decision of a meeting said to have been held at Rajapur in the Saka year 1586 (1664 A. D.) that Kavindra Padmananda had attended it and infers therefrom that the poet was a contemporary of Sivaji. The date of this meeting seems to be doubtful, as at that time there

was disturbance in all Sivaji's territories on account of Mughal invasion and, therefore Gagabhata, whose name is mentioned first amongst those who attended the meeting, could not have come down all the way from Benares, and attended it at Rajapur in the Konkan. To us, the date, 1674 A. D., seems to be more probable; for, in that year, Gagabhata was in the Deccan on account of the coronation ceremony of Sivaji, and could have easily attended the meeting, the year being a year of peace in Sivaji's kingdom and, especially, in the Rajapur part of the Konkan. Sivaji could then have been easily able to arrange for the safe journey of the religious leader who performed his coronation ceremony. We have therefore before us no definite evidence to maintain that Kavindra Padmananda lived at Sivaji's court from the very beginning of his career, and kept composing his book, as the events of Sivaji's life progressed, as Mr. Divekar has maintained on page 17 of his 'Introduction' to the "Shiobharat". On the other hand, from two letters (Nos. 117 and 118, Volume 31, pages 99-100) published in the "Selections from the

Peshwa's Daftar," we can say that Kavindra Padmananda must have died only a little before the year 1716 A. D. For, in the first of the above-mentioned letters, it has been clearly mentioned that his son, Shridhar (most probably the elder son), requested King Sambhaji of Kolhapur to give him a village for his maintenance. The above-mentioned second letter shows that Deodatta (most probably the younger brother) must have approached Rajasbai, the mother of King Sambhaji of Kolhapur, in the year 1718 A. D. with the request to make a separate arrangement for his own maintenance and that, therefore, Rajasbai gave him a separate village on the occasion of the Somvati Amavasya, falling on 19-5-1718. These grants are significant. They show (1) that the poet Padmananda could not leave anything for the maintenance of his sons in spite of his poetic services; (2) that the poet must have died only a little before that; and (3) that he could not complete his work. The words 'Nutan Inam' (recent reward) in the first letter are noteworthy. These words along with the necessity of maintenance show that the poet had not got any reward for his labour. The Sivaji who is believed to have given profusely to poet Bhushan, could not have left the poet Padmananda, in a condition of penury, which, after his death, forced his sons to request King Sambhaji and his mother for the grant of only one village each. So our inference made on the basis of the "Tanjore Inscription," namely, that the poet did not finish his book, is borne out by the above letters. Most probably he wrote only as much as is contained in the published copy of it. We venture to suggest here (which we shall discuss in greater detail hereafter) that the book was begun in the Carnatic, probably in Tanjore itself, in the

time of Rajaram or even later, was composed there so far as the published edition contains and then the poet came to the Maharashtra or, most probably, went to Benares leaving a copy at Tanjore (probably, at the king's asking) of what was done there. As Sahu did not want to have anything to do with what was encouraged by Rajaram, or by the Tanjore King, the poet's sons were forced to seek help from King Sambhaji (son of Rajaram) and his mother. So it is rather difficult to maintain that the poet composed his work along with the development of the events of Sivaji's life. At best, it can only be said that the poet was a contemporary of Sivaji for some part of his life. How much of Sivaji's life he actually observed, it is rather difficult to say without further evidence.

In order to show the exact contemporariness of the poet and Sivaji, Mr. Divekar brings forward two great evidences, which, in his opinion, are irrefutable. Firstly, he refers to verses 25-27, Chapter I, in which it has been mentioned that Sivaji once asked the poet to narrate his performances in his life, beginning with the life of his grand-father, Maloji. But the existence of three verses to that effect does not prove the fact. Many a poet in the world has done it in order to gain the trust of the people in their statements. Many a poet has gone to the length of introducing the name of some well-known poet in his own book with a view to make his own production popular. We have therefore first to examine the fact in all possible ways, and then arrive at the truth. We strongly suspect that the poet wrote the above-mentioned statement with a view to gain popular respect for his work. And even if it be supposed that the statement need not be doubted, it cannot be inferred that the poet wrote his work

as the life of Sivaji progressed. To ask some one to do a thing is one thing, and the performance of it is another. Besides, we do not know when Sivaji asked the poet to write a narration of his life in the form of a poem. At all events, Sivaji should not have done it before he had been recognised as a king all round in Maharashtra and should have thought of his life worthy of a poet's performance. Sivaji was a man of humility and not arrogance. That he should have thought of his life worthy of a poet's performance and should have longed it to be done and should have asked a poet to do it is all highly improbable. The trait of an air of superiority ascribed to Sivaji by poet Paramanada at several places in his great work is not borne out from other sources. As he was an intensely religious man he could not think of assuming an air of superiority. This is indeed unbelievable. The following words put in the mouth of Sivaji on the occasion of the invasion of Afzalkhan (see 27-36 verses, Chapter XVIII) are worth our consideration as to whether Sivaji would have ever entertained them in his whole life as his own words:—"I myself take incarnation (in this world) in order to protect gods, Brahmans and cows. He who assumed the form of a fish and, entering the sea, killed Shankhasur and brought back the Vedas; He who assumed the form of a tortoise and took the Mandarachal on His back and thus balanced the earth by giving her support; He who assumed the form of a boar and raised the earth out of the sea with His tusks and killed Hiranyaksha; that Vishnu, younger brother of Indra, who took the form of Waman and cunningly sent Bali to the nether world; He who appeared in the form of Narsimha out of a pillar of the portico of the temple and tore out the chest of Hiranyakashipu; that Parashuram, the son of Renuka and the

ornament of the Brigu family, who killed Kartavirya and made the earth void of Kshatriyas; He who became the son of Dasaratha and bridged the sea and struck off the ten heads (of Ravana) with only one arrow; He who was born in the family of the Surasenas and was the very ornament of the Vrishnis and re-established religion (in the world) was none but myself, the Vishnu, who has now appeared on this earth to lighten its burden." Similarly, in verse 24, Chapter I, he has been made to say in his mind that "he has lightened the burden of this earth by frequently meditating upon the Goddess Tulja in his heart". All this distinctly bears the stamp of a later date. Such complete deification could not have been and cannot be a contemporary matter. The whole history of the world bears out our contention very fully and strongly.

We want to draw the attention of the reader to verse 29 of Chapter V, where the Mlechchhas have been said to have conquer the north, the east and even the unconquerable Deccan. Very definitely there is the reference to Aurangzib's conquests here; for, before his conquests of the Deccan, there was not only Sivaji's kingdom, but some other smaller Hindu kingdoms in the south. The Muslim conquest of the south was complete only after the invasion of Aurangzib into the Deccan after the death of Sivaji. We therefore, as we have said above, highly suspect the truth of the statement that Sivaji asked the poet to narrate an account of his life in a poem. That the book bears the stamp of later composition will be proved by us in the course of this discussion not only from other sources, but from internal evidence of this book itself. Till then, we request the reader to suspend his judgment on the above point.

To cite another strong evidence to prove the contemporariness of Sivaji and the poet Padmananda, Mr. Divekar refers to verse 2 of the first chapter, in which the author says: "Which king, the lord of Rajgiri, the performer of a great penance, rules this world by the grace of Tulja." He draws our attention to the present tense of the verb "rules" (shasti) and says that this shows that the poet refers here to his own present time. This contention is, however, untenable; for, in historical literature, we so often use the present indefinite for the past indefinite that the grammarians have been forced to recognise such a use of the present as "historical present." In Sanskrit literature, this use of the present tense obtains more abundantly than in any other literature. Nay, more. The present indefinite has been very often used in Sanskrit literature for the future indefinite also. So the present indefinite from of the word 'rules' (shasti) cannot be an evidence of the fact that Sivaji ruled from Rajgad, when the author composed the book. Nor can the word "Rajgiri" (Rajgarh) be an evidence of this. Mr. Divekar himself has rendered on page 267 of the text "Rajgiri" into "Raigarh," since "Raigarh" had become more important as the seat of Sivaji's government from 1662 A.D. than "Rajgarh," which was the first seat for this purpose. When in 1662 A.D.,* Shahji saw Sivaji in connection with bringing about Bijapur's treaty with him, the

* In the 41st article of the 91 *Qalami Bakhar* are mentioned appointments of ministers which took place in the year 1562. There occurs the following in the 42nd article: "King Sivaji collected ammunition, grain, etc., on the fort of Raigarh and came down personally there with his forces." So, on this basis it can be surmised that Raigarh was the capital of Sivaji from the year 1662 A.D. which fact is borne out by evidence from other sources also.

father advised the son to choose Raigarh as his governmental seat on account of its being a very strong and unapproachable place. Mr. Divekar says in his Introduction that the poet, Parmanand wrote his work some time after the Saka year 1583 (1661 A.D.) and before the Saka year 1596 (1674 A.D.) Nobody will venture to say that it was finished just before Raigarh became the seat of government in 1662 A.D. Such a theory is untenable. We have quite irrefutable evidence to prove that 'Rajgiri' was used for Raigarh. In "Raj-Vyavaharkosh," which was certainly composed much later than 1676 A.D., the word "Rajgiri" occurs in verse 79 of its Introduction.

Now let us turn to the other evidences that Mr. Divekar has brought forward to prove the exact contemporariness of the poet and his hero.

(1) He contends that the poet has mentioned very exactly the date of Sivaji's birth and the killing of Afzalkhan only because he was an exact contemporary. By way of reply to this at present, we have only to say that as the source of the information of this book and the *Jedhe Shakavali* seems to be some Tanjore paper and some Persian sources the dates agree with those of each other.

(2) Mr. Divekar then says that contemporary writers have described Sivaji as the incarnation of God Vishnu, while later writers have described him as the incarnation of God, Siva, and, therefore, Padmanand must be a contemporary. Though this may be true to some extent, it is no strong evidence by itself. For, this imagination depends not only on contemporary ideas, but also on personal religious predilections. Every author is after all free to accept one

theory and reject another of this type, unless the idea should have been universally accepted and, therefore, placed beyond change. That this was not so about the incarnation theory of Sivaji is proved by the fact of the existence of two theories and that the latter theory was put forward by Sabhasad who wrote his book between 1694 A.D. and 1697 A.D. At another place we have drawn attention to the fact that the author of the Introduction to the *Rajyavaharkosh* has tried to effect a compromise between the two theories. We may also draw attention to the genealogical description written by Venkat Bhatta in the time of Shahji (1682—1711 A.D.) of the Tanjore branch. He says of Sivaji that शिवः क्षमेशः शिव एव साक्षात् "King Shio was in fact like (God) Shio." So here we have another author, who accepts Sivaji as the incarnation of Shio.

In this connection, we can cite one more evidence. Messrs. D. V. Apte and K. N. Dikshit have published in the first issue of the tenth year of the Bharat Itihas Sanshodhak Mandal Quarterly the full text of "Shri-Shio Rajyabhisheka-Kalpataru," in which is described the second coronation ceremony of Sivaji, which was performed by Nishchalpuri (otherwise known as Achalpuri). Apparently, the description was written by Nishchalpuri himself; but even the copyists of the copy that is with the Royal Asiatic Society of Bengal are, according to the above-mentioned editors, Messrs D. V. Apte and K. N. Dikshit, of the times of Sivaji. They say on page 29 of the above-mentioned issue of the Bharat Itihas Sanshodhak Mandal Quarterly:—"From the flourish of the letters it seems that the first seven pages were written by one penman, the rest of the pages by another, and the Shlokas in brackets on pages 4, 4½, 5, 5½, 6½, 7, 8, 9, 9½, 10, 10½ and 13 by a third; and all these three penmen are of the times of Sivaji." So it is clear beyond doubt that Messrs. D. V.

Apte and K. N. Dikshit think that the said Shri Shio Rajyabhisheka Kalpataru was written soon after the second coronation ceremony of Sivaji. In such a work, Sivaji has been mentioned as the incarnation of God Shio. We draw pointed attention to the following lines:—

नार्य राजा मनुष्योस्ति किन्तु साक्षाच्छिवः स्वयं ।

यद्यप्यहं गुणातीतः संगत्याग सुखे रतः ॥

तथापि भक्तिपाशेन बध्यच्छतपते रहं ।

यदि पूर्णशिवस्यायमवतारस्त्वयोदितः ॥

संहर्तुमवतर्णोऽयं शिवदेहमयः शिवः ।

पृथिवीसंस्थितान् भूपान् वशीकृत्यवशी शिवः ॥

(द्वितीया शाखा)

शिवराजः शिवः साक्षादवतारो न चापरः ।

अन्यथा विप्रसंघस्य क्रथं नाशो भविष्यति ॥

(चतुर्थशाखा)

So our opinion that the incarnation theory can be no proof of the contemporariness of the author of the "Shiobharat" is fully borne out by strong evidence.

(3) That 'Bhrishbal' (the Sanskritised form of Bhonsale) occurs in books of the contemporary time, and "Bhonsale" in books of a later time is untenable. "Shivarkodaya" written by Gagabhatta soon after the coronation of Sivaji has 'Bhonsal' in it and not "Bhrishbal." On the other hand, as we shall see later, the Sanskritised forms began to come into use after the attempt at Sanskritisation of political forms. This was done after the coronation. Since then, people gradually began using Sanskrit and Marathi words in preference to those of Urdu, Persian and Arabic, and this became fairly noticeable in the time of Rajaram.

(4) Lastly, Mr. Divekar draws our attention to the details of facts of events chosen for depiction and to vividness of imagery. The latter can be easily accounted for by the

genius of the poet. That Parmanand was a great poet is certainly beyond doubt. The former fact can be explained by the fact that the poet, if not an exact contemporary of Sivaji, must have been for some time at his court and did certainly live for a long time (at least to the end of the seventeenth century), and, therefore, could easily know the details. We may also concede here that he had the occasion to read some reliable sources of information. What they could have been we shall surmise at a later stage, especially in connection with a similar examination of the "Jedhe-Shakavali." The details of facts are therefore no great evidence of the fact that the book was written in the very life-time of Sivaji.

We have thus seen that all the evidence mentioned by Mr. Divekar to prove that the author of the book "Shiobharat" was an exact contemporary of Sivaji and that the book was written in the very life-time of the hero does not hold water. We have, on the other hand, facts strongly to suspect that the book was written in the time of Rajaram or even later, probably in the Carnatic and most probably at his asking or probably at the asking of Shahji (son of Ekoji). Before we place these facts before the reader, we should like to examine the nature of the book, to which task we now turn our attention.

2. THE NATURE OF THE BOOK.

From the account of the discovery of the "Shiobharat" it is clear to every one that the book was first found at Tanjore and, only later on, copies were found at Kolhapur. As we shall see, these two facts are significant. The book contains 2262 verses. The narrative is incomplete. The writer meant it to be an epic like the "Mahabharat" and named it "Shiobharat" (the "Bharat" of Shio, i.e. Sivaji). He probably aimed at writing the whole account of Sivaji's life in some one hundred thousand verses. And we may well

believe that the work should have reached such a volume if it had been completed. Unfortunately, some reason or other (probably his death) came in the way of the completion of the proposed great work. It has been accepted by all that the existing work is at some places only poetry, at others both poetry and history and still at others only history (see "Kesari," 1st November 1927). It should also be remembered that the poet has not described every event of Sivaji's life. He chose for his narration only such events as could enhance the fame of Sivaji. Therefore, imagination has been given, if not a free, at least, sufficient play in the work. Exaggerations are not wanting and the whole poem is undoubtedly a great eulogium. All this is accepted by the greatest lovers of the "Shiobharat." From this nature of the work, one fact becomes clear and all impartially-minded persons will accept it. Every fact of this narration cannot be accepted without examination by its comparison to other sources. If this charge can be laid against the "Bhakbars," it can certainly be laid against a poem whose very nature cannot allow it to be a pure historical narrative and in which the poet has selectively described events. But it is curious that, like the "Tanjore Inscription", the "Shiobharat" also charges Sivaji (though in a speech by Ali Adil Shah against him) with having destroyed mosques* and imprisoned Kzis and Moulavis, and with thinking it polluting to see even the face of a Muhammadan. Such a charge has not been laid against Sivaji by his most bitter enemy even. We suspect here an echo of a time when Maratha and Muhammadan feelings against each other had reached the above height, i.e., of Rajaram times. It is only thus that the intense hatred of the Muhammadans, ex-

* See Mr. Apte's "Introduction" to the "Shiobharat," page 59.

pressed at various places in the book, can be explained. The Muslims have been compared to Danavas and Daityas (see verse 20—Chapter XX; verse 7—Chapter XXIII; verse 18—Chapter XXIII).* Such a bitter feeling never obtained in the time of Sivaji, who not only had a sufficient number of Muhammadan soldiers, but had some Muhammadan officers in important positions. It is well-known that the head officer of his navy was a Muhammadan. It was only in the time of Rajaram, when the whole of Maharashtra had been occupied by Muhammadans, when, under the great leadership of the bigoted Muslim emperor, they were bent upon destroying the life and liberty of the Marathas, that the latter came to regard the former as perfect Danavas or Daityas. It was only in these times that such a bitter feeling could possibly exist.†

Mr. C. V. Vaidya is of opinion that the verse

स्वया यहीता कल्याणं तथा मीमपुमीमपि ।

यवनानां महासिद्धिनिलया : किल पातिता : ॥

does not mean to accuse Sivaji of having razed mosques to the ground, as महासिद्धिनिलय does not mean mosques but wealthy places. We are of opinion that the correct interpretation of महासिद्धिनिलय is mosques. We have already drawn attention to the fact that the "Tanjore Inscription" also accuses him of the same. The slight difference as regards the accuser has been already pointed out. We do not pose to be an authority in Sanskrit, but we think that महासिद्धि can certainly refer to the great achievement by religion and not to

* There are many more references of this kind in the book. Only a few have been noted here.

† Similar references of the *Rajyavaharkosh* have been given further.

See 'Shiobharat,' verses 52 and 54, Chapter XVIII.

great wealth. The "Tanjore Inscription" was based, so far as much of the history of Sivaji is concerned, upon the "Shiobharat," and borrowed the above idea from it though it got it expressed through Ekoji rather than through Afzalkhan.

We all know that we very unknowingly betray contemporary feelings in our literary works. The poet Parmanand translated the feelings of the time of the writing of his poem or of the just preceding time to the time of Afzalkhan's death. Such a picture of Sivaji by the great eulogistic poet cannot be otherwise explained. This becomes all the stranger when we find in Chapter XIII, verses 16—33 that the poet has depicted Sivaji and Shahji as men of great learning. These very verses and also verses 3—16, Chap. XVI, depict also anti-fatherly feelings of Sivaji by showing his wonderment at his father's having fallen in the clutches of Mustafa Khan and then of his willingness to part with Sinbgarh for his release. Such a picture of Sivaji is no less strange than the above picture of a bitterly anti-Muslim Sivaji. These very feelings in a definite form seem to have been depicted in the "Tanjore Inscription." This leads us to suspect that Parmanand lived amidst such feelings and wrote his work in a surrounding full of them, i.e., at Tanjore. We have already said that his step-brother, Ekoji, in his letters to Sivaji, depicted him as anti-fatherly. This nature of the "Shiobharat" can be explained only in this way.

Some other peculiarities of the "Shiobharat" are also noteworthy. That part of the life of Shahji, which he passed in the Carnatic, is given in the book with vivid detail. The geography of the area is correctly described, and the Muhammadan officers of Bijapur working in that area are mentioned in detail. The description of Shahji and others in the Carnatic is so vivid that one cannot but suspect that the book was written on the

basis of Carnatic sources. On the other hand, Dadaji Konddeo, Baji Posalkar, Raghunath Ballal, Gomaji Pansambal, Pantaji Gopinath, Baji Jedhe, Baji Prabhu Deshpande, Pratap-rao Gujar, Hambir Rao Mohite, Balaji Avji, Samarth Ramdas are all conspicuous by their absence from the book. It is beyond our understanding how he could neglect Dadaji Konddeo, who was responsible for Sivaji's important education, or how he could not mention Krishnaji Bhaskar and Pantaji Gopinath in the long narration of Afzakhn's invasion.

3. THE PROBABLE DATE OF ITS COMPOSITION.

We can now turn to ascertain definitely the probable date of the composition of the "Shiobharat."

While accepting that Parmanand might have been a junior contemporary of Sivaji, we have drawn attention to the fact that this cannot be made a ground to prove that he wrote his poem as the life of the hero progressed, which Mr. Divekar has maintained in his Introduction to the book, or even that the book was written in his very life-time. At places the description is too flattering to have been acceptable to a man of Sivaji's type. In verses 19—20, Chapter XXI, the poet indirectly says that Sivaji, while about to start to see Afzalkhan, had no armour and he shone like God Vishnu. Would Sivaji have liked to hear a falsehood and his comparison with God Vishnu? Contemporariness can only mean that he had observed some part of his hero's life. We have grave reasons to suspect that he should not have lived at Sivaji's court. That he was left to die in penury by Sivaji is unbelievable, as the great leader of the Marathas rewarded others with great liberality. If at all, the poet might have lived at the court of Sambhaji at the earliest. That there is no reference to Parmanand in works written at the instance of Sivaji is

rather significant, the only work where the name Parmanand has been said to exist at the earliest is the Parnal-parvat. Grahana khyan by poet Jairam.* But, there too the word has a different and literal meaning, and there is no reference at all to the "Shiobharat" or that he had written a poem on Sivaji. The absence of all reference to the "Shiobharat" or to the literary service of Parmanand shows that he wrote it very much later, after a time of disturbance and in a country thereafter frequented by Marathas. In Maharashtra, Kolhapur only could possess another copy of the work. This shows that, as the work was not completed at an early date, it could not become known and the poet died before it could be completed. Thirdly, Sivaji was all humility incarnate. As we have already said, he should have been the last person to ask of any poet to compose a poetic narrative of his life. The character of this deeply religious political hero does not vouchsafe the above belief. We have already drawn attention to the fact that the poet's sons had to approach King Sambhaji of Kolhapur and his mother with the request to arrange for their maintenance by the grant of a village to each. That the ambitiously begun "Shiobharat" was left highly incomplete (and we have already said that the Kolhapur edition of the work and the Tanjore Inscription prove this beyond doubt) and that the poet must have died only a few years before the year 1716 A.D., also go to show that the work was begun not before Rajaram. We have also drawn attention to the fact that the picture drawn in the "Shiobharat" of Sivaji as a bitter anti-Moslem and also as somewhat anti-fatherly (see "Shiobharat" verses 3—16, Chapter XVI) reflects the feelings of Rajaram times and Tanjore court rather

* ततः पौलस्त्यनगरे परमानन्दनन्दितैः ।

रसेस्तु पंचदशभिः कवीन्द्रैर्वर्षितैर्द्विजैः ॥

than Sivaji's times and his court. Having thus resumed in short the points already brought out, we can proceed to cite further evidence in favour of our theory and against the supposed contemporariness of the book.

The poet lays the beginning of his narrative at Benares in the midst of the Pandits of the place. It becomes difficult to account for this. We have already noted the statement of the poet, that he was once asked by Sivaji to write an account of his life. We pointed, however, that the poet made this statement only to win popularity for his work as poets very often try by such means. We also pointed out that this statement does not prove that the book was begun at once even if it should have been true. That the whole book proceeds in the form of questions and answers between the poet and the Pandits is also a noteworthy feature, thus copying a similar feature of the *Mahabharata*. We do not suggest that this nature of the beginning of the poem is a historical fact. What we are tempted to suggest is that the poet left Maharashtra for Benares, probably with Gagabhatta and lived there for a sufficient time, and that he then came down after Rajaram's times not in Maharashtra, but in the Carnatic. For, at that time, the latter was more in the hands of the Marathas than of the Muhammadans and therefore was a safer place, while the former was almost completely till 1714 or 1715 A.D. in a disturbed condition and, therefore, was unattractive to the poet. This surmise of ours is borne out, as mentioned above, by the reflection of Sivaji's picture drawn by Ekoji and of bitter feelings between the Hindus and the Muhammadans of Rajaram's times. Another inference that can be drawn from the reference to the Benares Pandits is that at the

time of the work, Sivaji did not exist. This imaginative laying of the beginning of the work at Benares points to a beginning made after the life of the hero. Else, imagination can have no place in the face of facts.

The other important facts worth noting are that (1) the "Shiobharat" gives a very short account of Sivaji's ancestors, and the description of Maloji is very much exaggerated; (2) references to Sivaji's and Shahji's first marriage denote youth rather than young age, at which they were actually married; (3) Jijabai's beauty and appearance have been described in such great details, as no son, and never a Hindu son, especially one revering his mother as well as God, would like to hear; (4) Shahji's marriage took place after the death of his father and Jadhao Rao (willingly) gave his daughter to him (which feature with some exaggeration has been reproduced in the Tanjore Inscription). If it had been written in the time of Sivaji, his early ancestors should have got some place in the book. The poet seems to have been ignorant of them. Moreover, Shahji's marriage took place in the very life-time of Maloji and at a young age. Mr. Apte has avoided the dates given by other sources and tried to maintain that the "Shiobharat's" account is true.* Unless he can refute the other authorities for the above events by citing more reliable authorities, the poet's account cannot be accepted. If his work had been composed in the time of Sivaji, such mistakes would not have crept in. Similarly, the hero should have told the poet that his first marriage took place at an early age and not in youth. All the above facts point to a time, when neither Sivaji nor Jijabai was in this world to correct the poet and put a restraint to his

* See his Introduction to the "Shiobharat," page 64.

imagination. The picture of Jijabai's beauty drawn by the poet is not only an exaggerated one, but an untrue one, and could have been acceptable only after some years after her death.

The Sringarpur expedition of Sivaji occurred before Edi-Johar was got poisoned by Adil Shah. All the same the order has been reversed in the "Shiobharat."

As regards the Sanskritised form (Bhish-bal) of Bhonsale, we have sufficiently said above. That is not of course a very strong evidence, but it also proves that the work could not have been in existence before Sivaji's death, else 'Rajyavaharkosh' and 'Shivarkodaya' written soon after his coronation could have used this very Sanskritised form and it could have occurred in some of the contemporary works. It does not seem to have been used in the time of Sivaji. The earliest works that mention it are those of Sambhaji's times, as the "Budhabhushan." Later, during Rajaram's times, Sanskrit forms of words began to come into use more and more profusely.* Much importance need not, however, be attached to this point. But the word Kshatriya used for the Marathas (see "Shiobharat," verse 4, Chapter XV) and the reference to Sivaji's having been a descendent of the Suryavansha (the solar family) are certainly more significant. It seems that the family vaguely knew first only that they were descendents of the Udaipur Rajput family. This had to be established beyond doubt by getting reliable information by sending men to Udaipur. In the strong letter addressed to Ali Adil Shah on the 7th

* See *Gyanprakash*, 19th May 1930. This can be borne out by referring to letters of Rajaram's times, published in "Shiobharat-Sahitya". Parts 3 and 4. The Shiobharat's Sanskrit forms point to a later time than Sivaji, who first propounded the new way. Some time must elapse for showing a tangible fructification of a principle after its propagation.

July 1657, Shahji calls himself Rajput but not Kshatriya (see *Sivaji Souvenir*, pp. 115-117). Nor is there any reference to his having been a descendent of the Suryavansha. The letter is so strongly worded that it can virtually be taken for an ultimatum to Ali Adil Shah. On reading it, one can see that Shahji should not have missed the occasion to call himself a Kshatriya (indicating a higher status than that of Rajput) and a descendent of the Suryavanshis. That Sivaji was a Kshatriya and a descendent of the solar family could be made definite only after the establishment of the fact beyond doubt by direct reference to the family at the time of Sivaji's coronation.

We have also to draw attention to the fact that Sivaji has been pronounced in the book to have been an incarnation of Vishnu and the references to his divinity are too many to need mention here. We all know also that Sivaji was the very incarnation of humility and religiousness. How would he have liked to be proclaimed by the poet that he was the incarnation of God Vishnu? Deification of a hero is always a later idea. 'Rajyavaharkosh' mentions it no doubt; but it has not been certainly known if it was definitely composed before the death of Sivaji. We have then to remember that the glossary portion was composed by Dhundiraj Laxman Vyas at the instance of Raghunath Pandit, who must have later on (probably after the death of Sivaji) added his introduction which contains in it the idea that Sivaji was the incarnation of God Narayan. This idea in this form is clearly a reflection of Raghunath Pandit's mind. He made Sivaji an incarnation of God Narayan, as his own father's name was "Narayan." There is thus expressed reverence both for father and Sivaji.

It may probably be pointed out that there is no reference to Sivaji's coronation and the

consequent status. We have therefore to point out that such a reference, though indirect, does obtain in the "Shiobharat." While telling of the future of Sivaji, the astrologers have been made to mention that he "would rule over Pandya, Dravid, Lat, Karhad, Wai (Vairat), Andhra, Malwa, Abhir, Gujarat and will conquer Aryavarta, Kurujangal, Hastinapur, Sauviri, Dhanva, Saurashtra, Kosala, Vaihik, Madra, Gandhar, Trigarta, Dwarka, Sindha, Kalinga, Kamrup, Anga, Vanga, Kamboj, Kekaya, Iran, Shibi, Shalva, Pulind, Aratta, Barbar, Kashmir, Matsya, Magadha, Videha, Utkal, Konkan, Kirat, Kashi, Panchal, Chedi, Kuntal, Khashi, Shurshen, Hun, Haimvat, Undra, Pundra, and Lalitya." In short, he was certainly meant to be a Chakravarti King. It may, however, be contended that all this is poetic exaggeration, as to some extent it seems to be. All the same it can be said that the idea of Sivaji's greatness is there. But there is a further and more definite evidence of the reflection of later times. Some people think that there is no reference in the "Shiobharat" to the coronation period of Sivaji. We have therefore to draw the attention of all to the following:—

In chapter XVIII, (verses 55—57), Afzal-khan says to Sivaji: "As you have assumed the symbols of a 'Chakravarti' king and as you seat yourself on a gold throne and control (rule over) the people, having become independent, you do not respect the respected, having become unconquerable, you do not fear any, so the glorious Adil Shah has despatched me against you." Dear reader, you kindly note herein the reference to the assumption of the symbols of a 'Chakravarti King' and the seating upon a gold throne, the assumption of independence and rule over the people, the unconquerability and fearlessness of Sivaji, and you will become fully convinced of the fact that the poet,

unaware of the mistake of anachronism that he has committed, has fully referred to the coronation of Sivaji. But there is a further evidence of this very type. In the same chapter in verse 18, Sivaji has been called the "Head of all the Kings" (Sakalraj-Shiro-mani). Further, in chapter I (verse 15) Sivaji has been called 'the protector of gods, Brahmins and cows', which title was adopted by Sivaji at the time of his coronation ceremony. An exactly similar description of Sivaji is in verse 39 of chapter I, verse 56 of chapter V and verse 27 of chapter XVIII. In the face of such references, who can maintain that the coronation ceremony has not been referred to in the "Shiobharat"? The absence of the word "Chhatrapati" has been made up by the word "Chakravarti" occurring in verse 55 of chapter XVIII. Moreover, it must be remembered that it was not on the occasion of the coronation ceremony that Sivaji first came to be called "Chhatrapati." This title was used with reference to Sivaji as early as 1649 and occurs in an account published in the "Saraswati Mandir." So the mere absence of the word "Chhatrapati" is of no significance at all. We want to draw attention to one more fact. Sabhasad wrote his *Bakhar* at Ginji in 1694 A. D. or soon thereafter. The prefatory words of the author go to show that neither Sabhasad nor Rajaram knew anything of the "Shiobharat". Is it not strange that such a poetic biography, full of much information, should remain unknown to Sivaji's son and to an officer of his own time, and probably to others too (for, Sabhasad's biography must have come, having been written at the order of Rajaram, to the notice of many and, had the "Shiobharat" been unknown to any one, it could have been brought to the notice of Rajaram and Sabhasad without fail)? This is an important point to notice in this connection. On the other hand we have evidence to prove borrowing by

nd from Sabhasad. A point that is nsidering in connection with the fix-he date of the composition of the arat" is the similarity of idea (that both in Sabhasad's Bakhar and the arat") why Shahji gave up his fight Mughal Emperor, Sabhasad's Bakhar 'When mother Jijau gave birth to je, Shri-Shambhu-Mahadeo appeared ji) during the day-time in a dream l): 'I myself have incarnated (in the Sivaji). Many great deeds have to be the future (by him). Keep him with twelve years, but not thereafter. Let n) go anywhere he should like, do k (him).'

bove opinion gets support from two rces. In the fourth issue of the ele-ar of the *Bharat-Itihas-Sanshodhak-Quarterly* Mr. C. V. Vaidya draws ation to letter No. 1239 of Patrasar, Volume I. The letter is dated Saka gh Shukla 7, i.e., 28th January 1669 n it, the word "Chhatrapati" occurs.

C. V. Vaidya says that, after his om Agra, Sivaji assumed the title of apati" in order to distinguish himself ers, who styled themselves Raja, le was used by Sivaji from the very g of his career, and which now no icated his dominating position over alling themselves Rajas. In fact, as called "Chhatrapati" probably time he took the affairs of his Jagir own hands, or from the time he gan the work of building up an ent kingdom. And this was in the e times. Sabhasad makes the point ond doubt. He says :*

bbhasad's Bakhar, Sane's edition, p. 28,

पादुशाहीत छत्री वजिरी उमएव मातबरलोकांस होती, [▲] तोशिरस्ता मोइन यकिला, की पादुशाहावर छत्र आणि चाकर लोकांवर हि छत्र, हीगैर पद्धत या करितां पादुशाही कायदा छत्रीचा मोइन अवदागिरीचा घातला.

(All the ministers, nobles, and the wealthy used to have the Chhattri (over themselves) in the regime of the Padshahs. He (Sivaji) disallowed this practice, as it was improper that both the Padshah and his servants should have the Chhattri (over themselves). In its stead, he introduced the practice of having Abdagiri (for the ministers, etc.). These sentences show clearly that during the decline of the Adil Shahi, Nizam-Shahi, etc., the important persons used to have the Chhattri over them and call themselves "Chhatrapati". It is clear that this meaning of "Chhatrapati" and the practice of having 'Chhattri' were quite removed from their original significance.

Shahji Raje was at Bangalore in the Carnatic. He had Naropant Dixit as his manager, who had two intelligent sons, Raghunathpant and Janardanpant. Shahji had got the Poona province as his Jagir. There he had appointed intelligent Dadaji Konddeo (to look after it). He at this time went to see the Maharaja at Bangalore. With him went (to Poona) Sivaji Raje and mother Jijabai. The king (Sivaji) was at that time of twelve years. With him (Shahji) sent Shamrao Nilkantha as his Peshwa, Balkrishanpant (cousin of Naropant Dikshit, as his Muzumdar, and together with Sonopant Dabir and Raghunath Ballal Sabnis (he sent) Dadajipant and the king (Sivaji) to Poona. They came to Poona.* The following is the description of the "Shiobharat," which contains similar idea : (a) "Shahji, illustrious as the sun, fought for three years with the forces

* Sabhasad's Life of Sivaji, Sane's Edition, pages 3-4.

of Shah Jahan and Adil Shah. Then the Lord of Dreams, Shankar, appeared to him in a dream. When he saluted Him, dazzling his (Shahji's) eyes with the splendour of His teeth He said: 'Oh wise Shahji, this glorious emperor of Delhi is unconquerable on this earth, therefore, you should give up the determination of fighting (with him). So long as (the fruits of) his penances done formerly by him do not end, he will not be destroyed. All these Yavanas are the descendents of the Asuras and hate Gods and Brahmans at every step. Your son, by name Shio, is the incarnation of God Vishnu and he will destroy these Yavanas. He will fulfil your desire. Therefore, Oh long-armed, wait for some time (for the destruction of the Yavanas)—("Shiobharat," verses 14-18, chapter IX). (b) When Sivaji began to run his twelfth year, the far-sighted Shahji, in accordance with the order of Shankar, appointed his son, as illustrious as the sun and with auspicious portends, born after (his son) Shambhu, to the charge of the Poona province—(verses 1-2, chapter X). (c) Once, while Shahji was enjoying sleep on his soft bed after having done worship of Shankar, he saw before him in his dream Tripurari (Shankar).....Then the almighty Shankar bestowing His pleasure upon Shahji Raja said to him, "Oh great-armed, born of the solar house, hear my words, which will be productive of good to you. This younger son of yours, that is with you, and that is full of good portends, is the incarnation of God Vishnu. This Vishnu, your son, when gradually grown up, will conquer the whole earth and destroy the Yavanas. This Goddess Parvati, who loves her devotees, will protect him by coming to him from time to time..... Therefore, Oh ambitious king, appoint this long-

armed Shio to the charge of the Poona province."

There are no doubt important differences in the description. Sabhasad describes Sivaji as the incarnation of Shankar, Parmanand as the incarnation of Vishnu. We have accounted for this in our comparison established between the "Shiobharat" and the "Rajyavaharkosh". So, nothing more need be added here to explain it. The similarities are important and worth sufficient consideration. (1) Both describe that Sivaji was sent away at the asking of God Shankar, who appeared to Shahji in a dream during the day-time. (2) Both say that Sivaji was an incarnation and that his mission was the destruction of the Yavanas. The first of this similarity is very important. There is here a clear proof of borrowing. The question to be decided is "who borrowed from whom," and this is easy to answer. Had Sabhasad borrowed from Parmanand, there would have been clear proof of the same in his book. The very introductory part of the book shows that he could not have even known that biography of Sivaji; else he would not have written a small one of his own or he should have used it rather fully. There is, however, in his book, no trace at all to show that he was aware of the "Shiobharat." So it is clear that Parmanand must have borrowed the above idea from Sabhasad. And this is not impracticable, for the latter wrote his narrative at the asking of Rajaram some time between 1694 A. D. and 1697 A. D. in Ginji. Therefore, his book could be known to Parmanand, who should have lived at Tanjore, as we have already surmised. The word जायवी (during the day time) is a very clear proof of the borrowing by Parmanand from Sabhasad. The poet has simply expanded the idea, and

described that Shahji saw the dream while sleeping on his soft bed after having done the worship of Shankar. This is simply poetic expansion. The borrowing is also traceable in the reference to "twelve years." Parmanand seems to have interpreted the words to mean "while Sivaji began to run his twelfth year." Similarly, "appoint him to the charge of Poona Province" of the "Shiobharat" is also a borrowing from Sabhasad, who, though vague in his first sentence (Let him go anywhere he should like, do not check), has definitely stated shortly afterwards that Shahji sent Sivaji to Poona.

If the above argument is accepted, it is clear that "Shiobharat" was certainly written after 1694 A. D. We have, however, with us still more irrefutable evidence. We have therefore to request the reader to follow us with patience. This evidence is found in the "Rajyavaharkosh," which is said to have been composed some time after 1678 A. D. We shall here establish a very detailed comparison between the "Rajyavaharkosh" and the "Shiobharat" to convince the reader that the latter was composed later than the former.

ANGLICISED.

BY MR. BEPIN B. BANERJI, *Calcutta.*

A Khaddar-clad young man once went to a cobbler for a pair of Swadeshi shoes. The cobbler who took a vow of never touching shoes of foreign make and religiously stuck to his vow, showed the young man all the samples he had. Though they were pure Swadeshi-leather, sole and all, the young man did not prefer any of them; he wanted Swadeshi shoes but "it would be," he said, "of Derby cut."

Even street urchins are sometimes found to smoke Biri, that "uncouth cone" (with thanks to the "Pioneer") in foreign fashion with an angle of 30° with the lips, while college-bred youths who roam in the region of Art, pure and undefiled, will often whistle and hum "Bande Mataram," the National Anthem, in an English duet. Youngsters with scraps of English in their heads sometimes pretend inability to pronounce Serajuddaula and, like the English soldiers in the days of Clive, rebaptise the Nawab as Sir Roger Daula. An Englishman who found in Surendra Nath Banerji a tough fighter, very aptly twisted his

name to suit his tongue into "Surrender Not." Not to vent spleen but to catch the market, a flute-maker of Calcutta took into his head to anglicise his name much to the chagrin of the granny who gave him the pet name after a Hindu god.

And no wonder. For, even men like Rev. K. M. Banerji and Babu Ram Gopal Ghosh than whom there were very few learned men at the time, were known to run through streets with beef-sticks in mouth and polluted orthodox Hindu and Mussalman homes with untouchable food and drink. The first glamour of Western education carried them off their feet and they made a parade of their new learning just as children do of their new clothes and other ceremonial presents. A reaction no doubt followed as a matter of course and thanks to the action of a "superior purzon" in dividing Bengal with one stroke of his pen, the pendulum swang to the other end and a sentimental people forthwith eschewed all that was foreign with the contempt that equalled the enthusiasm with which

they at first hugged it. But the disease was too deep-rooted to be eradicated by an ebullition of sentiment. When the blast was over and nature resumed its normal state, it was found that the whole being of the race had not escaped the after-effects of the poison gas. The system was permanently injured and the people could not, like Lady Macbeth, efface the small speck of blood with which their hearts were tainted. They became Swadeshi and wore Khaddar but hankered, not in a few cases, after Khaddar of the finer stuff, while some even went in for ties made of Khaddar! Had this self-deception been carried in the domain of politics and social life, there would not have been any serious cause for anxiety. But even in religion, in communion with our Maker, in seeking help from the only Helper, we began to play the same game and felt no scruple in conferring on the last Incarnation a Lordship for his cult of Prema and Bhakti and raising the fowl-market to accentuate communalism, though a devout Vaishnava will shudder even at the thought of animal sacrifice.

Western civilisation has completely unmanned us. Restaurant, cinema, mills and factories have banished plain living and high thinking from the land and gaudy tinsels of Sheffield and Manchester have sapped the stamina of a sturdy race of farmers and artisans who once made this unfortunate country a home of joy for ever and for ever. The notion of female liberty which gave our womenfolk not long ago the status of queens in their households has now degenerated into tight corsets, booted feet, handbags and type-writing. The present system of education instead of educating has turned not a few of our girls into jackdaws in borrowed plumes. Free love, birth-control, clandestine

marriage, contraceptives and numerous other ills imported overseas have poisoned the sweet relations that made Indian homes once an abode of peace and contentment. Diseases unknown to our forefathers but brought in the train of railroads, toy municipalities and foreign vices have made us wrecks of our former selves, while the rush and tumult of modern life and the mad hunt for 'filthy lucre' in the narrow field of service have cast a hectic glow on the woe-begone countenance of the people and have, in their daily struggle, to trample their neighbours, made their nerves highly strung and lives quite miserable in society.

Nobody denies the benefit of assimilation of western with eastern culture. But the crux of the whole thing lies in the word "assimilation." The nation that has lost its vigour and energy through centuries of foreign rule and has sought in a *salaaming* attitude the panacea for all her social and political distempers, can hardly be expected to shake off her inferiority complex and stand on the same ground with the ruling race. At any rate, 175 years' rule has not done it; if any one can, after all these, build on the future, he must certainly be an optimist fit to be transferred to Utopia or to an unnamed asylum. Assimilation connotes similarity and the absence of the latter instead of facilitating absorption turns the subject race into an automaton and the habit becomes so engrained into the system that it peeps even through the exuberance of sentiments displayed in our Swadeshim, our social and political life and even through our religion.

The conquest has been nicely planned and Macaulay's prophecy of creating *Sahibloks* with Indian exterior has been fulfilled to the letter. It has been a conquest not only of

land but of mind, heart and all. The bayonet and the mailed fist, the freezing economic condition of the people, the drain of the best resources of the country, the chronic famine and the glittering tinsel of materialistic civilisation have chilled to the marrow the heart of a once highly cultured people beyond all hopes of regeneration. The only light in the encircling gloom seems to lie in the spread

of education of the right type or at least in the removal of illiteracy in which the people are steeped and in the rise of towering personalities who alone can, by their self-abnegation and God-gifted strength, efface all landmarks that have been raised and bring the country back to her primitive culture symbolised once in noble lives nobly led for self, for society and for the Maker.

THE TEACHER.

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

Gulbarga.

CRAFTSMANSHIP and skill in teaching, though inborn in very few cases, can become the right of a teacher, if only he makes it a point to acquire the art by assiduously qualifying himself in practice. Still, the University authorities have established Training Institutions, which send out, year by year, teachers stamped with the craftsmanship in teaching. The school authorities look upon the authorised or qualified teachers as *bona fide* ones endowed with the art of teaching. In a sense they keep terms in the Training Institution for a year. Their numbers, year by year, are astonishingly swelling. It is believed they discharge their duties more efficiently and successfully than the untrained ones.

In High Schools, teachers in charge of the S. S. L. C. or Matriculation Class are all trained graduates. Steady and active instruction in their specialised subjects, after all, yields poor results. The Osmania High Schools in the Nizam's Dominions, on an average, possessing four to five trained graduates, produce eight to ten Matriculates

every year : while the School Final results are far from satisfactory. The recent slaughter in the Bombay Matriculation and the results in the other parts of India in the corresponding examination all prove the ineffectiveness of the training instruction. Where does then the skill in teaching lie and wherein lies the mistake? It is quite evident that the acquired skill lies stagnant and rusty with the acquisition of the Teacher's Diploma. Trained teachers stand quite uninterested in bringing into action their acquired instruction and experience in the Training Colleges. This is the root-cause for the failure and stumbling of many a pupil both in the school world and the world at large.

The purpose of the budding teacher should ever remain green in his memory. He should perfect his art with a deliberate bent of mind. Mere assumption of the fact that a teacher is qualified for the teaching profession on the strength of his having undergone the routine training course in a recognised Training Institution is a glaring error. The

A trained teacher, in a real sense, is one who trains himself in practice, with the instruction received in the Training Institution. Trained and untrained teachers both stand on the same level in so far as both do not review the knowledge they possess before its presentation to the class. The budding teacher can qualify himself with the teaching skill by studying books on education.

The budding teacher, when once he enrolls himself as a member of the educational field, should realise he is a responsible person to vote his mite to the building and uplift of the nation. He ought not to take up this task for any kind of reward. Any interference with the onward progress of culture is a serious mistake. The aim of the teacher should be the advocacy of the growth of aspirations, ambitions and developments in school children. Just as a rider, seated firmly in his saddle with the reins held neither tightly nor loosely, enables his horse to go as he chooses, the budding teacher's consciousness, with a slight touch, hint, guidance or pulling up, gives room to stimulation, growth and development of culture in pupils with the education and instruction presented to them.

A teacher need not be trained at all. Jakutat, the great German educationist and philosopher, expounded theories to the marvel of the world that "Anybody can teach" and "Anybody can teach any subject," provided he takes into his head the fact that he devotes his life, with a willing heart, to vote his mite for nation building. The young teacher, possessing average abilities and capacities, despite his shortcomings and imperfections, can aspire to be a successful teacher by working zealously for the cause of the youngsters. The life we live and enjoy, is not merely breath but it is full of action.

Our minds, senses and faculties should be developed for an active participation in life. A teacher retiring from service in his fifty-fifth year, may as well say that he worked as a teacher for thirty years. In the words of Rousseau, life or service does not consist of the lengthy period of time, but in the keen and useful sense of living.

Education, instruction or discipline in life, each, in its turn, fulfils the aim of life. These distinctions are undesirable. The budding teacher is simultaneously an educator, instructor and disciplinarian. He should make use of his usable knowledge in instructing his pupils. If he is not well educated, he cannot educate the citizens in embryo. To educate the pupils, first of all, he should educate himself. As a child sucking the breast of a healthy nurse rather than of a petted mother is more healthy, the budding teacher should be a healthy instructor.

(To be continued.)

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PROF. WATSON—A MODERN CANADIAN POET.

AN APPRECIATION.

BY MR. MOHANLAL KASHYAP, *Beawar.*

INDIA being a conspicuous part of the British Empire is unluckily culturally and intellectually apart from the other colonies. It is quite unusual in this country to talk and hear about the educational and literary activities of the sister colonies. Small wonder that the literary community in India is utterly ignorant of the leaders of literature in other parts of the empire. Here, we attempt, therefore, to introduce a litterateur labouring in similar quarters.

Pedagogues usually achieve literary distinction earlier than others. Prof. Watson Kirkconnell is one. He is a reputed Professor of Latin in Wesley College, Winnipeg, Canada. Being a teacher and able interpreter of the classics, Prof. Watson has steeped deep into the old Greek and Latin literatures. Much of his own work, in fact, has been saturated with many of the influences of the continental literatures.

Prof. Watson is a man of varied talents. Like Stephen Leacock's hero, he 'leaped on his charger and galloped madly in all directions.' A rolling stone, they say, gathers no moss; but Prof. Watson has gathered a good deal. He is amazingly precise in his knowledge and methodical in his work. Canada knows him as a phenomenal linguist. Dictionaries of not less than seventy-five languages are turned over his table. One who learns a new language overnight, Prof. Watson has displayed an amazing amount of versatility in his activities. He has a workable command over more than fifty languages. Besides, he deciphers a score of others. He has translated poetry from all these languages in the English language in the original metrical manner. Restoring the gifts of the muse from obscure quarters, Prof. Watson has put us all under a deep debt of gratitude. He has verily enriched English literature with gifts unknown.

His published work includes 2000 translations and 300 original poems. A dozen books of his are in the market. He contributes to periodicals on everything from Poetry to Botany, Archaeology, Philology, Anthropology and so on. He is President, Secretary or Executive Member of a very large number of societies. And he is only forty.

His versatility reminds one of the varied talents of the lexicographer, Dr. Johnson, whose conversation embraced everything under the sun. In his versatile writings he resembles Belloc and Chesterton. A blue-eyed, dark-haired, tall, lean poet with much of the air of a scholar, breathing a deep emotional intensity.

Prof. Watson was born at Port Hope, Ontario, in Canada. He exhibited his artistic and literary aptitudes, rather too early. At the age of nine he wrote his first poem. Even in his school days, he was nicknamed 'Professor' by his classmates. He was an M. A. at twenty.

Like Rupert Brooke, Prof. Watson was schooled in the army for a time. Captain Watson kept heaps of books scattered in his camp. In 1921, he joined Lincoln College, Oxford, as an overseas scholar for Ontario. He studied there Economics also.

Then much like a rolling stone, he rambled over the continent. When he landed at Lindsay, he appeared as a Goldsmith after his continental wanderings a penniless, friendless, wry-faced rambler! He had only seven dollars in his pocket.

Since 1922, he has been teaching in Wesley College formerly English literature and now Classics.

My friend, Prof. Watson luckily declares his inability in indulging in so-called 'mental gymnastics.' His genius is bent more towards the ideas than the languages themselves. He is like Keats' lady in his 'Ode to Autumn'—'sitting careless on a granary floor' winnowing the grain and chaff from the wealth of literatures.

IS THE MOTHER TONGUE AN INTRODUCTION TO PHILOLOGY?

SOME REFLECTIONS.

BY MR. S. VISWANATHA IYER, B.A., B.T.,
Madras.

IT has been very well said that the study of the mother tongue is the best introduction to philology. It is proposed to offer to the reader a few statements of linguistic principles of general application which arise from a consideration of the data.

Language is as old as the human race. It is one of the greatest triumphs of man's mind. It has been held to differentiate him from the brutes, and though this may not be true, none of them can communicate with his fellows with the combined exactness and complexity that human speech permits. It is as universal as man. It is found in use whether we travel to the most barbarous lands or explore the recesses of the most distant past. It must be said that its beginnings were for long as obscure as the origins of man. Though better methods of inquiry have enabled us to fathom something of the secret, we cannot say that we have yet fully learnt how the power to speak grew to its present state from its first vague efforts. Have all languages a common origin? Of what nature were the tongues spoken by the earliest men? These are some of the questions still pondered by those who devote themselves to this branch of study. But, it is agreed however that language has developed concurrently with civilisation.

The part that language plays in the development and life-activities of each of us may be compared to the influence of the air upon our physical lives. It is round us, of us,

in us. It surrounds and pervades us to such a degree that we are scarcely aware of its existence and indispensability. Language is indispensable for the development of every human person. Man can look before and after, and through deliberate choice can profit by his own experience and that of others. The outward sign of this power of thought is the possession of language. It is language that enables us to communicate on an extended scale with our fellows and to utilise racial experience. In the case of normal persons, abstract thinking depends upon words, or passes through a stage where words are involved. To represent and support the elaborate articulation of thought a system of symbols must be adopted.

So, language is the vehicle of thought. Viewed as the means of communication between man and man, the symbolic nature of language is equally apparent. In the arc of spoken communication, there is one intermediate term, the spoken word or sentence. First comes the idea and then the sentence; this latter is heard and is retranslated into the same idea by the hearer. Writing introduces a second link. A written or printed word is a visible symbol of a spoken word, which is itself an audible symbol of an idea. A written word is therefore a symbol of a symbol.

As language exists for practical purposes, its form is determined in accordance with, and it undergoes changes conditioned by, the same

need. We are accustomed to measure a person's intelligence, and to judge his personality, from the words he uses. But he does not create these words for himself, by his unaided power, nor are they his exclusive possession. He employs them in common with millions of other persons, with whom he shares a common stock of ideas. Speaking somewhat inexactly, it may be said that a language is the product of a thought of a nation, and reflects its corporate character.

It would be convenient to mention here the manner in which the sounds of language express the reality to which they correspond. Since words are signs which owe their meanings to human consent and convention, there is not a name corresponding exactly to every class of natural objects and every class of ideas; for our knowledge is imperfect. There are always cases on the border line. The convention is imperfect. Language can only symbolise our thoughts, including our prejudices and errors. This is the proof that the belief, so ancient and still so widespread, that names and things have a natural correspondence is false.

Spoken words are more than the outward and audible expression of a living personality. They are more than symbols made by man to convey his inward and otherwise imperceptible side to some other mind. Being sounds made by the human mouth, they are conditioned by the form of the mouth. Language is a physiological as well as a psychological phenomenon. A proper and complete investigation of it has to be preceded by a description of the organs of speech as well as of the laws of thought. To forget either is a sure means of falling into error.

Language unites a meaning and a form of expression. Each of these is a subject worthy

of study. Pursuing the formal line, we have to examine some of the changes or inflexions that a word may suffer according to its use in a sentence, and some of the ways in which the different sounds of which a word is composed, react upon each other, so as to produce new sounds different from the old. On the other hand looking at the material aspect of words, we can trace some of the changes of meaning that may appear, and can show how the various contemporary meanings of a word, though sometimes in apparent opposition to one another, are in reality united in a natural order.

Upon every language are deeply stamped the national characteristics and the civilisation of which it is the expression. This is true of the contents of the vocabulary; less evidently of the form; every formal feature of our language could, if we knew enough, be deduced from our history and civilisation. This individuality, that an attentive observer would be able to discern in any language, is the result of prolonged development. Men are so accustomed to hear the same words repeated day after day, in the same manner or only with the minutest variations, that it was natural for grammarians to assume language to be unchanging. Even though the subtler effects of language evaporate when words are crystallised in written characters, the comparison of pieces of literature written in different epochs is a sufficient demonstration that it changes. The changes take place slowly and almost imperceptibly and for that reason are most powerful in their ultimate results.

It is the combination of the seeming fixity with real fluidity that makes the language the magnificent instrument that it is. Language is the educator of the human race as well as its medium of communication. Of his own

unaided energy, the individual could not hope to understand more than a little of the world. The slowly-pondered thoughts of a hundred ages are gathered up in our language and as each person grows to maturity, he inherits the legacy of bygone generations, so far as he is able to understand and use it. Then perhaps, in his turn, he discovers that the word-labels which satisfied his ancestors seem here and there insufficient; he feels the tyranny of the words and as soon as he feels it, he gains the power to break away a little. He finds to some extent he can alter words or add new terms to the common stock to suit his new ideas. Even consciously, without willing to do so, he will remould speech a little. Although a rigid system of words might perpetuate a past notion of truth, no progress could be made without flexibility.

Being the creation of the human body as well as of the human mind, language bears everywhere the mark of its dual origin. The sounds in use are no more than a selection from those which the mouth is capable of producing. In these sounds there are wide limits within which any alterations from the normal are imperceptible to our ears. It is this fact that makes changes possible. On the other side, the race instinctively fastens upon distinctions of sounds that have been produced gradually by unnoticed changes, or adds or eliminates. It tends to eliminate what has become unnecessary or cumbrous, and to utilise new differences of sound for indicating new distinctions of meaning and function. Therefore two opposed forces are always at work upon language—the natural

tendency of words to lose their formal regularity and the rational effort of the mind to reduce to order everything with which it deals.

The primary purposes for which language is employed being to think clearly and to make oneself understood, most changes made by the general will and collective intelligence are in the direction of securing these ends. In the course of this process no forethought is exercised, distinctions are often blurred, and many apparent mistakes are made. But, a general tendency can be discerned. Every language that is not dead, or in decay, is incessantly engaged in ridding itself of anomalies that have outlived their usefulness. The process is never completed; the most energetic tongue retains isolated forms.

It may be asked: whence arose these irregularities? The answer is that simplicity and uniformity are not primitive but acquired qualities. Or again, how is it that the original irregularities have not long ago been smoothed away? The answer to this question is that, in every word all sounds being exposed to the possibility of imperceptible change, all living languages are kept in a state of perpetual flux and owing to natural forces, would gradually fall again into complete irregularity, were it not that intelligence continually intervenes. The two processes are complementary. The circumstances opposing regularity are so many that it is never attained. The restorative process goes on so slowly that it never reaches a termination. A new balance is always being struck. Before harmony rises in one direction, fresh irregularities appear in another.

EDUCATION IN 2035—3035.

BY MR. M. SURYANARAYANA, B.A.,
Visagapatam.

(Continued from p. 581, Vol. XLI, September 1935.)

MR. Ching Chi Bu Fox Sastri formally regrets this undue delay in sending the further proceedings of the Inter-Planetary Intellectual Delegation, so far as they have a bearing on our Planet. Curiously enough, he does not apologise to the readers of this valuable Review, but audaciously affirms his conviction, that for the 'visualisation' of Education covering a period of a thousand years, which has its beginning at least a thousand years hence from our era, that this interval of about a year is the minimum time required for deliberate conclusions to be arrived at, even by an advanced Intellectual Delegation. Mr. C. C. B. Fox Sastri expects the readers to know the details of the ordinarily-long-forgotten report published in September, 1935 of this valuable Review. "Otherwise (says Sastri) such readers of this Review are merely birds of passage and are unworthy of digesting these educational 'visualisations'." Audacious! vanity, pure, simple, undiluted vanity of Mr. Sastri!!

Mr. C. C. B. Fox Sastri, however, assures us that it is neither indifference nor 'Red Tapsm' that is responsible for this apparent unwarranted delay. They in 'Marsterdom' are really strangers to these qualities of Earthy delegations. Their report was complete long long ago; but Mr. Sastri's Private Secretary had not the ability to catch at least the glimpses of the report which were being persistently wirelessly from Mars. Mr. Sastri himself, therefore, had to request a stratosphere expert to float him up the mustard gas

clouds and stormy atmospherics, wherefrom he could clearly receive and then hand over the report of the said Delegation for our use.

OUTLINES OF THE REPORT.

Reference:—Second item in the compulsory courses of study:—*Physical Training.*

Resolved that (a) the inadequately developed class of inhabitants known as human pigmies of the Earth, shall intensify their zeal towards the development of their physique—firstly to shoot up in their stature so as to be equalised in rank at least with other planetary habitants, if not with Marsedonians or Angels. Secondly, and very essentially, this concentration on physical training shall even mask the other phases of education like intellectual, artistic, aesthetic, even moral and spiritual, so that by bringing all these phases to a minimum, the ruinous methods of exploitation of the weak by the intellectual giants under all forms of camouflage (political, social, industrial, even religious, moral and spiritual) may be annulled.

(b) In so far as it is essential to swing the pendulum of the modern civilisation from intellectualism to even arborial physical development, the delegation expresses its faith in Marsedonian sporting activities of aerial, nautical and terrestrial warlike demeanour.

(c) The Delegation expresses its sincere belief in such activities, as are mentioned in (b) as the only 'panacea' for several evils and mutual mistrusts among the so-

called advanced nations of the Earth; and thus it exhorts every backward race like the Indians to develop into a Marsedonian manhood and womanhood as early as possible.

(d) That any near approach to the ideal mentioned in (c), can establish the requisite amount of mutual good-will, international status and dignity among the terrestrial nations.

(e) That on the basis of this Marsedonian equipment alone, out of sheer compulsion, the various nations will learn how to mutually respect each other with an endeavour at the establishment of not only universal brotherhood which is confined to the Earth but which can be extended to the other planets. They (human beings on the Earth) will then gradually begin to approach the fringes of the ideals of other planetary habitants in their trials to establish Inter-Planetary Brotherhood.

(f) The Delegation seriously affirms its conviction that this vision of Inter-Planetary Brotherhood and the realisation of the insignificance of human life (on a counteractive Planetary scale) and that the planet Earth (let alone a nation, much less an individual inhabiting the Earth) itself is a mere speck in the vast universe, will lead the human beings on the onward march of peace and good-will, compelling them to realise the moral, spiritual and aesthetic aspects of life.

N. B. (f) is a conclusion of the Delegation after unravelling the antideluvian ideas of spiritualism and aestheticism (cf. *N. B.* (d) in September 1935 issue.)

(g) The Delegation, while appreciating the increasing stress on the sporting activities of every type, deplores the degeneracy of the soul of sportsmanship in such activities. At

the present rate of increasing interest in the formality of a sport, the Delegation visualises that every kind of human activity including even walking, eating, sleeping, chatting will have the status of a sport. To maintain an endurance record in every one of such activities, there will not only be state scholarships offered but efficient public approbation and support shall be given in the way of side-betting.

(h) Sport being the 'sugar coat' of the indispensable pill of physical culture, the fashion of sporting activity shall be keenly cultivated by men, women and children of all ages and the outward decorum of smoking, drinking, etc., shall scrupulously be observed as the necessary symbols of good sport. The inner soul of sportsmanship can afford to take care of itself to survive, if it chooses to resist the onslaughts of the mere external fashions of sport.

Third item. *Pseudo-Histrionic Talent.* Resolved that:—(A) On account of the increasing competition of methods of exploitation, the Delegation seriously believe that every individual should be given a compulsory training in the art of 'bluff' and what is popularly now known as 'camouflage.'

(B) On the basis of the generally accepted slogans which now seem to be the beacon-lights of human life, like the 'Survival of the fittest' (*N. B.* 'Fittest' can be interpreted as the artistic 'camouflager') 'struggle for existence,' 'everything is fair' in the said struggle, etc., that unless the individual is given a University training and diploma in the fine art of 'Bluff,' the said centre of culture shall be failing in its duty of equipping the candidate for the necessary struggle for existence!

(C) The poetic idea that the entire world is a stage and not only the human beings but

all forms of life are actors on this huge stage, the Delegation seriously affirms its conviction, that every living being should develop the histrionic talent of acting any part of life's activity, irrespective of his or her own convictions. The fine art of dissembling shall be carefully developed to play the 'game of life' at least to the outward show of thoroughness.

(D) As a necessary concomitant of such action as to enable an individual to acquit himself at least in a 'showy manner' temporarily, some outward semblances and codes in the manner of dresses, carrying conversations, table talks and manners, etc., must be compulsorily codified in a conventional way to facilitate business.

(E) Every University shall, therefore, insist on all persons (professors, students, clerks, attenders, peons, all alike) within the fold of the University to wear a particular codified form of dress, however monotonous or cumbersome or inconvenient or climatically and otherwise unsuitable it may be to the persons thereof. Any encouragement regarding individuality in the decorum of decent and suitable dress wearing, may perhaps lead to a chaotic indecent romantic tendency. Hence the Marsterdom Delegation, if required, will lend the services of a carefully chosen expert advisory committee to formulate the best forms of University and other educational types of dress wearing. The Marsterdom Delegation, while making the above suggestion, modestly affirms its belief in recommending a Marsdenian type of uniform as the best suited for all Terrestrial Universities. A classic rigidity in the wearing of such a codified mode of dress, by all

workers in the several educational institutions will, in the opinion of the Delegation, add almost military dignity to the votaries of culture. Hence the Delegation exhorts all such votaries to be wearing the official dresses, preferably dignified uniforms and academic robes, whether they be on or off duty or whether they move in a social, public or private function of joy or sorrow.

Finally, the Delegation, while thanking the educationists on the Earth for their confidence in Marsdenian experts, expresses its willingness to place the services of its experts at the disposal of the Terrestrial Educational experts' activities on any future occasion, should they desire to introduce any radical changes in the said activities. It also firmly affirms its conviction that very many radical changes will surely take place in the entire educational atmosphere when the terrestrial experts soar beyond the mere rigorous formalities into the soul of the aesthetic, humane and spiritual significance of all forms of human activity. The teacher and the taught shall occupy a high level of status in society. The Delegation has its firm belief in the watch-word of progress and looks forward to that day when the teacher will be the central driving dynamic force of all forms of human activity. The University product, in spite of crushing poverty and unemployment, shall culturally lift up the society to a higher and nobler plane of thought and action. With this conviction, the Marsterdom Delegation, while once more exhorting the terrestrial educationists to preserve the fineness of soul in all activities, specially educational, thanks Mr. C. C. R. Fox Sastri for his 'selfless zeal' and retires for the present.

THE SCOUTMASTER AND HIS SUCCESS.

BY MR. D. PURUSHOTHAM,

Chittoor.

THE term Scoutmaster is a misnomer. The Scouter should never be a master. It is never a proper index to the right conception of a Scouter's duties.

If '*learning by doing*' is an essential educational principle, '*teaching by doing*' is highly essential in Scouting. As a matter of fact Scouting is different from class-room teaching. A successful teacher need not necessarily be a successful Scouter. The 'Teacher Scouter' has a wrong notion that he is the master even on the parade; hence he expects his Scouts to do all the work themselves. Naturally, a Scout does the things much against his will, without giving full expression to his feelings. This pathetic story of making the patrol leaders responsible for anything and everything is the motto of the Scouters in general and it is very often overworked. This idea should be deprecated.

DO AS I DO.

Character is caught and not taught. What you are, is what moulds the Scouts. Let 'Do as I do' and not 'Do as I say' be your motto. "*Come on*" is better than "*go on*."

The primary cause for the failure of a Scouter is when he embraces Scouting to earn a name and fame, and with this aim in view, he makes a show to the public by running a troop. A Scouter who is not interested in Scouting; who forgets what the boys like best; who uses the same programme over and over; who always thinks of mere drill; who likes to deliver long, monotonous discourses; who raises high subscriptions; who never feels the necessity of preparation for exchange of ideas;

who is unable to discipline himself to work in harmony with the local Associations, or the District Scout Council; who never knows each of his boys individually and intimately; who forgets that Scouting is a game of fun; who does not look wide; and who is never a boy in spirit can never be successful. Certain tendencies on the part of a Scoutmaster cannot be accounted for. There are, for instance, tendencies on his part to gossip and not to work; tendencies to criticise and not to serve; and tendencies to dictate and not to help.

TRAINING.

Scout officers are not only born but also made. Training may help the man who is fit to be a Scouter, but training cannot make fit one who is unfit. There are four forms of training for officers:—1. Full course of 60 to 65 hours consecutively; 2. Course extended to week-ends; 3. Corresponding courses; 4. Short and condensed courses, with their advantages and disadvantages. Short courses are of very great value for untrained officers.

A training centre should form a clearing ground for new ideas, and also a laboratory in which these ideas can be tested out. Untrained men are in some cases running troops on good lines, but they are more easily discouraged by the difficulties which all trained men have to confront in running a troop and their lack of knowledge also discourages the Scouts. A new man should not run a troop, until he has at least served his probation elsewhere at least for five years before he is given a warrant.

The training given at present is far from satisfactory, as the officers are given training up to second class, and naturally, they cannot but hope to be second in everything. Let the camp chief realise this and try to train the officers up to first class, thereby running a Refresher's Training camp or otherwise.

But let me not be misunderstood when I say this, for there are efficient persons in the Scout world who are very well in everything though they have had no training. Let the recognised training be not a badge of efficiency, as some of the Scouters lose their balance and wander with swollen heads. The test for efficiency, as is adopted at present, is far from satisfactory and requires some reasonable change.

Are you teaching merely the things which you have learnt at the ten days' training camp or are you reading books, devising, planning, inventing, and experimenting?

PERSONALITY.

Personality is a great asset to the Scouter. There are different kinds of personalities, both the agreeable and the disagreeable. In order to teach by personal example, the Scouter must know the meaning which underlies the back-woods training. It is something innate in the man himself which induces him to catch the hidden meaning of our training. It is what we call personality. It is universally accepted that the great sympathetic personalities impress themselves upon the memory and upon our imagination. The perfect man has not yet been born. The boy is the hero worshipper and the Scouter is the hero. It is he who has to inculcate in the boy the Scout spirit of self-sacrifice, and it is he who has to run the movement by his inspiration, organisation and instruction. If Scouters do truly realise how those boys of theirs whom they

are training as Scouts will bless them in after-years for showing the methods of doing service, they will not grudge putting themselves to a little inconvenience for their sake.

FIGURE-HEADS.

The success of the movement so far is due to the unselfish labours of the officers. The Scouter has the weight of the movement on his shoulders, but the choice and the selection of the pillars, as well as the maintenance of them in repair, is the work of the Commissioner. Figure-heads have been the curse of the movement, for many years, but still they are with us. They read nothing, do nothing, accomplish nothing, save blow in at the annual meeting. My own opinion is that it is more important to have tests for the Commissioners than for the Scouters and Scouts, as the Commissioners are responsible for the efficiency of the Scouters and Scouts in the respective areas. Let the Commissioners come out from their palaces behind the mango trees and make themselves known.

The Scoutmaster is rather a combination of three elements, (a) the ability to inspire faith and confidence in those who follow, (b) the ability to see beyond the present and (c) the ability to act and attain. The most important of the Scouters' laws is "A Scouter must be most interesting."

TRUSTED AND NOT WATCHED.

The Scouter's duties are often irksome and disappointments at times must be many, but he should go on cheerily and teach his flocks to play the game by first of all playing it himself. He must strive his best to cast off the effect due to old age or the trials or hardships he might have undergone in this world, and feel that it is up to him to do something in his life, to leave things better than when he first

saw them. You cannot be a good Scouter unless you take up Scouting, because you want to help the boys individually, rather than to deal with the boys in a mass, that is the reason for the patrol system, which will ultimately imbue all your boys with the idea that they are *trusted and not watched*. Use your freedom to work out better methods, care being taken not to abuse it, so as to be a stumbling block to others; and know that self-discipline is better than imposed discipline; and that comradeship is more potent in the long run than prestige. Officers should possess the necessary tact and self-sacrifice to put themselves in the background, and to let the boys take the lead. Self-elimination, both literally and metaphorically, in the Scouters is the thing wanted for the successful training of the troop. It needs imagination, concentration, and a ready sacrificing soul to bring in the atmosphere.

SCOUT HEART.

A Scouter should appeal first, and secondly apply force. He should have no temper, but should work round the boys not by bullying them but by talking to them in a nice quiet way. He ought to be strong-willed, *i.e.*, manage with a firm hand, but not too stern. He should laugh at the losses and share the gains. He ought to be a boy among boys, and a gentleman. He has to combine the activities of a backwoods-man with the business instinct of a clerk. He should have the tact of a diplomat with the enthusiasm of a missionary and the heart of youth with wisdom of age. A man with all these virtues developed under one turban is very rare. The Scouter who poses to know, can never learn anything. What matters especially in the Scout movement, is not the uniform but the '*Scout heart*.' Badges are not the only things that make a Scouter.

A BIT OF PSYCHOLOGIST.

Are you coming closer in touch with nature, and with God, and with your fellows and also

are you bringing others in touch with nature? Or are you merely reading and talking about them? Yours is a great responsibility to train these boys to be the worthy sons of India, and surely it is worth some forethought. Equip yourself fully with the details of the movement and carry out the instructions and your inferences exhaustively after studying the local conditions and the needs thoroughly, by devising ways and means coolly. The Scouter, to merit his warrant, must know and understand the boys under his charge. Train your patrol leaders thoroughly, with real brotherliness and then let them have a free hand with their Scouts, letting them feel at the same time that you are ready to advise them and help them whenever they require you. To be a successful Scouter you must be a little bit of a psychologist. Begin small.....keep small. Please do not feel that what you have to do has been done and you have nothing else to do. Keep a dozen lads and see them through the years from Cubs age to the day. The Scouter who holds the boys up to the Rover age alone does real character training. Boys are lost at the age of sixteen not because the movement cannot hold them, but because the Scouter fails to place before them a sufficiently varied programme. Try to make all your Scouts fairly good rather than have two or three stars and the rest failures.

CONCLUSION.

Experience has taught that however great a love one may show towards children, one quickly gets tired of their company, if one is always with them. Have with you an adult as an Assistant Scouter with whom you can exchange adult impressions concerning things and events like trips and camps. Work strictly on the patrol system. Next "*Our Chief*" has written the sacred book "*Scouting for Boys*" wherein you find the *mantram* which has the potent power to open the gates of the Scout-land and its laws and regulations,

Frequent visits, Conferences, Re-union camps, that you are holding, are praiseworthy and do immense good by exchange of ideas, experience and practical difficulties. Do not fail to realise the necessity of making friends with boys' parents, and make admission into your troop an honour to the candidate. It would be an excellent idea if some of the Scouters here would enter into correspondence with the Scouters of other countries, as an exchange of ideas is always valuable.

Let us sink all our little differences of opinion and more especially teach our oncoming youths to do so in the greater cause of national unity. We generally learn much from our defeats than from our victories. Let us all unite together and spread the atmosphere of self-sacrifice, start Red Cross stations, physical culture institutes, and do a good turn to some one daily without fail.

SCOUTING AS 'SCOUTING.'

Scouting in England, which began primarily for those boys, who, having few opportunities for higher education and living in the most uncomfortable surroundings, amidst a class which cannot be considered elevated, tended to become a drag on the nation. Lord Baden Powell evolved this scheme under the impact of a special type of environment and owing to a pressing need.

The Scout movement is a great organisation (with ramifications) all over the world and we Scouts are the biggest family of boys and girls. We have our brothers and sisters in every highly civilised and less civilised country, working together with the same idea of making themselves into happy, healthy and useful citizens. This is one of the best movements, if not the only movement, bidding fair to sink the age-long caste distinctions, old habits of

thought, prejudices or narrow patriotism and lead to the bigger and the nobler course of showing love and friendship to all our fellow-men. By the term Scouting is meant the work and attributes of "back-woodsmen, explorers and frontier men." It appeals to all the creeds, temperaments and countries throughout the world with minor variations but without altering the once worked out Scout law and promise.

Scouting is 'practice in living.' It is a hobby for youngsters in their spare time. The spirit of it is individual responsibility and love of nature. Scouting gives no long lectures, and yet it teaches dignity of work, devotion to a common cause and loyalty to a purpose; it teaches the practice of being thrifty; it teaches youths service useful to the public and handicrafts useful to themselves and lastly it promotes their physical development to make them adult members of the great Scout Brotherhood of service.

It is universal in its appeal, as it is practical in its methods, and progressive in its outlook. The heart of Scouting is "good-will" and its chief joy is "service."

Scouting is an institution and its programme is a plan managed by adults, with the boys' point of view. It is not "a keep them out of mischief proposition," but rather "a democratically administered activity of boys under the leadership of boys." It is "do good" rather than "don't do evil." Unfortunately it has been misunderstood by some to be a movement which trains up peaceful citizens for military purposes. In fact Scouts are not messengers of war but they might prove to be angels of peace.

Scouting is a movement and like all movements, when it does not move on with time, and the changing needs of youth, it is not

a living thing. If it stagnates, it must degenerate into a dead scheme. The future of India lies with her youth. We must regard Scouting with Indian eyes first, from the point of view of essentials, seeing 'what the movement is' and not 'what it does,' trusting to the spirit and not judging it from the members or from their ability or results. It has been able to adapt itself to the requirements of dumb, blind and crippled children. It cannot produce radical results and reconstruct the whole universe in a few years at the rate of the present progress. Do not imagine that the movement is likely to fall to pieces, just because we have to go on slowly for a time. If there is anything more than others for which this movement has been marked, it is the creation of real comradeship confidence in each other and in our leaders. 'Help for others' is what is inculcated, be it by example or precept. It

does not depend on noise, but on service. It must adapt itself to the ideals implied in the word 'Ashrama' which repels none, destroys none, recognises the greatness of all ideals. The number of Scouts and Guides who have grown up and gone out into the world trained in most of these ideals probably exceeds fifteen million.

In Scouting, the life of the so-called oppressed, depressed suppressed and submerged classes becomes enjoyable owing to the sense of the comradeship that they feel with their brother Scouts in uniform during camps and rallies; their mutual outlook becomes widened and their physical lives receive a touch of beauty.

If such a movement as this is allowed free scope to develop on the right lines, there is no knowing what contribution it may make towards the uplift of our India and of the world.

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A. C. SWINBURNE AS A POET.

A STUDY IN CRITICISM.

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

IT is almost a superfluity, quite sickening to a proper evaluation of the achievements of Swinburne from the standpoint of literary criticism, to announce that in recent years a sure but steady reaction against his poetry has set in, in spite of the melodies of his music and the sweetness of his cadence, the stir of thought and the sensation of emotionalism and the extreme passion for beauty. It can be asserted without any fear of contradiction from any source that behind the blended harmonies of his verse which produce almost a hypnotic effect on the reader making him feel oblivious to the depth of thought and the perfection of technique, there is critical judgment coupled with emotional intensity enhancing the value of his poetical pieces. In passages of elaborate musical contrivances, alliterations, and assonances where an idea is brought out in all its full implications and bearings, it may be regarded that the poet has failed in his communicativeness and sacrificed meaning to music. Whatever be the judgment of contemporary criticism on his poetical productions, there is clear evidence to prove beyond any possibility of contravention that in the management of words he is to be ranked with Milton and even he according to Drinkwater made no such exploration in applying music to lyrical measures. To his credit it may be said with equal consistency that language in his hands had a power and force of eloquence and became an instrument of persuasion and vehicle of verbal niceties employed with effect. In the use of blank verse in his dramas and the exercise of lyrical measures he is indebted to the Elizabethan Dramatists,

Swinburne is preeminently an artist belonging to the school of the Pre-Raphaelites and not a subtle thinker. The poets of the Pre-Raphaelite school rose against inane intellectualism in poetry and found inspiration in art to stimulate their creative impulses. Swinburne, in spite of his close affinity with Rossetti, found in art an exposition of subtle philosophy and gave wing and fire to his emotional experiences. 'The exultant acceptance of the tragic significance of life, the eternal opposition of beauty to change and death' and the permanence of man's heroic instincts ever in conflict with the unseen forces of Nature form the main motives of his art. The extreme passion for revolt and resistance against tyranny, a doughty spirit of freedom, and an unbending attitude under dejection form the main characteristics of his poetical temperament. He has been criticised that his poetry is intellectual, entirely divorced from nature and life without any distinct trace of human sympathies. This is only a far-fetched criticism plausible on the very face of it and never an ardent and enthusiastic admiration of his poetical muse.

In the *Ode on the Proclamation of the French Republic* and the *Songs before Sunrise*, his republican sympathies are given full poetic expression, though the language is high-wrought with emotion, ornamented and decorated with a wealth of gorgeous imagery and melodious assonances. In these poems he fully expresses the ultimate triumph of republicanism and its ideals with greater enthusiasm and emotion and pleads the cause of the oppressed and the down-trodden

in their legitimate right for a place under the sun.

The art of Swinburne shows not much development but the supreme significance of it lies in an attempt to deal with the larger issues of life. Under three distinctive aspects his poetic genius worked. The wedding of classicism to romance, the bringing into vogue of the influence of French literature and the adoption of lyric measures constituted the fundamental elements of his career. *Atalanta in Calydon* by common consent is considered to be the full-blown flower of his genius. Though classical in form, it betrays the traces of romantic spirit. Even *Erechtheus* is not a less surprising triumph of his experiment in drama. In spite of conflicting opinions on his capacity as a dramatist or a lyricist, his poems exhibit in full glare and glamour his wonderful powers and impulses which are unique—perhaps the veritable heritage of deep scholarship in the history of Italy or of his passionate study of the contemporary movements towards the citadel of freedom from political or spiritual subjection. The growth or political interest found in him an advocate of no mean order. Nature too had opened to him her portals.

No recent poet has surpassed him in force of initiation. 'He is remarkable not only for what he has done himself but for what he has inspired others to do. In variety and technique he surpasses all since Milton. The pomp and grandeur of expression, the ornate diction and the super-abundant glossary are no less responsible for the obscurity of his intellectual and emotional parts. The style is more magniloquent than magnificent. There is neither the mysticism of the school of Rossetti nor the mediaevalism of Morris but his poetry is replete with the pure romance of the nineteenth century. Whatever be the final verdict of posterity on his poems and ballads, *Atalanta in Calydon* and *Erech-*

theus, the two Greek dramas, are enough to place him in the first rank of poets and rescue him from oblivion which is the fate of many poets. His judgments may be faulty on account of overdue praise but they arise out of the depth of his heart and exaggerated enthusiasm. He is more a master of art than of thought.

In concluding this cursory review one cannot fail to touch upon his poems and ballads where the sensuous element is predominant and some of his best characteristic traits are revealed in their lime-light. His political convictions found sufficient articulation in some of his later pieces. "Energy and rapidity and fire are natural characteristics both of his metre and of his diction. Perfume-laden air and dim lights are things of an alien world. He rejoices in the sea, and in storms,—storms on land and ocean, storms among the nations, storms in the human soul" writes another critic when estimating the value of Swinburne's poetical achievements.

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THE CINEMA AS AN AID TO INDUSTRY.

BY MR. SHEIKH IFTEKHAR RASOOL,
Multan Cantt.

ONE of the less generally examined but at the same time one of the most interesting questions connected with the cinema is that of its rationalised use in industry. The utilisation of the motion picture has been carried on with great success in several countries and it is expected that the same methods would prove useful in this country which is richer in raw materials and industrially more suited. It should be remembered that, even considered simply as an auxiliary for knowledge and suggestions in this limited field, the cinema should always subordinate its particular and special objects to the wider sphere, bearing in mind the lofty task of educating and instructing by which the supreme aim of elevating the masses spiritually and culturally may be attained.

A fleeting glance opens up a vision of exciting possibilities. If there is a point in which the technical improvement of cinematography and the activity of a country can meet for the purpose of obtaining better results, it is in the field of industry, which is not merely a collection of firms and factories, but is the rhythm, respiration and cadence of the national energies.

Side by side with the rural sentiment which wants to see the earth rich with grain and the people's homes blooming with health, we must have the sentiment for industry which exalts the creative faculties of man.

The greatness of a country is revealed in one way by the smoking chimneys of its factories and industrial establishments. There is an army of peasants engaged in ploughing

the valleys and making mountain sides glow with green verdure, and at the same time there is an army of craftsmen handling for productive ends.

A people must perceive its will to power and its capacity for output in the intensity of its industrial development. The cinema can be in this connection an instrument for spreading cognitions, for providing better technical instruction and for knitting the nation together industrially and morally.

Under these aspects, the motion picture finds its first task in the vocational film and the vocational training film. We have to face here one of the principal themes of our argument.

What we have to do is to show the young people the various possibilities that are open to them in industry, at the same time leading them to make a choice corresponding to their interests, family situation and conditions of the labour market. We must, in a word, utilise to the maximum the energies and capacities of the rising generation.

Reading is useful to begin with, and visits to factories and workshops will widen the first knowledge. An attendance at museums will also help to extend acquaintance with facts. A methodical teaching of the various trades and crafts by means of the motion picture will prove useful for completing the work.

If it be true that a craft or trade is a complex of operations aiming at a given end, the motion picture is, par excellence, the best way of illustration.

The decomposition of a craft into a certain number of technical movements can again be analysed into a number of smaller and less significant gestures or movements of the hands and feet, and in the film these movements and gestures find their best chance of being properly illustrated. A great deal can be done with acceleration, slow motion, and colour cinematography to make things clear for the student.

A general film on the various trades and crafts may, by awakening a moment's genuine enthusiasm or disgust, reveal to the young person the path in life he or she should follow. When, after having seen and studied examples and types of various crafts and businesses, the youth has made his choice, the motion picture can prove useful again by becoming a teacher of the craft, art or trade chosen.

Films dealing with scientific research are of no less interest than pictures for vocational indication or training.

The apprentice has got to be formed. It is from this starting point that the psycho-analytic inquiry on work generally begins, and the various types of workmen are examined and studied according to their physiological and psychological possibilities. Their reactions to various forms of work are tried out, and notes are taken of their output, efforts and resulting degree of weariness or fatigue. In this way, a selection becomes operative between one type of apprentice and another, and one kind of work and another.

We now come to vocational training, that is, to teaching the apprentice who has chosen his craft or trade how to set about his work. It is a form of improvement of the first importance intended to increase the worker's output and general capacity according to the most modern systems of rationalising labour.

The workman is now formed, and a task can be given him. It becomes then necessary

to make the man technically perfect, to qualify him, make him a specialist. And this not only in his interest, but for the economic interest of the industrial concerns themselves.

The result should be a display before the eyes of the country of a picture of its factories and workshops in full fervour of their activity. It should also be our aim to bring the industrial world in touch with all the various strata of the population. Industry is also saving investment, national economy. The country which supports and nourishes industry, should not be satisfied to see it only as a plaything of the stock exchanges and the shareholders. It should know in it the beauty of its living reality, in the potent harmony of its machines in the sapient labour of its craftsmen, in the magnificent poetry of its production.

The cinema also exercises on industry a finely creative influence. The fascination of the screen is often the cause or the originating impulse of new ideas. Even only considering that which is inherent to the spectacle, what advantages have not been derived by electro-technics from the devices that have come into existence owing to the requirements of the sound film, and what further benefits will not accrue to mechanics and chemistry from the inevitable development of the coloured film? All forms of activity find an increment in cinematographic propaganda, whether documentary or theatrical—from architecture which teaches us to renovate our houses inside and out—to sport which urges on young people to daring—improves industry owing to the incessant requirements for better wheels, screws, motors, etc.

The film, the task of which in this connection is to spread a knowledge of a country's industrial life may be demonstrative and illustrative of technique, but it should above all things stress the social value of the nation's industrial effort. A sense of national pride in the national industry must be created among the citizens such as to allow them to understand that a nation's life is not only lived in offices and libraries, or in the halls of students and professors, but is closely and intimately bound up with the workman, the peasant and the poor.

THE HEIDELBERG—WORLD'S INTELLECTUAL LIFE CENTRE.

550TH ANNIVERSARY.

BY MARIE-LUISE DANIKE.

Heidelberg University celebrated its 550th anniversary this summer. An exhibition illustrating the development of the University was held from June 27th to 30—Ed.

HEIDELBERG is more than merely a name and suggests more than merely the idea of the oldest German University. The very sound of the name evokes visions of a beautiful landscape, the longings of youth, regeneration and the fulfilment of maturity. It is a mistake only to speak of the "Heidelberg of romanticism," for this town, the meeting-place of the youth of Germany and foreign countries, retains the values of a rich and proud past only in order consciously to build upon them the creations of our new and so great era. It is superfluous to mention the names of all the writers, painters, and musicians, and sculptors who were stimulated to produce their great works in and by Heidelberg; yet it must be said that it is not an echo, but only an introduction to what the energetic and consciously up-to-date conceptions of this town are constantly producing afresh. In 1936 Heidelberg is once more the scene of the Reich Festival Performances, famous in Germany and abroad, which are becoming more and more the incorporation of the idea of the "Bayreuth of the German theatre." 1936 is also the 550th anniversary of the foundation of the University of which the new building was a magnanimous American endowment. An exhibition which will demonstrate German intellectual work during this period of 550 years has been organized to provide the friends of the "Ruperta Carola" with an impressive idea of how Heidelberg University fructified

the world's intellectual life. Again and again one is conscious that a stream of creative intellectuality permeates this town which is so wonderfully youthful, and that one is surrounded by a constructive force that appears inexhaustible.

Not only internally but also externally the new Heidelberg is marked by an expression whose heroic features are demonstrated by the impressive "Thingstätte," an arena for public functions, and the War Memorial on the heights. And yet these red sandstone structures accord so well with the romantic countryside—which is rightly called the land of castles and strongholds—that they have just as natural an effect as the ruins of Heidelberg Castle in the verdure of the heights of the Odenwald. The Thingstätte on the Heiliger Berg, a permanent memorial to the German Labour Service, is one of the most beautiful of its kind in Germany. Even for foreigners, the plays performed here in 1935 were an experience which they would never forget.

The ruins of Heidelberg Castle also became, on the occasion of the Reich Festival Performances, a great stage setting for a world in which appearance became reality, and reality the setting for an imaginary world. Every spectator at the Festival Performances was fascinated by the changing play of sound and light. Whether it is a scene with knights in armour or Shakespeare's dainty fairy plays,

to see and hear the performances in the courtyard of Heidelberg Castle is to experience the transformation of scenic appearance into actual reality. Extensive facilities for colourful animated crowds and restrained allusive gestures on the part of the individual actors, all form a wonderful full-toned instrument in the artistic hands of the producer. It occurs quite naturally that everything new that this so eternally youthful town has created is utilized, not in a disturbing way, but only to develop and increase the effect.

Thanks to the new Reich motor road from Frankfurt to Mannheim and Heidelberg, the old University town is now still more easily reached by many people. Seated in one of the smart streamlined motor coaches, it is a real pleasure to watch the beautiful scenery which has almost the effect of a Nature park, of the heights of the Bergstrasse with its castles and strongholds and its wealth of blossom.

But Heidelberg is also a centre of regeneration in yet another respect, for it possesses one of the richest radio-active brine springs in the world. With its inhalations and pump-room cures, Bad Heidelberg also increased the physical forces like a fountain of youth. But mention may also be made of how fine it is to travel quickly up by the mountain railway to the Königstuhl and enjoy the charming view of the landscape at the altitude of almost 2000 feet. The Königstuhl commands a particularly impressive view of the Heiliger Berg and the Thingstätte and is also the starting point for rambles for hours along the ridge to the narrower part of the Neckar Valley.

In order to fully appreciate the romance of Heidelberg, it must be seen in spring. The attraction is perhaps greatest when one comes from the snowfields of the neighbouring Black Forest and finds oneself in a landscape which constitutes the threshold of spring in Ger-

many. A short ramble up to Heidelberg Castle takes us into the midst of it. Here the young God of Spring embraces the wanderer with blossom-clad arms and accompanies him on his way, for beside his path sounds the brilliant fanfare of the yellow forsythia, delicately feathered pink almond blossom flirts with him, and the chestnuts come to greet him in procession with the wonderful white candles of spring in their pale-green hands. The red sandstone ruins of Heidelberg Castle clad in a white veil of cherry blossom seem a renaissance jewel.

All that is recalled by the name of Heidelberg for those who know it. Those who have been favoured to experience it take the memory of it with them as a souvenir of a reality that is unspeakably beautiful and which makes us understand Schubart's words: "One must be dead if one does not revive in Heidelberg."

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TO STUDENTS.

AN ADDRESS BY MRS. SINA LICHTMANN.

THE Master Institute of United Arts was founded fifteen years ago. Its history is especially significant and in view of this Anniversary of fifteen years of existence, I wish to recall to you the most important milestones of the Master Institute's journey through life.

The history of its very foundation by our noble leaders, Prof. and Mme. de Roerich marks a beautiful page in the achievements of American Culture and Education. You all know how Prof. Roerich was always a sincere friend of America and how he gave the fruits of his creative genius, his art and great experience as a renowned educator to the youth of this country. We were the first privileged people to meet him—Mr. M. Lichtmann, Miss Grant and myself—and to hearken to his inspired talks and faith in America's future. These two noble leaders, Prof. and Mme. Roerich, saw the great potentialities of spirit in this country and were ready to give their flaming hearts in service to it. It is quite natural that we three were alive to their call and joined our forces with them.

Mr. Lichtmann and I came to this country, loving it while we were still students in Europe. Not material gains attracted us, but the possibility of settling in the country of Washington, Lincoln, Walt Whitman, Mark Twain and of teaching here, giving to young people that knowledge which we felt would fall on fruitful soil. We are happy to say that would we want to start our lives again, we would make the very same decision—come to America and develop our creative and educational activities here, because these years of labour, struggle, joy and achieve-

ments, were unforgettable. Miss F. R. Grant at that time when she joined hands with us all, was a distinguished writer and journalist, Editor of "Musical America". She, an American born here, possessing the rare sensitiveness and spirit of that creative gift which made her all these years the writer and spokesman of the Roerich Museum, saw the great future, which Prof. and Mme. Roerich were building in the fields of art and education and participated from the start in our work in taking up the Banner of Art, Beauty and Knowledge, proclaimed by Prof. Roerich. "Every tree grows slowly" was always the motto of Nicholas Roerich. And truly we began modestly in one flat on 54th Street, knowing that the growth and expansion would come. It is now a history, recorded in so many volumes and publications as to how the Master Institute grew, how the renowned and brilliant artists and teachers came to us to join the faculty under the leadership of Prof. Roerich.

It is remarkable also that no thoughts of gain or material interests prompted these distinguished artists, musicians, composers, designers, sculptors, actors, ballet masters to join forces with us, but the magnet which was the very person of Nicholas Roerich and the ideals which he laid into the foundation of the Master Institute, where all arts were to be united and taught under one roof. From the inception of the Master Institute of United Arts and during the time when the Museum was founded and the Master Institute became an active part of the Museum's wide and versatile programme, Miss Grant was its Director. Such artists as Ernest Bloch,

Felix Salmond, Deems Taylor, Caro Delvaille, Lee Simonson, Robert Edwin Jones and others of equal renown were on the faculty as teachers and lecturers.

In 1929 when this new building was completed which was to house the Roerich Museum and its many-faceted departments, including the Master Institute, the Roerich Museum Press, Corona Mundi, International Art Centre, Urusvati Himalayan Research Institute, Prof. de Roerich appointed me the Director of the Master Institute of United Arts. Miss F. R. Grant took over the Directorship of the Roerich Museum Press. Seven years have passed since 1929, during which period I had the privilege of conducting under the constant guidance of Prof. and Mme. Roerich the work of the Master Institute of United Arts.

During this time joy and struggles were constant companions, but joy was the greater and dominant of the two. The Master Institute grew considerably, approximately hundred and eighty scholarships were given every year to the talented and deserving young pianists, violinists, painters, designers, sculptors, drama and ballet students. Students came from abroad to study in our Institution—from Sweden, Germany, England, Russia, Turkey and even China. Such big artists as Howard Giles, Mikhail Mordkin created their own important department, imbued with their creative endeavours in our Institute.

If you but open catalogues of past years as well as of this year, you cannot help but realize that here is existing a unique, earnest Institution, pursuing a goal of instilling love for Art, Beauty and Knowledge in its pupils. The atmosphere of the Roerich Museum.

where we have over one thousand paintings of this Master, is a source of constant inspiration to our students. I am happy to say that members of our faculty constitute a body not only of fine teachers but of true friends of the students and entire Institution. During years of hardship and financial reverses, they always supported loyally our Institution, sacrificing their time and lending their efforts toward the success of the work.

This bit of retrospection is presented by me to you here not only because of fifteen years of the Master Institute's activities but because the occasion of the graduation of our students warrants my looking back into these pages of history. Of the students upon whom the Diplomas of the Master Institute are bestowed this year, I have known several for a long time. They are Erika Kirsten, Edith Mantlack, Jane Jolloffe, Robert Kane, Philipp Moore, Spero Anargeros and Domenico Facci; two pianists, three artists, two sculptors. It is a joy to realize that you merit the festivities and programme of this evening, which are given in your honour.

Our distinguished speakers, Dr. Forest Grant, Director of the Art Department Board of Education, New York, and Professor Paul Radosavlievich of New York University, in speaking on our programme tonight not only honour our Institution with their presence, but also you in addressing you in words of welcome and greetings in your work. You talented gifted people, of whom the Master Institute of United Arts can be justly proud, are going ahead with your work without any interruption, the graduation being only another milestone passed on your journey. You will carry your talents and your knowledge into life. That means that you will do good to your fellowmen to the community

where you live and work. To do good, bring good, work for the benefit of our fellow-beings is the goal of every artist, every creative worker. But it is not always simple, nor easy. Those who serve Culture, Beauty, Education are often not understood, and are persecuted; often their lot is that of suffering and struggle.

Let me quote to you the words of Nicholas Roerich who in speaking of teachers and educators said: "Those who wished to do good were thrown into prison, slandered and humiliated in every manner. But because of high Signs of Good they emerged from their bondage even more strong and fortified, as if these stigmata, inflicted upon them by

dark forces, became signs of honour and benevolent creativeness. It seems superfluous to repeat about the benefit of obstacles, but we shall not fear to repeat this ancient truth again and again. Because then our friends who will encounter many obstacles, will recall the illumined covenant: 'Blessed be the obstacles—through them we grow!'"

To these truly prophetic words which you will, I hope, remember in the future, I can add but very little. Keep in your hearts the Institution, which gave you knowledge, sympathy, and real interest in your creative endeavours. Let the joy of creativeness be the guiding light in your service to humanity!

THE NEED OF THE HOUR.

BY MR. P. V. SUBBA RAO, B.A. (NAT.), *Gooty*.

A BRIEF SURVEY OF THE PRESENT.

WHAT is wrong with the present? This is the question that has often been put to me by many who are in sympathy with the movements that are agitating the public mind in general. As a matter of fact, I have often been requested to pen a word or two suggesting a suitable solution for the problems that have, of late, been disturbing the public tranquillity. But before attempting to place my few humble thoughts for the consideration of the cultured public, I must frankly point out for the information of those who have been urging me in season and out of season to enlighten them with my thoughts (as if I had anything in me which would enlighten them) through the columns of "The Hindu," that I am not myself a student of politics, nor am I interested in political agitations and movements, which are calculated to subvert any government which aims at preserving the greatest happiness of the greatest number. I am somehow inclined to think that politics are after all, a game, and

I am glad, I am not a player in that dangerous game. What fruitful results these political agitations bring I am not competent to say.

But of one thing I am absolutely certain, and that is that the highest ideal of life has not been grasped and practised by a vast majority of our people, nor is a correct attitude maintained towards men and things. The atmosphere everywhere is tense with hatred, strife and disruption, and we hear discordant notes, especially on the political violin of our country. We are moved by mere "feeling, which belongs to the torrid zone of the human sphere." Most of us have any amount of eloquence at our command but it is neither majestic nor dignified. We have sent thought to prison, and God alone knows when the "cool breezes from the pole of thought" will modify our feeling.

DIVINITY—THE ONLY SOLUTION.

The Divine must be the supreme fact of our life and it should decide and control and

guide every one of us, black or white, red or brown. The realization and all-the-twenty-four-hours (if there is a phrase like that) enjoyment of the Supramental Consciousness ought to be the only thought of our entire being and all our endeavour must aim at this. We have to be transformed into the very substance of that. There is nothing outside us. Everything must come from within. After all, the acquisition of political freedom, which is itself an imperfect ideal, cannot come from outside either at request or on public grounds, to use the favourite expressions of official circles, but it must come from within, and it must be of the highest type. Mere knowledge of the ordinary ethics of this country or that will not do, for, all this is relative and imperfect. Nothing is perfect except *He* or *She* or *It*, or call it whatever you like. It is the Perfect that can make us perfect and guide us along right lines. Bid good-bye to all these movements and dig deep into the vast Silence of God. Do not be satisfied and do not blow your trumpet if you get a few glimpses, but try sincerely to get deep down into your inner nature, into your conscience, which, as the Indian poet has said, is the soul in which is heard the whisper of God. Do not stop there also, but go still further till you hear the Inner Voice and follow its dictates. Your part of the duty as a human being credited with some intelligence, consists in a complete surrender to the Divine Will and a constant endeavour to be *That* and nothing else. If it is His will that you should do a particular thing, do it with all your heart, and be prepared also to give it up with all your heart if He so wills it. You will be quite safe in His hands who

sayeth, "A whole I planned, youth shows but half, trust God. See all, Nor be afraid." That is the true cosmological conception of the Universe. I think a few centres of Yoga, which would prepare pupils to acquire and live *the Life* that is behind all life, will do more good to humanity than all the movements of the world put together. Material acquisitions and possessions are nothing when compared to spiritual enjoyment. Even they are not intended for the personal enjoyment of individuals but they are for the service of God. What we are doing in our *Ahankara* is exactly the opposite of the right thing. We have neither the right thing nor the ability to get at the right thing in life. There is no divine government of the world but only a material government of the world which is highly imperfect. In the divine government "all things flow to all as the rivers to the sea." There, every one is a soul, a part of the macrocosmic consciousness, which is neither *He*, nor *She* nor *It*, but which is best described as *Nityanandatva*, and in the enjoyment of which alone, the individual soul derives true happiness. It is only when humanity reaches this stage that all troubles will cease, all quarrels about supremacy will come to an end and a reign of peace and perfect understanding based upon mutual goodwill will be established on earth. Humanity will realise that each member of society is a soul and not a mere physiological expression. Every one of us is a vital factor in the great *Viswakutumbam* working for Him and not for this man or that man, for some personal gratification or even for the acquisition of honour and fame, which, nowadays, is very easy for many people, either literate or illiterate, wise or otherwise.

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HOW TO CULTIVATE IN SCHOOL-GOING CHILDREN A LOVE FOR THE BEAUTIFUL IN NATURE AND LIFE.

BY MR. D. N. KRISHNAYYA, M.A., B.ED.,

Virajpet (Coorg).

KEATS has said that 'a thing of beauty is a joy for ever; its loveliness increases'.....and rightly so. Anything beautiful, anything artistic attracts us and fills our mind with delight. This love for the beautiful and the artistic is inborn in everyone of us; but its intensity diminishes or increases according to the nature of the up-bringing and training we had in our younger days. If we are brought up in filthy surroundings and with people of dirty habits, the edge of our liking for the beautiful and the artistic in life and nature gets blunt and may, in course of time, wear away completely. But this is not a desirable thing in a man's or woman's life. Everyone must cultivate the quality of appreciating and enjoying things which are beautiful, for the appreciation of beauty in animate and inanimate objects leads to the appreciation of it in human nature itself, and the appreciation of the beautiful in human nature and virtues will lead to beautifying one's own nature which is the highest and the best that one can desire for oneself.

When is the best time to foster this love for the beautiful in human beings, if not in their younger days? For whatever is implanted in the impressionable minds of the young is permanent and clear. And the best persons to do it are the parents and the teachers. But unfortunately in our country we find that many of the parents are unable to do it owing to ignorance and a few parents who can instil in their children a love for the

beautiful either do not afford the leisure to do so or think it the duty of the teachers to do everything for their children. Whatever it be, it devolves on the teachers to cultivate this aesthetic taste in their pupils besides teaching them the Three Rs, building their character, etc.

How can the teachers make their pupils appreciate beauty? There are different ways of doing this, and here I have mentioned some which seem to be easy and simple. In the first place every pupil at school should be taught to attend to his outward appearance. He should come to the school neatly dressed. This does not mean that he must put on costly clothes or new clothes always. Even cheap clothes can be worn neatly and tidily, if proper care is taken. Torn clothes should be mended in time. Then the pupil should be taught personal cleanliness. He must comb his hair neatly and tie up the knot properly, if there is one, bathe daily and keep his hands and feet clean. He must bare his nails every now and then. On all these things the teachers should set a model to their pupils, for practice is always better than precept.

Next the pupils must be made to keep their books in good order. They must not be allowed to throw their books in their desks in a disorderly manner. They must not be allowed to scribble or write their names, etc., on the covers or inside the books. Neither

should they spill ink on their writings. They must write a neat hand too.

In the classroom all the desks and the benches should be arranged in a symmetrical fashion. Pictures to be hung on the wall should be well selected and hung on the wall with proper spacing between them. Pictures can be drawn or painted by the pupils and the best among them may be hung on the wall in the class-room. If a manuscript magazine is edited in the school, the get-up of the magazine, the illustrations on the cover and inside may be made very attractive.

In front of every school there should be a flower garden neatly planned and well laid out. Different kinds of flower plants should be so planted that when they blossom and flower, the garden should present a variegated appearance, the different colours being harmoniously blended with one another. The pupils should prepare well-designed plots and plant the flower plants. They should also be encouraged to open flower gardens in front of their own houses and bring the best grown flowers to the school on the School Day and on other important days. On school Days, exhibitions should be held for enabling the boys and the girls of the school to exhibit the best flowers they have grown and the best pictures they have drawn or painted. Wherever there are art or picture galleries pupils should be taken to those places and shown the famous pictures and other things of art. They should also be taken on excursions to places of fine natural scenery.

In these various ways pupils can be taught to appreciate the beautiful in life and nature and an aesthetic taste may be cultivated in them. This, as has already been

said, will lead to the appreciation of the beautiful in human nature too. What is beautiful in human nature is the presence of sterling qualities such as honesty, generosity, nobility of character, kindness, sympathy for the suffering of others, etc., and if the young boys and girls are made to set a high premium on these qualities, the world we live in will surely be a paradise, for the boys and the girls will like to be endowed with those qualities which they appreciate in others. Therefore it is the duty of every teacher to develop and encourage in their pupils a taste for the artistic and the beautiful.

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SOUTH INDIAN FESTIVALS.

XIII. KARTHIGAI.

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

"Karthigai festival comes on the full moon day in the Tamil month of Karthigai (October and November), when the moon is in conjunction with the asterism Krithigai (Pliades). Should the day chance to be a Monday or Thursday pertaining to the planets Moon and Brihaspati respectively, greater importance is attached to the occasion.

This day is held highly sacred on account of its being intended to propitiate the element 'Agni' (fire) and so it is that all the houses are profusely lighted and illuminated after sunset. As Lord Siva in the Hindu Trinity is said to have appeared in the form of a pillar of fire from His *linga* form, to teach the creative and preservative aspects of Brahma and Vishnu respectively, on this particular occasion worship to Him is done in all Siva temples. The "Dvajasthambam" (flag staff) in temples is intended to symbolise this pillar of fire. Subramanya was born to Lord Siva from His fiery energy. He was brought up by the "Pliades". He became the Commander-in-Chief of the army of the Devas, (celestials) and also is considered to be the most powerful of the deities, in the Kali Yuga (Iron age). This god is also worshipped on this sacred day.

As one of the primary acts of Siva in granting relief to the mortals in the burning

of the chariots of certain 'Asuras' (Demons) that were harassing the sages and others in this earth at a particular period, the remembrance of this incident has given rise to the custom of burning heaps of dry leaves, twigs, etc., going by the name of "Chokkapanai."

The offering of fried rice on this day to the deity is in connection with King Bali having been relieved of the burning sensation felt in every cell of the tissues of his body by having recourse to this food which he dedicated to Lord Siva to whom he prayed for being relieved of such a feeling.

Temples located on hills are considered specially suitable for worship being influence-radiating. This accounts for this festival at the temple at Tiruvannamalai, near Villupuram, on the South Indian Railway being performed with much eclat. As divinity is attributed to the whole rock, a huge flame of torch is lighted at its top after sunset on this festive day and people go round the hill perpendicularly which the devotees of Siva consider a *linga*. This place is one of the five main centres of Siva, intended purely for the elemental worship of fire, while the other four, namely, Tiruvarur, Jambukeswaram alias Tiruvanaikoil, Kalahasti and Chidambaram are for earth, water, air and ether respectively.

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NEWS AND NOTES.

INDIAN.

BIRTH-DAY CELEBRATIONS OF HIS MAJESTY KING EDWARD VIII AT PERIYAKULAM.

A public meeting was held within the premises of the Victoria Memorial High School, Periyakulam, at 4 P. M. on 23-6-1936 under the presidentship of M. R. Ry. Rao Sahib P. S. Nallaswami Naidu Garu, Retired Deputy Controller of Military Accounts.

Mr. B. S. Gopala Iyer, B.A., L.T., gave a brief sketch to the boys of the life and character of the king. Vidwan Seshachala Sarma delivered an interesting lecture on 'Indian Loyalty' pointing out how an ideal relationship should exist between a king and his subjects.

The President ably supplemented the addresses by his special observations on the life and character of King Edward VIII.

Mr. M. R. Rangaswami Iyengar, M.A., L.T., Headmaster, V. M. High School, Periyakulam, thanked the President for consenting to preside on the occasion and ably contributing to the success of the public meeting. He also thanked the District Munsif and other officials for participating in the function.

A light treat was given to the school children at the conclusion of the meeting.

ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

The Twelfth All-India Educational Conference will be held at Gwalior on December, 27-30, 1936. In order that the work of the Conference may not be delayed, the constitution provides

that suggestions should be invited from Associations and individual members as well as from educationists in general on the following :—

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

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

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

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

The following Sectional Conferences have been decided upon :—

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

The suggestions should reach Mr. D. P. Khattry, P. B. No. 58, Cawnpore, by the 5th August, 1936, at the latest.

REVIEWS AND NOTICES.

HIGHER ENGLISH GRAMMAR (FOR HIGH SCHOOL CLASSES) BY A. G. WALMSLEY, M.A. (OXON.) V. SUNDRA IYER & SONS, TRICHUR. Pp. 465.

This is a carefully written book following the prescribed syllabus for the local Matriculation examination. The book is fully provided with practical exercises under every heading and will be found useful for High School classes.

SHAKESPEARE'S ROMEO AND JULIET, EDITED BY STANLEY WOOD AND E. G. WOOD. ILLUSTRATIONS BY GRAHAM PHILLIPS. GEORGE GILL & SONS, LTD. Pp. xxxii + 180. Price, 2s. 3d.

This is a new addition to "The Oxford and Cambridge Edition" of Shakespeare's plays which has enjoyed a great popularity with students preparing for examinations. The editing is thorough-going. Besides the Introduction which discusses six topics relevant to the study of the play there are four appendices, in the last of which are given suggestions for the stage presentation of the play. The book is provided with an Index also. The marginal and foot-notes in the text help the reader to enjoy the reading without interruptions. The book is altogether excellently planned. 'Romeo and Juliet' is not usually prescribed for the Intermediate examination but this edition must prove useful to the more advanced students.

HEDGEROW TALES. BY ENID BLYTON. ILLUSTRATED BY VERA TEMPLE. PART I, Pp. 56. PART II, pp. 116. PART III, pp. 178. METHUEN & CO., LTD. Price 1s. 3d. each.

These beautiful books combine the accurate knowledge of animals with an attractive pre-

sentation in story form. The books must be specially appropriate for children in England, in view of the exact local description but there must be sufficient parallelism with conditions in India, to enable children even in this country to appreciate the books. Suitable exercises to be set are provided at the end of each book.

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READINGS IN ENGLISH, BOOK ONE. SELECTED BY F. W. & E. M. CHAMBERS. MACMILLAN & CO. Pp. 255.

There is no end to the number of ways in which collections of this kind may be compiled. Intelligent editors succeed always in imparting some touch of originality. Lewis Carroll is the favourite of the book before us. A grim poem by Belloc appears almost in the beginning. Then there are extracts from naturalists like Jefferies. Notes are appended at the end of the lessons, wherever necessary. The book must prove attractive.

HARRAP'S NEW DRAMATIC READERS. BY A. E. M. BAYLISS, M.A. G. G. HARRAP & CO., LTD. BOOK ONE, Pp. 96. BOOK TWO, Pp. 126. Price, 1s. 6d. each.

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SHAKESPEARE'S AS YOU LIKE IT. EDITED BY CICELY BOAS, Pp. xxi + 126. RICHARD III. EDITED BY LIONEL ALDRED. Pp. xxxii + 184. (THE SCHOLAR'S LIBRARY) MACMILLAN & CO., LTD. Price, 2s.

Like others in the series, the plays are edited suitably for use by school boys. The introduction to Richard III is comprehensively and ably written.

THE GLOBE AND ITS USES. BY GEORGE GOODALL, M.A. GEORGE PHILIP & SON, LTD., 32 FLEET STREET, LONDON, E.C. 4. Price, 1s. 6d.

This book is a welcome addition to the already existing books on the subject. It is

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PICTORIAL GEOGRAPHY OF EUROPE. BY DR. E. M. SAUNDERS, B.A., (LONDON). GEORGE PHILIP & SON LTD., 32 FLEET STREET, LONDON, E. C. 4. Price, 2s. 6d.

This book is charming, giving modern geographical teaching at its best and conveying the European relationship to the pupils for their clear understanding. It really strikes a new and distinctive note. Magnificently produced, the treatment, the varying choice of scenes and the picturesqueness of the description together with the clear illustrations, render joy for the student and provides a perfect instrument for the successful teaching of this important subject. This is rich in suggestive details and rightly stimulates the mind and character of the readers. Self-study questions given at the end of each heading, add to the usefulness of the book and hence the wisest of modern demands adequately fulfilled. As such, we have no hesitation to commend the book as suitable to the students

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THE EDUCATIONAL REVIEW.

It is matter of regret that there has been trouble in connection with the Indian Institute of Science, Bangalore. Institute of Science, Bangalore, in spite of the fact that it has considerable research work to its credit under the distinguished auspices of Sir C. V. Raman who has done much to stimulate its activities, since taking over charge as Director. Some of the recommendations made by the recent Quinquennial Committee appointed by the Government of India to review its work have undoubtedly been reactionary and are not calculated to improve harmonious work. It is proposed, for instance, that there should be a Registrar, directly responsible to the Government and independent of the Director, to relieve the latter of much of his administrative work. While an assistant to the Director may relieve him of some duties and enable him to devote more

time to the legitimate work of research, a Registrar directly responsible to the Government and independent of the Director will only produce an element of discord. The members of the staff have also been inclined to give trouble to the Director and in the interests of discipline, we hope strong action will be taken against those who have been endeavouring to undermine his authority in spite of his eminence in the world of science. It is a sad commentary on Indian mentality which has not yet learnt to respect its own countrymen, while often willing to be even abjectly servile to very much inferior foreigners.

The Report on the work of the Education Department, London, for 1934-35, which has been just issued, is an interesting document describing the activities during the year of Indian

Indian Students
in England.

students in Great Britain. There are nearly 1500 Indian students in Great Britain and their welfare must be a matter of great concern to India, especially as at least some of them are young men of high qualifications, who may be expected to become leaders of the country in their own time. It is interesting to notice that the Faculty of Medicine claims the largest number of students, 376, the Faculty of Arts coming next with 324 students. The common ambition to study for the I. C. S., side by side with an Honorary course, is being discouraged at least at the London University in the interests of sound education. The authorities of the University of London rightly maintain that admission to a degree course involves full-time attendance at that course, to which in their view, the students concerned cannot apply themselves with the necessary diligence and attention, if they are simultaneously engaged on the special preparation necessary for the Indian Civil Service Examination. As has been observed in many of the earlier reports, there is still an unnecessary exodus in Britain of Indian students who are hardly qualified to benefit by courses in England and the sooner it is realised that it is not necessary to go to England for every student the better for this country. The Report has no hesitation in saying:—

"An appreciable portion of the students who proceed abroad ought never to leave their own country. Many of this class of student are obviously unfitted for University or similar education, either in India or here and it may be added in parenthesis, that the authorities of

Universities here are not unacquainted with a similar problem. An appreciable portion of this class of student could undoubtedly obtain suitable courses of study or training in India and at enormously less expense to their parents or guardians, than is involved when they allow their sons or wards to proceed abroad It rests mainly with Indian parents and guardians who in many instances do not realise their grave responsibility in the matter. Experience in the Department has shown again and again that young men have been allowed to leave home, apparently with little or no idea of the exact purpose in mind, or of the advantage or utility of the proposed study or training and its reasonable prospect of leading, when completed, to suitable employments and only too often without an adequate counting of the cost, so that the funds necessary to complete the course have eventually not been forthcoming."

It is interesting to notice that a large number of post-graduate students achieved special distinctions. The report therefore draws the conclusion that no student, unless there are very special reasons, should leave India for the West until and unless he has obtained a good degree at one or other of his own home Universities.

While it cannot be said that there has been strong testimony based on actual experience regarding the success of using the vernaculars as media of instruction in High Schools and Colleges in India, the Director of Public Instruction in Mysore has come forward giving his unstinted approval to the use of Canarese as a medium of instruction in the Secondary Schools of the State.

The Vernacular Medium.

According to him, "the Kannada medium of instruction in the schools, which was at first looked upon with considerable suspicion by several of the teachers, pupils and parents alike has now come to stay. The text-books are forthcoming and pupils are making a free use of reference books in English. The teachers are increasingly enthusiastic and the boys and their parents have begun to see that their fears about the deterioration of the pupil's English and failure at the examinations are proving groundless." The introduction of the vernacular medium was in response to a resolution of the Representative Assembly and started with History and Geography. We are informed by the Director that the pupils taught through Kannada have shown a better comprehension of the subject than those who have been taught through English. The Director has gone even to the extent of saying that such students have done better even in English. This experience may not agree with that of everybody who might have watched conditions elsewhere, but it cannot be ignored.

Our congratulations to the University of London on its Centenary which is being celebrated about the end of this month. It may not be known to many that the University of London originated as part of the movement for liberal political reform in the country and was started against much opposition from those who believed that the type of education imparted at Oxford and Cam-

bridge was the only type worth encouraging. London had the courage to start modern subjects without confining itself to mathematics and the classics. During the last one century the University has progressed and expanded enormously and it is no exaggeration to say that it is now the greatest educational centre in the British Empire. The Universities of India, it is interesting to note, were started on the model of London, though in recent decades, the University has been gradually transforming itself in the direction of a unitary and teaching University. Attention may be drawn to the special features of the University of London which have made history as far as higher education in Britain is concerned, and perhaps in the British Empire at large. It created a new type of University for England—the non-residential, free both for its teachers and its scholars from all dogmatic tests; it brought in new subjects, modern history, modern languages and above all, English language and literature, as proper subjects both to teach and to advance by learning and research; it was the first British University to create a Faculty of Science; it was the first University to create an entrance examination which was a real test of the standards of knowledge that school boys or school girls ought to have reached on leaving school and lastly and most revolutionary of all, it was the first University, not only to admit women to its courses of instruction, but to all its degrees. We are glad to find that several Indian Universities will

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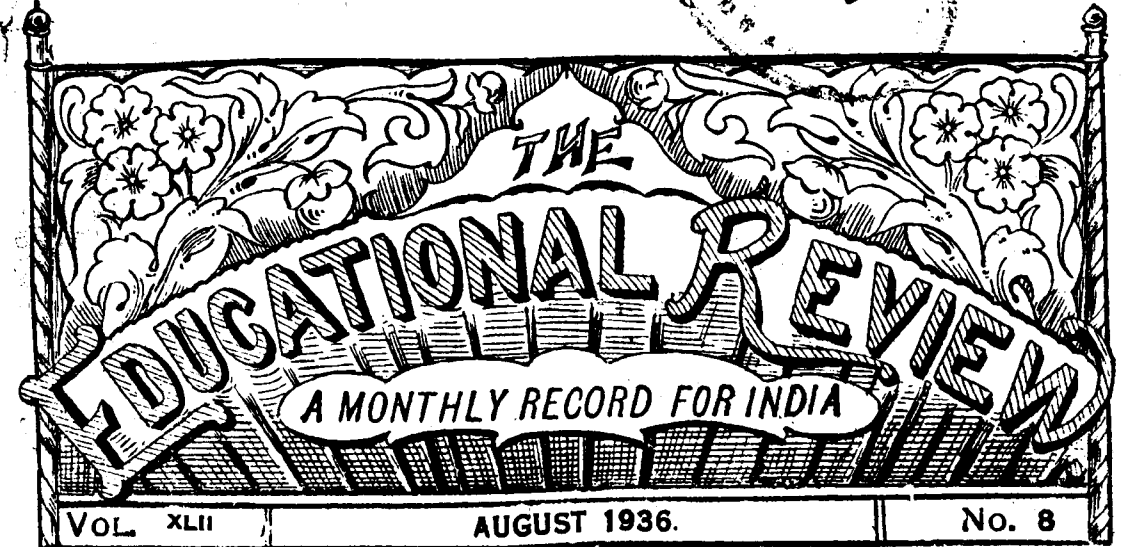
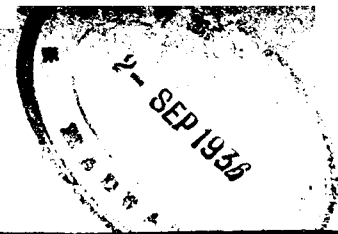
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By HENRY MARTIN, M.A. (Oxon.), O.B.E.,
Hyderabad (Dn.)

WORDS are the tools of thought. This is true in two senses. First, we think in words. We may be aware of emotions, impulses, even vague ideas, without formulating them in words; but without words we cannot do any connected thinking. What was the psychology of primitive man we hardly know; but we should not be far wrong in guessing that he could not think before he invented some sort of language. It was only when he learnt to talk that he learnt to think. Secondly, it is by means of words that we communicate our thoughts to others. We can, it is true, to a very limited extent, express certain feelings, likes and dislikes, wishes and commands, by looks, gestures and actions; but for the communication of our thoughts, words are essential. Hence the arts of speaking and writing consist in the *handling of words*; and by the handling of words we mean the right choice of words, and the right ordering of words.

What are words? A word is, primarily, a sound. It is well to emphasise this, for too often we think of words as written or printed words. The spoken word existed ages before the invention of writing; and even in

this enlightened twentieth century there are millions of people who can neither read nor write, and to whom, therefore, words are sounds and only sounds. The written and printed word is only a symbol to the eye of the spoken word; and as the spoken word is itself only the symbol of a meaning or thought, the written word is the symbol of a symbol. What happens when I speak to you? I mentally formulate what I want to say in words, and as I do this my speech organs create certain vibrations in the air which strike upon your ears, and which your ears promptly convert into sounds, your brain instantaneously translating those sounds into meanings or thoughts. In this way the thoughts in my mind become corresponding thoughts in your mind. So we can define words as sounds or vocal noises to which we attach certain meanings. The invention of writing was an ingenious way of enlarging the range of spoken words in space, and of preserving them in time. The spoken word can reach only as far as a man's voice can carry; but the written word can go round the world. The spoken word dies as soon as it is spoken. It may be repeated, and it

may be remembered for a time; but it is evanescent; the written word, however, remains for future generations to read. For all this, the word proper is the spoken word; that is, a sound which stands for a thought. Even when we read silently, we mentally hear the words we read, as sounds.

In all languages there are certain words the very sound of which expresses their meaning. These are called "onomatopoeic," i. e., 'name-making,' words: because a noise, or the object producing it, sometimes *makes its own name*. They all represent sounds; and, as sounds themselves, they imitate the sounds they represent. So they are sometimes called 'echo-words'. For example, the word *clang* imitates the prolonged vibrating sound of a bell when it is struck; the word *thud*, the dull sound of the fall of a soft heavy body; the word *splash*, the sound of falling water; and the word *hiss*, the sound made by a snake. The English language is specially rich in these 'echo-words'. Here are a few examples:—hum, rumble, grumble, thunder, grunt, buzz, brush, rush, rustle, bump, thud, plunge, bubbling, rub, boom, croon, coo, cough, bomb, moan, groan, howl, drop, drip, hiss, fizz, swish, whistle, tinkle, jingle, ring, jangle, shriek, scream, whine, yell, snarl, jar, creak, ripple, crash, lash, dash, batter, clatter, chatter, babble, bang, roar, patter, wail, thrash, hack, gurgle, gargle, knock, rattle, trill, clap, trickle, murmur, mutter, clang, clank, slither, grating, rash, pop, clash, muffled,—and many more.

Poets freely use such onomatopoeic words to add to the word-music of their verse. Listen, for example, to Tennyson's "Brook" talking:—

"I *chatter* over stony ways,
In little sharps and trebles,

I *bubble* into eddying bays,
I *babble* on the pebbles."

Note the musical effect of the 'echo-words' in the following, too:—

"The *mumblin*, *grumblin* *humble* bees."

"The *murmurous* haunt of bees on summer eaves."

"The *clattering* flints *battered* with *clanging* hoofs."

"Then in a *wailful* choir the small gnats *mourn*."

"*Clang* battle-axe and *clash* brand!"

"Strong *gongs* *groaning* as the guns *boom* far."

"And *hush*! dull *muffled* *muttering* of *thunder* *rumble* and cease."

"The water *lapping* on the crag,

And the long *ripple* *washing* in the reeds."

"The *moan* of doves in immemorial elms,
And *murmuring* of innumerable bees."

In the line, "Plunged in a gulf of dark despair", the word 'plunged' is very onomatopoeic; for if it is pronounced almost as two syllables, "pl-lunged," it gives the exact sound of a big stone or other heavy body striking the surface of deep water as it falls in—first the impact, "pl-", and then the hollow rumble as the water closes over the stone,—"*lunged*".

According to what has been jocularly called the "bow-wow" theory of the origin of language, the earliest human speech probably consisted of such onomatopoeic words. In the infancy of the human race, primitive man, perhaps, talked in the baby language of the little child, who calls a dog a "bow-wow," a steam-engine a "puff-puff," and a cow a "moo-cow". Some words we can actually

trace back to original roots of this type. For instance, our word "father" is very ancient. We find it, in slightly different forms, not only in German ('vater') and French ('père'—from the Latin), but also in Latin ('pater', pronounced *pahter*), and Greek ('pater', pronounced *pahteer*), and even in the still older Sanskrit ('pitri'), all forms coming originally from the Aryan root PA. 'Pa'; there we have the natural baby language, still clearer perhaps, in the Hebrew "abba". Even animals and birds seem to have a very primitive sort of language; at any rate they use different cries or vocal noises to express different feelings. You can understand the different sounds made by your dog, for example, his joyous bark when you take him out for a run, his impatient bark when he is on the chain, his yelp of fright or whine of pain, his hoarse growl of suspicion or savage snarl of rage. So, perhaps, vocal noises of this kind were the first words of man. Birds and animals have never got beyond this stage; but from those primitive animal-sounds men have evolved language, or rather languages, in which much more subtle sounds have become the symbols of lofty thought—symbols so complex that they can accurately and vividly express all possible shades of meaning, and even abstract ideas and abstruse forms of reasoning.

Onomatopoeic words, however, form only a very small minority of the total number of words in any language. The vast majority are not onomatopoeic at all. They are all sounds; but as sounds they do not seem to have any connection with their meanings. We can see the point of crying out, 'What a *smash*!' when we drop a tray of tea-things on the floor; but why should we call the things we have smashed, *cups* and *saucers*? What

have the *sounds* of the words 'book,' 'tree,' 'table,' 'hat,' to do with the things they represent? We are not always conscious of this lack of connection with regard to words in our own language, because we are so accustomed to them. By association of ideas, there does seem something appropriate in the sounds of such words as 'fun,' 'grief,' 'hurry,' 'still,' etc. We are like the cricketer who, when asked why a high-pitched ball aimed at the top of the wicket was called a "yorker," exclaimed in astonishment, "Why, what else *could* you call it?" He was so used to the word that it seemed to him to be the only word possible. But when we come to a foreign language, we at once notice the apparent lack of connection between sound and meaning. The English school-boy beginning French must think the French a funny people to speak of 'chapeau,' 'fenêtre' and 'livre' instead of the "natural" words, 'hat,' 'window,' and 'book'. Yet there is no more logical or natural connection between the *sounds* of 'hat,' 'window' and 'book' and the things they stand for, than there is in their French equivalents. That there is no logical connection can be seen still more clearly if we compare words in different languages having exactly the same meaning. For example, take these words—*cheval* (French), *pferd* (German), *equus* (Latin), *hippos* (Greek), *ghora* (Urdu), *horse* (English). They all stand for the same well-known domestic animal, which in English we know as a horse; yet they are all utterly unlike in sound. In some cases, it is true, we can trace a connection between the sound of a word and its meaning, by derivation; for example, the word 'astonished', which probably comes through the French from the Latin "*at-tonitus*," meaning 'thunderstruck', thus pre-

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serves the "echo-word," thunder.' There are, also, many words, not at all onomatopoeic, the vowel or consonant sounds of which seem, by an inherent symbolism of sounds, to express or reinforce their meanings. Such, for example, as—fumbling, clumsy, fidget, horrible, excruciating, exasperating, voluptuous, drowsy, slumbrous, dreamy, ponderous. But on the whole we have to conclude that words as *sounds* are more or less arbitrary symbols of the things they represent.

So far we have been talking of words as sounds, though all along we have recognised the fact that they are not meaningless sounds. A word always means something; and we must now say something about words as symbols—symbols of meaning. The meaning of words—why they have certain meanings, how they got those meanings, why and how their meanings change in the process of time—is a vast subject which cannot even be touched on here. And it is complicated in the case of a living language by the fact that they never remain in one stay. Some great languages, like Latin, ancient Greek and Sanskrit, are dead languages; that is, they are no longer spoken. They do not change; and we can study them as we can study a well-preserved Egyptian mummy—at our leisure. But a spoken language is like a living organism; it grows and changes. The words that compose a living language are like the tissues and cells of a living body. We are told that in the course of every seven years of our lives, all the tissues of our body are changed—growing, changing, dying, being renewed, so that at the end of each such period we have a completely new body. In like manner, the words of a living language are born, grow, change and eventually die—that is, go out of use and become obsolete

The birth of many of our words is lost to us in the obscurity of the distant past; but we can watch the birth of new words going on before our eyes. As new things are discovered or invented, we have to find new words for them, or adapt old words with a fresh meaning. In our own time, for example, such words as *bicycle*, *gramophone*, *automobile*, *cinema*, *wireless*, *acroplane* and *aeronaut*, *television*, *submarine*, *radio*, and many more have come into existence; while some old words have received new meanings, such as *broadcast*, *record*, *trench*, *reception*, *transmitter*, *film*, etc. You have only to read your Shakespeare to realise how many words that were alive three hundred years ago have died—become so obsolete, that you have to look up their meanings in suitable dictionaries; for instance, *foison* (plenty), *fardel* (burden), *sleave* (floss-silk), *skinker* (tapster). Moreover the English language not only breeds her own children, but increases her large family by adoption. As England has always been an asylum for alien refugees, so its language hospitably keeps its doors open to foreign words, which are welcomed, settle down, become naturalised, and, with a few changes, are soon indistinguishable from English natives. So English is a composite language. While its stock is Anglo-Saxon, it contains an enormous amount of Latin, which has come in directly or through the French, a good deal of Greek, and words from almost every language on earth. The mixture of Saxon and Latin makes English very rich in synonyms, as a glance at the English Prayer Book will show. In "We confess and acknowledge our sins and transgressions," for example, each pair of synonyms contains one Saxon and one Latin word.

There is one subject connected with the meaning of words on which we may lightly

touch, and that is their original meanings. It is almost impossible to express abstract ideas except in metaphors and similes borrowed from the material world. We talk about *seeing* an idea, *grasping* an argument, *bowing* to a ruling, *weighing* a decision, *pocketing* an insult, *facing* a difficulty, *coming to* a conclusion. These are unmistakeable metaphors. But when we speak of the moral ideas of right and wrong, we are also talking in metaphors, though hidden ones; for 'right' means, properly, *straight*, and 'wrong' (from to 'wring') means *twisted*. To discover the hidden metaphors in words is an exciting occupation. Take, for example, the word 'tribulation.' It comes from the Latin word *tribulum*, a 'threshing-machine, from which we may learn that tribulation is sorrow or suffering that purifies the moral character by separating the wheat from the chaff. The word 'distraction,' calls up the figure of a man on the rack; for it comes from the Latin *dis*—, apart, and *tractus*, dragged; when we are distracted we are dragged in two opposite directions, or drawn asunder. 'Remorse' means 'biting again'; 'contrition' is the state of being thoroughly bruised or 'rubbed', as a 'trite' expression is an expression that is 'rubbed' or worn, like an old coin. 'Attention' means a 'stretching toward' and calls up the image of a listener stretching forward to hear every word of a lecture; while an 'assiduous' student is one who *sits close* (Latin, *sedere*, to sit) to his desk in study. To 'ruminate' means, literally, 'to chew the cud', like a cow—to bring up again to the mind thoughts and ideas for meditation. 'Desultory' comes from the Latin *de* and *salto*, to 'leap', and so a desultory reader is one who *jumps* from one book to another, and reads nothing thoroughly; and 'capricious' behaviour calls

up the figure of a goat (Latin, *capra*) and its unexpected and unaccountable leaps and antics. Such words, and thousands more like them, have been called "faded metaphors;" and a little knowledge of etymology will give readers and writers much surprised delight in reviving them in their pristine freshness and beauty. This is what Emerson meant when he called language "fossil poetry."

One word more. Many words *suggest* more than they say. They have a distinct flavour—a taste compounded of many essences. Besides their proper dictionary meanings, they are rich in associations, which they have gathered during their long use. Take the word "home" as an example. In the dictionary it is defined as, "Dwelling place; fixed residence of family or household." But "home" means much more to us than this. There is for all of us an atmosphere of sentiment about the very word. It takes us back to the happy days of our childhood, and calls up pictures of our own family life, the love of father and mother, brothers and sisters, and of faces we have loved and lost. For an Englishman in a foreign land it broadens out to include his homeland, and he thinks of his return to England as going "home." To the pious Christian it softens the thought of death, which will be simply a going "home." The older the word, and the more simple and familiar, the greater will be its accumulated associations, and so its suggestiveness. Simple old words like father, mother, sister, brother, meadow, farmstead, harvest, Christmas, moors, sea, friendship, plough, neighbour, rose, daisy, inn, wayfarer, death, heaven, and hundreds more, are rich in associations. Another class of words bring with them the flavour of old romance, like bells from fairy-land—like knight, damsel, castle, giant,

dwarf, magic, quest, steed, hound, casement, chivalry, tournament, troubador, ivory, peacock, hermit, glamour. Part of the magic of Keats's famous lines is due to such words :—
 " Charmed magic casements opening on the foam
 Of perilous seas in fairylands forlorn."

In conclusion, what we have been trying to say may be summed up in three words—*sound, sense and suggestion*, as the characteristics of words. All words have the first two—sound and sense, or meaning; and many have the third also, suggestiveness. A writer of plain prose concentrates on the second characteristic—sense. He chooses his words mainly, if not entirely, for their meanings. He does not bother much about their sounds; though he will try to avoid unpleasant jingles, like, "*As has been said*," and "*teach each*," and monotony of sound, as in, "*The reports of the speeches of the members of Parliament*." As to suggestions in words, he avoids them, if he can, lest they should interfere with the precise meaning of what he wants to say. He chooses words that will most clearly, simply and precisely convey his meaning. The poet, on the other hand, and the writer of imaginative prose, will make use of all three characteristics of words. He must, of course, attend to their proper meanings, for he has thought to communicate; but he will also choose words for their sounds, to add to the music of his verse, and will prefer words rich in associations, because part of the power of poetry lies in its suggestiveness—it suggests far more than it actually says. As to sound, some words are music in themselves; for example,

—melodious, azure, forlorn, holy, haven, peace, desolate, bereave, splendour, gorgeous, welcome. But in speech and writing, words never stand alone; and a poet gets some of his most beautiful sound effects by the way he places musical words together, so that they sound like notes in harmony. Sound and suggestion, then, are the chief mark of the poetic use of words. Take these famous lines of Marlow, Faust's cry of wonder when he sees the phantom of Helen of Troy rise up before him :—

" Was this the face that launched a thousand ships,

And burnt the topless towers of Ilium ? "

The *meaning* of that can be quite simply expressed in plain prose—' It was the beauty of Helen that caused the Trojan war and the fall of Troy'. But if you put it in that way, you have lost all the poetry. You have lost the music of the words, and their wonderful suggestiveness, which lies partly in the startling metaphor of a *face* launching ships and burning a town. The beauty of the lines is in the handling of the words—that is, the choice of words and the way they are arranged.

Finally, read this sentence of imaginative prose by Milton—preferably aloud; and listen for the *music* of the words thus arranged, and note the *suggestiveness* of such words as *fugitive, cloistered, unbreathed, sallies, slinks, immortal garland, dust and heat* :—

" I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat."

THE TEACHABILITY OF THE ARITHMETIC COURSE IN THE PRIMARY SCHOOL.

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1. INTRODUCTION.

THE only possible approach to the question of whether the syllabus in arithmetic now in use in primary schools is correctly graded as to difficulty is through careful analysis of the work of thousands of children in schools where the teaching is as good as is to be expected under obtainable conditions.

In spite of all the discussion that centres about a syllabus at the time of composing and when the question of revision comes up one looks in vain for any thorough inquiry into the question of how children are succeeding with what they are expected to do even in such a subject as arithmetic which is notorious because of the many failures. Such inquiries have been made in several European countries and notably in America with the result that educators everywhere have been no little surprised that the actual performance of children differs so widely with what the educator had an idea that children ought to be able to do. The result has been revision of the arithmetic programme to fit more nearly the experimentally determined abilities of children. Such revisions have, however, not taken place in India, neither has India seriously inquired why the experimental psychologist recommends a revision and why so many pupils fail in arithmetic.

This study is an attempt to inquire into the Indian situation. The work of about 4000 pupils of primary schools in the Central Provinces has been examined in order to see whether the pupils are actually learning what the prescribed syllabus says they must learn.

It is most essential that the tasks assigned to young children be properly graded. If the things given to children to do are too easy, the child's rate of learning is wastefully slow and the child is not stimulated to put forth his best effort. He tires quickly of too easy work. But if the tasks assigned be too difficult, the child's time is also wasted. But this is not the most serious harm done. The child is discouraged and loses interest. He begins to look upon himself as unfit and incapable, which feeling is ruinous to happiness, self-reliance, and ambition. A work that is too difficult encourages development of wrong habits of work which may seem more helpful for the time being but are a barrier to further progress. Teachers are actually forced to teach bad habits when the assigned task is too difficult, and pupils are tempted to get the answer by cheating rather than depending on their own efforts. Therefore proper grading of material is a most important element of any syllabus.

Teaching a class and teaching an individual pupil is a very different task. The teacher of an individual has a relatively easy task. He need find out only the learning speed of one single pupil. The class-room contains pupils of various learning speeds. Unless the instruction in the class-room can be individualized (progress in primary schools in India in this direction is almost nil, neither has it progressed far in any other country) the teacher and the syllabus composer must strike a compromise speed. The bright pupil cannot be allowed to set the pace, neither can one or two

retarded pupils be permitted to arrest the progress of the entire class. A happy medium must be struck. Which pupil shall dictate the pace for the class is a most important question in these days when individualized instruction is still practically unborn.

The education of the masses is a comparatively recent objective in India. In the days of the East India Company the object of the school was to train babus and servants for the Company. With such a narrow objective it is quite understandable that the school was conducted for the best pupils and the balance were considered as having no right and were soon plucked out of school. To-day the avowed objective of the primary school is to reach the masses as well as the bright pupil. The average pupil is expected to attend. Compulsory education claims to educate all children of the community excepting a small residue of incapables at least as far as Class IV. When one compares the examination results of all Indian schools from University to primary school with those in other countries one is struck by the high percentage of failures. This is less an evidence of the failure of Indian schools and the stupidity of the Indian student than it is of the fact that Indian schools are still under the tradition of the school which seeks to select the few most capable ones while eliminating the rest and has therefore made little progress towards adjustment to the changed objective of education for the masses. We grant that high schools and Universities have some right to select the best material, for education at this level is economically impossible for the masses at present, but the primary school alleges to serve popular education which claims the large number of failures in the primary certificate examination and in each class beginning with class one contradicts. Poor teaching, poor

equipment and irregular attendance are in large measure responsible for the large number of failures but an educational ideal which belongs to the age of John Company rather than to a coming democracy and to mass or compulsory education.

Whenever it is suggested that the curriculum be adjusted to the abilities of the average pupil, a cry of "lowering the standard" is raised. Thus the so-called "high standard" is maintained "high" only at the price of breadth and depth. Many pupils solve enough of the difficult problems given in arithmetic examination to pass the low standard of certainty and accuracy demanded by the 33 per cent. passing mark. But what they have learned is rather coached up, mechanical, and stereotype. In speed and accuracy of common everyday calculations they are woefully weak, as also in understanding. India is notorious for this type of one dimensional "high" standard.

One of the facts that educational psychology is emphasizing strongly is that children may succeed in learning to do tasks that are difficult for them but do not learn to do these with enough ease and understanding that the ability remains after discontinuance of the teaching. It has been found that children forget that which is hard for them much sooner than that which comes easy for them. During vacation time children were found to forget material learned during the school year in approximately the same ratio as this material seemed hard to them. Many children are taught to do problems that they are certain to forget as soon as the examination is over because these problems were actually outside their ability although for a short time they did succeed in acquiring a certain superficial mechanical mastery. Much of that which is prepared

especially for the examination is of this temporary type. Therefore when inquiring into the proper grading of material it must be remembered that not all that children can learn is profitably learned by them at that age. What is not learned with a certain ease and understanding has little permanent value.

Carleton Washburne of Winnetka has proved through one of the most thorough investigations ever made in educational psychology that, especially in arithmetic, it is possible for the pupil to learn some facts or skills at (let us assume) the age of nine that are very difficult though learnable for the pupil, but are learned very easily at the age of eleven. To teach them at nine is possible but it is a waste of time and energy. It came as a surprise to educators that by the time they reached Class IV children who were taught arithmetic from Class I on showed practically no advantage over those who were first taught arithmetic in Class III although the former had twice as much schooling as the latter. Thus a very important part of the question of whether material is properly graded is that of whether we are not wasting much of the teacher's and pupil's time trying to teach him at a tender age what he would learn quickly and easily a year or two later. This investigation is far too crude and small to answer this question, but it is well, when discussing a curriculum not to place too great importance on the fact that some children can learn a certain process in such and such a class. The learning may be at the price of a very superficial kind of learning or by spending much more time and patience than is educationally economical, considering that a year later the child will be much riper for this kind of work.

In this paper a sharp distinction is made between what requires intelligence and what

depends largely on teaching. When we place a simple addition problem before a IV Class pupil it does not take much intelligence on his part to solve it, assuming that he has been properly taught. There is no new or catchy element in it and the doing of the sum is mostly a matter of his having been educated to do it properly. But in such a problem as

"If a boy weighs 40 pounds when standing on one leg how much does he weigh when standing on both legs?"

the problem is obviously meant to be tricky. To discover all the significant elements and not to be led astray by a suggestion meant to mislead, takes intelligence. Even without the attempt to mislead it takes more intelligence to solve a problem like

"If a boy weighs 40 pounds, how much will two boys together of the same weight weigh?"

than it does to do " 2×40 is 80". In the first instance the language has to be understood and the right type of solution planned out before the actual multiplication is begun. Even an unintelligent person can be taught to do many acts of skill which he does not know how to use intelligently, hence the big gap between education and the application of what one has learned.

In general, when we say that a certain problem demands intelligence, we mean the kind of common sense that the pupil has by natural endowment rather than through what the teacher has taught him. By a reaction of education, we mean the kind of response that pupils can be trained to do. Whether a pupil uses intelligence depends mostly upon the natural ability of the pupil although a skilful teacher, by producing many situations in which this pupil must use his intelligence, encourages the pupil to use what intelligence

he has. A new element demands use of intelligence. An old familiar type of task demands only skill. But a well taught pupil has been taught to do so many things that he is less liable to be taken by surprise when he meets various problems. When we wish to test out what arithmetic is teachable, we have no right to insert questions demanding intelligence of more than a very ordinary grade, for we are concerned with teachability and not natural ability which is 90 per cent. outside our control.

The forty-nine schools examined in the experiment, which is to be described at length in this paper, are all schools making use of the experimental syllabus which was introduced into certain select schools in the Chhattisgarh Circle under the able and exceedingly energetic lead of the Inspector of Schools, Mr. D'Silva. The present experiment would have been impossible without the encouragement and help of the Inspector and Deputy Inspectors of Chhattisgarh who spent many weary hours in aiding in the examining of the 4000 pupils.

With but a few exceptions these schools are indeed select. Only these schools were selected for inclusion in the trying out of the experimental syllabus that had good staffs ready to try out the new, that are located centrally enough to be readily accessible. As there has been something of a note of competition among the various Deputy Inspectors we may be certain that each Deputy Inspector chose his better schools and strengthened the staff by transfer of his teachers in whom his confidence rested. Upon these schools has been showered supervision and encouragement that puts these schools into a class by themselves. What is not accomplishable in these schools is not accomplishable in schools not decidedly above the average. Such ex-

ceptional schools served the purpose of the investigation very well for it is our object to see what is reasonable for us to expect where teaching is admittedly as good as can be expected. Since we are inquiring as to the maximum to be demanded of the average school, we need to examine the best performances.

In the Central Provinces there are only four classes in the primary school. Class I is the first year of the school life of the pupil and Class IV is the last class of the primary school. Since there is a difference in the names of classes used in various provinces this nomenclature must be kept in mind. There was formerly a Kindergarten Class in C. P. schools, but this has been abandoned.

The syllabus of each class and the accomplishments of the pupils of each class will be presented in four subsequent articles.

The questions put to each class were printed. In order that no child who is weak in reading might be penalised in arithmetic, instructions were given that all problems and directions printed for the pupil be read over with the pupils by the examiner and care be taken to explain fully what was to be done.

Although in India the usually passing mark in an examination is 33 per cent. such a standard in computation is not considered satisfactory skill and a 33 per cent. accuracy in mathematics is worse than useless. A mathematician of such a low accuracy is as dangerous as a keeper of accounts, as a motor driver who gets off the road or is hitting one tree or pedestrian per mile for 66 per cent. of the miles he drives. For any work in mechanical calculation there must be prospect of a 90 to 95 per cent. accuracy to be considered useful. Such perfection cannot be demanded at once of the child but

there must be prospect of his development before he leaves the school. We cannot expect this accuracy in addition in Class I but we should be getting it by the time the pupil finishes his primary school course or else addition will not be very valuable. Actually we do demand something like this of the pupil in Class IV when we give him a problem in Interest which calls for addition, subtraction, multiplication and perhaps use of fractions, all in the same problem, each step of which must be done correctly. Making out a bill may contain several separate calculations. As great accuracy, if not greater, must be demanded when the pupil is doing plain addition, etc., involving only one calculation as when he does complicated problems of several steps.

(To be continued.)

STRATAE OF LIFE.

DIARY LEAVES.

BY H. E. PROF. NICHOLAS DE ROERICH,
Naggar.

EVEN in primary schools pupils already hear about the many dynasties which supervened one another by the dozen in various countries. With epic indifference are being mentioned these radical changes as if this was the building of new and peaceful nests. No one mentioned that one could easily say either a dozen of changes or a dozen of tragedies.

Can one remember many completely peaceful changes of dynasties? Almost every such change is followed with upheavals, murders and all kinds of atrocities. Precisely a real tragedy was lying at the foundation of every such change. It did not only concern the ruler and his principal co-workers but usually

In this paper occasional reference will be made to the performance of the average group. This means the average score of the entire group of forty-nine schools. The score of the six best schools refers to the performance of the six schools getting the highest score in all four classes. A third group of schools is referred to as the handicapped group. This includes six of the better of the schools from backward villages enjoying few of the privileges of the more central schools. Thus we can compare average performance with the best performance and the performance of more backward schools which are handicapped, but making a commendable effort at improvement. The why and wherefore of these special groups and how they were selected will be explained further on in the paper.

entire classes of people underwent a change, the psychology of the nation changed and also the objects of striving.

New rhythms came into life painfully. Cries and terror accompanied them, and now, after many centuries, the schools quietly treat these changes of dynasties. Not only the pupils, but the professors themselves, often forget what is hidden beneath these epics. When one speaks of wars, of pestilences, of all kinds of other catastrophies, it is but natural that the tragic side is recorded in the expression itself, as well as in the word itself. But the change of dynasties sounds as something indifferent. The change of conditions of life in the imagination of people, likewise

sounds peaceful, and yet, beneath these epicallly peaceful words is hidden a whole tempest, often of many years with many perils of destruction.

Therefore among even primary school courses one must apply a more exact and expressive terminology. The expressive definitions of ancient historical events will strengthen the consciousness of the youth. From one side they will sow the seeds of enthusiasm as well as heroism, from another they will preserve from despair.

"Every despair is a limitation, the heart is limitless." "Beauty lies in every participation in construction. This is the true region of the heart. The desired purification of life gives solemnity, as an inextinguishable Light." "Where then, is that sentiment, that substance, with which we can fill the Chalice of the Great Service? Let us collect this feeling from the best treasures. Let us find its ingredients in religious ecstasy when the heart quivers over the Highest Light. Let us find its ingredients in the feeling of hearty love when the tear of self-renunciation glistens. Let us discern it in the achievement of the hero, when power is multiplied in the name of mankind. Let us find it in the patience of the gardener when he ponders over the mystery hidden in the seed. Let us find it in the courage that pierces the darkness. Let us find it in the smile of the child when it is attracted to the ray of the sun. Let us find it amidst all flights which carry us into the Infinite. The realization of the Great Service is infinite. It must fill the heart which is for ever inexhaustible. The sacred tremor should not become the porridge of daily life. The best Teachings were transformed into a soulless husk, when the tremor left them. Thus, in the midst of battle, think of the Chalice of Service and take an oath that the sacred tremor will not leave you."

The ancient ordainments about the holy tremor must be realized in their vast conception. Precisely the warmth and heat of this tremor preserve the heart from cold, from that very terrifying deathly cold, which cuts short every communion.

How many absolutely dead bipeds, walking corpses, may be observed, which by their very approach defile and pollute such places where something valuable and perhaps even beautiful was already heard. Precisely not an abstract command, but a patiently introduced new understanding can warn those, who have contracted the dreadful disease of dissolution. Truly dreadful is the site of a decomposing corpse. But such a decomposition is likewise possible in life. If purely physical means can avert such a state, then how many spiritual influences may act as the best prophylactics?

Spiritual healings will help not only to avert physical complications, they will not only arrest the decay of spirit, but in their potency they will give to the withered spirit a healthy onward movement. For the spirit as the finest substance is so close to spatial vibration, so close to movement.

If one were to whisper in time to the one who starts out in life, what complications, beautiful as well as terrible, are contained in the concise formulae of epics, such a transmutation would for ever fortify the direction of this traveller. If he will understand the entire tragedy of pain and sorrow causes he will find in his own actions more worthy, so to say, more cultural ways of achievement. The very succession of the spiral curves of evolution will be built with greater preservation of human dignity. In his heart man will feel the bitterness of tragedies and the great exaltation of service and heroism.

LIGHT IN THE UNUSUAL.

BY GENE FOSDICK,
New York.

IN the midst of the current foreboding signatures of darkness, the international fears and greeds driving nations towards war, the cosmic convulsions manifest in dust storms and floods, the economical insecurity of the various states and the general bewilderment of humanity facing to-morrow, let us pause and attempt to expand our vision and consciousness in a search for the signatures of light.

Light must co-exist with darkness and its signature must be present, only imperceptible in our fear-clouded eyes. For existence may be termed a rhythm of opposites, from the output and intake of the heart to the broadest cosmic manifestations. Attraction and repulsion, summer and winter, day and night, heat and cold, inhalation and exhalation, good and evil, any condition simply by its perception indicating an opposite. And since the known and the usual binds us by reason of the physical mind to the finite and current darkness, let us seek its opposite through the intuition of our hearts in the unknown, the unusual and the infinite.

Life demands a hypothesis of infinity. All attempts to limit its forms or manifestations result in confusion. For example to assume that is an impossibility in another or even the visible worlds because of an estimated temperature of several hundred degrees, or a deficiency of oxygen is a narrow assumption,

limiting manifestation of being to known laws of nature on this globe. A fish could with equal correctness and justification assume that there could be no life on the mountain top because of the absence of water. Why then to finitely and egotistically accept human life as the highest form of being when even our own science proves the existence of sounds and sights in vibrations beyond the human sensation?

Let us not be fish. Let us refuse to be bound by conventional limitations of possibilities. Let us rather eagerly examine all the manifestations of the unusual seeking for the signatures of light in the limitless. Science chases its tail within a circumference of material law, extinguishing sparks and flames of fact with the dismissing label of "coincidence" or "imagination," stupidly using these labels as explanatory measures of dismissal, the same labels being impossible as measures for examination because completely denied. In other words, lacking the daring of investigation, it unconsciously admits the element of chance into its citadel of law. Nevertheless, the unusual continues to call. Persons continue to walk through fire. Dreams continue to be transferred and intuition continues to be a wise counsellor. Surely there in the unusual must we find these signatures of light, begging recognition and nurture by daring analysis.

SHAKESPEARE'S USE OF THE SUB-PLOT IN 'KING LEAR.'

A SHORT ESSAY.

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

IN his tragedies Shakespeare has rarely made use of any secondary plot. It is only in 'King Lear' that he not only introduces a sub-plot but makes full use of it for enhancing the theatrical as well as aesthetic beauty of the play. In many of the plays in which he has introduced sub-plots to throw light on the main plots they are not well-blended with the main plots and sometimes they are very loose. But in 'Lear' Shakespeare, with great art, has blended and united the two quite separate stories into one harmonious whole. The main story would by itself have been somewhat thin. The under-plot fills out the thin main story. In interweaving the story of Gloucester and his sons with the simple story of 'King Lear' Shakespeare has, with a stroke of genius, given to it a variety, a solidity and an interest which even his hand could not perhaps have given to the original story of 'Lear' by itself. The sub-plot gives a most effective contrast between its personages and those of the main story.

Each of Shakespeare's tragedies is an experiment. Each of his tragedies has problems and their solutions of its own. King Lear is an experiment in a new line. The introduction of a sub-plot equally interesting with the main plot without losing the tragic intensity is really a great success even for Shakespeare. The tragic strength of the main plot has been heightened by comparison with the slighter build of the sub-plot. Were Lear alone to suffer from his daughters, the impression would be limited to the powerful compassion felt by us for his private mis-

fortunes. "But," Schlegel remarks, "two such unheard of examples, taking place at the same time, have the appearance of a great commotion in the moral world; the picture becomes gigantic, and fills us with such alarm as we should entertain at the idea that the heavenly bodies might one day fall from their appointed orbits." Moreover the sub-plot serves the purpose of relieving the improbability of the behaviour of Goneril and Regan. It is worth considering that their passion for Edmund proceeds mainly upon his treachery to his father, as if from such similarity of action they inferred a congeniality of mind. If they would have hated each other from love of any one but a villain, because of his villainy, even then it would seem a degree of virtue in persons such as they were. They found Edmund so wicked, and so energetic in his wickedness as to interest their feelings; and because they were both equally taken with him, therefore they would cut the way to him through each other's life.

The two plots are so blended together that some of the main characters of the sub-plot are equally important for the progress of the action of the main plot. It is Edmund who attracts the love of both the sisters and thus becomes the cause of their deaths. It is by Edmund that the French soldiers of Cordelia are defeated and it is through him that the catastrophe is brought in. Again Lear, though losing his senses already, was turned mad by the sudden appearance of Edgar in the guise of a Bedlam beggar. It is the very combination of the two plots that constitutes the sublime beauty of the work. These are

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the dramatic advantages which the sub-plot has and it may well have had its origin in purely dramatic consideration.

But the sub-plot has its value somewhere else also, and I think, that is its chief value which is not purely dramatic. It is to be noticed that the theme of the sub-plot repeats that of the main plot. Gloucester like Lear is an old man 'with a white beard.' He like Lear is affectionate, hot-headed and capricious, and he is foolish and simple in believing ill of his son Edgar just as Lear is foolish in misjudging Cordelia, and like Cordelia Edgar loves his father not the less for the wrong his father has done. Gloucester, too, meets with monstrous ingratitude from the child whom he favours and is tortured by him and even driven to death as it is the case with his royal master. This repetition of the same theme doubles the pain with which the tragedy is witnessed, though it has that redeeming characteristic which a man suffering from a certain cause, experiences at the sight of

other men in the similar state suffering. But, as we have already observed, it does something more than simply doubling the tragic pain. It startles and terrifies by suggesting that the folly of Lear and the monstrosity of his daughters are no accidents or only individual aberration, but in that dreary and barbarous age some such malignant influence is common; the hearts of fathers turn against their children, and of the children against their fathers; brother gives brother to death, children to father; "blinding the eye, maddening the brains, freezing the springs of pity, numbing all powers except the power of anguish and the dull lust of life" are the orders of the day. Yet even in that dark cold world there are son like Edgar, daughter like Cordelia and servant like Kent.

The sub-plot, thus, brings us the feelings that in King Lear we witness something universal—a conflict not so much of particular persons as of the powers of good and evil in the world.

THE HEADMASTER AND LEISURE HOURS.

BY MR. G. K. SUNDARA SASTRI, B.A., B.T., *Rangoon.*

THE subject of this article has been thus chosen in view of the fact that I had the opportunity to work in six different schools—both in India and Burma—and under eight different headmasters. Again I was the head of a high school for two full years. So I desire to say a few words taken from personal experience and knowledge on the use of the leisure periods by headmasters.

Being a head, a headmaster enjoys a great number of leisure periods. A successful headmaster uses the leisure hours for the organisation of various activities—social, literary, athletic, artistic, etc., of the school. Many headmasters do not understand the true significance of these leisure hours. If he is whimsical, he abuses them in many ways,

He becomes a regular bully to the unfortunate assistants. His frequent and untimely inspections and inspection reports really damp the spirit of co-operation and friendliness. These in the long run undermine the natural and healthy growth of any institution.

The evils of frequent inspections and visits are many and varied. They create mutual jealousy and suspicion. Many young headmasters, who have very little experience of teaching work, assume an air of superiority. Inspections are a hobby to them and in the course of a few months they see signs of rebellious spirit and discontent. If the headmaster fails to see it even in the early stage and fails to take the necessary steps, the school will sink down never perhaps to rise again,

No headmaster under any circumstance must assume an air of superiority complex and create an impression that he knows more than his assistants and had it not been for him the school would be nowhere. Indeed I know of a headmaster who took delight in narrating his academic career and his great organising capacity (of which he had little—for the saying is ever true—'empty vessels make most sound') but, alas! he was unmindful of the fact that his assistants were laughing in their sleeves. It took him some time to know where he stood, but the place had already become too hot for him to stay and he quitted.

A headmaster's erudition and experience are welcome and valuable if used in the right place and right time. Indeed I still remember these happy experiences and the healthy training I had, as an assistant under Mr. A. M. S. Raghavan—a veteran educationist and scholar. The scholarship, humour and the wide knowledge of men and manners he commanded are ever green and fresh in my mind.

Now arises a question. Is there any necessity for the frequent inspections by headmasters? No. The inspections create an artificial atmosphere and in many ways are harmful and injurious to the natural and healthy growth of an institution. The saying, "call a boy a rogue, he will steal" is perfectly true. Likewise "suspect a teacher, he loses heart and no good work can be done."

Indeed well qualified, experienced and sincere teachers under whimsical and fussy headmasters find little scope to do good and efficient work and thereby the school suffers.

I am not one to say that the headmaster should not inspect the classes. His inspections should be regular, but not frequent, and the suggestions should be practical and wholesome.

On this a learned authority says:—"The advice from a learned and experienced headmaster given to his assistants in a proper fashion is always listened to and acted upon, but the same advice, when administered as a pill to a sick patient with commands and threats produces nauseating results. The head has first to pay some regard at least to good manners, decency and polite language, if he does not want to waste his advice and authority. In short he must be a teacher first and then a headmaster." It speaks a volume for itself. Hence an inspection should be one of give and take and not one to make mountains out of mole hills. Here is a human weakness which any headmaster has to overcome. There was a headmaster, whose only aim in his inspections, was to create an impression that he knew more than all his assistants put together in the school and there was nothing under the sun he knew not. Prof. Shelton gives a beautiful illustration. A headmaster entirely ignorant of science got hold of a textbook not available to the science-master and the students and wrote down the chapter headings as questions. Similar examples are not wanting in India.

Further, the headmaster in his inspections should not interfere in the midst of a lesson or try to over-ride the explanations of a teacher in the course of a lesson. He must not pass any remark on the teacher in the presence of boys. For, cases are not wanting wherein the assistants violently quarrel with their headmasters for their unwarranted remarks. Each teacher has his method of procedure and presentation and no headmaster should force his method of teaching, for, what is easy and natural for one may be difficult and foreign to the other.

The headmaster in his inspections must see whether the teacher concerned is quite well up in his subject and commands the felicity of expression and his presentation is clear and impressive. One lesson can be taken up by various teachers in different methods, but the main points to be looked into are thoroughness of the subject, clear expression and presentation on the part of the teacher. There is no hard and fast rule to be followed. It cannot be made rigid.

PROBLEMS OF EDUCATION.*

BY PRINCIPAL P. SESHADRI, M.A.,
Ajmer.

THE London University Institute of Education is fast becoming a great centre in the British Empire, not only for the study of pedagogic method, but also of educational problems in general. It is only fitting that the intellectual horizon of an educational institute of this standard situated at the hub of the greatest empire known to the world, should not be confined to the mere technique of teaching, but should extend to a survey of the educational questions agitating the public to-day. Educationists will therefore extend a cordial welcome to the series of *Studies and Reports* which are now being issued under the auspices of the Institute.

The first of the series is a set of lectures on *Educational Problems in the Far East and the Near East*, by Mr. C. H. Becker, sometime Professor in the University of Berlin and Educational Minister in Prussia. They relate to the present educational conditions in China and in Turkey, but are of special interest to India, owing to the similarity of situation. Even as in India, Oriental Culture has come into conflict in those countries with that of the West. The influence is that of Europe in the case of Turkey and of America in the case of China. The central point in the lectures, it is interesting to note, is regret that the two countries are busy rapidly westernised and there is the danger of the people being swept off their feet and losing touch with some of the finest traditions of their own civilisation. Turkey

* A Review of "Studies and Reports of the University of London Educational Institute" (Oxford University Press).

has apparently gone beyond any Asiatic country in westernisation and Prof. Becker's description is by no means complimentary to the patriotism of the people. All will perhaps join in the remark: "Real friends of Oriental countries should advise them, not to Europeanise, but to remain Oriental and only to adopt European civilisation in the measure in which we adopted classical antiquity, that is, as an aid in finding ourselves. The Orient must take this road also or it will perish by the way." Who will not say that these words can be repeated with greater justification with reference to India also?

The next in an address on the *Outlook in Education*, by Prof. Kandel of the Teachers College of the Columbia University and draws attention to some of the present trends in education. He sees signs of increased interest in education everywhere since the beginning of the great war and a growing realisation of the great value of educating entire the nation for the effective progress and prosperity of any country. "Every nation realized during the war" says the writer, "that its recovery was intimately dependent on the provision of more education and every nation since the war is filled with the conviction that its future progress must be based on education." Among other signs of progress is the growth of educational literature all over the world; the desire for co-operation among the nations for the solution of educational problems as indicated by world-organisations of various kinds; the incorporation of the free school as an essential part of the educational system;

stronger emphasis both in educational theory and psychology on the individual as starting point in the educative process.

He has however no hesitation in saying that after all, the freedom and personality of the teacher will determine educational progress and he hopes this is also receiving sufficient recognition. India has luckily escaped the horrors of war during the recent world conflagration, but might otherwise have been roused to an energetic realisation of educational efficiency. But the impending extension of political reforms in this country and the coming into existence of a more liberal constitution should furnish no ordinary inspiration of a similar kind.

Nobody will deny there have been new developments in University education and Principal Edwin Deller of the University of London, who is specially qualified on the subject speaks on *Tendencies in University Education*. It is now several decades since people have come to recognise that considerable modifications are possible of the traditional University systems of Oxford and Cambridge. In fact, Oxford and Cambridge themselves have not been unresponsive to change, however much it may be claimed that they continue the same through all the changes. Increase in the number of Universities and increase in the number of students have brought in their train problems of unemployment which must be a matter of serious concern to our Universities. It is true that the aim of University education "is not to turn out a lawyer, a mechanic, a priest, but a man" but it can no longer remain in cloistered seclusion. Principal Deller is however inclined to stress the principles of

Freedom and Democracy always associated with the British Universities and nothing should be done to bring them down from their heights, nor even in the name of the economic and other needs of the nation.

The British Empire, especially in Africa, includes such a large number of primitive tribes, that no extensive programme of universal education is possible over all its vast area, without a careful study of the lives and civilisations of even such peoples. Two missionaries, Rev. Benno Heckel and Rev. Griffith Quick have presented two reports to the Colonial Office, reprinted in the series on the *Yao tribe, their Culture and Education* and *Arts and Crafts in the training of Bemba Youth*. Both of them are valuable in the sense that a collection of accurate data regarding the habits and natures of primitive tribes is essential for their being dealt with in any programme of education.

Somewhat similar is the report entitled *Quebec and South Africa, A Study in Cultural Adjustment*, by Prof. F. Clarke of the McGill University, Toronto. The presence of two different stocks of population, each with a different tradition of its own is a peculiar feature of both these important areas of the British Empire. The old Dutch population is there in South Africa though it has merged itself into the South African Union and pulls its due weight in the councils of the British Empire. The presence of the French and British elements in Quebec is the local problem, though it must be said to the credit of the two populations that the adjustment has been carried out admirably. The descendants of the French and the English who were fighting with each other, only about a hundred years ago, live in perfect friendship, the population being largely

bilingual. The difference in religion, the French population being largely Catholic and the British almost entirely Protestant, has necessitated the establishment of two different educational Boards, but otherwise the two sections have had no difficulty in forming a single unit. The present writer has very vivid recollections, on the occasion of his visit to Canada, of the complete harmony prevailing between the two communities—in fact, it was sometimes hardly possible to notice any distinction.

Sir Michael Sadler contributes an appreciative sketch of the late Sir John Adams associated for several years with the Teacher's Training Department of the University of London. According to Sir Michael, he is among those who speak the truth from the heart, pierce the integument of national habit and move us in our common humanity. Another tribute of the same kind is a memorial lecture on Thomas George Tibbey by Mr. P. B. Ballard, one of his former colleagues in the National Association of Head Teachers. One number of the series is to be filled up by an address on *Aspects of Indian Education* by Sir Philip Hartog, the well-known authority on educational problems in India, but it has not yet apparently been made available to the public.

The thoroughness with which the Educational Institute wishes to investigate the educational problems of the Empire is demonstrated by the fact that another publication is devoted to some *Aspects of Education in Tropical Africa*. Mr. Hussey, who is Director of Education in Nigeria, discusses some *Aspects of Education in Nigeria* while Mr. H. S. Scott, the former Director of Education in Kenya, gives us an account of some

Aspects of Native Education in Kenya. The latter has special interest for Indians in view of the large Indian population which is involved in the problem. A former Bishop of Uganda deals with education in that colony, though his treatment is somewhat vitiated by his evangelistic zeal. It is interesting to note that the writers agree that no limits need be set to the intellectual development of the Africans, however unpromising seems to be the mental calibre of some of the tribes.

It is only necessary to say, in conclusion, that these publications throw considerable light on educational problems and open out interesting lines of investigation. The educational public will look forward with great eagerness to the coming numbers in this series of *Studies and Reports*.

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THE "RAJYAVAHARKOSH" AND THE "SHIOBHARAT."

A DETAILED COMPARISON.

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

FOLLOWING the old tradition, the author of the "Rajvyavaharkosh" and the author of the "Shiobharat" have both pictured the Earth to have approached God Brahma to rescue her from the burden of sins committed by the Daityas. In the first, this beginning is almost abrupt, coming as it does after the usual salutations that an Indian poet renders to the different gods and the revered persons. In the "Shiobharat" this approach of the Earth to God Brahma comes after the mention of the birth of Sivaji, who has been mentioned to have been an incarnation of God Vishnu. In this connection the poet has tried to establish the necessity of Vishnu's incarnation upon the Earth. He has mentioned that Kalikal (time called Kali) became powerful by performing penances and getting boons from God Shankar. Thereafter, the Daityas were born in this world in the form of Mlechchhas. They then conquered the north, the east, and even the unconquerable south also. The Earth therefore had to approach God Brahma as mentioned above.

The verses of the two books are :—

(a)
दृष्ट्वा कदाचिद्वनाभिषानैस्तिथ्यावतीर्णैः किल यावुधानैः॥
संतापिता सर्वपुराग्रण्यं लोकेशमागाच्छरणं शरण्यम् ॥

Rajvyavaharkosh.

"Once upon a time, the Earth having been distressed by the Daityas born in the form of Yavanas in Kaliyuga went to Brahma, the

leader of all the gods, to seek protection from them."

(b) पुरा पुरारिमाराध्य तीव्रेण तपसान्वहम् ।
निषेधाच्छ्रुतिशास्त्राणां कालः कलिरवर्धत ॥
हितावहमसाधूनां साधूनामहितावहम् ।
दैत्यास्ततस्तमासाद्य पापीयांसमनेहसम् ॥
छिन्नो स्लेच्छरूपेण देवभूदेवविद्विषः ।
अवातरन्वसुमतीमधिविप्लावहेतवः ॥
प्रतीचीं ककुभं तावदुदीचीं तदनन्तरम् ।
जगद्गुप्ते बलात् प्राचीमपाचीमपि दुग्रहाम् ।
तेषां निजनयशानां न यशानां प्रवृत्तयः ।
तथापि तिथ्यस्य बलात् भृशं बह्विधे भयः ॥
उत्थाप्य स्थापिताः केचित् केचिद्युद्धे निपातिताः॥
बलिभिस्तैस्ततः प्रायः क्षत्रियाः क्षीणतां गताः॥
ततो विम्बमरादेवी भ्लेच्छमारभरादिता ।
प्रत्यपद्यत लोकेशं शरण्यं शरण्येविणी ॥

"In days gone by, Kalikal (the time named Kali) became powerful by performing penances and thereby pleasing God Sankar and thus obstructing (practices according to) the Vedas and Shastras. Then the cunning Daityas having secured (the help of) Kali, (who is) favourable to the wicked and unfavourable to the good, were born upon this earth in the form of Mlechchhas (who are), the haters of gods and Brahmins and great destroyers. At first, they conquered the west, then the north, the east and (at last) even the

unconquerable south. They, though fully conversant with their own policy, had no tendency towards (performing) sacrifices; all the same, with the help of Kali, they prospered very soon. Those powerful Mlechchhas deposed some, enthroned others and destroyed many in battles; since then, the Kshatriyas have been all ruined. At last, the earth having become distressed on account of their atrocities went to Brahma to seek protection (from them)."

The reader will see that not only the ideas of the two books resemble each other but the latter is more detailed and seems to be an expansion of the former. It will also be clear that the description of the latter is definitely more anti-Muslim than that of the former. Again, here, we therefore draw the attention of the reader to Rajaram's times. Then the common words लोकेशं शरण्यं (Lokesham Sharyam) are worth noting.

The two authors further describe :—

(a)
कृतावलोकं सिदिवेशवृन्दे किरीटसंस्पृष्टपदारविन्दे ।
चतुर्मुखं संसदि सत्यलोके पद्मसनंसासहसालुलोके ॥
कृतप्रणामाऽयं तदक्षिसंज्ञा ज्ञाताभ्यनुज्ञा निजखेदमुर्वी ।
विज्ञापयामास न हि प्रभूणामाज्ञाविनाकोऽपि वदति विशाः ॥
लोकेश लोके शयितां कथं वा नावैषि को वैष विभोरुदासः ।
हीनामनायामिव बाधते मां हीनाशयोऽयं कलिदैत्य संघः ॥
भयादमीषां द्विजदेवतानामर्चाविधौ संप्रतिनैवचर्चा ।
धर्माकुरे दुष्कृतिभिर्विलुने स्वप्नेऽपि नाशासिषि हंत यशान् ॥
अलं बहुकृत्या ननु दीनबन्धो त्वं मां तथाभ्युद्धर शोकसिन्धो ।
मंथा यथा दैत्यभयादहं सा पुरोद्धताब्धे प्रथमेव पुंसा ॥
हतीरितः संसदि पद्मजन्मा मृदव्या समाभ्रास्यगिरा भरित्रीम् ।
साकं तवा सर्वसुपर्वभिध हतं मुरारिः सजगाद्यधाम ॥

"She at once saw in heaven Brahma, the Seater of Lotus, looking (at her) in the meeting of groups of gods, whose lotus-like feet had been rubbed by crowns. She having saluted (him) and known his looks and having known his consent (to speak out her purpose) expressed her distress (to him). Wise people do not speak out without the order of the master! "Oh Lord of the universe, why do you not protect (me) (who was) lying (calmly) in the universe? What is this indifference of the Lord (towards me)? This group of the mean-minded Daityas of Kali distresses me (who am) helpless and masterless. On account of the fear of these (Daityas), there is at present no talk about the ways of the worship of Brahmins and gods. The (very) sprout of religion having been destroyed by (those) evil-doers, you cannot see sacrifices (being done) even in a dream. No need of a long talk (now); Oh brother of the helpless, save me as myself was formerly saved by the First Man, when I was submerged (in the sea) on account of the fear of Daityas." The one born of Lotus, having been thus spoken to in the assembly, consoled the Earth with soft words and soon went with her and the gods to the place of Vishnu."

(b) परितापेन महता मलिना नलिनमसनम् ।
सा ववन्दे तयस्त्रिशात्कोटिसिद्धवन्दितम् ॥
निवेदयित्री निवेदवती खेदमनेकधा ।
सा निबद्धाञ्जलिपुटा प्रोवाच परमेश्वरम् ॥
त्वं पिता सर्वलोकस्य तयीधर्मस्थितिप्रियः ।
लोकेश मां तमोऽभाधौ भजन्ती किमुपेक्षसे ॥
त्वया विरचितं विश्वं विरिचे यच्चराचरम् ।
दनुजैर्भ्लेच्छतनुभिः तदद्य वत सीदति ॥
ये हताः प्रथमं देवैर्दुर्मदाजिदद्यद्विषः ।

ते मां दृढन्ति तिष्ठेऽस्मिन् उपेत्य म्लेच्छरूपताम् ॥
 दुष्टदैत्यान्तके कृष्णे निजे धामाधितिष्ठति ।
 बुद्धावतारे भगवत्यपि मौनावलंबिनि ॥
 दुर्जेना यवनास्तात वृजितानि वितन्वते ।
 त्रातारं नाधिगच्छामि नियच्छेयं कथं व्यथाम् ॥
 नाह्वयन्ते द्विविषदो न ह्वयन्ते द्रुताशनाः ।
 न वेदा अप्यधीयन्ते नाम्यर्च्यन्ते द्विजातयः ॥
 न सास्त्राणि प्रवर्तन्ते तथैव च मलक्रियाः ।
 न दानानि विधीयन्ते विहीयन्ते व्रतानि च ॥
 खिद्यन्ते साधवस्सर्वे भिद्यन्ते धर्मसेतवः ।
 म्लेच्छधर्माः प्रवर्धन्ते हन्यन्ते धेनवोऽपि च ॥
 सज्जना यान्ति विलयं व्रजन्ति क्षत्रियाः क्षयम् ।
 प्रादुर्भूतमिदानीं मे यवनेभ्यो महद्भयम् ॥
 विहसन्ति तथा सर्वे मां म्लेच्छवशवर्तिनीम् ॥
 स्थितां ययामतमुखे श्रुतिं श्रुतिविदो यथा ॥
 उदभूतं पूर्वदेवेभ्यो भयं मम यदा यदा ।
 तदा तदा प्रभवता भवता ह्यवितास्म्यहम् ॥
 इदं निगद्य जगतो जगतीनामधीश्वरम् ।
 बभूव तूष्णीमिदं युष्मं निवसन्त्यश्रुलोचना ॥
 पितामहस्तामालोक्य विहस्तामस्त्रिरां स्थिराम् ।
 स्वमाश्वासयामास विश्वविश्वासवासभूः ॥
 मा भैषीर्मां भयं ते भविताशु वसुधरे ।
 स्वस्था स्वं स्थानमास्याय स्थिरे स्थितरा भव ॥

"She (the Earth) (having become) pale on account of great distress saluted the Seater of Lotus, respected by thirty-three crores of gods. She, distressed, in order to express her troubles of various kinds, spoke with folded hands to the Lord (Brahma). "You are the father of all the worlds and desire the continuity of religion of the three Vedas. Why do you show indifference towards me (who am) sub-

merged in the sea of difficulties? Oh God Brahma, this animate and inanimate universe created by you is (about) to be destroyed to-day by the Daityas (born) in the form of Mlechchhas. Those insolent haters of gods, who were formerly destroyed by gods, distress me in this Kaliyuga by taking the form of Mlechchhas. God Krishna, the destroyer of the wicked, has already gone home and the incarnation of Lord Buddha was the observer of silence. (While) these devilish Yavanas have been spreading sins, I find no protector (for myself). How am I to get rid of my troubles? Nobody now invokes the gods (by prayers); nobody now offers offerings to Agni (fire); nobody now studies the Vedas; nobody now respects the Brahmans; there are now no offerings and similarly no sacrifices; no gifts are given and no (religious) observances are practised; the noble are in distress; the religious bonds are broken; the religions of the Yavanas prosper and even cows are killed; the good are destroyed; the Kshatriyas go to ruin; (thus) a great danger has come over me now from these Yavanas. As the learned in the Vedas ridicule them when gone into the mouth of (learnt by) the fools, so the people ridicule me at my having gone into the possession of the Mlechchhas. Whenever before this there occurred to me danger from the Daityas, you protected me." Having said so to the Lord of the Universe, the Earth became silent and with tears in (her) eyes, began to give out very hot sighs. The Great Father (Brahma), the confidence of the universe, having seen her (very much) distressed and restless, thus consoled her: "Oh kind Earth, do not fear; relief will soon come to you; be at ease and calm in your own place."

Again the reader will note that the ideas of the two quotations resemble each other very

closely and that the ideas of the "Shiobharat" seem to be an explanation of those of the "Rajvyavaharkosh." What has been said in short in the latter has been said in detail in the former. The only difference between the two is that in the "Rajvyavaharkosh" the God Brahma took the Earth with him to God Vishnu; while the "Shiobharat" mentions that hearing the request of the Earth, God Brahma said that he had already requested God Vishnu who thereat promised to assume incarnation for her help. Before we proceed to see how in the former the promise of help was obtained and what words God Vishnu uttered when he promised help according to the "Shiobharat," we should again note some similarities of language in the two and occasional common use of some words as लोकेश, etc. The reference to the previous deliverance of the Earth from similar distress is noteworthy in both the books. The similarity between the two descriptions is very close, though one is rather short and the other a detailed one.

The author of the "Rajvyavaharkosh" describes how Brahma found Vishnu after approaching Him. This description does not find a place in the "Shiobharat," there then follows a prayer to God Vishnu by Brahma which is only very shortly referred to in the "Shiobharat" in which, as we have already mentioned, the Earth is told by Brahma that he had already approached God Vishnu to rescue her from the present troubles, and that the Supreme Deity had assured him that He would do the needful, as requested, as soon as possible and that he had better not be anxious on that account. But the author of the "Rajvyavaharkosh" makes God Vishnu, after hearing Brahma's request, approach God Shio for the same and pray to him. God

Vishnu then describes to God Shio the troubles of the Earth and requests him to rid her of the Mlechchhas who had subjected her to the troubles. At this, Shio reminds Him of how he himself (God Vishnu) killed Ravana to comfort the Earth and says to him that he himself therefore should kill the evil-doers by assuming the form of a man. God Shio further says to God Vishnu: "If you should, however, say that it was not proper for you to assume the form of a man to kill those, to bear calmly whose indiscretions you had taken the incarnation of Buddha, I tell you a way (for the difficulty). You should incarnate a part of yourself on the earth and assume my name with its mysterious meanings. Then having got the help of Goddess Bhawani, you should easily kill them soon." Before we describe further where God Vishnu was to incarnate himself upon the earth according to the advice of God Shio, as described in the "Rajvyavaharkosh," we should like to draw the attention of the reader to one point. We have referred to the statement of Mr. Divekar, in which he says that books written in the time of Sivaji described him as the incarnation of Vishnu, while books written after him described him as the incarnation of God Shio. The reader can find evidence in the above description of the fact that Mr. Divekar's contention cannot be true. The author of the "Rajvyavaharkosh" has clearly wavered between describing Sivaji as the incarnation of God Vishnu and reconciling the same with the prevalent idea for the name of the hero. He has shown a compromise at last by making God Vishnu approach God Shio and making the latter suggest to the former that he should adopt his (Shio's) name, and promise to him that Goddess Bhawani (his wife) would help him in the act of killing the evil-doers. This clearly

shows that at the time of the composition of the "Rajvyavaharkosh," the people at least vaguely believed that Sivaji was the incarnation of God Shio. Else, they could not reconcile the idea of God Vishnu's incarnation with (1) the name 'Sivaji'; (2) the traditional devotion of the Bhonsales to God Shio, and (3) the belief of Sivaji's having had the help of Goddess Bhawani always at his disposal. The author of the "Shiobharat," however, reeled perfectly round to the idea of the incarnation of God Vishnu in the form of Sivaji either on account of his own religious proclivities or on account of the belief of the people, amidst whom he lived while writing his book. But he too had to explain the popular belief that Goddess Bhawani used to appear in the body of Sivaji to help him from time to time. He also therefore had to accept that this help was promised by God Shankar. Not being able to find a place for this statement in the earlier part of the book, he found out a place for it when he made God Shankar appear before Shahji in a dream during the day time, when the god asked him to send Sivaji away to the charge of Poona. This place for it is not so apposite, as that of the "Rajvyavaharkosh." The explanation of the former therefore for the above-said popular belief is not so reasonable as that of the latter. In fact, this belief that Sivaji was helped by the goddess is more in consonance with the theory of Sivaji being Shio's incarnation, which should have arisen, we believe, on that very account. The author's religious predilections of both the "Rajvyavaharkosh" and the "Shiobharat" seem to have come in the way of its acceptance by them. That Raghunath Pant was a Vaishnavite has been clearly mentioned in Chitnis's *Bakhar*.*

* See Chitnis's *Bakhar*, page 277, Sane's edition of 1924.

We direct the attention of the reader also to the reference to the Buddha incarnation, which is found in the 47th verse of the "Rajvyavaharkosh" and in the 38th verse of the fifth chapter of the "Shiobharat." In the former it is said that the Buddha incarnation was to bear the indiscretions of the evil-doers, while in the latter it is said that God observed silence in that form. Both thus suggest that the evil-doers were not destroyed (but left to themselves) by God while he was upon this earth in the form of Buddha and that, therefore, they had become encouraged in their evil deeds.

(To be continued.)

Errata to the article by this author in the July issue.

P.	Line	Read	For
424	21	form	from
424	3rd (footnote)	1562	1662
425	16	कथं	कथं
427	22	unwillingness	willingness
430	7	Siddi Johar	Edi-Johar
431	39-40	known	unknown
432	1	उमरव	उमरव
432	2	यकिला	यकिला

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RE-ORGANISATION OF EDUCATION.

STAGES OF EDUCATION.

BY MR. CH. V. JOGA RAO, B.A.,
Vizianagram.

SINCE the Re-organisation of Education is impending at the hands of the Government of India who have called for suggestions, I beg to offer my quota of remedial and constructive proposals such as an actual teacher who has studied the educational problems during the space of half a century of active service can offer on the strength of the convictions based upon some careful research work. To start with, I take up the 'Stages of Education and their respective Aims' since there is a large mass of misconception and indefiniteness which have come to prevail for some time past; and I think it my duty to offer my humble views on the same to be taken for what they are worth.

INTRODUCTORY.

At the outset I must make it distinctly understood that my suggestions are based on the data of conditions prevailing in Madras Province. However, I have reason to presume that conditions throughout India must be quite similar, though not identically the same, since the several departments are working on almost parallel lines.

Secondly, my suggestions have a bearing more on the question of efficiency which is recognised to have fallen very low; and there is everywhere the pronouncement that this defect in the system has become chronic and must be set right. The evidence of this defect may be found in the poor passes and large failures at the terminal public examinations. We find everywhere the complaint that innocents are slaughtered; and the bargaining for large passes from headmasters and guardians on the one hand, and the solicitousness of the

examining and the passing bodies to increase the lists of passes, or rather eligibles, as they have come to be designated according to the advanced conception of modern times—just to be rid of the odium. All these parties must be labouring under the misconception that passes and failures are a matter of desire or whim and should be had at our pleasure. It is a pity that none of them has the clear vision to see that large failures are only the external symptom of a state of internal rottenness and that the underlying cause for large failures lies elsewhere, *viz.*, inefficiency at school. To tell the truth, wipe out inefficiency, and there will be abundant passes; and failures would be reduced. Hence my suggestions are mainly directed to this all-important factor in the activities of the educational system.

STAGES OF EDUCATION AND THEIR RESPECTIVE AIMS.

The stages of education as at present recognised are of course quite good in themselves, *viz.*, the Primary which extends to five years (5-9); the Secondary, divided into Higher and Lower, which extends to six years in all (3 years each); and the Collegiate to four years. But the aims of these, especially the earlier ones, do not seem to have been clearly defined and insisted upon.

The Primary Stage.

The aim at this stage should be confined to the acquisition of literacy, the Three R's, and some knowledge suitable to the age bearing on natural phenomena, geography, history and civic functions—all through the mother-tongue. The standard of attainment in vernacular and arithmetic should be clearly

defined and insisted upon; and no pupil should be deemed to have completed this stage unless he attains the standard prescribed for it.

Vernacular:—The aim in vernacular at this stage must be the ability in reading and writing. Pupils must be able to read intelligibly and with ease and correctness a passage (not studied) from a standard book suitable to the stage; to give out correctly the subject matter of an easy passage not studied; to write a neat good hand; and likewise to write down correctly the subject matter of what they are made to read. They must be able to recite at least 100 verses of good style and thought. They must also know the rudiments of grammar with its terminology and rules, so that they may be able to correct grammatical mistakes of a simple kind.

Arithmetic:—Students must be well up in numeration and notation; simple and compound rules; vulgar fractions; simple problems bearing on these; and bazaar bills. They must attain quickness with correctness in these operations.

English:—The introduction of English at this stage must be condemned for the reason that it is harmful in so many ways. In the first place youngsters of eight and nine are too tender to take up the study of a foreign language. We see that in England and the other western countries the study of a foreign language is not introduced so early. Again, it is an extremely difficult matter to study a foreign language before boys have gained mastery in their mother-tongue. Thirdly by making English the most important subject in the two highest primary classes, it takes a large part of the school time, and vernaculars are deprived of the time which is due to them.

In these days when the improvement of the vernaculars is so much talked of by all parties, it is absurd that they should be treated in such a step-motherly fashion by adding the study of a difficult foreign language so soon.

It may be argued that students are already unable to attain command of English after eight years' study, and if we cut down the duration of its study by two years, they might fare still worse and so on. But this fear is unfounded since the failure of students to gain command of English is due more to the wrong methods employed, to the want of a rational scheme and system for teaching it, and what is most important, the abandonment of certain factors which are of vital importance for the purpose. I am afraid limits of space do not permit me to offer my remedial and constructive suggestions on this score since it would be too lengthy a discussion to be disposed of by an incidental reference here. But I should like to say one thing: that my original research work in this direction is already well-known in the Madras Province; and my productions are in the notice of the Educational Department of Madras, the Andhra University, the Government Training College, Rajahmundry, etc.; and further these have won the appreciation of the Press and educationists all over India. On the strength of my life-study of the problem during a teaching career amounting to fifty years, I make bold to give the assurance that if the right method and system promulgated in these publications should be adopted, the students would be considerably better in five years—positively five years; and the six years' study in secondary schools should be really more than enough. In support of this sincere and honest conviction, I should like to quote two statements* of deli-

* *Vide Report of the Calcutta University Commissioners, Volume I.*

berate opinion, out of a large mass of pronouncements made by eminent thinkers on the subject.

Mr. H. Sharp says: "I set great store on translation."

Mr. M. P. West says: "If all the three years were spent in translation and re-translation, the high school pupil would be 50 % better in half the time."

Thus the fear that English would suffer by beginning it later must be given up; and the introduction of English at the primary stage should be discontinued.

ELEMENTARY EDUCATION vs. SECONDARY EDUCATION.

This distinction has come to be recognised and enforced, courses and curricula being prescribed differently for the two sets of schools with the result that students of elementary schools are at a serious disadvantage if they wish to join secondary schools and pursue secondary education. For this reason a large mass of students in rural and even urban localities are deprived of the possibility of going up for higher education. If we remember that the greatest luminaries of India mostly belong to rural areas and have come from the pial schools of those places, we can have an estimate of the evil effects of this distinction. They try to justify this distinction by advancing that they give a sort of vocational and practical education which would be useful in those places; but we find all these pleadings fail to have any truth in them. As a matter of fact nothing of the kind is done there—absolutely nothing; and the teachers there know nothing of the kind and are not qualified to do such work.

They might claim authority for this distinction from the English schools where no doubt it was inaugurated in comparatively recent

times; but even there we find deliberate pronouncements from highly respectable quarters that the same courses and curricula must be prescribed in elementary schools as in secondary schools. (*Vide Education of the Adolescent.*) So, it is a matter of urgent necessity that this invidious and mischievous distinction must terminate at once, and directions issued for the adoption of the same courses and curricula in both sets of schools so far as they relate to general education; and, of course, giving liberty to elementary schools to add vocational or practical subjects if they think it worth while to have them.

THE PRIMARY SCHOOL LEAVING CERTIFICATE.

At the termination of the Primary Course, an external public examination will have to be held and a certificate awarded on the results of this examination. For purposes of this examination schools should be formed into small groups and affiliated to secondary schools in the vicinity. The examination should be conducted by a Board of Examiners consisting of the headmasters and assistants of secondary schools, Deputy Inspectors, and some teachers chosen from the primary schools. This Board will do well to work under the guidance and control of the District Secondary Education Boards. The certificate should indicate the nature of success according to the attainments assessed, and there should be two classes: one, ordinary pass (with 40 p. c. marks) and the other a pass with merit (with 60 p. c.) The former pass certificate should suffice for inferior appointments requiring literacy, such as Karnams, Mirasidars, Village Munsiffs, etc., and the latter, *merit pass*, should be insisted upon for teachers' posts and admission to secondary schools.

The Middle School Stage.

Admission to this stage must be made on the strength of the Primary School Leaving Certificate, as pointed out above. This stage should form a continuation of the Primary and be preparatory to the High School stage. As a continuation of the Primary stage its aim must be to furnish the students with attainments of a higher order in the subjects already begun. The study of the vernacular should be taken up with a literary end in view; and a beginning must be made to create a taste for literature and study pieces from standard authors with a critical insight. For this reason the practice of prescribing light prose and similar things devoid of literary value must be given up. The standard in reading, expression and writing should, of course, be of a higher order. Recitation must comprise not less than 300 verses and some prose of narrative, descriptive and dramatic forms. They must also have a thorough grounding in grammar, its rules and terminology. The course in Arithmetic will have to be enlarged; and quickness with correctness at the operations must be insisted upon.

As preparatory to the High School stage, it must take up fresh subjects tending to enrich the boys' minds and develop their mental faculties. The subjects suitable for this purpose are Algebra, Geometry, Geography, Science, History, etc. All these will have to be imparted in a thorough going fashion unlike the B Group subjects whose neglect is too well-known to us.

English has to be introduced here and the standard of attainment at this stage must be the same as that laid down for the vernacular in the Primary stage, *viz.*, facility in Reading, expression, Writing and Recitation. In addition boys should be able to converse fairly

well on ordinary topics; correct pronunciation and accent should be impressed. Pupils must have good grounding in English Grammar, its terminology and rules so that they may imbibe the grammatical sense such as would enable them to avoid the errors of grammar and idiom, and develop in them a capacity for self-correction. In order to attain these ends, the courses, curricula, and text-books so far adopted are obviously quite unsuited and will have to be thoroughly overhauled yielding place to those more rational and practical. (More of this in a future Article).

Elementary Mathematics. Formerly we were learning Arithmetic, Algebra and Geometry, as different subjects forming one group, Mathematics. But now, we have a curious mixture of the three with the title Elementary Mathematics; and syllabuses are drawn up accordingly. Under this alloyed teaching, none of them is learnt in a systematic way and the whole thing drops off the moment the paper is over at the public examination. The sums we meet with under this head lead neither to educational nor practical value. For want of a rational and cogent system underlying this mixed subject, all teaching loses its disciplinary value; and the result is that failures in this subject also are abnormally high. Is it elementary or rudimentary? If so why should there be so many failures? Is it advanced? Not that either. I see it is nothing and leads to nothing; and if it is anything, it is an unnatural and irrational conglomerate. It is my personal view that this base alloy must go at once.

Elementary Science. This is a subject newly invented in Madras so far as I know. It is a conglomerate of the subject-matter of almost all sciences already existing and those conceivable. The details of knowledge required under this head comprise every thinkable matter between the deepest entrails of the earth and the remotest

✧ starry regions. The syllabuses which are thus over-ambitious are unworkable in the classes, and in consequence, most of the details have come to be left out, or mugged up from books specially written by money seekers just for the sake of the examination.

All this must go; and the aim at this stage in science must be to instil into the minds of the students notions of scientific inquiry by observation and of experimentation on ordinary phenomena within the experience of youngsters such as they are (10-12); but not to stuff into their brains information from the multifarious ologies verily as a traveller thrusts all his things into a steel trunk. So this subject requires thorough overhauling; and more rational, practical and sober courses should be drawn up. I may point out that courses may be prepared on the lines of the object lessons furnished in books written by scholars in England.

THE MIDDLE SCHOOL LEAVING CERTIFICATE.

This certificate should be awarded on the results of an external public examination to be conducted by a Board of Examiners consisting of the headmasters and assistants of High Schools and Middle Schools and Deputy Inspectors, and working under the guidance and control of the District Secondary Education Boards. Success in this examination will be of two kinds; Pass and Merit as already indicated and will qualify one for clerical service and technical courses; and the other for the teaching profession and admission into High Schools.

The High School Stage.

Admission to the High School stage must be invariably made on the strength of the Middle School Leaving Certificate referred to above. As regards the aims and attainments of this stage, much need not be said since they are all regulated and controlled by the Matri-

culatation, Entrance, or School Final systems and governed by respectable councils. However, there is the prevailing view that the products of our High Schools fare badly both in the colleges and in the office on account of defective English and poor attainments in other subjects. This fact should suffice to drive home to the authorities concerned the necessity to pause and think deeply how to remodel High School Education so as to rectify these prevailing defects. To have a vivid picture of the defects, let us examine the conditions.

DETERIORATION.

Under the old school, Middle School men and Matriculates had been allowed to appear for the pleadership examination and we have living examples of them. But now none but graduates are allowed to go up for the examination. I trust it is no bad logic to conclude that the present day graduate is equal to the old school Matriculate or even the Middle School man. What more is required to prove or describe the deterioration?

Another fact in this connection may be noted. If we look at an Indian Matriculate and one of the London University, I trust there is no comparison; the former is an insignificant nothing unlike the London Matriculates who come as I.C.S. Officers. In point of capacity, attainments, knowledge, culture, character and what not, our Matriculates are far inferior. To tell the truth, our High School Education is a sham to a large number. The education we give there is unworthy of the name. The causes for this disparity must be found in the organising and working of the High School education, which for this reason requires thorough overhauling so as to raise the standard of attainments at the High School stage.

INEFFICIENCY.

We find large numbers of students amounting to more than a million in High Schools;

of these about 30% are usually declared to be fit for collegiate education, and of these only a small number, say about a fourth, join the college classes, and most of these are found unfit there. The remaining 70% unsuccessfuls cannot be a credit to the system. The amount of wastage in terms of money, time and energy of the youngsters in the land is really disappointing. Is there one soul between the Everest and Comorin who thinks of mitigating this evil? May heaven infuse into the heads of the authorities concerned an honest inclination to raise the level of efficiency so as to bestow the maximum good on the maximum number!

Now the question is, how to improve education in these two directions, to raise the standard of attainments and ensure efficiency. The first requisite for this purpose is that admissions into the High Schools should be made on the strength of the Middle School Leaving Certificate of the Merit class. The next thing would be to draw up the courses and curricula adequately so as to lead to the attainment of a high standard; and the subjects requiring thorough overhauling are the vernacular and English.

Vernacular. Apart from the utilitarian value of speech, the value of language to the human race is immense and immeasurable. It is through language that knowledge is acquired by rapid strides and what is more important, the capacity of the intellect grows in a wonderful way. It is this that we call mental discipline, which ought to be recognised as the most valuable acquisition in the whole range of liberal education. Since vernacular is the first language of the individual, the accumulation of knowledge, as well as the development of intellectual capacity, depends largely on the vernacular. For this reason, it becomes a matter of imperative necessity that vernacular studies should be regulated carefully so as to lead to

this two-fold development. Again, linguistic studies may be brought under three broad divisions, Language (*Lingua*=the tongue= speech), Literacy and Learning. Speech is a gift of nature and requires no teaching at school; Literacy is an artificial attainment and requires schooling; and so does Learning which should form the crowning point in High School studies. In the history of educational development, this gradation of linguistic studies has not so far been conceived or maintained. If we apply this principle to the vernacular studies in school, we must make literacy the aim of the Primary stage and Learning that of the Secondary stage, small beginnings being made in the Middle School stage and brought to a high standard at the end of the High School. If this grading of vernacular studies is to be accepted, the courses now prescribed for the High School stage fail to satisfy this purpose. In England we find a number of smaller units of literature from the variegated divisions of it being prescribed under English, their mother-tongue; and if the Indian school is to be consistent with this procedure we will have to prescribe longer units of a multifarious character from vernacular literature after the model of the London Matriculation. It is then that we can expect our High School products to approach to the level of London Matriculates. So, the practice of prescribing selections for the Matriculation Examination should be discontinued and longer units of a wider range prescribed instead.

English. The same considerations as in the case of the vernaculars are applicable in fixing the grades of acquisition in the matter of English; and verily as literacy has been recommended for the Primary stage and Learning for the Secondary, Literacy ought to be the aim in English at the Middle School stage and Learning for the High School and Collegiate stages, beginnings being made in the

High School and completed in the College classes. Here it has to be noted that this grading of English studies closely follows the lines of the vernacular and also a co-ordination is established between the two, thereby maintaining the inter-dependence of vernacular and English studies. If the elements of linguistic study tending to the acquisition of literary taste and insight as well as a critical faculty are instilled in relation to the vernacular, it would be no difficult matter to initiate the students into the literary and critical studies of English literature; and hence the grading that has been recommended for adoption. Since powers of expression and conversation should form the basis of all English teaching from the High School onwards, speech has to be started in the Middle School stage and should be brought to perfection in the High School so as to enable English teaching of the college classes to proceed fairly well in the English language. We may retain English selections for the Matriculation, and at the same time, there must be, side by side, some reading of longer pieces possessing literary merit, such as the Children's Classics, Children's Shakespeare, etc.

What has been said under Elementary Mathematics and Elementary Science in the Middle School applies here also; and Arithmetic, Algebra and Geometry may be prescribed as in the old school and Practical Geometry may be added to the course. The study of science must be of an initiary character, the object being to instil in pupils' minds notions of scientific taste and insight such as is furnished in science primers.

One thing must go, *viz.*, specialization, since students are too tender to take up specialised studies. Moreover the specialised study such as is given there now has failed to be of much good since it is helpful neither for the collegiate courses nor for the after careers of students.

The High School Leaving Certificate should be awarded on the results of an external public examination as at present conducted; and the certificate should be of two classes, one ordinary pass (with 40 p. c.) and the other, merit pass (60 p. c.); the former qualifying for superior clerical appointments; and the latter for the teacher's profession and collegiate studies.

One word about the regulation and control of this examination. We now see there an anomaly, an absurd arrangement; namely, one body of the Department conducts the S.S.L.C. examination; and another quite distinct from it declares passes on the strength of the bare marks given by the Department. Do we find such an arrangement anywhere? If the Department is incapable of choosing fit material to the University and if the University cannot accept the decision of the Department in the matter, let the latter have their own examination and pass students accordingly. It may be said that the University has their own Matriculation; but this is no more than a name since the number of candidates who appear for it is too small to justify the existence of this examination.

Another sad feature about it is that the regulation and control of High School Education should have been wrested from the University and entrusted to the Department. We know as a matter of fact that the Department is not adequately manned with persons competent to take up the academic part of this work with confidence. If we examine the personnel forming the S.S.L.C. Board, we find there men no doubt great in their own way with high honours and titles but devoid of any insight into the academic part of the work; and those who can undertake such a work are comparatively very few. This state of things compels the Department to entrust the academic part of the work to some persons of metropolitan influence whose names

do not come out, but everything comes out in the name of the Department with the result that the wisdom or whim of a few unknown persons comes to sway the education of a whole Province. The result of all this is that the misconceived S.S.L.C. system has failed to work smoothly and satisfactorily for even a couple of years. There is a huge mass of S.S.L.C. Regulations that have accumulated from year to year. It is really a labyrinth bewildering even the shrewdest headmasters. Nothing is steady about it, nor satisfactory. We find an uproar against the details every now and then, why, almost every day; all this because of the transfer of the regulation and control of the terminal examination from the University to the Department. We know that under the old Matriculation and the present day University system such an unsteady condition is unknown. It is so because Universities have representative councils comprising scholars, professors, and educationists gathered from all over the country and their deliberations and decisions cannot fail to be highly rational, practical and acceptable. So, their arrangements have come to be of a more steady and satisfactory character. For this reason, it is high time for the Government to examine the situation and restore the regulation and control of the Matriculation and its equivalents to the Universities; and the Inter-University Board will do well to agitate in the direction.

The Collegiate Stage.

Coming to the Collegiate stage of Education, I refrain from offering anything since it is all regulated and controlled by educationists, all of a higher order. But, one point deserves mention, that deterioration and inefficiency are present there also and require to be rectified. These defects are due primarily to the fact that large numbers of unworthy students crowd in the college

classes so as to hamper the work of the professors. For this reason admission to the collegiate stage should be made on the lines previously recommended, *i.e.*, on a certificate with merit pass at the High School Leaving Certificate Examination. Another important point to be noted is that the regulation and control of High School education, the courses and curricula, the terminal examination, etc., have all to be overhauled so as to ensure the attainment of a higher order of knowledge, capacity, literary and critical faculty, etc., which form essential equipments for collegiate studies. In order to achieve these ends, none but the Universities are competent; and for this reason, the Government will do well to restore this function to the Universities.

CONCLUSION.

Before concluding, I should like to invite attention to certain general principles underlying the fore-going recommendations. It is a matter of no small importance that admission to a higher stage of study should be made only after students attain a decently high standard in the subjects of their study. Otherwise it is sure they cannot get on well and would be a drag on the teachers' work; also the progress of the brighter set would suffer since the teacher will have to come down to the level of these inferior students. Of course, it shall be competent to students who fail to obtain merit pass at the first chance, to try over and over again for a merit pass.

The justification for prescribing merit pass for the teaching profession is obvious since otherwise they may fail to be well equipped for the task in hand. As matters now stand, we find failed first form or third form students with one digit marks getting some school certificate and joining the ranks of teachers. It is this state of things that is most responsible for the lack of efficiency in the lower

stages. As regards those who go away to the clerical line, it would not be necessary to remember anything that they have learnt except literacy and the Three R's; but if they should take up the teaching profession, they would be quite unfit without a thorough knowledge of all that is prescribed.

When I have recommended three external examinations at the end of the three earlier stages, Primary, Middle School and High School, it may not be looked upon as laying too much stress on examinations which are generally decried nowadays. Without attempting to discuss the propriety of the anti-examination view, I may point out that the necessity for them arises by way of preventing the accumulation of unworthy students in the higher stages. There is already the School Final Examination at the end of the High School stage; there is also a move to have an examination at the end of the Middle School stage; and if one is recommended at the end of the Primary stage also it may not be a superfluity, nor undesirable. Moreover it is recommended that these two lower examinations may be conducted under the control of the District Secondary Education Boards so that it might be possible to adapt them to local conditions and requirements.

The inter-dependence of vernacular and English studies is a matter that has received scant recognition in the education system as a working principle. There is indeed a mass of expert opinions from scholars of linguistic methods that a thorough grounding in the mother-tongue is an imperative necessity to

the acquisition of a second or foreign language; but there is no attempt anywhere to establish this co-ordination in any practical way. Considerations like this make it necessary that literacy and speech in English should be prescribed at the Middle School stage after students are well up in their mother-tongue; and small beginnings of a literary character in English are prescribed for the High School stage, since at the Middle School stage students have already commenced literary studies in the vernacular—and this leads to a successful pursuit of literary studies in English at the Collegiate stage. Thus a systematic co-ordination of Vernacular and English studies is recommended as an aid to the improvement of both the languages.

As regards speech in English it is quite novel, unlike the mother-tongue which is acquired by the child in the natural course, quite independent of the school; but in the case of English, it is quite different and speech has to be acquired anew, and it is for this reason that speech is added in the Middle School stage. But here we must remember that the form of speech required for the Indian student is not of the kind required for familiar intercourse with English families and friends with its intricate colloquy; but of a kind that would just suffice for purposes of intercourse with teachers and fellow-students; for following the teaching in the English medium; and lastly for purposes of the market, office, railway, etc.;—and all through, correct idiom and accent being insisted upon.

COVENTRY PATMORE.

A SKETCH IN CRITICISM.

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

IT has been well said of Patmore that among the poets of the Victorian age, he maintained a literary conscience, though critical dissertations on his poetical achievements are comparatively few in number and evaluation of his potential virtues is still a matter of uncertainty, in spite of his direct opposition to, and uncompromising attitude towards, the ideals and beliefs of his age. In a consideration of the quality of his poetical vision and his capacity to make his vision one of objective reality, one cannot discard his personal views best expressed in *Religio Poetae*. In his view the poet is one pre-eminently endowed with spiritual senses which 'enable him to see celestial beauty and substantial reality' in external nature and detect those likenesses and echoes by which spiritual realities can alone be rendered credible and more or less apparent or subject to real apprehension in persons of inferior perceptive powers. That which is unseen and uncomprehended by men of less spiritual intuition and insight and of lower ratiocinative development, is known by that which is seen, as natural similitudes are truly "the visible ultimates of the unseen."

In a passage of extreme felicity of diction and logical coherence, he explains most lucidly that the alert poetic imagination which is the language of genius, visualises intangible forms and leads the poet to supersensual knowledge. The one supremely characteristic feature of his poetry in spite of his claim for it, uniformity and oneness is a kind of intellectual arrogance and persistence which grew out of

his changed psychological temperament. In estimating the substance of his poetry and the philosophy it adumbrates, one is tempted to refer to "The Angel in the House" and the odes, wherein the complex fusion of imagination and wit is rendered consummate in metaphysical concepts. It is the function of the poet to interpret the relations of life to religion, through the pure intellectual medium of love and bring out in clearer perspective, those props by which society is supported from crumbling into putrid decadence. Where poetry is not limited to a narrow conception of its purpose and where its freedom is not restrained by scientific dogmas and unrelated facts of human experience, readers will find in Patmore a poet of rare and outstanding merits bracy and intensely religious, with a distinct mission to propound a philosophy of Nature and Humanity working towards the creation's crowning good. It may not be out of place to institute a parallel between his metaphysical poetry and that of Donne, Crashaw and Wordsworth at their sublime heights where thought is irredeemably fused in the expression.

PATMORE'S ART.

Whatever be the final verdict of posterity on the achievements of Patmore as a poet, it cannot be gainsaid that compactness and cohesion form the main characteristic traits of his verse. "The Angel in the House" lacks true poetical inspiration and betrays a want of emotional intensity. Patmore is at his best in his odes even though there are ugly inver-

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sions and elisions and the formal structure takes a new line of departure from the established standard. 'The beauty and incomparable variety of metre' wrote Patmore, 'opens up quite a new prospect of possibilities, of poetry. I have hit upon the finest metre that ever was invented and on the finest mine of wholly unworked material that ever fell to the lot of an English Poet.' In his prose contributions one is sure to notice those 'virile qualities of simplicity, continuity, positiveness, vigour and essential freedom' which are missed in some writers, mostly his contemporaries who loom large in the poetical firmament. Let me conclude this concise monograph of Patmore by quoting his own lines glinting and glistening with beauty: 'Far be it from me to pose as other than mere reporter, using the poetic intellect and imagination so as in part to conceive those happy realities of life which in

many have been and are an abiding possession and to express them in such a manner that thousands who lead beautiful and substantially catholic lives, whether within or outside the visible church may be assisted in the only true learning which is to know better that which they already know' and leave to the verdict of impartial readers whether he is a poet of the first rank or holds a secondary place in the history of metaphysical poetry. Literature has no few lovers in all ages and climes. Wherever and whenever intellectual sense is considered to be a potential force in man's social relations and his march towards the Infinite conquering impediments and obstacles he cannot fail to find in Patmore a lodestar to regulate his path and lead him to the destined end. One may miss musical assonance in his poems but he can find spiritual consolations interspersed with expressions of jewelled beauty.

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SAMUEL BUTLER.

BY MR. R. BANGARUSWAMI, B.A., F.R.E.S.,
Srivaikuntam.

ON December 4, 1835, a hundred years ago, the very day that saw the birth of Mark Twain, was born Samuel Butler, another great literary man of the nineteenth century. Butler lived to see the end of the Victorian Age, passing away only in 1902. And throughout this pretty long period he found himself neglected and his books unsold. But want of popularity did not detract him from his activities: he worked on, conscious of the hope that at least posterity would remember him and listen to his message.

And posterity, thanks to George Bernard Shaw, did. Butler's books began to sell in large numbers and his ideas found response among "the progressive and the Bohemian intelligentsia and generally on broad groups of the young generation of the bourgeoisie." He came to be acclaimed a genius.

Wherein lies his greatness?

It lies both in the man himself and in what he wrote.

As a man, it is said, he was "even more considerable than his work." He was a man of extraordinary qualities; versatile alike in thought and in action: he knew music, book-keeping, painting, photography, and many other subjects besides. He was also well-versed in science and took very great interest in the Darwinian theory of evolution. (He published his views on the subject in four books of his—*Life and Habit*, *Evolution*, *Old and New*, *Unconscious Memory*, and *Luck or Cunning*.) Nor was this all. He took nothing for granted. He questioned every basic

principle and sought new solutions. Custom and convention never tied him down to accepted notions of life and conduct. The self-complacency of the Victorian Era disgusted him. And he made up his mind to expose all its shams and hypocrisies. "He not only riddled each, he exploded the whole temperament."

It is strange that this man of fire and brimstone should have a heart overflowing with the milk of human kindness. He was timid and shy. "He looked commonplace, undistinguished; and dressed the part. He might have been a small grocer, with a little house-property.....With his brick-dust complexion he suggested, perhaps a little more, a sailor, a master-mariner of, say, a coasting steamer.....He looked, in fine, everything he was not. In congenial company he was apt to be voluble, and the brilliant stream of his conversation shot forth continuous stimuli, like those electrical gadgets which the experimental physiologists use to produce tetany. He was kindly, courteous, ingenuous in his generosity, and liable, as in one amazing instance, to be thoroughly humbugged." He wore baggy suits and big boots. He detested 'cads' and 'swells' but liked mediocre men. His *Notebooks* throw ample light on his eccentricities. He was original at times even to the point of absurdity.

Butler's writings are a revelation of the man. His style, simple, forcible, and insinuating, is a mine of striking wit, brilliant imagination, and pleasant satire. In fact, satire is Butler's special field. *Erewhon* and *Erewhon Revisited*, especially the latter, are remarkable books. Who can afford to forget Professors Hanky and Panky, Dr. Downie

and Mrs. Humdrum? Through the medium of these books Butler dissected the nineteenth century civilisation whose deep-seated sores and wounds cried helplessly for redress. Discerning critics found in Butler the successor of Swift—"a Swift with the soul of music in him, and completely sane; a liberator of humanity operating with the wit and malice and coolness of Mephistopheles." *The Way of All Flesh*, styled as a novel, and published posthumously, is more or less a piece of autobiographic work. The burden of the song here is the unjust bullying of the children by the parents. But great though the book is as a work of literature, the study of life in the Victorian era here depicted loses the qualities of a genuine satire and assumes the proportions of a somewhat hideous caricature. The fact is Butler became obsessed with the idea of liberating individuality from the trammels of conventional ethics and giving it sufficient scope in its search after pleasure. Even parental control, Butler thought, is a drag on

individual efforts. Besides the books above mentioned Butler also wrote a number of essays, readable and interesting, of course, but full of pep and poignancy.

Will Butler's fame last? Will he be read, say a hundred years after, with as much interest as he is read now? Will he be at all read? These are nice questions to ask but not so nice to answer. Many summary judgments in glittering phrases have been passed on him: "an odd Ishmaelite of Victorian Literature"—"a confirmed Hedonist and Laodicean"—"a sort of John the Baptist in the history of the British intelligentsia" and so forth. And there is no reason why people should not continue to read him and pass similar judgments on this strange and sinister prophet, who, like a naughty boy, threw stones at the glass-house of Victorian respectability and smashed it so that a better and more beautiful building might be reared in its place.

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700TH ANNIVERSARY OF JENA UNIVERSITY.

BY HERBERT GUNTHER.

[The University of Jena celebrated the 700th Anniversary of its foundation in June, with a musical festival. An exhibition depicting the growth of the University town of Jena and an historical theme was presented, Ed.]

THERE are University towns in which one sees few outward evidences of student life, but the students set an unmistakable stamp on Jena, the charming old city in the valley of the Saale, in the Thuringian Forest. The University was founded by the Elector John Frederick the Magnanimous in 1558, and could thus celebrate its 376th anniversary this year. The statue of the Elector stands in the middle of the Market Place, which is half filled with tables and chairs from the first warm day in spring until cold weather comes. Here one sees the students, in their vari-coloured caps and bands, drinking beer and eating the small grilled sausages for which Thuringia in general is noted. On the days when this or that student organisation celebrates an anniversary, one sees also the past students, who have left their businesses and professions to spend a day with their young brothers.

Jena looks back on a rich history, full of the names of noted men. In the "Gasthof zum Schwarzen Baren" Luther, under the name "Junker Jorg", came together in 1522 with the Swiss students; in 1524 he had his disputation in the same place with the iconoclast Karlstadt, and over 450 years Bismarck lived in the same house.

The University, which developed from a Lutheran academy and was long known as a "fortress of genuine Lutheranism," experienced its first flourishing period under Goethe's leadership, when Schiller began his

work as professor with his lecture on "How and why one studies universal history" and Fichte, Schelling and Hegel belonged to the faculty. A second flowering followed when the Schlegel brothers, Humboldt, Jean Paul, Tieck, Novalis and Brentano made Jena the chief seat of older romanticism, surpassing even Heidelberg.

Many places in the town still recall these great names. On the Furstengraben, Jena's most beautiful street, near the Botanical Garden, stands the ivy-mantled house of the bookseller, Frommann, in which Goethe made the acquaintance of the charming Minchen Herzlieb, the Ottilie of his "Elective Affinities". In the Schiller Gasschen is the house in which Schiller wrote his "Wallenstein," and in the garden is the stone table at which he and Goethe so often sat together. Schiller's wedding took place quietly in the Schiller Church, and on a walk through the meadows of the Saale valley, not far away, Goethe wrote the "Erlkonig".

Jena, first mentioned in contemporary documents in 850, received its city charter in 1230. It still contains a number of mediaeval buildings, such as the Johannister (city gate) with its "Kasekorb," literally cheese basket, a bow window in which persistent scolds were exposed, and the Pulverturm (powder tower). More striking testimony is given to past days of greatness, however, by the many small name plates on the houses, or by the graves dating from classic days in the Old Cemetery.

Natural science and technique brought the University its third triumph. Three well-known names in particular are connected with that era—Ernst Haeckel, creator of the Phyletic Museum for the study of the development of man, for almost sixty years professor at the University and occupant of the Villa Medusa, now maintained as a museum, Carl Zeiss, at first mechanic and then founder of the world-renowned optical works; and Ernst Abbe, Zeiss's ingenious assistant, who refused an opportunity to earn millions in order to establish in 1889 the Carl Zeiss Foundation, and thus become a benefactor of the city and its University.

Two men who did much to make Jena a favourite University for foreign students were Eucken, the Nobel prize winner, and Rein, the pedagogue. Rein established regular courses for foreigners, and the Rudolf Euckon House, presided over by the philosopher's widow, is still their gathering place.

In addition to its main building, the University of Jena possesses institutes for commercial law, the law of associations and corporations, sociology, economics, medical history, pedagogy, social anthropology, agriculture, and a great number of special institutes for agrarian research.

A splendid student home exists, with all comforts, and from it one has a fine view of the surrounding hills. Noted places lie in the neighbourhood of Jena. It is a short trip to Weimar, and Leipzig and Halle are only an hour away by train. The three elevated Dornburg palaces, with memories of Goethe, represent a combination of natural and artistic beauty. The Naumburg Cathedral

contains the finest works of mediaeval German plastic art, Klopstock, Fichte, Ranke and Nietzsche attended the nearby Schulpforta. It is but a short tramp to the ancient Rudelsburg and Saaleck castles.

Unusual opportunities present themselves for all kinds of sport. There are swimming and boating on the Saale, tennis, a new University gymnasium, and, of course, splendid foot tours in the wooded hills around the old town. And in winter the students have the ski ground of the University in Gehlberg, in the Thuringian Forest.

"In Jena lebt sich's bene" (life is pleasant in Jena) says an old student song, and it is true.

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THE AIM AND TYPE OF PHYSICAL EDUCATION FOR MODERN INDIA.

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

NOTHING can be more telling than the graphic picture of India and her condition given by Dr. Gray: "India is a land of contrasts and contradictions—both naturally and otherwise. It has the highest mountains and the lowest lowlands; driest deserts and yet also places with the greatest rainfall; coolest hill stations and valleys, and the hottest plains and plateaus; big cities and small villages; rich capitalists and poor street beggars; huge majestic buildings and poor thatched huts; leading educated gentry and illiterate masses; tall, strong and fair people, and tiny small folks; brave warlike people and timid unwarlike masses." It will not therefore, be a misnomer to call India a continent.

To a physical educator a continent of diverse features like India at once presents several considerations. The first of these is the imperative need for physical education which is as a matter of fact challenging the attention of educators and public workers.

The improvement of the health condition of the mass and the increasing of the people's resistance to disease is a primary factor in the uplift of India. Indians have little or no idea of personal and community hygiene. Millions are falling easy victims to disease every year. India's vitality is at a very low ebb. It is a shame that India's average life is but twenty-three years. Out of every 1000 babies born, it is said that 250 die before they are one year old. This argues nothing but a sheer ignorance of the laws for the upbringing of children. Health Education is a sure panacea for this terrible havoc, and should find a due place in the school and college curriculum, so that the boy trained at school in the hygienic

ways of living forms early in life health habits which carry over into adult life. The necessity of health education as a vital part of the general educational scheme cannot be over-emphasized; nor is it advisable to ignore public health propaganda. Not till proper ideas of health, hygiene and sanitation reach the masses, could India decrease her woeful death toll.

The second imperative need is the improvement of the general physique of the nation. The school going population in India presents in this respect a very pitiable picture. Bad seats, dark rooms, long working hours, poor ventilation at home and school go hard against the innocent boys and girls and far from enabling them to grow, they undermine their vitality and sap their growth. No wonder that boys and girls pass out of schools and colleges with hollow chests, kyphosis, lordosis, etc. The remedy for this lies in the undoing of old ones and doing of new things. There can be no more effective counter-balancing of this than the facilities for open air exercise, for the correction of posture, and games and sports for mental recreation and development of vital stamina.

India's third great need is an adequate training in brotherhood, self-discipline and social unity. Being a land of diverse castes and creeds, it is a veritable hot-bed of communal tensions. India therefore needs not only health but also the spirit of sportsmanship and proper understanding among its people. Games and sports, if adequately provided for and well supervised in schools and colleges, will go a great way to teach co-operation, fraternity and self-sacrifice, and at least the

growing generation may not be heir to the deep-rooted prejudices of the past generations. The playground is the workshop where a boy's character is moulded on the ways of self-discipline and self-control. He can never get a chance—if not on the play field—to acquire and practise the virtues of loyalty, team spirit, *esprit de corps*, fellow-feeling, etc. Activities like scouting and camping should be properly encouraged so that the boy who learns to manage things himself in a camp and to live with his fellows regardless of caste, creed or position, imbibes the spirit of brotherhood and unity which will be the salvation of India. In the class room, the boy learns how to live best; but on the playground he actually lives his life, for in the games he must play his part manfully, subordinate his interest to that of others and work for the common glory. A boy's part in a game is a sure indication of his character. It brings out the best in him, and makes him feel ashamed of sneakish ways.

On closer examination one finds that physical education is more closely bound up with intellectual and moral training than it appears on the surface. So far as body alone is concerned its end is health, strength and skill;

but over and above this, it seeks to draw out, foster and develop those qualities of head and heart—intellect and character—that are so essential for effective and successful co-operation and competitive practical action. The Scandinavian proverb—"As we stand and walk, so shall we act"—is too full of significance.

The opinion in some quarters goes in favour of a military type of physical education. But this is only a political cry, not educational. It is the cry of politicians, not educators. Militarism should be divorced from the general education of the children. Our present need is to make man fit for times of peace; and when he is fit for peace with all physical, mental, moral and social requirements, obviously it will not be difficult for him to prepare himself for service in times of war.

The conclusion is evident that the aim of physical education for modern India should be health, character, brotherhood, and the raising of the average vitality and life of the Indian. The type of physical education is obviously health education, and education through play and games.

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

Price Rs. 12.

Approved as a Text-book for Schools and Colleges.

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XLII—67

THE FILM IN ADULT EDUCATION.

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 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, projectors, television, etc.,) and these visual devices themselves require co-ordinating with various auditory devices (such as the gramophone and broadcasting) whose educational significance was already recognised. No wonder, therefore, that on the one hand it needed a good deal of courage to tackle the question as a whole; and on the other, there was danger of the springing-up of a number of separate small investigations of particular portions of the field, without regard to the whole. Early in 1928, the British Institute of Adult Education set up a committee to make preliminary inquiries into the best way of handling the whole problem from the point of view of adult education. Some were already of opinion that, from the analogy with broadcasting, real progress was not likely to be made except through the setting up of a central institution, with power to co-ordinate all efforts to use the cinema educationally. They were eager to forestall any sectional attempts prematurely to launch such an institution, by taking steps to unite all forces

which were favourable to such a project, and thus gain authoritative and unanimous backing for the scheme from the start.

But, on the contrary, there were some who felt that the time had not yet come for such an ambitious scheme. They considered that so little had yet been done in the way of effective inquiry that no one could really yet say whether the problems of the cinema and broadcasting, for instance, were at all alike; and they pointed to the fact that nowhere was there any clear idea, either on the educational or on the technical and commercial side, as to exactly what part films could be made to play in education.

PRODUCTION OF FILMS.

The Commission on Educational and Cultural Films was therefore constituted as a result, and attended by representatives of some hundred educational and scientific bodies; the Board of Education and several other Government departments were officially represented on this occasion. The ball was set rolling.

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. To her cinematography was a doubtful foreign influence to be appraised with caution. Perhaps for that reason she seems to have understood, earlier than ourselves, how powerful an influence was the film for good or ill in national life; and instead of rejecting it, she set herself to use the new medium constructively, with an explicit realisation of what it could do. There is a Department of Education which concerns

itself with films, but is by no means the only centre of national effort. It produces films of educational value, of a strongly patriotic character, depicting life and industries in Japan, 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 Government. Public education is controlled by the Ministry of Instruction and 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.

The German system is decentralised, but the constructive control of cinematography is firmer and more influential. Public education is administered by the states. The Central Institute in Berlin (known, until the retirement of Dr. Lampe, as the Lampe Institute) is the older of the two, and has done some excellent work. It is staffed by Government officials, but is financed almost entirely from the proceeds of its work, fees for the examination of films and a percentage on the profits of the certificated films. On the one hand it advises the trade as to what the schools want, examining scenarios in draft and laying down general principles for the guidance of producers. On the other it inculcates into teachers and educational bodies the value and function of

educational films, by lecture and illustration. A code of instruction has been compiled on the proper way to show films in the schools, on the training of pupils in the appreciation of good films. Schools receive grants from State Departments of Education for the purchase of projectors, and advice of all kinds as to their use from the Institute.

Italy has carried state control one stage further, with a Government Institute, as powerful as the Lampe, 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 core of constructive criticism solidified.

SUBJECTS BEST SUITED FOR FILM TEACHING.

Let us now examine which departments of school work can best be dealt with by the moving picture. Space does not allow me to give a full account of each of these subjects in relation to films and I simply indicate the broad lines upon which development seems to be most profitable.

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. As geography teaching becomes more scientific, films involving the use of diagrams, graphs, statistics, contours and sections will be increasingly needed. Through them lessons in such subjects as isobars and isotherms can be given and can be followed immediately by pictures illustrating the effects of climate upon the lives and occupations of people in different parts of the world.

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, iron and steel industries, 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 by showing, for example, cranes at work in the construction of bridges and mills.

Though it can never be a substitute for personal investigation into subjects like chemistry and biology, it can illustrate processes and exhibit continuous development. Slow-motion photography and micro-cinematography are opening up vast new possibilities in this field of study. This especially applies to the study of natural science, in which films can arouse interest in the wonders of nature, and can foster a desire for scientific enquiry.

In the teaching of history the place of the film must ultimately be an important one. But the reconstruction of history through the film is an intensely difficult matter, and can only be undertaken with the aid of experts. In no other branch of school work does the possibility of inaccuracy loom so large. Moreover, the production of films which are in the nature of pageants is an expensive undertaking.

Films can be made to represent some of the events of social and industrial history. The filming of historical tales which have been produced with accuracy in detail, costume and scenery, would make them available for schools and educational institutions of all types.

In the realm of drawing and applied art the film might play a large part by bringing vividly before the pupil's eye the works of the great artists of the world, not only in pictures and sculpture but in architecture and in furni-

ture, accompanied by talking commentary upon them by authorities of acknowledged eminence.

An important part of the work of the schools is that connected with physical training games. The film here can be utilised to show and explain correct movements, and the contribution which games and athletic sports, folk dancing, swimming and indeed all physical activities make towards the production of a sound and healthy constitution.

All this goes to prove just one thing. We have in the cinematograph a cultural influence not associated with school; a strong influence on adolescents varying from bad to good, but more often inclined to good. By recognising and canalising this influence, we can encourage the building up of a selective adult taste and at the same time do some direct teaching and arouse interest in subjects which otherwise would sound forbidding.

REFORM OF EDUCATION.

BY MR. V. SANKARA IYER,
Paramakudi.

THE present system of education is not encouraging and hence a thorough change of curriculum and syllabus and modes of teaching is absolutely necessary. The problem has assumed startling dimensions, as the attainments of S. S. L. C. candidates are at present quite inadequate for various professions. Educationists have long felt and laymen are also now coming more and more to realise that the system is inadequate, imperfect and ill-adapted to the requirements of the present day. The University authorities as well as the Examiners are also complaining about the low attainments of the S. S. L. C. candidates.

The educational department is now busy in devising schemes for the re-organisation of Secondary Education in our province. A questionnaire has been issued to elicit opinions and the authorities have decided to make certain changes.

The problem of admission and promotion defies solution even at the hands of expert heads of institutions. The root-cause of inefficiency lies with the *pupils drawn into the schools*. Owing to the anxiety to swell the numbers in classes, the principles for recruitment of the students are very lax. The part played by the school staff—the members of the noblest profession—cannot be excused in the

matter of admission or promotion of candidates. The classes swell in number, the pupils of which are fit to be sometimes two or three classes lower. Just as the class cannot progress without a good teacher, the teacher also cannot progress without a good class. One may ask why one cannot start the school with good materials. The answer is very simple, *i.e.*, the proper selection is not possible owing to a depraved circle in which the teacher is a victim of unhealthy pressure from several quarters. I know of some cases where pressure from the management—private as well as local boards—to select pupils for the S. S. L. C. Examination too.

We know, as a matter of fact, promotions and admissions of pupils are made indiscriminately for the longevity of our schools. As there is no rule to prevent pupils to be admitted up to and including the Fourth Form after private study or from the Elementary Schools, the admissions including the Fourth Form are being made indiscriminately on the farce of a private test, which can never be thorough. These students somehow reach the Sixth Form and they are forced to remain there for many years getting 10% in English and less in other subjects, as these students continue to be defective throughout.

I know a definite case, *i.e.*, a pupil had passed the Third Form of a certain high school; he was orally tested and found fit not even for the Third Form; so he was given a written test in English and Elementary Mathematics as per Rule No. 37 of the Madras Educational Rules, and was informed that he would be admitted into the Third Form only after getting the approval of the District Educational Officer; so, the boy quietly slipped away. This boy, unfit even for the Third Form, will surely get himself admitted into the Fourth Form elsewhere, roll on to the Sixth Form, sit for the S. S. L. C. Examination, and invade that class

for years together. But alas! Rules do not allow him to do so for more than three times.

The Quinquennial Review prepared by Sir George Anderson, Educational Commissioner with the Government of India, states under the heading "Secondary Education in Madras": "Teaching in Secondary Schools has continued to be influenced by the demands of the S. S. L. C. Examination. The provision in the rules which permits headmasters to admit pupils according to their attainments in any class upto and including the Fourth Form, is responsible for varying degrees of attainments. The managements and headmasters, not unnaturally, desire to increase the strength and finance of their schools."

It is also a well-known fact that the real difficulty comes from the first grade elementary schools also. The teachers there are only secondary grade trained teachers with no proper equipment. The pupils who pass the eighth standard examination (a false examination), are surely unfit for the Fourth Form. But, with a view to increase the strength and finance of the school, and to satisfy the parents, these unfit students are admitted into the Fourth Form. If they are examined, they will never be fit even for the Second Form.

The Commissioner again says: "There is no public examination at the close of the middle school stage and the pupils are admitted to the Fourth Form according to the idiosyncracies of individual headmasters with admittedly unfortunate results....." As the Commissioner has stated, *the middle school examination will serve as a good filtration for the high school course as well as elementary higher grade training schools and remedy the permanent complaint of the examiners and the public about the presentation of many useless pupils for the S. S. L. C. Examination.*

Individual headmasters should not be blamed for these indiscriminate admissions

and promotions, as they have to satisfy their masters with increased strength and finance, and the public with cheap popularity. They have to be so, as they are at the mercy of mercenary managements and illiterate public who never care for the efficiency of the school.

The only remedy lies in the revival of the old middle school examination at the end of the Third Form and the primary examination at the end of the Fifth Class. Of course, examinations are condemned nowadays, yet they are a necessary evil to filter the pupils and put a stop to the unnecessary waste of money for unfit students by their parents who, with the false hope that their unfit children are fit for the standards they study, sell their ancestral properties and spend for their education. These filtrations will surely purify the stuff for the middle school classes and for the high school classes respectively.

The Inter-Universities Conference held last year too has suggested the reintroduction of these examinations as one of the remedies for improving secondary education. At the suggestion of Mr. V. V. Parameswara Iyer of Palghat High School an agitation was carried on for the revival of these examinations and the expert teaching staff unanimously supported him then (Please *vide* his letter dated 14-12-1929 and mine in pages 662 to 664 of the *Educational Review* for October 1934 and in pages 627 to 630 of the same magazine for October 1935).

In conclusion, the writer desires to suggest the following:—

(1) Elementary Education should stop with the *Fifth Class* and there should be a comparative *Government Examination* at the end of this course for each district.

(2) *The Middle School* course should be for three years. Those who pass the Primary Examination should only be admitted into the First Form. There should be a similar *Govern-*

ment Examination at the end of this course for each linguistic province.

(3) Those who pass this Middle School Examination only are eligible for admission into the Fourth Form and into the Higher Elementary Training School.

(4) At the end of the High School course as at present there should be the S. S. L. C. Examination.

(5) Lower Grade Training Schools should be abolished as these teachers do more harm to the pupils than good.

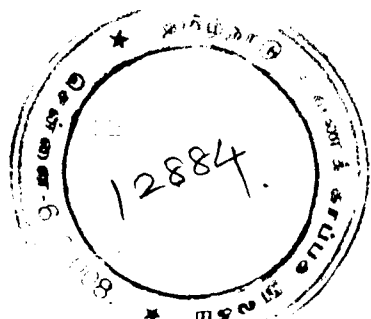
(6) *The eligibility rules* for all the above three examinations should not be altered at least for twelve years and there should be no manipulation and moderation of marks.

(7) There should be no optional subjects upto the Sixth Form as in Travancore and other places.

(8) As at present the study of formal grammar in detail should continue. The books for non-detailed study should be reintroduced as the library reading is more fitted for college classes only.

(9) The department should take special steps to prepare text-books in several subjects, such as Elementary Mathematics, Elementary Science, History and Geography by competent persons in several vernaculars for all classes beginning from Class Five to Form VI. In English and vernacular the Text Book Committee should clearly state in the approved list that such and such book is fit for such and such class. This will put a stop to the anomalous use of the same text-book for the First Form in one school and for the Third Form in another. Then only the common Government Examinations can be well-conducted and there will be no hue and cry that the standard of efficiency has gone down in schools.

I appeal to the educational authorities, especially to our present Director of Public Instruction, Mr. Statham, to do the needful for the improvement of the school-going young folk and their parents. May God grant them the courage to take the earliest step for the betterment of our future citizens!



SCOUTING AS RELIGION.

BY MR. D. PURUSHOTHAM,
Chittoor.

RELIGION means returning to God and it is a way of healing the disease called *Samsara*. At present a lot concerning religion is traced on paper and spouted from the pulpit; but very little is engraved in the soul. The true of God of every man is his highest ideal.

Religion is a mode of self-discipline. It should be assigned no mean place in everyday life. Religion of some sort is very essential and as a matter of fact there is no nation, however savage and barbarous, which has no religion of its own. Everything in life seems to hinge on religion. It is a means of moulding the character of the human world. Our country is a religious country and it is a great privilege to find our non-Indians sharing our national pride and quite ready to share its glory. The religious spirit is like a wave moving up and down. At one moment it is dormant and at another it shoots up with pent up force. Witness the times of Zoroastra, Buddha, Sankara, Jesus Christ, Muhammad and other devoted kings and religious heads.

It is India that can boast of an Asoka, who shunned fighting in the name of peace-loving religion; whereas the western nations are running at the throats of coloured people for a stretch of land or for seizing a market. Let India's distinction be in the spiritual plane as it has been in the past. We say that religion is 'trust in God and do good to others'. We believe that everyone by nature is religious and that the Kingdom of God is in obeying His laws and recognising His work, in the things He has made.

Our duty to the Creator can only be fulfilled when we understand His greatness in the many things that we see around us to-day. I think that nothing is likely to make our cause more popular and acceptable to the masses than a translation into practice of the doctrine of the 'Fatherhood of God and the Brotherhood of man'. Satan finds mischief for idle hands to do. So all our religions have made prayers regular and frequent. Although some observe them mechanically, still we cannot question their utility for the large majority of the people. Our endeavour should be to make the religious spirit pervading, and for this, temples, mosques and churches are essential at least for some more decades. It is a false notion to think that churches alone have degenerated Christianity into Churchianity when the weakness of the people are the real cause.

There have been endeavours to synthesise all religions into one—practical one. The Scout movement is such an attempt. It is not intended to take the place of home or religion, but to supplement and co-operate with all the important factors in our social life, such as religion, economics and politics. It is founded upon no religious creed or sectarian doctrine and yet it compasses above all things the essential religion. It should be fostered and encouraged wherever it is missing. The Scouters have a great responsibility in inculcating the idea of the new universal religion into the minds of the young, with whom they come in contact. They must unceasingly work to reach as many young minds as possible, caring not for comfort, for their solace and

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reward is always the observance of the motto "for their sakes I am sanctifying myself."

The Scouters must impress that all great religions are the same in substance as water which is not altered in composition by calling it in different ways. The one SAT-CHIT-ANANDA is invoked by some as God, by some as Allah, by others as Hari and so on. Much of the existing misunderstandings among the people of various lands lies in religious intolerance. Christian children are taught that Heathens cannot enjoy the blessings of salvation, Muslims condemn Kafirs or non-Muslims, Hindus place abominable social and religious restrictions on non-Hindus, which widen the breach between the people of various religions. Religious intolerance will be removed only through sincere and sympathetic understanding of the truths of all religions. A religion must unite men and not separate them. It must gather into its fold not only the few, but the many. Common beliefs and practices unite, individual thinking tends only to divide. That does not mean that there should be no independent thinking, but only it should be kept sufficiently within bounds so as not to destroy harmony unnecessarily. Our intellectuals are interested in the subtleties of religion, but they do not practise or insist upon all practising the essentials of religion. If this attitude is continued, the religions of the world will become a mockery. Luckily, we in the east, we are not yet become brazen-faced in the same measure as those of the west where religion is fast becoming mechanical and even aiding the devil.

Karl Marx said that "Religion is opium for the people" and Lenin has defined religion as "a kind of spiritual brandy in which

the slaves of capital drown their human physiognomy and their demand for some sort of life that is worthy of man." Contempt is poured from all sides in an increasing measure on all positive religions, in the same strain. Religion is charged with the crime of hindering social ideals. The hatred is fast spreading against all religious institutions.

The Scouter has a tremendous duty to counteract this kind of conviction from seizing hold of the people. He should preach that religion is far from being asceticism, fatalism and pessimism. He should never tire of repeating that religion is an intense feeling sensing God in doing good to others and nothing else. The rituals, in so far as they clash with an active pursuit of this ideal of religion, should, he must say, be weeded out and burnt. He must exhort people to do away with our "spiritualism with a half-famished body and half-starved mind, and with our social milieu cast in a littleness, our whole horizon bounded by customs, humiliating self-expression preventing us from rising to the full stature of manhood in any walk of life, our hidebound inertia mistaken for spiritual equilibrium." He must urge all to dive deep into the spirit boring through the encrustation of forms accumulating for centuries. True religion does not consist in the mere observance of forms and ceremonies and in strictly following the rules of marriage and funeral, eating, drinking and shaving.

It is plain from all religions that we are all brothers and sisters and that there is no higher truth, wisdom and moral lesson than that contained in one word "*love*." What the world wants is character. The world is in need of those whose life is one burning,

selfless love. Nothing short of a complete change of outlook will bring remedy to an organism corroded by the canker of selfishness. "When the love of God arises in thy heart without doubt God also feels for thee"—Rumi. All religions teach universal brotherhood and a spirit of forbearance, and religion rightly understood can make no mean contribution to a universal federation of nations. In all religions there is a fundamental unity. True religion should help us up the broad clear stairway of right progress. It grows in proper environment. Each community must evolve its own philosophy, but a common organisation like the Scout movement can very greatly help in preventing mutual antagonism and paving the way for mutual appreciation. The Scouts will be like sentinels at the cross-roads.

We Hindus learnt to get rid of animal sacrifices from Buddhism, and from Islam, a new and intimate sense of brotherhood or rather an intensification of its old sense of brotherhood. The Hindu will profit by the good things existing in Islam, as the Muslim will appreciate the good points in Hinduism and Christianity. Man must seek God neither by abandoning the world, nor by means of *Yoga*, nor by means of ceremonies, but he seeks and finds Him in the things He has created. The new religion should emphasise the supreme value of individuality—personality and set traditions. By good deeds a man can overcome the effects of evil actions. Scouting affords a convenient way of such useful service. The law of Karma implies moral responsibility. It implies self-control. Scout laws comprise these two principles.

True religion loves nature,—Christ saw the glory of God in the lilies, Buddha in the lotus. Scouters are nature-lovers par excellence. Theirs is a religion of beauty, joy, goodness, love and right action. True welfare is their goal which means personal purity and social responsibility. 'Don't-touchism' can never be the hall-mark of any true religion. And no religion luckily has it in black and white. Faiths are not blameworthy, only the followers. Scouting brings out the nectar of religions for all to partake, irrespective of denominations. Scouting has discovered that without discipline there can be no order, without order no brotherhood, without brotherhood no love, and without love no possibility of approaching God.

Mechanical religious instruction which will only satisfy orthodox parents is useless and will only breed a horde of fanatics. Scouting takes the edge off our orthodox religions, removes the angularities of the religious influence of the parents, and prepares the ground for the philosopher's stone.

If Scouting is given a fair chance in India after Indianising the same by the conjoint effort of the Indians as a whole, then there is no knowing about its great contribution to the world at large. Let it not be praying to God on Sundays and to the Devil on other days. So love of art, nature, beauty and spiritualism and its application in our daily life is what is necessary and not the uniform with patches—coloured and bleached and bursting out—only at the Annual Meeting with a two fingered or three fingered salute. What is national reconstruction without religious upliftment? The present education, minus God, may be suitably changed for the welfare of the generations. Go ahead.

EDUCATIONAL REFORM IN INDIA.

BY MR. D. P. RAO,

Lalitpur.

EDUCATION, more education and better education! This is the national cry of the day. So many factors, indeed, have been working to bring about this demand that public opinion and the government must act and react on each other to come to some definitely planned out scheme of reform. There is, no doubt, the result of the past that shows how much has been done; there is, besides, the pressure of the present needs and requirements arising from the growth of a new social order; and there is an eager desire and anxiety to provide for an honourable future by interweaving the past and the present into a new texture of the future yet to be. The present system of education that owes its existence very much to British rule in India, and that has been working out for over a century, has produced a number of master minds, great men of the country as teachers, poets, politicians, scientists, doctors and lawyers, etc. Among many others may be mentioned Gandhi, Tagore, Bose, Raman, Radhakrishnan, Sastri, Sapru, the Nehrus, Gokhale, Tilak, Lajpat Rai and so on. This very system has produced still a number of 'bilingual subordinates' who have filled various offices of the government and done all the office drudgery and red-tapism, making everything cut and dry for the final signatures of their officers.

The same system has produced a number of those who have mastered 'the wayward and difficult English language on a plane of achievement to which the world has no parallel.' Not only that. It has changed the whole outlook of the people. It has

liberalised their minds and given a new impetus and strength to various faculties of the mind such as intellect, imagination and insight. It has provided a sense of freedom, honour and confidence besides free and independent thinking. It has broken almost some of the 'idols of the cave, the market-place or the theatre—the so-called cast iron prejudices of the caste-and-dogma-ridden people. The Hindu is now seen rubbing shoulders freely with a non-Hindu and the woman of to-day is coming out of the veil of the Purdah. Is this not an achievement of the Western system of education? Has it not, in fact, revolutionised the whole order of Indian society lag-ridden by blind customs, costumes and beliefs? Even the various vernaculars of the land have received great encouragement and inspiration. They are producing, every year, finest prose or poetry, rich in thought, reason and rhyme, and remarkable for 'vastness, darkness, depth and fragrance.'

Verily what a good if that were all! But it has its failings, too, one and many. These have been brought to light from time to time by the modern thinkers of the country. Its secular type, its academic nature, pure and exclusive, its syllabus of studies, unwieldy and out of keeping with the tastes and temperaments of the children of the soil. Again, the national movement in the country has given rise to another question, namely, Hindi or English? This is still a moot point. Public opinion, however, seems to have crystallised in favour of Hindi as the *lingua franca*, while English must retain its hold, as usual, over the

people, on its own merits as well as on political and international grounds.

With the better international understanding, good-will and solidarity existing in the various units of the British Empire, the time is coming when an Englishman will set aside his typical aloofness and reserve and an Indian will shake off his orthodoxy and nervousness, and the two apparently different persons, different in minds and colour, different in drink, diet and fashion, will sit and talk together and even dine together on a social scale of equality and frankness.

So, to understand the 'Soul of the British nation,' much less, the heart of an Englishman with whom the lot of an Indian is linked, the heart that fashions him from within and without, and just to understand the glow of humour or passion on his cheek, the thoughts that enrich him and the thoughts that often expose him, we must give English language and literature quite a definite and significant place in the educational scheme of reform in contemplation. It must, to all intents and purposes, maintain its *status quo*. So much just to answer a controversy that has already arisen or may arise in the future, on the language side.

There remains the 'secular' type of education. There is an oft quoted instance that an Indian too readily talks of darkness and demon, vastness and fragrance of the universe, known or unknown, and of life beyond life. It is no doubt true; for whatever be the impact of modern civilisation and materialism, India remains a religious minded country. Its philosophy and faith in the cults remain adamant. Dr. Bhandarkar, in his presidential address delivered at the All-India Cultural Conference recently held at Calcutta, made

some feeling references to the systems of philosophy of the ancient Hindus—the Upanishads and the Bhagavad Gita, and the two great epics, the Mahabharata and the Ramayana. He brings the testimony of Schopenhauer who considered the Upanishads as the 'noblest products of spiritual consciousness of mankind,' and of Maxmuller who found in the Bhagavad Gita 'the solace of life' and the 'solace of death.' "Even Warren Hastings," says he, "was much surprised when he saw the first translation of the Gita done by Wilkins and he could not resist the conviction that works like these will remain for ever. To these may be added a score of religious and moral texts, the rudiments of which are found in every day's conversation so that eating and drinking every Hindu child or adult talks of things having a philosophical bearing. In the circumstances the commonplace truths that the dog barks, the cat mews and the ass brays, would hardly appeal to those whose minds have already undergone a sort of precocious development and who stand for higher ends and purposes in life. Instead of lessons on ships, shoes and carpenters which may be good in their own places, let us better be given lessons on the lives of Rama and Krishna along with their teachings, let us be given the tales of the Mahabharata and other personages, both eastern and western, that have made a mark in history and left behind 'foot-prints on the sands of time'. We require lessons on morality and religion partly of ours and partly of such a nature as may be applicable to one and all irrespective of caste, colour or creed. In short, our courses are to be drawn up from the old and the new, the ancient and the modern. Modernity is, of course, the essential factor, but there must be a 'vision

of the past,' some bright elements of it, to inspire and to instruct the boys. This will show that they have had a bright and brilliant record in the past and a glorious heritage of their own. This will, all the more, teach them to try to live up to the ancient culture and morale that have sustained their fore-fathers for ages together.

If education is the making of a man and inculcates in him the great cardinal virtues, *viz.*, temperance, wisdom, justice and courage, the syllabus of studies must be adjusted accordingly to bring about the desired result. But when it is the 'quality' that matters most, the 'quantity' of the courses of study fixed up must be attended to with an equal care and caution. The present general complaint is against the multiplicity of books and lengthy courses.

Actual experience has shown that some books are taken up by a teacher for teaching when but a fortnight is left for the annual examination. Hurried teaching amounts to cutting the blades of grass with a sharp scythe.

It is the red pencil that works tick-marking the important chapters and the teacher very often plays, this time, the role of a prophet. He says that he has all the time watched the tendencies of the examiners and that no sensible examiner will ask the things that he has omitted out. This is well and good. But then why should not the syllabus have been a handy one? Why should things be left to chance?

Again, work and play must go side by side. '*Mens sana in corpore sano*' is the pith of all education. Now, if there is a long course to cover the boy's time, where is the time to play?

Now for the type of education. Whether it should be cultural or utilitarian, liberal or vocational, is the question of the hour.

Opinions, however, have varied and vary pointedly over the question. There are those who consider the vocational view as the erroneous view of University education. To come out of a University as 'gentleman', 'full, exact and ready' ideas, is itself a privilege worth attaining. Is it not? And if philosophy does 'bake' bread, it bakes ideas; it makes the mind balanced, thoughtful and alert; and suppresses the animal in man, bringing out the better part of his self. And what is education but the task of chiselling the 'block' of man and shaping it into a real and bold living form with so much grace, proportion and size? This is the plea held out by a theoretic educationist who wants to turn out a 'gentleman from a University' through teaching Shakespeare and Milton, Barkelay and Kant.

But there are those who look to the practical side of education. They consider a tradesman's tools as important and essential in education as Darwin's Theory or Descartes's Dualism. They ask: if all spin, who will weave? There is, besides, the biggest problem of the country, to wit, the problem of unemployment of the educated youths that hangs as a canopy of dark clouds—so many graduates and undergraduates going about in search of jobs and suitable careers for themselves! And to what end but a vain circumlocution!

The rank and file of public services are almost full. They are limited and cannot be created and re-created at will. There is no Addison living, who would be inclined to propose the creation of the post of 'Comptroller-General of London cries.' Some of the learned professions have already become so crowded that the last man in, is simply

crushed at the threshold. Just let us go to a graduate whose ambition in life is to be a teacher, and he will tell a long tale as to how, in spite of the third time, he had been jostled in a crowd of 300 candidates assembled for an interview; how he had taken his turn to appear; and how the noisy candidates waiting outside, humming and buzzing like bees, had been told to keep order and discipline which they would be required to enforce among their students as would-be teachers. Let us just go to an average lawyer and he is sure to tell how he has been walking through the corridors of the court as a briefless lawyer for days on end and has been simply mortified to see that some of the petition-writers fare better than he. There is the doctor—the private medical practitioner. His stethoscope is hung on a peg. His register for out-door patients is almost blank for the day. And if he happens to be a homeopath, he is worse off. His globbles and tinctures are all cork-phailed. He complains against the dullness of season, and he curses the smiling spring under whose sweet and salubrious air nobody falls ill. Thus the grim reality of facts points out one thing. It is that the doors are closed and that an entrant who rushes blind-folded into the crowded professions stands the risk of a stunted existence.

In the circumstances nothing but diversion of pursuits, opening of some new careers and a change in the present system of education will solve the question of unemployment in the country. Even a man in the street is now heard saying that the infinite craze for seeking jobs, good, bad and indifferent, with petitions and prayers, accompanied by a bundle of credentials and letters of recommendation must cease, and that the time has arrived when the dignity of labour must be recognised by

every so-called educated man. He often cites the instance of European countries where a gardener is considered as important a figure as a man with a wool-sack, and where a Premier is so often proud of being a first-class potato producer. And so he says: "Why not an educated young man had better run a bus, or a hotel or a shop, and why not he had better be a salesman, insurance agent or a film star? His remarks may well fit the occasion, but the fact remains that when they are translated into action, it is only the old theory that triumphs. For the gristle seems to have hardened into a bone and a graduate who has erstwhile exerted his brain and not 'brawn', is naturally suited more for a mental occupation than any manual work. And for all this he is not to blame. He is doing what he has been taught to do. After graduation or post-graduation, he naturally wants to have some return for his time, energy and money expended on his education. But he is so often bewildered by the choice of a career and surprised to find that the passage between a college and worldly life is not so smooth as it was supposed to be. The unfortunate result is that he throws himself as a 'misfit' in a line for which he has little aptitude or competence. There may be life at school or college; there may be life at the club or the cinema, but the life into the 'wider arena' which he is required to enter, is rather at its lowest ebb. In view of these distressing conditions or the like, the U. P. Government had been pleased to appoint an Enquiry Committee on Unemployment headed by the Rt. Hon'ble Sir Tej Bahadur Sapru. The latter after a great study, application and fore-thought, has now released a comprehensive report to the Government for necessary action. The said report is a valuable document embodying,

as it does, a number of recommendations made in respect of various walks of life and such new careers as can be opened through a change in the system of education. The recommendations being of a universal character, some of the provincial governments and Universities have since been busy in finding out how far they can be carried out *mutatis mutandis*. And what is more gratifying to note is that His Excellency the Viceroy, in his first broadcast message delivered to the people of India, has held out a hope and promise that the problem of unemployment may be brought under control and that it may be possible for His Excellency to devise such means and measures as may be tracked out after enquiries, to mitigate the evil. For surely with a large hand of active, benevolent sympathy and support, nothing will be too difficult for his government to accomplish what may be considered as the first and foremost side of reform in India.

For the present, the suggested recommendations in the field of education are of the following nature. Fix the minimum school-going age at six. Let the boy study at a primary school for three years. Then he should commence his education in a secondary school from the III class up to IX. Bifurcation must take place at this stage and education, here, must be carried on four parallel lines—agriculture, commerce, industry and general education. X Class being tagged to the Intermediate classes, the boy will pass the Intermediate in three years instead. At this stage there will be a 'parting of the ways', and a bulk of youths will have been absorbed in various walks of life suited to them. The rest, if they like, may go in for University education. It will require two years for graduation which will take place at twenty. The whole process of

education will, thus, finish in fifteen years or so. It is also proposed to stiffen the University standard so that only those especially 'gifted' may be able to pass through the portals of University examinations. If such a proposal were carried, University education would be like a banquet at which only the rich in mind and wealth could be fed. Whatever be the educational policy, whatever be the trend of educational reform in the country, it must be progressive. The greatest good of the greatest number must be the guiding principle. And to achieve this objective, education must be made convenient, easy and less expensive. If the 'supply' were restricted, through artificial methods, *i.e.*, by raising the standard of education at the University, the cause of University education itself as well as of the youths of the land would suffer. Moreover, with the establishment of self-governing bodies and legislatures, and the provisions of the Government of India Act of 1935 to be brought into effect, democracy has dawned upon the country. In view of this great fact, University education, nay, more of University education must be considered as an essential factor of nation-building activities.

Prof. Amar Nath Jha, Dean of the Faculty of Arts at the University of Allahabad, in his presidential address delivered at the eleventh session of the All-India Educational Conference held at Nagpur in December 1935, has raised some nice questions regarding the Indian Universities of to-day. He asks if seventeen Universities are too many for India, if the presence of 105,000 University students in a country with a population of about 350 millions is to be grudged, when London and Paris record 12017 and 25000 University students respectively. As for introducing

some other useful subjects such as journalism, insurance, salesmanship, advertising, agency, music, research work, etc., in the University curriculum, one must consider it as a welcome measure. This will not only provide a better choice of careers but also go a long way in removing congestion in a profession and relieving unemployment to a degree.

To turn to primary education now. This must proceed on a mass scale. There should be some ten year plan under which the rural population of the country may get a fair-sprinkling of primary education including some knowledge of agricultural problems, health and hygiene, civic administration and co-operation. Through the motor bus, villages in general have become accessible. With the triple facility of conveyance, the cinema and the radio, much propaganda work towards the reconstruction of the villages can be conducted. "Tent is mightier than the pen", and "know your villages", says His Excellency the Viceroy to the District Officers in his great message to the people of India. And if His Excellency's sound advice is taken up with the same warmth and zeal and sincerity with which it has been given, the agricultural reformation awaiting the country will be made much easier and the great task of rural uplift which is, at present, merely a dream of the future, will be considered as 'done.'

Thus, education or educational reform must be carried on uniformly and consistently at the top, middle and the bottom, though, with a view to combating mass ignorance and illiteracy, special attention may well be devoted to the cause of primary education for some years at least,

But the general principle to be kept in view must be that education is not to be merely 'supplemented' but 'perfected' in all its aspects so as 'to satisfy higher ambitions and lower appetites' as Sir Anand Swarup Sahibji Maharaj of Dayal Bagh, Agra, has remarked in his Convocation Address. "The plight of India," says he, "is her old type implements of production, bent sickle and crude plough, the pressure of population on the soil, her infant mortality, her internecine strifes, communal prejudices, blind customs, poverty and misery, but education is the panacea of the country's evil."

Hence educational reform in India must be comprehensive, convenient and direct, so that it may satisfy the present-day requirements as well as apply to the country for all times.

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NEWS AND NOTES.

FOREIGN.

FIFTH INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION.

The Fifth International Conference on Public Education, organised by the International Bureau of Education, was held at Geneva from the 13th to 18th July. The following Governments accepted the invitation transmitted to them by the Swiss Federal Council :—

Afghanistan, Albania, Argentine, Belgium, Bulgaria, Chile, Columbia, Czechoslovakia, Denmark, Dominican Republic, Ecuador, Egypt, Estonia, France, Germany, Greece, Guatemala, Holland, Hungary, India, Iran, Irish Free State, Italy, Japan, Latvia, Lithuania, Nicaragua, Norway, Poland, Portugal, Spain, Sweden, Switzerland, Union of South Africa, United States of America, Uruguay, Yugoslavia. The Government of Finland was represented by an observer, as well as the Secretariat of the League of Nations, the International Labour Office and the International Institute of Intellectual Co-operation. The Board of Education of England and Wales sent its report on the educational movement in 1935-1936.

Mr. A. Nieto Caballero, Director of Education, delegate of Columbia, was elected President of the Conference, and Mr. Börje Knös, Under-Secretary of State at the Ministry of Public Instruction, delegate of Sweden, Mr. T. Tayer, Head of the School Office in Paris, delegate of Iran, and Mr. F. T. Cremins, Permanent Delegate to the League of Nations, delegate of the Irish Free State, were elected Vice-Presidents.

The agenda of the Conference comprised the four following items :—

Reports of the Ministries of Public Instruction on the educational movement in 1935-1936;

the Organisation of Special Schools; the Organisation of Rural Education; the Legislation regulating School Buildings.

As the Director of the International Bureau of Education, Professor Jean Piaget, stated, the Conference did not aim at establishing conventions between the Governments which were represented at this meeting. But, the Conference unanimously approved recommendations to the Ministries of Public Instruction on the legislation regulating school buildings, on rural education and on special schools. Owing to the importance of these recommendations, formulated by the responsible delegates of nearly forty Governments, we are publishing them hereunder.

THE ORGANISATION OF SPECIAL SCHOOLS.

The International Conference on Public Education, convened at Geneva by the International Bureau of Education and being assembled on the 13th of July for its fifth session, on the fourteenth of July one thousand nine hundred and thirty-six adopts the following recommendation :—

Considering the fact that whereas the percentage of deaf and dumb, and particularly that of blind people, appears to be definitely diminishing, the number of the mentally defective, on the other hand, whether merely backward or mentally unstable, tends to increase in alarming proportions;

And considering that while it is the business of public authorities to take proper measures to deal with the causes of this increase (hereditary diseases, alcoholism, the conditions of modern life), it is the duty of educationists to concern themselves with the conditions by which both the physically defective—the blind, deaf and dumb—and the mentally defective may, by suitable courses of education, be enabled to live an

economic and social life more profitable to themselves and to society, and be trained like other children to profit by the moral, artistic and intellectual riches which give its true value to human life;

Bearing in mind also that extreme caution must be exercised in classifying children as mentally abnormal—so as to avoid prematurely stigmatising children as sub-normal who may be able to live an almost normal life, and thus lowering them for the whole of their lives both in their own esteem and in that of society,

The Conference recommends to the Ministries of Public Instruction in the various countries

(1) That all authorities entrusted with the organisation of special schools should be compelled, wherever necessary, to open special classes or schools, if possible boarding schools, both for the physically defective and for the mentally defective;

That these establishments shall be created under such conditions that the special instruction shall not be available only to children in urban centres;

(2) That the instruction given in them should be under the same conditions as regards remission of fees as the instruction given in the ordinary classes of normal children;

(3) That, for boarders, scholarships should be awarded liberally to the children of poor families;

(4) That the education in these schools should include not only

(a) the special culture of which these children have need (for example learning to speak and lip-reading for deaf mutes, reading and writing for the blind);

(b) general culture, which ought, as far as possible, to be comparable with that given to other children, but also an appropriate voca-

tional training, taking into account the state of the labour market;

(5) That the fullest account should be taken of the children's possibilities; that in consequence classes should be very small, and methods of instruction should always be the individual, active and concrete methods, already in use in a certain number of countries;

(6) That the children should be considered not as being a burden on the public, but as educable members of society; that, in consequence, the establishments devoted to them should be put under the Ministries in charge of Public Instruction in the various countries;

(7) That a school medical inspection, made compulsory everywhere, should deal with the mental health of the children as well as with their physical health and in the classification of sub-normal children there should be a close collaboration between teachers, school doctors, and if possible psychiatrists and school psychologists—and that the selection should be effected with extreme caution;

(8) That a preliminary instruction in the special courses required should, if possible, be given to prospective teachers under training in the Normal Schools and Training Colleges; that probationary periods should be instituted for those who wish ultimately to teach in special schools, and that teachers should be encouraged to undergo such probation by the provision of adequate scholarships, or by the continuance of the payment of salary;

(9) That a supplementary salary should be granted to teachers who hold certificates of aptitude for the teaching of abnormal children and teach satisfactorily in special schools.

THE ORGANISATION OF RURAL EDUCATION.

The International Conference on Public Education, convened at Geneva by the International Bureau of Education and being assembled on the

13th of July for its fifth session, on the fifteenth of July one thousand nine hundred and thirty-six adopts the following recommendation:—

Considering that in various countries the peasant class constitutes a reservoir of physical health and an element of moral force which it is necessary to safeguard in integrity by fighting against the drift to the towns and the depopulation of the country;

That the condition of modern civilisation and the progress of agricultural technique make it possible to organise an easier and a more comfortable life in the country;

That, even if the expansion of education has not had the serious effect which some would lead us to believe in drawing young people away from the country, the schools have at any rate in this respect not always been free from blame;

That, on the contrary, the rural school, without aiming at giving a purely agricultural teaching, could and should enable country children to understand the importance and the social and intellectual dignity of peasant life, and should give them the fundamental scientific knowledge which is nowadays necessary for the intelligent practice of rural avocations;

Considering that, generally speaking, the problem of the rural school is to be found to-day in almost all countries though in varying aspects;

The Conference recommends to the Ministries of Public Instruction in the various countries

(1) That it should be an accepted principle that the education given to the children in rural schools should not be in any way inferior to that given to the children in urban schools, and that it should permit them to pass into secondary schools;

(2) That, to this end, and to assure greater justice in the field of education, an effort should be made to remedy as far as possible any unfavourable conditions which may still exist in rural schools;

(3) That the same standard of instruction should be ensured in all schools, whether in town

or country, it being naturally incumbent on the teachers to adapt their curricula to local conditions and, in particular, to draw their "centres of interest" from the environment in which their pupils live;

(4) That an effort should be made also to adapt the organisation of rural schools (holidays, vacations, time-tables, as well as curricula) to the conditions of local or regional life;

(5) That in order to assure a more complete community of spirit between urban and rural schools, both should be under the same Ministry;

(6) That, the general curricula of elementary schools should have a definite bearing on the conditions of life in the country;

(7) That rural teachers should utilise the peculiar facilities for teaching offered by their environment so as to give a concrete and living character to their lessons, and thus to develop in their pupils a taste for rural life;

(8) That for the older children in the rural schools, the scientific instruction, without being purely agricultural, should have a particular bearing upon the ideas needed nowadays by agriculturists for an intelligent and profitable practice of their avocation;

(9) That, in order to enable rural schools to give the children the complete education to which they are entitled, the maximum number of pupils to be admitted to any single-teacher school should be strictly limited;

(10) That an endeavour should be made to reduce the number of single-teacher schools as far as possible by the provision of central or consolidated schools; but even if such schools are retained for the sake of the younger pupils, central classes should, at any rate, be established for the older boys and girls; and to this end, necessary arrangements should be made for transport and meals;

(11) That, for young people of rural families, who are able to continue their studies but do not desire a purely agricultural training, sections with a definitely rural bias should be established

in the senior or higher elementary schools or corresponding institutions, in addition to the general sections preparing for the higher elementary school certificates;

(12) That teachers of rural schools should not have a status inferior to that of teachers in town schools;

That, with this end in view, a general and professional training of the same standard should be given to both urban and rural teachers whether in common or in separate institutions,—adequate attention being paid in all cases to rural subjects and also in the case of women teachers to domestic subjects;

(13) That short courses in agricultural or domestic instruction should be organised for men and women teachers who wish to specialise in post-school or continuation work in rural areas;

(14) That special benefits should be given to teachers in rural schools to compensate them for the inconveniences and disadvantages of living away from towns, thereby encouraging them in some measure to remain in the rural areas;

(15) That the work of the rural school should be supplemented or facilitated by extra-curricular or post-school activities such as young farmers' clubs, women's rural institutes, itinerant libraries, rural broadcasts, educational films, educational and cultural missions, correspondence courses, etc.

LEGISLATION REGULATING SCHOOL BUILDINGS.

The International Conference on Public Education, convened at Geneva by the International Bureau of Education and being assembled on the 13th of July 1936 for its fifth session, adopts on the seventeenth of July one thousand nine hundred and thirty-six, the following recommendation:—

Considering that the modern school gives the child a really living education making a large appeal not only to book learning, but also to the child's observation of his environment and to his various natural activities; that it should utilise

in a large measure the new means of information placed at its disposal by modern science (gramophone, wireles, lantern slides and films, etc.);

That, in addition, it can no longer be limited to the acquisition of the "tools of the intellect" (reading, writing, arithmetic, drawing), and the essential knowledge that no modern man can be without—that it should also ensure to all the children committed to its charge as complete as possible a physical, intellectual, moral and social development;

That consequently it ought to guarantee to these children healthy conditions of school life, to supervise their physical development, providing such supplementary food as may be necessary, at the same time teaching them to acquire sound health habits;

That manual activities should be given their rightful place in the school so as to ensure a harmonious development of both intellectual and physical faculties, and to provide a comprehensive vocational orientation for the older children about to leave school;

That the moral and aesthetic education of children should include the organisation of school societies and gatherings of which the school itself should always be the centre, and that the children should continue to participate in these, even after they have left school;

That in many countries the erection of new school buildings would help in the fight against unemployment and the financial distress;

The Conference recommends to the Ministries of Public Instruction;

(1) That, in designing school buildings, while structural and hygienic needs should be given due importance, the interests of education should be the first consideration, and that the opinion of school authorities and teachers should carry great weight;

(2) That the elementary schools should be built, as far as possible, not in the heart of the towns but on the sites where large playgrounds are possible as well as spacious premises and where playing fields can be properly laid out;

(3) That the planning of school buildings (orientation and size of class-rooms, means of access, ventilation, lighting, heating), should be influenced by local conditions and by the desirability of harmonising the school with its surroundings, but above all by hygienic considerations;

(4) That the size of the class-rooms, the type and arrangement of the furniture and equipment should be determined in consideration of the peculiar needs of the "activity" school;

(5) That provision should be made for libraries and for the use of the gramophone, school wireless, lantern slides or films, etc.;

(6) That schools should be provided with school gardens, demonstration plots, and space for open air classes;

(7) That they should also possess separate art rooms and workshops, and for girls, rooms for domestic subjects (in particular needlework, cooking and laundry);

(8) That, to promote the physical development of the children under suitable conditions, the schools should be provided in all cases with refreshment rooms or school canteens, school clinics with the necessary equipment and material, playing fields, gymnasias and also wash basins, bathrooms and showers;

(9) That the premises should be equipped for school and post-school activities (reading rooms, halls for lantern shows, assembly halls), the poorer schools being allowed the possibility of utilising one room for the several activities;

(10) That, as far as possible, these *desiderata* should apply not only to urban schools, but also to rural schools, the State, if necessary, aiding local authorities in rural areas;

(11) That programmes for new school buildings should form part of the public works undertaken to combat the economic crisis.

INDIAN.

AN APPEAL.

The Father Bertram Memorial Committee desires to bring to your kind notice that, at the Sheriff's Meeting held on the 25th July, 36, it was resolved that steps should be taken to perpetuate the memory of the late Rev. Father Bertram, S. J., by commemorating, in a suitable manner, his eminent and varied services in the cause of education. It is desirable that the memorial should be such as would indicate the honour due to his great personality and also further the educational causes so near and dear to his heart. The committee requests one and all of you to make a liberal response to this appeal and send your generous contribution so as to make the memorial a great success. The final form of the memorial will be decided by the committee later. Remittances may be sent to Rao Bahadur R. Krishna Rao Bhonsle, I.S.O., "Stone Gift," Murugesu Mudaliar Road, Tyagarayanagar P. O., Madras.

PERIYAKULAM.

A SEND OFF.

A special public meeting was arranged in the premises of the Victoria Memorial High School, Periyakulam, by the school staff on 6-8-1936 to give a fitting send off to Mr. M. R. Rengasami Aiyangar, M.A., L.T., who has been transferred as Headmaster of the Board High School, Uttamapalayam. Mr. S. Santhanakrishna Naidu, B.A., Vice-Chairman and Government Pleader, Periyakulam, presided. Tea over, the following farewell address was presented to the out-going Headmaster.

THE ADDRESS.

"We, the members of the staff of the Victoria Memorial High School, Periyakulam, are assembled here today to appreciate your meritorious services to the institution and express our feelings of affection and gratitude to you, on the eve of your unexpected and sudden transfer, as Headmaster, Board High School, Uttamapalayam.

"You have presided over the destinies of this School only for a period of four years, and during this comparatively short time, you have endeared yourself to us by your simple and unassuming nature, sweet and amiable manners, fairness and impartiality and above all a spirit of tolerance, and accommodation. We have been living all along as members of a happy family imbued with a spirit of co-operation and good-will and this is in a large measure due to your wise guidance, counsel and enlightened example. You possess a remarkable insight into the character of men and things and this, in a large measure, has enabled you to understand and judge people aright. You have established a close personal contact with the members of the staff and won their confidence by freely sharing with them your experiences and feelings and this—we think—has been mainly responsible for the success of your administration.

"As the President of our association you have been giving an able and enlightened lead to our discussions, reminding us of our duties and responsibilities in our legitimate aspirations for improved status and emoluments and insisting on our observance of a high moral code worthy of our noble calling. Your clear and quick grasp of facts, the lucidity of your thought and exposition and your wonderful powers of eloquence have been a great asset to our organisation. You have ably championed the cause of the members of our profession, on many occasions and we cannot, Sir, afford to forget the sacrifices you have willingly undergone and the unselfish efforts you have made on our behalf, when attempts were made to curtail our emoluments and effect retrenchments in our ranks. We have reason to think that these labours of yours have been duly appreciated by our brother teachers of the district, when you were some time back unanimously elected as the Vice-President of the Madura District Teachers' Guild and we are confidently and eagerly looking forward to the time when higher honours will be conferred on you.

"What has been most striking in your character, Sir, is the identification of your interests with those of the school. During your short stay here, a great fillip has been given to Physical Education and, in the realm of sports, the institution has a record, of which its pupils have every reason to feel proud. The continued success of our boys in the Madura District Basketball Tournament has carried the fame of this institution far and wide and this is not a little due to your encouragement and support. You have helped many deserving students in an unstinted manner, financially and otherwise. All good and deserving causes have ever had your willing, enthusiastic and liberal support. It is gratifying to note that you have maintained good discipline in the school, based more on love and sympathy than on fear and punishment. You have been educating the boys entrusted to your care in the true sense of the word. It is not an exaggeration to say that you have been endowed with an exceptional capacity to mould the character of our boys and girls and make them eminently fit to discharge their duties, as enlightened citizens of the state.

"Another noteworthy feature that reflects great credit on you is your public-spirited nature. It is a well-known fact that you have been taking a leading part in all the healthy activities of the locality and enabled the institution to rise high in the estimation of the public. You have organised successfully many functions in the school, enlisted the co-operation of the enlightened citizens of the place and established a close contact, between the school and the elite of the town.

"In conclusion, we all pray to the Almighty, to vouchsafe to you long life, sound health, happiness and prosperity."

Mr. M. R. Rengaswami Aiyangar in his response to the address first thanked the staff for

the function arranged by them though he had to observe that he would have to earnestly endeavour in future to deserve even a portion of all that had been said of him in the address. He also touched upon some of his own weaknesses and shortcomings and promised to successfully get over them in future. In the course of his long speech by way of response to the address he elucidated several educational issues and clarified them with a view to effect a radical re-adjustment in the relationship between the teacher and the parent. He finally made an earnest appeal to all to take an abiding interest in the further advancement of the school. He exhorted the teachers to take their legitimate place in society and to participate in a much larger measure in the increasing opportunities for public service.

The sudden transfer of the Headmaster at this unexpected juncture was felt most acutely by all though the chief guest was quite unperturbed over it. It was keenly felt by all that higher honours were in store for Mr. Aiyangar.

The Chairman, while expressing his appreciation of the singular qualities of Mr. M. R. Rengaswami Aiyangar and his versatility, laid particular stress on his diehard optimism and the high esteem and regard with which he was held at Periyakulam. He was strongly of opinion that Mr. Aiyangar was an institution by himself and that his departure was a great loss to the public life at Periyakulam.

After the distribution of pansupari the gathering dispersed.

REVIEWS AND NOTICES.

FIRST STEPS IN ENGLISH GRAMMAR. BY LLEWELYN TIPPING. (MACMILLAN). 52 PAGES. Price As. 4.

L. Tipping is a well-known writer of books on English Composition and Grammar for Indian High Schools. As its very name indicates, the book under review is dealing with the first steps or the preliminaries of English Grammar.

One noteworthy feature of Tipping's treatment is that he begins the analysis of sentences at a comparatively early stage of the book. He does not divide the subject into the time-honoured sections of Orthography, Etymology and Syntax; but deals with the elements of the two latter only, and that in a practical way. That explains why there are as many as 80 exercises in the book. He believes, and rightly too, that it is only by means of examples that the principles of Grammar can be grasped by youngsters.

Another very pleasant feature is the use of the Graphic Method in the Teaching of Analysis. The Sentence is first of all divided into two main portions—the Subject and the Predicate only; then into three parts, the Subject, Predicate and Object; and it is only towards the end that we get the full Complement of the six divisions—Subject, adjuncts to the subject, Predicate, adjuncts to the predicate, Object, adjuncts to the object. Thus the young ones are led on by easy steps to master one of the great intricacies of Grammar, *i.e.*, Analysis.

But it seems rather ambitious on the part of children in the *Fifth Class* to get through the whole of it. Considering present-day standards in English, it is suggested that this book should be prescribed only for Form I.

The printing and the get-up leave nothing to be desired.

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A short description of this new and unusual Oxford Reference Book is given below. The authors are H A. TREBLE and G. H. VALLINS, the length 192 pages, and the price, Re. 1-4.

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Great pains have been taken to make the arrangement as clear and simple as possible, within the limits of conciseness imposed, and the illustrative examples have been chosen from a wide field of English, 'classical' and modern, literary and colloquial.

When Fowler's *Modern English Usage* appeared in 1926 it was at once realized by all those who, as writers, teachers, or 'common' readers, are interested in the English language that it was a book which they had been wanting all their lives. *An A B C of English Usage*, owing much, as its authors acknowledge, to its great progenitor, will be not less readily recognised as indispensable for all who are engaged in writing, teaching, or learning English.

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Further details have appeared since we last commented on the affairs of the Indian Institute of Science, Bangalore, but they have not necessitated any change of opinion on our part regarding the matter. The report of the Enquiry Committee has not made out any strong case for a Registrar, independent of the Director, and directly responsible to the Government. The introduction of such an officer will only lead to friction and impair the authority of the Director whose administration will thus become very difficult. Imagine a college, for instance, in which the administrative and financial duties of the Principal are shared by an officer not subordinate to him, but directly responsible to the management! It is a technical point whether the aims of the donor are being carried out at the Institute. If the terms of the original endowment have been neglected, it must be easy for the Government to give the necessary directions in the matter. It is the contention of some critics of the present administration of the Institute that pure science has received more attention than technology, but Sir C. V. Raman points out that it is an unwarranted assumption that the Institute was intended purely for technological investigations. If, again, it is true that Physics has received more attention than certain other subjects, it should also be easy to restore the balance, by insisting on a Budget showing a definite allocation of money to the various subjects without allowing any deviations detrimental to particular sections. We are, however, not sure if the presence of Sir C. V. Raman should not be utilised by special attention to Physics which is likely to yield richer results than other branches, in the present circumstances.

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The Report draws attention to the strained relations between the Director and several members of the staff. It is difficult for us to say to what extent it may be due to want of tact on the part of the Director and to what extent it is the result of want of discipline on the part of the staff. The members of the Institute, as in many other places in India, seem to have developed unhealthy provincial narrowness and formed themselves into two sections, North and South, which is very unfortunate indeed. Something must be done to set matters right, otherwise the Institute will suffer very much not only in prestige, but also in efficiency. We hope to see a better state of affairs inaugurated in the near future.

Whatever the condition of affairs in the good old days of the M. A. O. College at Aligarh, it is a notorious fact that there has not been much of discipline at the Aligarh Muslim University in recent years. At one time, politics invaded the University in such a boisterous form, that it looked as if the University would collapse for all time. The latest is a strike of students in the University which does not seem to be meeting with any strong administrative action. One of the inmates of the University was expelled, for what seems to be adequate reasons, but the students have demanded that the expelled one should be recalled and that the Warden concerned should be asked to resign! We hope the authorities of the University will give the only answer possible

in the circumstances and will not allow the students of the University to dictate to their masters about matters of discipline. It is much better that the University should shut down its doors than that it should encourage this kind of indiscipline on the part of its students. The want of discipline has been the greatest weakness of Indian life through the last several centuries and we hope that a strenuous attempt will be made at least now to start a new condition of things. Otherwise, the future of this country is very gloomy indeed.

It is perhaps not much use attempting to run All-India Students' Conferences. It is difficult to expect

Students and Politics.

students of colleges to run from one part of this vast country to another, to gather at Students' Conferences, to the detriment of their own legitimate duties. There are enough ultra-mural activities in every decent college to satisfy the zeal of any student, and there is no point in gallivanting over the whole country in search of excitement. There has just been an 'All-India' Students' Conference at Lucknow. Judging from the fact that there were only two hundred delegates present, it is obvious it could not have been much of an 'All-India' Students' Conference. From the circumstance that Pandit Jawaharlal Nehru was invited to open the Conference and Mr. Mohamed Ali Jinnah was invited to preside, as if politicians were the only people qualified to guide students and not those who had dedicated all their lives to

educational work, it might have been expected that politics would have bulked largely in its deliberations. But it is an agreeable surprise to us that the aims of the Conference are unobjectionable and Mr. Jinnah gave sound advice to the students, asking them to avoid participation in current politics. It had been laid down that the purpose of the Conference was to encourage cultural and intellectual co-operation among students, to suggest improvements in the present educational system, to safeguard the rights of the student community and to prepare students for citizenship in order to take their due share in the struggle for complete national freedom by arousing their social, economic and political consciousness. As regards students meddling in politics, Mr. Jinnah said:

That while he was prepared to give complete freedom to them to discuss and debate any question pertaining to politics, he would not advise them to participate in active politics. It was not compatible with or conducive to their interests. He admitted, however, that when there was a national upheaval or catastrophe, no one could regulate things according to timetable. Normal rules were suspended then and they had to decide their own path. Students should realize actualities and realities. They must make sure of facts first and go deep into realities. He knew that boldness, courage, patience and emotion were great qualities of youth but they should always remember that they lacked practical experience of the world.

While taking decisions they should bear in mind that what they had said was not the last word on the subject. They should thus keep their eyes open and not allow themselves to be the victims of their emotions. If they remem-

bered that advice they would derive much benefit and render a great service to their country.

We hope this advice will be found acceptable to students, seeing that it comes from a politician and not from a mere educationist whose patriotism may be doubtful at least in the eyes of students!

The purpose in the teaching of a language is of course to see that one acquires the capacity to understand and use it and also profit by the literature available in that language. But it is often forgotten that there is also another purpose, that of making a person speak it correctly and well, with the proper accent, though not necessarily on the public platform. In the first number of *English*, a journal which has just been started under the auspices of the English Association in England, Professor Lloyd James writes on the *Spoken Word*, drawing attention to this aspect of language-teaching. He rightly complains that language education in our schools and colleges has for centuries been concerned mainly with the written or printed word, especially in that part of language education which deals with the mother tongue. "It is towards the written word that the main burden of teaching has for centuries been directed. The written language and the literature written in it, form part of the curriculum of every institution in the educational hierarchy. The language of writing, *i.e.* the literary language has acquired a high prestige and is often held to be the only model for speech." If students who

come from educated homes have opportunities of hearing the language of cultured people, others have no chance of doing so. It is difficult not to agree with the conclusion, "the language of speech needs vigorous attention throughout the whole of our educational fabric."

The All-India Federation of Educational Associations has been contemplating for some time the drafting of a code of Ethics for the teaching profession in India. It has become rather difficult to base any such code on the principles which must have obtained in ancient India, in view of the scantiness of the historical material available, but many Western countries have codified the ideas in definite written documents which must furnish useful material. A recent convention of teachers in Canada specified the following as unprofessional:

1. To disregard a contract with a School Board.
2. To criticize adversely a fellow member of the Association or to make an adverse report on his efficiency without first having shown him a written statement and giving him an opportunity to reply thereto.
3. To pass along rumours derogatory to a fellow member of the Association whether such rumours be based on fact or not.
4. To seek professional advancement by other than professional means.
5. To seek employment with a School Board not in good standing with the Association or one already having a member of the Association under contract for the same position.
6. To make known to non-members, except through authorized channels, the proceedings of a committee or general meeting of the Association.

7. To speak to any person, a non-member, in terms derogatory to or derisive of the teaching profession.

The Director of Public Instruction in Mysore at least, is not a believer in window-dressing and his latest

report is a refreshing document pointing out various shortcomings in the department. We are told that the need for additional staff is very pressing in all stages of education, primary, middle and high school. There are still a large number of single-teacher schools which have often been condemned and which badly need supplementary staff. The Director of Public Instruction also complains of inadequate equipment. Since the economic depression grants for equipment have been continually reduced and more money is urgently needed in respect of furniture, books and other educational requisites. A large grant is also needed for maps and other requisites for teaching geography. "The teaching of geography has made immense advance in recent years, but the new methods and the new scheme of study can hardly be adopted unless on one side the equipment is adequate and on the other, the teachers to whom work in geography is assigned are trained for the purpose." Want of accommodation is also another complaint voiced forth in the report. We trust the Department will receive the encouragement necessary for remedying these defects.

Here is a present to those who grumble about having to remain in the teaching profession:—

*Education
in Mysore.*

I LOVE TO TEACH.

I had rather earn my living by teaching than in any other way. In my mind, teaching is not merely a life work, a profession, an occupation, a struggle—it is a passion. I love to teach. I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race. Teaching is an art—an art so great and so difficult to master that a man or woman can spend a long life at it, without realizing much more than his limitations and his mistakes, and his distance from the ideal. But the main aim of my happy days has been to become a good teacher, just as every architect wishes to be a good architect, and every professional poet strives toward perfection.

It is surprising that we have not yet thought of any well-organised scheme in this country of scholarships for poor and promising students to continue their studies in Universities and in the professional colleges. In Great Britain, an excellent system has been devised by means of which all promising students have got an opportunity of going up to the highest stages of instruction, because the State has set apart a large sum of money for the purpose of awarding scholarships, not to speak of the extensive prevalence of large private endowments from which assistance is possible. India is a country in which particularly genius and poverty have often gone together, but not much has been done in that direction. It is true that a certain percentage of students is allowed free and half-free in colleges, but this concession does not enable a poor student to prosecute his studies with

all provision for boarding, lodging and other expenses. It will be admitted that Canada is a country of high average economic prosperity, but it is interesting to note that the Canadian Parliament is now contemplating the establishment of a thousand scholarships for the poor students of the nation, to enable them to enjoy the benefits of higher education. The plan is designed to give the fullest educational advantages to such potential leaders of Canada's industrial, social and political life and plan them on an equality with those whose parents can afford to extend their education to the Universities. The scheme advanced provides for a Commission to be established in 1936. It will visit the respective provinces and discuss with Universities, teachers, industries and agriculturists the best methods for making the awards. By the autumn of 1937, a thousand scholarships will have been awarded and the initial cost during the first six months will not exceed 300,000 dollars. With the awarding of another one thousand in 1938, the cost will rise to 650,000 dollars. In the third year when three thousand scholarships will be in operation, the approximate cost including the administrative charges will be a million dollars. In the fourth year when another thousand scholarships will be in operation, the cost will be 1,400,000 dollars. When this legislation passes through Parliament, it will be one of the most extensive measures of educational reform adopted in any country. We commend this Canadian example to our Ministers of Education in India.

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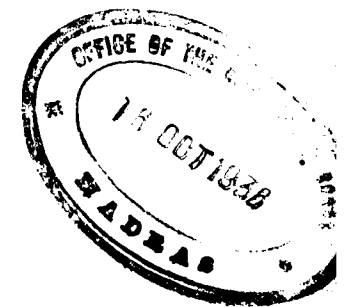
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[No. 9.]

ECONOMIC LIFE IN VEDIC TIMES.

BY PROF. V. RANGACHARYA, M.A.,
Palghat.

V.

METALS AND MINERALS.

The Rg-vēdic Āryans did not only utilize the natural resources of land so far as its cultivation was concerned, but also extracted the metals and minerals which it yielded.

GOLD.

The first mineral which may be referred to is gold. "It is hardly possible," say the authors of the *Vēdic Index*, "to exaggerate the value attached to gold by the Vedic Indians. The metal was, it is clear, won from the bed of rivers. Hence the Indus is called 'golden' and 'of golden stream.' Apparently, the extraction of gold from the earth was known." The extraction of the metal by washing and by mining was, in other words, understood; and the metal was the object of the wishes of the Vēdic psalmist. A person who was rich in gold was called a *hiraṇin*, and a king is said to have adorned himself with golden ornaments. Gold was presented by patrons along with cows and horses, and it was in common use as the raw material for ornaments.

We know that gold played a considerable part in Sindh culture as well; and, as has been

argued elsewhere,* it was probably first brought into extensive use in South India and exported to the north. Mr. Mackay† observes that the majority of Indian rivers have yielded gold and given rise to the gold-washing industry; that traces of ancient gold mines have been discovered in Dharwar, Sangli, Hyderabad, Madras, Afghanistan, Persia, Western Tibet, Karakoram, China and Arabia; and that it was from South India that Sindh must have got its supply. The workings at Hutti in Hyderabad have shafts as deep as 620 feet. Gold workings have also been traced in several places in Anantapur, Wynaad and Coimbatore districts. Early foreign invaders of India, it has been suggested, got their booty in gold from Wynaad, and India itself has been identified with the land of *Ophir*. In Mysore gold workings are very widely distributed, Kolar supplying 90% of India's yield in the present day. Sir Edwin Pascoe concludes‡ from these that "there are many possible sources for the gold of Mohenjo-daro, but the

* See my *Pre-Historic India*.

† Marshall's Mohenjo-daro, p. 672.

‡ *Ibid.*, p. 673.

chances seem more in favour of Southern India." From the facts that gold is clearly known to have been worked in India for at least twenty-five centuries, and that the Mysore occurrences are rich and noticeable, he believes that, "although Afghanistan, Western Tibet, and parts of Persia are nearer, Southern India would seem to have been the most accessible." The peoples of Egypt, Mesopotamia, Sindh and North India had all the advantages, in all probability, of the South Indian gold workings.

SILVER.

Another precious metal which was probably known to the Rg-vēdic Aryans was *Rajata* or silver. It is found mentioned, however, only in the Atharva-vēda, the Samhitas and the Brāhmanas; and so it has been doubted by some whether it was known in earlier times. But one argument in favour of its knowledge in Rg-vēdic times is that it was known in ancient Sindh. Silver, combined with the lead which yields it, was mined* in ancient days, so far as areas outside India are concerned, in South Afghanistan, in the valley of the Hindu Kush, in South-East Persia, in North Burma, and Armenia. Within India it was available in Bihar and Orissa (in association with lead), in the Rewa State, in several districts of the Central Provinces, in the Kulu valley of the Panjāb Himalaya, and in several regions in Madras. The ancient argentiferous lead mines of Madras occur in the Cuddapah and Karnūl districts; and associated with gold it is plentifully available at Kolar in Mysore and to a smaller extent in Anantapur. It is from these two localities (as well as from Burma) that

* Marshall's Mohenjo-daro.

we have the present production of India's silver. Prof. V. Ball believes that ancient references to India's production of silver are genuine; and Sir Edwin concludes that, though "the Franja mine of Afghanistan, the Gümüş Khaneh mines of Armenia, and the many lead mines of Persia, and even the lead mines of North Burma might be looked upon as possible sources" for ancient Sindh, it is quite possible that, if the ancients knew how to separate silver from gold, "Mohenjo-daro supplies may have come with the gold from Southern India."

Sir Edwin, it seems to me, does not sufficiently allow for the ancient Indian knowledge of the freeing of silver from gold. It is well known that it is an elementary branch of knowledge possessed by the South Indian metal-workers; and though we have no historical data which take us to the exact time when that knowledge was discovered or practised, we have no reasons to doubt their existence in the earliest times. It therefore quite stands to reason to conclude that the introduction of silver into ancient Sindh was the result of commercial transactions between ancient South India and that country; and that, if ancient Sindh was familiar with it, Rg-vēdic India which was closely associated with it, must have been not unaware of it.

AYAS

Among the common metals the most ordinary mineral in use was *ayas* which has been held to be bronze, copper, and later on, iron. "The exact metal denoted by this word when used by itself as always in the Rg-vēda," say the authors of the *Vedic Index*, "is uncertain. As favouring the sense of bronze rather than that of iron may perhaps be cited

with Zimmer the fact that Agni is called *Ayodamshara* (with teeth of *ayas*) with reference to the colour of his flame, and that the car-seat of Mitra and Varuna is called *ayahsthuna*, with pillars of *ayas*, at the setting of the sun." That *ayas* originally meant bronze is also evident from the fact that a passage in the Samhitas refers to *s'yāma* (iron) and *ayas* separately. Further, the Atharva-vēda calls iron more by the name of *syāma*, though it also uses *ayas* in the sense of iron. On the whole, the conclusion is justifiable that *ayas* first denoted copper or bronze, and then iron synonymously with *s'yāma* and *kūrshṇēya*.

COPPER.

Copper which was in common use in the age of the Rg-vēda was first known as *ayas* and then as *lōha*, *lōhāyasa*, *lōhitāyasa* or red metal. A widespread copper age prevailed in North India if we are to judge from the number and variety of the copper finds; and Rg-vēdic India was, we may be certain, within the zone. Copper was plentifully imported and used for manufactural purposes in ancient Sindh. It might have been obtained from Rājputana where, in the region of Jaipur, copper ore is both ancient and abundant. Copper in a native state is also available in many places in the Panjāb, Sikkim, Kumaōn, Kashmir, Robat in Baluchistan, Bihar, and Orissa, as well as Indore (so far as North India is concerned). In the south, Coimbatore, Guntur, and above all Nellore, were famous for copper. It has been suggested that the Sindh copper was obtained either from Rājputana or Baluchistan or further afield from Kashmir, Madras or even Afghanistan and Persia where also they were available. "The nearest copper localities," says

Sir Edwin Pascoe, "are the Jaipur State of Rājputana, the Shah Maqsood and other areas in southern Afghanistan, and Robat in the extreme west of Baluchistan. To these we may perhaps add the Nellore district of Madras as a possible source for the ancient city's supplies."* One point to be noticed in regard to the copper used in ancient Sindh is that it has got an appreciable amount of lead. This is said to prove that the Sindh copper must have been imported from Rājputana, Baluchistan or Persia, in all of which areas lead is found in association with copper ore. Another point to be noted is that copper objects of Mohenjo-daro show a marked presence of nickel; and, as this is also found in Sumerian copper, it has been suggested that both countries must have obtained the metal from the same source. Baluchistan copper does not show much nickel, and so it seems to require elimination from the source depended upon by Sindh. Whatever might be the case, there is no doubt that copper took the place of stone to a very large extent in Sindh for the manufacture of weapons, implements, and domestic utensils, such as lance-heads, daggers, knives, axes, chisels, and vessels, and was employed also for cheaper kinds of ornaments like bangles, ear-rings, finger-rings, and girdles, as well as for figurines, wire, etc. †

The chronology of the Copper Age in India has been considerably revised after the discoveries in Sindh. Previously it was held to be later than B. C. 2000 on account of arbitrary comparisons with European examples. ‡ But the Sindh discoveries show a much greater antiquity for the Copper Age in India.

* Sir John Marshall: Mohenjo daro, p. 676

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‡ See my *Pre-Historic India*, and references therein.

BRONZE.

It was held till very recently that there was no Bronze Age* in India. This theory has been disproved by the discovery of bronze finds in Sindh. That bronze was in use in the later Vedic period is clear from the fact that the *Satapatha Brahmana* says that, if well smelted, *ayas* was like gold; but this late reference may be taken to indicate a traditional familiarity with the alloy. Bronze was used in Sindh in preference to copper whenever weapons with sharper cutting edge had to be made, and also in the making of ornaments and of such articles as involved fine finish. It was also used in the making of vases and other things made in copper. For these reasons copper might have been entirely superseded by bronze; but this was made impossible by the comparative scarcity of tin in India. Even as it was, the bronze tools, utensils, figurines, and jewels are plentiful enough in Sindh and show splendid workmanship. It is held by Mr. Mackay that the Sindh bronze vessels were ordinarily raised from sheet metal, but it is held by others that they were first cast and then finished by hammering. Whatever the technique, says Sir John Marshall, the results demonstrate remarkable skill on the part of the bronze-workers. He further points out that the Sindh finds have completely disproved the hitherto-accepted theory that bronze was not manufactured in India during the pre-historic age. †

* See my *Pre-Historic India* where this view is described on the basis of the researches of Vincent Smith, Bruce Foote and others. The change in this respect is a fine example of progress in Indian historical studies.

† It is quite probable that the single clear example of a bronze implement which Vincent Smith refers to in the *Indian Antiq.* 1908, was an importation from Sindh, if not an indigenous work.

TIN.

Tin or *kastira*, which seems to be the same as the Dravidian *taqera*, was used by itself in Sindh and presumably in the Rg-vedic world. But it was soon superseded by copper or the alloy with copper, that is bronze. If tin had been found on a larger scale in India it would have led to the abundance of bronze as compared with copper; but its scarcity, as has been already said, made this impossible. The best-known region for tin in historical times (as at present) was the Malay Peninsula and South Burma. It was from here that one of the principal sources of the world's supply has always taken place. So far as India is concerned, cassiterite occurs in the Palanpur State and Dharwar district of Bombay, and in the Hazaribagh district of Bihar and Orissa. But the ores in these regions, it has been surmised, were not worked on a large scale or at any rate of sufficient commercial importance. Tin has not been found as a separate metal at Mohenjo-daro, but only as an alloy with copper; but it is difficult to say wherefrom even the little tin that was used there was obtained. Mr. Muhammad Sana believes that it is problematical whether it was obtained from the Malay Peninsula as it involved a long and perilous sea-voyage. He also believes that Hazaribagh is out of account on account of the scarcity of the supply there, and on account of its isolation from North India proper by deep forests. It has therefore been suggested by Mr. Sana that the Sindh tin was probably obtained from North Persia and West Afghanistan, where they were available, and that this meant traffic by way of the Bolan Pass between the Indus valley and the western world. It has also been suggested by him that, as copper has also been discovered

in this region, bronze might have been discovered here and then found its way to the Indus valley, and that the similarity of some of the weapons at Susa and South-West Caspian area to the daggers and knives of the Indus valley might be a proof of this.

It seems to me that Mr. Sana does not allow sufficiently for the availability of Indian or Burmese tin in Sindh. The difficulties of isolation and sea-voyage which he supposes in their respective cases seem to be exaggerated. Further, Sir Thomas Holland notes that tin after all is not so rare in India; that it has "a wider distribution than is generally recognized, and its minerals are often over-looked through the difficulty in distinguishing them from other heavy minerals. Isolated crystals of cassiterite have been found recently in pegmatites associated with gadolinite in the Palanpur State, while in the Hazaribagh district of Chota Nagpur instances have been recorded of the accidental production of tin from river sands by the native iron-smelters, in addition to the recorded occurrences of ores *in situ*. The principal deposit, which has been either wrongly described or has received less attention than it deserves, occurs in the Palganj estate near the Barakon river."

The fact remains, however, that, whether Sindh got her supplies of tin from India or elsewhere, it was comparatively scarce; and so tin was superseded to some extent by bronze and to a larger extent by copper.

Before we dismiss the problem of the copper, tin and bronze ages in early Vedic India, it is perhaps advisable to refer to two important questions bearing upon it. One of these concerns the chronology of the copper and bronze ages, and the other the extent to which

the bronze age prevailed in South India. As regards chronology it has been pointed out by Mr. Muhammad Sana that, as bronze has been found in Sindh in the earliest stratum, it must be carried to a date earlier than B.C. 3000. In Egypt copper was used in pre-dynastic times, but bronze came to be regularly used only after the eighteenth dynasty about B.C. 1580. Copper was used by the Sumerians about 2900 B.C., and bronze a little earlier about B.C. 3000. Mr. Sana notes the remarkable fact that both copper and bronze were in simultaneous use in Mesopotamia and Indus valley before 3000 B.C., and that in both areas the alloy came to be sparingly used as compared with copper in subsequent times even for tools. He explains this on the ground that there was scarcity of tin in both areas. Tin, being rare, had to be imported into Babylonia even as late as 2500-2200 B.C. He therefore suggests that the introduction of bronze in the Indus valley and Babylonia must have been contemporaneous on account of the close commercial relations that existed between them. As tin ore is found in India in Hazaribagh district, and not elsewhere, and as supply from it to Sindh was not easy, Mr. Sana suggests a common source of tin for both Babylonia and India in North Persia or West Afghanistan.

As regards the other question, it has to be acknowledged that, if bronze or copper age made its appearance in North India, it did not do so in the Dakkan or South India. "That the iron age in peninsular India was not preceded by a bronze age as in Crete, Greece, and so many other Western countries," says Bruce Foote, "was very probably due to the land-loving character of the neolithic people, for had they

possessed any sea-faring inclination, they would certainly have sailed across the Bay of Bengal, reached the Tenasserim coast and there become acquainted with the tristone (*conssiterite*) of that region. As copper is found plentifully in India, the art of making an alloy must soon have followed. As it fell out, however, the discovery of the alloy was not made in India till after the art of iron-smelting had been acquired, and iron weapons and tools had come largely into use." (B Foote, *Notes*, pp. 24-5).

These words of B. Foote, however, require modification, as we now know that bronze *was* available in Sindh. His views regarding the land-loving character of the neolithians and their non-acquaintance with Burmese tin, again, are not quite relevant to the matter as tin was sufficiently available in India. The fact remains, however, that for some reason or other bronze never became popular in South India in the pre-historic period. The passage from the stone age to the iron age was evidently facilitated by the abundance of iron ores in places famous for their stone quarries.

LEAD.

A few words may be said about lead which was an indigenous metal to India and which, as it was known in Sindh, must also have been known in R̥g-vēdic India. As Sir Edwin Pascoe observes, large quantities of lead ore are available near Ajmēr in Rajputana, in Bihar and Orissa, the Central Provinces, the Cuddapah and Karnūl districts, and

above all North Burma where the richest deposits of the world exist. "With the exception of iron," says Sir Edwin Pascoe, "there is perhaps no metal whose ores appear to have been worked to so large an extent in India as have those of lead," though the ancient workers devoted their attention more to the extraction of silver found with it than lead itself. From the fact that lead is found in the sample of silver in ancient Sindh and from the fact that lead was extensively mined in various parts of India for the silver associated with it, Mr. Ernest Mackay infers that Sindh must have got it from the Indian argentiferous galena. It may be pointed out that, so far as South India is concerned, lead is available even now in Cuddapah, Karnūl and Belary, and it is known by the Sanskrit name *śiśa* in all the vernaculars. The Tamil *iyam* is patently derived from it. That the use of the metal was common in ancient times is clear from the part it plays even amongst aboriginal tribes in association with sorcery and its usage as weaving weights; but on the other hand we know that, in spite of its indigenous distribution, it was later on imported from Egypt, according to the *Periplus*; and we cannot say whether the numerous medicinal preparations from lead (*śendār* or red oxide of lead, etc., which were common in later times were made from the indigenous supply or the foreign one. It is perhaps justifiable to infer that the original use of lead was dependent on the indigenous supply, and that in historical times it was also imported into the country, most probably from Burma.

(To be continued).

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, 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.]

II

IN CLASS I.

The Syllabus of C. P. and Berar prescribes the following for Class I (Revision of 1922).

Numeration and notation up to 1,000, through the concrete (anything that can easily be put into bags or bundles of 10 and 100 may be used). Addition and Subtraction in concrete (total not exceeding 100); the same with written figures up to 1,000. Mental addition and subtraction of the numbers from 1 to 10 to or from other numbers up to a total of 100. Problems of common life to be used at every stage. Multiplication Tables up to 5×10 to be constructed as exercises, in addition and then memorised and applied to solve problems.

On the examination papers given in connection with this investigation a time limit was suggested, but this was later withdrawn excepting in the case of special exercise. Unless a time limit is mentioned it may be assumed there was none.

It is to be remembered that Class I in the C. P. is the first year of school life. There is no kindergarten. 1188 pupils took the test given in this class. All examinations were

taken at the end of the year when the pupils had been taught the entire course.

The following exercises in addition were given. Those pupils who could add seemed to have no difficulty in understanding what was to be done. It will be noted that the first four problems require no knowledge of the carrying process.

1. Addition.

Add:

24	63	22	50	93	43	236	302
<u>+42</u>	<u>+15</u>	34	17	<u>+29</u>	57	233	29
		+43	+21		+8	+382	+436

tional examination. Their hope in the promotional examination depended largely on their luck in not getting problems which involved carrying. In case all of these failed, we may assume that about an equal number failed the year before which would mean that of the 58 per cent. who got at least one in four examples right involving carrying perhaps 30 or 40 per cent. were overtimers, and had taken two years instead of one to learn this. We do not know how many overtimers there actually were, but the number of *bona fide* overtimers together with the number of pupils who sat for months before they were actually enrolled is still high in the rural schools at any rate. Thus we may safely assume that even in the better (though perhaps not best schools) less than half the *bona fide* one year pupils succeed with carrying. Even in the six best schools 25 per cent. did not get one problem with carrying right. We are thus justified in claiming that carrying is not a proper subject for Class I. This conclusion is further justified when we examine results in the simple addition and subtraction combinations.

2. Subtraction.

Subtract :

48	37	32	55	457	504
—35	—20	—19	—14	—176	—60

The results in subtraction run so parallel to those in addition that not much space need be allotted to discussion. Out of six exercises the average right was three. 35 per cent. got more than four right. 42 per cent. did no carrying. In the six best schools 30 per cent. did no carrying and the average score was 3.8 with 1.5 in the handicapped schools. Thus carrying stands out as the test which distinguishes the bright.

3. Addition and Subtraction Combinations.

Fifteen simple combinations in Addition and a like number in Subtraction of the type given below were given :

Add :—

4	6	8	6	3
+3	+2	+3	+0	+5

Subtract :

6	10	9	18	15
—4	—9	—7	—9	—7

Five minutes were allowed for the completion. The time limit was employed so as to rule out some of the worst finger counters because this test aims at measuring quick automatic response. Thus a performance of 30 problems in five minutes was demanded which is not too much to expect for the writer has found that with proper drill work the average first class pupil at the end of the year can do from ten to fifteen such combinations in one minute.

Not as many pupils were hampered by lack of time as might be supposed. The average score for addition is 10.7 and for subtraction 9.1. As the addition combinations came first and the score on the last half of the test was only 15 per cent. lower than on the first, we may safely assume that time limit did not hurt the number of exercises attempted very much. 58 per cent. got 12 or more additions correct and 37 per cent. an equal number of subtractions. Any performance less than this must be considered unsatisfactory. On the whole the performance on combinations is quite unsatisfactory for such inaccuracy in simple combinations denotes that the pupils are simply not ready for column addition and subtraction.

In order to illustrate the last assertion let us take before us the following exercise which is taken from our first set of exercises. This is simple addition involving no carrying.

22
34
—34

What is the mental process in this exercise? In the units' column, 2 plus 4 equals six, 6 plus 3 equals 9. In the tens' column, 2 plus 3 equals 5, 5 plus 4 equals 9. Here we have four simple addition combinations in one short exercise demanding no carrying. 100 per cent. accuracy in the combinations is demanded for the right answer. In the eight problems in the first set of exercises no less than 37 combinations are involved. With only a seventy per cent. accuracy as we find in the 15 addition combinations, the score of the average pupil on the eight column additions, would be only about 3 out of the eight problems instead of 5.1, which is the actual score. This sheds light on the method the pupils employ. They do not add by applying over and over again the answer to the simple combinations but use such crutches as counting on fingers, making marks on the slate, etc., which can only be considered by the educator the teaching of (or at least the permission to develop) a bad habit which is harder to break than to avoid in the first place if the child is not rushed into hard column addition before he has learned his simple combinations properly.

It comes as a distinct surprise that, although in column addition the six best schools score a 20 per cent. better mark than the average schools, in the combinations they are actually a shade weaker. This is less surprising when we inform ourselves on the psychology of arithmetic.

Ballard of England did much experimenting on this phase. After spending much time

trying to teach very young children such simple combinations as we refer to without success he was chagrined to find that an eight-year-old girl succeeded in teaching quickly, after six months had elapsed since his own attempt, what he had failed to teach after considerable effort six months before. A similar experience was recently the writer's. The teacher in the class room spent much time in the effort to teach a few combinations. Most of the pupils learned them but a few pupils daily forgot all the teacher had taught them the day before. The teacher's effort was practically wasted on these several pupils. Some of the worst pupils were excluded from school and told to come back the succeeding year. This year all but one of these children are learning without difficulty. It is interesting to note that almost exactly the same percentage of pupils failed in getting a single combination right in the six best schools as in the average school, namely, 15 and 14 per cent. in addition, and 25 and 27 per cent. in subtraction.

Column addition can be taught without employing questionable methods such as finger counting which habits must again be broken if further progress is to be made (habits are seldom abandoned, they usually need breaking which is always difficult once a habit is well established) only after the simple combinations are well drilled in. Educational psychologists are agreed that although good teaching is essential in teaching the combinations, it is futile to try to teach them before the pupil is ripe for them. The average pupil in America and England is not ripe for this work until seven years of age, although a bright pupil can learn sooner. There is no reason to assume that the Indian pupil arrives at this stage any sooner. It appears as if he actually arrives somewhat later and this

is not surprising when we consider the more primitive environment. All column addition and subtraction involving carrying should be dropped from the curriculum of Class I. Column addition without carrying cannot be made very difficult and is usually nothing more than use of the combinations and can therefore be allowed, when used with discretion, as soon as pupils know the combinations involved.

4. *Counting.* There were two sets of exercises designed to test counting ability. One exercise called for the filling in of the blank space in a numerical series, such as

11	12	13	...	15
5	10	15	...	25

Unfortunately the rows were printed so closely together as to suggest column addition and the examiner found it very difficult to explain to first year pupils just what to do. Since this made it more of an intelligence test than a counting test, the test was dropped with the hope that it can be put into a more easily understood form than was the case on our printed sheet.

The other exercises were the counting of 18, 15, and 15 respectively circles printed on the paper and the placing of 14, 18, and 21 circles respectively in a little blocked off space provided for the purpose.

42 per cent. made not more than one mistake in counting. 13 per cent. did not get one of the six exercises correct and 50 per cent. got not more than half right. The six best schools had an average score of 4.6 against 3.7 for the average schools.

One wonders if this is a true index of the counting ability of the pupils. All schools

under the experimental syllabus have put considerable emphasis on counting and concrete arithmetic. In all these schools this is taught much more thoroughly than in the average school not under the experimental syllabus. It may be that pupils did not catch on as to what was wanted although even where the greatest patience was used to explain, the results are about the same. We assume too quickly, because children can count somewhat, that they understand the counting process, notation and numeration as a whole. These are vastly more complicated processes than the adult assumes.

5. *Dictation of Numbers.* The pupils were asked to write the following numbers from dictation. Liberal time for writing was allowed.

18, 34, 42, 77, 53, 49 and 90.

30 per cent. did not get a single one right while 33 per cent. got all right. The average mark is 3.8, a little better than half right. The six best schools averaged 5.9 which is a most decided improvement. Learning the names of numbers is a difficult task in Hindi because of the irregularities in the naming scheme. Also, numbers with nines, such as 39, 49, 59, appear to the child, as very tricky. The memory feat involved in correctly giving the name of the various printed figures needs to be appreciated. Even III Class pupils continue to make many mistakes in writing from dictation which indicates the need for continuous review and drill work. The best marks were obtained by those schools where the teacher had introduced number games.

6. *Problems.* The following problems were given orally by the examiner. The pupil was given opportunity to work out his answer mentally and was then bidden to write his

answer after the method employed in mental "arithmetic."

1. I bought two pisas worth of vegetables, one pisa worth of chana and four pisas worth of mangoes. How much did I spend?

2. Sushila had 10 mangoes. He ate 6 out of them. How many mangoes are left?

3. Mohan is 10 years old and Sundarlal is 5 years. How many years older is Mohan than Sundarlal?

4. The price of one sheet of paper is one pisa. How much will 5 sheets of paper cost?

Thity-seven per cent. got all right and 25 per cent. did not get a single one right. Fifty-six per cent. got half right. The average number of right is 2.4. The six best schools surprisingly showed practically no improvement (2.5). Out of the 57 per cent. that got one half or more right, it would be interesting to know how many were overtimers and overaged.

The calculation to be done in these problems is simple, and few teachers neglect teaching this type of arithmetic because it is a prominent part of every promotional examination. The difficulty is probably in large part a language difficulty and in part due to the fact that problems of this kind are far less stereotype than a simple exercise in addition or subtraction and thus takes intelligence to solve. This depends not only on the work of the teacher in arithmetic but the pupils' ability to translate language into understanding and action, which is apt to be native ability more than acquired ability.

In all classes from I to V (extending into the A. V. School) we find this consistent stumbling around on practical problems. The educational psychologist has for some years

been insisting that the ability to do practical problems depends on general maturity to a large degree and is not closely related to mathematical ability as such. But in India Deputy Inspectors have of late been examining in practical problems in the promotional examination to the exclusion of all else; which is manifestly unfair because a teacher may teach well and yet not be able to hasten along the general maturity of the child which takes its own time to develop and develops in spite of the school perhaps more than because of the school.

SUMMARY OF RESULTS IN CLASS I.

1. Those pupils who succeed in learning the carrying process in column addition and subtraction in their first year of school deserve to belong to the intellectual aristocracy. From the 58 per cent. who can do even one out of four carrying exercises we must deduct all those pupils who have been in Class I more than one year, and should not forget that although many pupils start school at six years of age the average in Class I is nearly eight years.

2. Of those who can do carrying there must be a very high percentage which can do it only by virtue of questionable educational methods such as finger counting or pencil mark counting for the ability of pupils to do the simple addition and subtraction combinations like $\begin{smallmatrix} 3 \\ + 4 \end{smallmatrix}$ and $\begin{smallmatrix} 7 \\ + 3 \end{smallmatrix}$ does not warrant the seemingly high success with column addition and subtraction. This means that the seeming success of probably about 49 per cent. of the first year pupils in Class I in the better schools is bought at the price of bad habits which will need to be broken.

3. Difficulties in counting, numeration, and writing numbers from dictation persist even in the best taught schools which indicates that time is needed to teach these. It is difficult to see how pupils can succeed with the ambitious syllabus when so many difficulties in the simpler processes remain. It is to be regretted that more of the more elementary stages in arithmetic were not examined in order to see how far down the line the foundation is insecure.

4. Practical problems contain many more difficulties than is to be suspected from an examination of the arithmetic only contained in the problems. Only slightly more than half the pupils get more than an occasional practical problem correct. Not much in this respect can be expected in the average pupil's first year of school life and until the language ability and maturity of the pupil is better developed.

TABLE I.
Results of Class I in Arithmetic
(Expressed percentagewise).

Read this table thus: 11% of the pupils solved no problem in addition. 2% solved one problem, etc.

No. of problems right.	Addition.	Subtraction.	Addition Combinations.	Subtraction Combinations.	Counting.	Dictation.	Practical Problems.
0	11%	22%	15%	25%	13%	30%	25%
1	2	5	2	4	2	4	6
2	4	15	1	2	5	4	13
3	6	9	1	3	30	5	19
4	17	13	1	3	5	7	37
5	8	28	2	3	12	5	
6	12	7	3	2	30	12	
7	13		2	3		33	
8	26		2	2			
9			1	2			
10			3	4			
11			3	4			
12			5	4			
13			7	6			
14			21	10			
15			30	21			
Average numbers right.	5.1	3	10.5	9.5	3.7	3.8	2.4
No. of problems given	8	6	15	15	6	7	4

No. of pupils examined: 1188. Average Score: 32.5 out of 61.

(To be continued).

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

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now District Educational Officer, Chingleput District.

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IS THE TEACHER'S PROFESSION A REFUGE FOR THE INCOMPETENT AND THE INDOLENT?

By MR. D. N. KRISHNAYYA, M.A., B.ED.,
Virajpet, Coorg.

THERE is an opinion prevalent among the people at large that the teacher's profession is the easiest of all the learned professions and any man, however inefficient or incompetent he might be, can become a teacher. They do not even think that a specialised course in teaching is necessary for a teacher. This opinion may be one of the causes for the under-estimation of the teaching profession by the public.

These misconceptions in the minds of the people are due mostly to their ignorance of the modern trends and developments in education. People in general and even the educated men think that education is static and not dynamic, and that it is not a science. They speak, perhaps keeping in mind the conditions of the pial schools of their younger days, where the village Pandit was teaching the Three Rs. to the village children, or the Elementary Schools and Middle Schools of two or three decades ago when education was not as widespread or popular as it is now and when either trained teachers or even sufficiently educated men were not available in sufficient numbers. In those days therefore even the Lower Secondary qualified men were entertained as teachers in the Middle Schools and Primary qualified men were often the headmasters of the Primary Schools. Hence it was not possible in those days to introduce up-to-date methods in the technique of the teaching profession; for in the hands of the untrained and uneducated men new methods are more productive of harm

than good. As such, those teachers were following the traditional methods of memorizing and discoursing. And keeping these things in mind the people at large are of the opinion that any man can become a teacher.

But now there is no paucity of educated men and even foreign degree-holders are without suitable appointments. Schools too have increased in number and the public are evincing a keen desire to educate their children. With the increase in the number of schools and the educated men, the new methods of teaching have been introduced from Europe and America. The Dalton Plan, Project Method, Montessori Method, etc., are in point. Education is no longer imparted in the traditional method where the teacher talks the whole day and the pupils listen or pretend to listen in fear of the rod of the teacher and try to memorize the tables and meanings like parrots without understanding one syllable of what they learn by heart. Pupils have become the important factor in the educational triangle of the teacher, the curriculum, and the pupil. The emphasis is not on "Teach *Arithmetic, Greek and Latin* to John, but Teach *John Arithmetic, Greek and Latin*." All the teaching is directed to make the children of to-day better citizens of tomorrow and ways and means are devised to make the instruction interesting and effective. After much experimentation and research new methods of teaching came into vogue, and education no longer continued to be the

[Sept. 1936.]

second string to the bow of every man. As education became a specialised body of knowledge and as new methods of teaching were discovered, the need for understanding the psychology of children and its bearing on education became essential. That meant the necessity for undergoing training and establishment of the teachers' training schools and colleges.

Day by day education is becoming more and more a specialised science, evidence of which is found in the institution of longer and longer courses in educational philosophy and science. Recently a new degree of the Doctorate in Education was instituted in the Columbia University, New York. The one year training in the methods of teaching that is offered in the Indian Universities is found very inadequate. As such the notion prevailing among the public that any man could become a teacher and that no specialised course of instruction is necessary for a teacher no longer holds water. As has already been said, the public never care to keep themselves in touch with the modern trends and developments in education, but delight in holding the teachers up to ridicule thinking that they are of no consequence to the world.

Neither is it a fact that a person with any amount of education can teach. To teach efficiently a teacher should know much more of a subject than what he has actually to teach. The more highly educated he is, the more conversant he is of modern methods, the more fitted he will be for his profession.

Again, a teacher should be endowed with many qualities and virtues which need not be necessary in other professions. A teacher has very great responsibilities. He has to be a model to his students—physically, morally and

intellectually. He must be proficient in games and sports. He must be honest, conscientious and industrious in his work, straightforward in his dealings with others, strictly moral, enterprising, tactful, etc. He should also be studious and be in touch with everything that goes on around him. He must also be a disciplinarian. We find many persons proving failures as teachers because they are wanting in many of these qualities. Many teachers find it difficult to manage their classes, because they are not strong-minded and tactful. The pupils are very shrewd in finding out the weaknesses of their teachers, and as such the teachers should move very tactfully with their pupils.

The work of the present day teachers is not as simple as it is thought to be. Subjects to be taught within the class-room have increased and to teach any subject effectively a teacher must have a fairly good knowledge of the allied subjects. His duties have extended to spheres outside the class-room. He must organise movements like Scout and Junior Red Cross movements, start debating societies and students' co-operative stores, literary clubs and dramatic associations, and conduct manuscript or printed magazines besides taking part in their games and sports. Thus the duties and the responsibilities of the present day teachers have increased manifold and to shoulder these duties and responsibilities is not an easy task.

All these things considered, it will be understood that the teaching profession too is a responsible profession and one that cannot be taken up successfully by any and every person in this world. But unfortunately people have not come to realise this and hence the under-estimation of the teachers' profession. But let us hope to regain our position with the spread of learning and enlightenment among the people.

MISS CHORDIA: A BLOSSOM OF SONG.

BY MR. MOHANLAL KASHYAP,
Ajmer.

HOSTS of worshippers of the Muse have ultimately passed away in oblivion imprinting mellow wrinkles on the cheeks of time. And only few have the privilege to breathe solemnly in anthologies. Decades have passed away since Toru, 'the fragile exotic blossom of song' retired in eternal silence. Quite an epoch of inconsequential poetic productions has intervened since Sarojini quitted the pantheon of the Muse. And the vicissitudes of poetic genius in our country have again ushered in fresh luminary.

It has been asserted on all hands that the feminine genius accentuates itself exquisitely and elegantly in fine arts being tenderly receptive to the thinner emotions of human life. The fair soul has eternal kinships with the Muse of verse. From times immemorial to our day innumerable names representing the feminine genius are associated with the art of verse-writing. There was Mira, the Queen-worshipper attuned with the elysian raptures of the Blue Lord. Even modern Hindi poetry bears ample testimony to this fact revealing the 'luxury of sorrow' in Mahadevi Varma and patriotic emotions richly embedded in Subhadra's poems. And here is Dineshnandini, an acknowledged master of the particular form of prose-songs, which has been her forte for several years.

During my recent sojourn at Udaipur, a town splendidly glowing with nature-poems, I was athirst to discover some fresh poems every morning. One fine morning, when cloud-boats were sailing buoyantly in skies, I found myself in the garden house of Mr. Shyamsunder Chordia, himself an Indo-English poet of no mean repute. It was a

privilege entwined with pleasure to meet Mr. Chordia and discuss matters of common interest. Talking on various things about and around him, his eyes sparkled with immense rapture when he brought forth his talented daughter, Dineshnandini, possessed of an enviable literary reputation.

The slender girl of sixteen summers was certainly radiated with the inner soul of poetry. Her eyes aglow with philosophical findings in mortal coil, her spirits were awakened by poesy and enlivened by Apollo's indomitable spell. Modest in manners, gay in appearance, her maidenly temperament revealed the verisimilitude of an intrinsically poetic soul. The aroma of poesy seemed to have bewitched her even in childhood. A precocious child, she kept her early works known only to herself, said her father, till one day he chanced to find a scrawl of her songs.

The following morning, two manuscript volumes of her prose-songs were placed before me. I read and drank them all. The only regret was that no collection of her songs was available in the market. Mr. Chordia gave me the happy news that her two volumes are shortly being submitted to a publisher in Allahabad. It was gratifying to note that her work commanded a whole-hearted encouragement and sincere approbation from Mahadevi, the gifted Hindi poetess.

Poring over the manuscripts, I felt as if I was transported to a world of elves. Oft times, regaled by her thought-pictures limned with intensely emotional vigour, I stood aghast like an 'Alice in Wonderland.'

Dineshnandini has the credit to initiate a new design and a sweeter form in modern

Hindi poetry. She writes not only prose-poetry but writes prose-songs or *Gadya Geet*, which is, of course, a more delicate art tackling prose-rhythms harmonised with subtle melodies, which demands some special qualities in the writer. A new and expressive vocabulary is to be mastered, which in itself is an achievement. The expression employed in Dineshnadini's songs is facile, spontaneous and fascinating. Undivorced by Urdu, the sister tongue, her chaste and flawless Hindi style blends both in marvellous harmony. It has placed an ideal in prose-poetry.

Her thought-pictures are vigorous and lively. They are decked partly with love-emotions and partly with philosophical musings. Her similes and metaphors are usually original and yet perfect. She is often infused with strong emotions, too strong to assume an expression. But no vagueness checks her. She is always precise and sweet. She distills philosophical values drawing roseate pictures from life. Luckily she is mature in thought and impetuously young in expression. She gallops madly on her Pegasus, but knows her way. She has dreams which toss on the verge of reality and her verdict culminates striking the keynote of her song in epigrammatic beauty. There she streaks a spark of reality which unravels the dream to the dawn. She has also a distinct virtue in her songs—uncommon in modern poetry—of expressing a good deal in few words. It is engagingly fine in her song, *Batā tō*.

She has been till recently appearing in every standard Hindi periodical with prose-songs distinctly stamped with her individuality and charming expression. *Hans*, *Saraswati* and *Chand* contain her songs almost regularly.

This child of Mewar born with song on her lips and glow in her eyes enshrines the subtle philosophy of Love and Life in her heart. Her soul is embedded with emotions which could build exquisite poems in any language. She weaves a miraculous world with mellow rhythm, delicate melodies and emotional vigour.

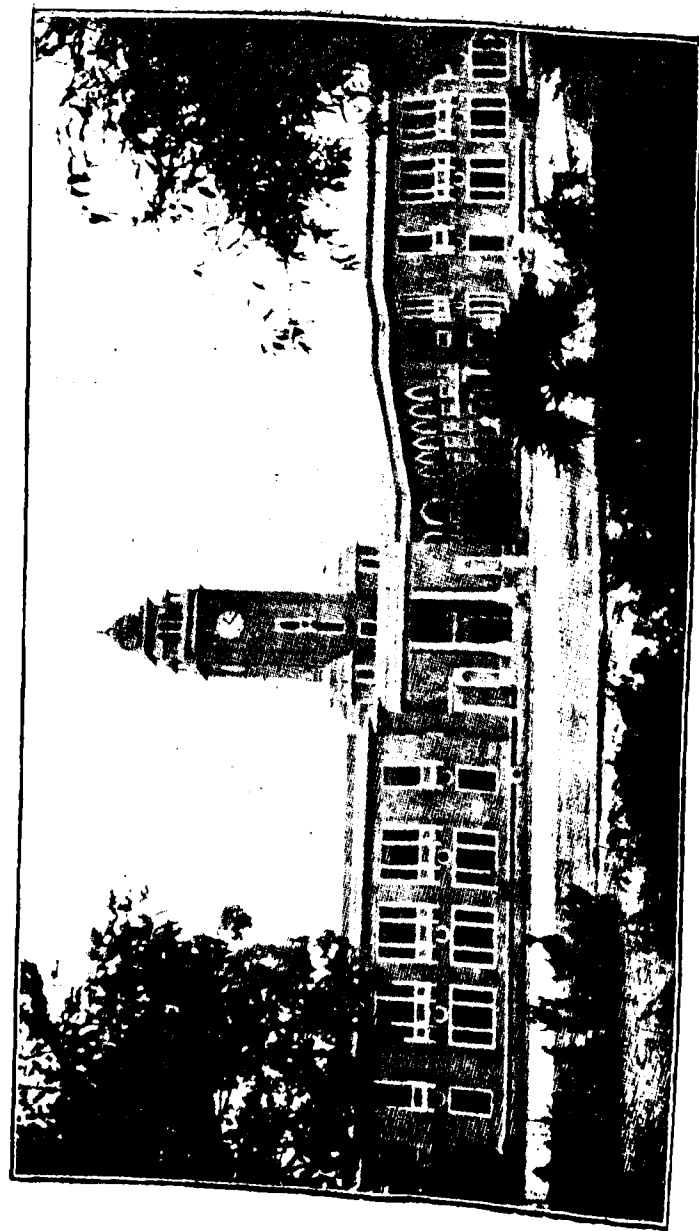
It was certainly not an over-bold remark when I said with enthusiasm to Mr. Chordia that some of Dineshnandini's songs could have reminded one of Elizabeth Barret Browning and Christiana Rossetti had she wooed her Muse in English. I assured him of the warm sympathies which many of her songs would win had some of her work been translated in English. We close with her song on *Priyam*, or the lover :—

The potter filled the cup ; I drank it.
It were certainly you who sent the wine
for me,
I am getting intoxicated by pouring all—
And you are annoyed !

* * *
Mohan!
Did I know that he would caress me un-
awares finding me intoxicated ?
I am innocent.....Why are you annoyed of
me ?

* * *
Maddening slumber is still on me
I saw you going,
But did not know the meaning of your
eyes !

* * *
Now I understand
When your foot-prints are spread like
serpent-poison in my eyes ;
And now I learn
—You have *condemned* me for good.



East elevation of the University Departmental Buildings.

THE MADRAS UNIVERSITY CONVOCATION ADDRESS.

BY Mahāmahopādhyāya Vidyāvācaspati
S. KUPPUSWAMI SASTRI, M.A., I.E.S. (Retired).

I AM grateful to His Excellency the Chancellor for the honour which he chose to do me by inviting me to deliver the customary address at this Convocation. With a long roll of seventy-eight illustrious predecessors before me, not to be afraid of my address turning out to be platitudinous and vapid would require an uncommon degree of self-importance, of which I am utterly incapable. However, I promptly accepted His Excellency's invitation, overcoming my hesitation by my *Sanskritised* memory, which helped me to take courage from this comforting observation made by our immortal Kālidāsa in his *Śakuntala* :—

"If persons of no consequence acquit themselves with credit in great functions, know that it is all in virtue of the inspiring honour vouchsafed by the privileged powers above. Could the cripple Aruṇa end the dark and cause the dawn, if the thousand-rayed Sun should not place him in the front and let him harbinger the coming day?"

*"Jiddhyanti karmasu mahatsvapi yanniyojyāḥ
sambhāvanāguṇamavehi tamīśvarāṇām |
kim vā baviṣyadaruṇastamasām vibhettā
tam cet sahasrakiraṇo dhuri nākariṣyat||*

Further, it is a source of special gratification that I have to deliver this address under the aegis of the second Indian and first Hindu Chancellor.

On this important occasion, my thoughts and the thoughts of my academic colleagues and of the numerous students and friends in this hall, turn back gloomily on the great educationist and friend of India, the late Rev. Father Bertram, whose familiar face with its characteristically benevolent smile, it is our misfortune to miss here to-day and it will be

our misfortune to miss everywhere and for ever in this world. He came out to India in 1888, graduated from this University in 1896 and became the Principal of the St. Joseph's College, Trichinopoly, in 1909. After working for fifteen years in Trichinopoly, he came to Madras, founded the Loyola College and developed it very rapidly into a splendid constituent college satisfying all the requirements of the new University Act. His students gratefully remember his sympathetic knowledge of their needs and difficulties, his readiness to help them in all possible ways and his abiding interest in their welfare. In his disappearance from this world, his students have lost a good friend and helpful guide; his friends have lost a reliable, perfectly selfless, sweet and reasonable adviser; the authorities of this University have lost an indefatigable worker and a shrewd and progressive peace-maker; and the great educational fraternity of Catholics in this country have lost one of their most valuable brothers, whose sincerity and catholicity easily made him one of the best models of spiritual good manners. May his soul rest in eternal peace and bliss and may his memory be a great source of inspiration to this University!

Graduates of the year,

My first duty is to offer you, on behalf of the University, our hearty felicitations on the success which you have achieved in your work and the Degrees which you have won by right of your attainments. It is a source of great pleasure to me, that, among the recipients of our congratulations this afternoon, there are several graduates who have obtained the higher Degrees, which imply a superior quality of work and an intensive specialisation and

research in certain subjects. On my own day of graduation, exactly thirty-five years and five months ago, the number of persons who qualified for the Degree of Master of Arts was much smaller than it is to-day and the first lady who qualified for the Master's Degree—Mrs. Satthianathan—happened to figure as the brightest ornament of the Convocation of the 29th of March, 1901. On that day, the Honourable Mr. Justice Shephard, in his address, expressed the hope, though with considerable diffidence, that Mrs. Satthianathan's success might lead many others of her sex to follow her example. His hope has been realised happily, within the last thirty-five years, in the large measure of success which the women students of this University have achieved in the sphere of higher education, through the Colleges exclusively intended for them and through men's Colleges. In my department alone—the Sanskrit department—no less than ten ladies have so far qualified themselves for the B.A. (Honours) and M.A. Degrees, two of them having distinguished themselves with a *first class*. The number of ladies who have qualified for the Master's Degree in the other departments, is no less encouraging. This indicates, in an unmistakable manner, that the education of women, under the auspices of the Madras University, has been progressing rapidly. That there are, at present, on our rolls, over one thousand three hundred women graduates; that many of them have qualified for the higher Degrees; that nearly fifty per cent. of them have qualified for the teaching profession; to crown all this—that this year—1936—has been particularly lucky in claiming to its credit, the two first lady Ph.D.'s—Miss C. Minakshi and Miss V. Paranjoti, who recently distinguished themselves in a noteworthy manner, by their effective and substantial research in Indian History and Indian Philosophy; and that South India continues to maintain, in a credit-

able manner, her first place in respect of educational progress among Indian women—these are undoubtedly bright features of which all of us interested in education would feel justified in thinking well, with great satisfaction.

Lady graduates are entitled to the warmest felicitations of all friends of India. They symbolise, in ancient Indian culture, the *holy and divine* mother and to them our sweet reverence is due in a full measure. It should be remembered by all the lady graduates that the ideal of Indian womanhood, as typified by Maitreyī in the *Bṛhadāraṇyaka*, by Sītā in the *Rāmāyaṇa*, by Sukanyā in the *Devī-Bhāgavata*, by Sāvitrī, Damayantī and Pāñcālī in the *Mahābhārata*, can easily be maintained to be always unsurpassable in its purity and loftiness. The first and greatest exhortation which the teacher in the *Taittirīyopaniṣad* addresses to a student on the termination of his pupilage in the teacher's residential college (*gurukula*) is, as most of us know, "Venerate thy mother as thy God"—"*Mātṛdevō bhava*." It is the high privilege and the great responsibility of the lady graduates to cherish untarnished and realise in their life all the noble implications of the Indian ideal of cultured womanhood, as known in the past history of Indian culture. Their responsibility in this direction is very great; for any approximation to Rāmabhadra or Nalā or Yāgyavalkya would be comparatively less difficult than an approximation to Sītā or Damayantī or Maitreyī. Their education has placed them in a position in which they can claim economic independence and compete with men in all occupations and in the pursuit of the recreations, diversions and forms of social service, which the modern world has learnt to value. They have every right to rebel against the double standard of morals for the two sexes, which some blind customs have allowed to operate in India and other countries. They are quite competent to undertake the duty of emancipating their

uneducated sisters by educating them and lifting them up to a higher level. In doing all this, they have to remember that the task of promoting equality between men and women is exceedingly delicate and complicated in its nature. Equality may, with great advantage to society, be secured by the enlargement of the freedom of women in respect of all good things and by the curtailment of the freedom of men in respect of all bad things. 'In respect of all good things strictly,' in the former case, and 'in respect of all bad things strictly,' in the latter case—these two significant reservations should never be forgotten. They have also to remember that, whatever their public status may be as educated women the genius of India's ancient civilization and culture requires that they should secure and maintain in an efficient manner, the dominant place which God in His Great Wisdom has reserved for them, in the pivotal institution of Indian civilization—viz., *family*; and this important institution depends entirely for its unsullied cohesiveness and continuity upon the sacred institution called *marriage*. It would be a terrific disaster for Indian civilization and culture, if the new generation of educated men and women should be found incapable of appreciating the beautiful ideals of married and family life, of the household (*grha*) and the Queen of the household (*grihinī*), so vividly depicted in India's ancient literature. The educated women who have been admitted to the Degrees of University must necessarily play a very important part in the direction of women's education in India. I would request them all to remember that the education of Indian women—of Hindu women—should not be inextricably linked up with the European ideal and should be designed so as to develop them into a Maitreyī, or Sītā or Damayantī or Sāvitrī or Sukanyā, so as to turn them into magnanimous wives,

this end, the necessary foundation in the pre-collegiate stages should be laid with wise discrimination and great caution. We may have an excellent idea of what a sound educational scheme for women ought to be in the pre-collegiate stages, by pondering over the precious suggestions which Dr. Besant made in one of her speeches many years ago. That great and wise friend of India said in 1901—"A thorough and literary knowledge of the Vernacular—Hindi, Bengalee, Guzerati, Tamil, Telugu, whatever it may be—including written composition; a knowledge of Sanskrit sufficient to enable a woman to read with pleasure and profit the magnificent literature of the past, its poems, its dramas, its stories; a knowledge of English, because under present conditions such a knowledge is necessary for sympathy with English educated husband and sons, because it opens the way to a world of thought that may be studied with advantage and enjoyment and because it brings the women into touch with a most potent factor in the modern civilization of India; a knowledge of Hygiene, of the laws which make for health in the house, in personal habits and in domestic arrangements; a knowledge of the elementary physiology and household medicine sufficient to make the mother an intelligent nurse, and in slight ailments physician for her children; a knowledge of some art, music above all, painting, needle-work, plain and artistic, that she may make the home bright with pure attraction and make it a centre of happy and harmless amusement. Such an education would do nothing to injure the sweet grace of the Indian woman, while it would enlarge her mind, increase her influence and strengthen her character. Needless to add that this education must be accompanied by religious instruction which will purify the heart, enlighten the understanding, stimulate devotional feelings, and satisfy the spirit as it discloses its divinity. Never will the

Hindu woman lose her spirituality; but she needs to add to her faith, knowledge, so that she may be a sage as well as a saint, and bring to the service of her great ancestral religion woman's wisdom as well as woman's devotion. So shall she avert from husband and sons the evils of scepticism and apostasy. Hinduism has kept her pure; it must again as in the old days keep her wise." If Hinduism has kept the Indian womanhood pure and if it must again, as in the old days, keep it wise, as Dr. Besant said, and wisely effective, let the Indian womanhood draw its inspiration from the *Ardhanārīśvara* image, which symbolises, in a beautiful and significant way, the great synthesis which the Hindu society should always aim at—the synthesis between woman and man, between art and science, between self-effacement and self-realization, between renunciation and possession, between beauty and sublimity, between sweet suggestion and telling expression, between speech and thought, between charm and response, between motherhood and fatherhood, and above all, between the *dharma* of a family life and active and skilled service in the wide world of diverse pursuits and purposes. May the great Hindu symbolism of *Ardhanārīśvara*, synthesising *Śivā* and *Śiva*, protect the glorious purity of Indian womanhood!

Fellow Graduates,

The three questions formally put to you on this solemn occasion and to the fulfilment of which you have sincerely and solemnly pledged yourselves are well in their place and are highly significant as formulas which you will do well to remember always and use in your life as your unfailing source of inspiration. These questions should be understood to be so many disguised and implicit imperatives, comprehending within their scope, all your future activities for which your education in schools and colleges have qualified you; and they are the modern counterparts of what the

great teachers of Vedic India exhorted their students to do in the world after finishing their educational course in the *gurukula*. When these questions are put to you, students of ancient Indian culture cannot help reminding themselves of the undisguised imperatives in the never-to-be-forgotten exhortation by the *Acārya* to his *antevāsin* in the eleventh *anuvāka* of the first section of the *Taittīrya-paniṣad*. The elements of universal appeal in these Upaniṣadic exhortations can never be missed. "Speak the truth; do your duty; never neglect your duties to your race and family; never neglect what contributes to well-being and prosperity; let thy mother be thy God; let thy father be thy God; let thy teacher be thy God; let thy guest who is in need of thy hospitality be thy God; do good; never do any evil; remember and cultivate the virtues which we have practised; and avoid the wrongs which we may have done."

"satyam vada; dharmam cara; prajātantum mā vyavacchētsih;
kuśalānna pramaditavyam; bhūtyai na pramaditavyam;
mātṛdevo bhava; pitṛdevo bhava; ācāryadevo bhava;
atithidevo bhava; yānyanavadyāni karmāṇi tāni sevityāni; no itarāṇi;
yānyasmākam sucaritāni tāni tvayopāśyāni; no itarāṇi."

In the questions now put to you and in the old-world Upaniṣadic scheme of exhortation, there is an unmistakable indication of the fact that your education raises the legitimate expectation that you will in due time play the role of constructive citizens in your life.

Your pledges, all of them, in the first place, impose upon you the duty of adopting and cultivating assiduously the attitude of a *fiduciary* in everything that you may be called upon to do. The fiduciary attitude is one of

the essential elements constituting constructive citizenship. If you remember that "the institutions that last longest, that link human beings together in the most abiding and beneficent fellowship, are those that rest upon a *fiduciary basis*, those that embody a tradition of trustworthy service, those that gather to their service a continuous succession of honourable and loyal men, those that gather vitality as they go, becoming not weaker with age, but stronger and more beneficent in contrast with institutions that rest on force or coercion"—if you remember all this, you would hardly find it difficult to appreciate the great value of a fiduciary attitude to the young men going out of a University. This University, like any other University, lives in an atmosphere dominated by the ideas of trust and trusteeship; and by calling upon you to conduct yourselves as becomes members of this University, in your daily life, the University reminds you that the knowledge which you have acquired through your colleges could achieve nothing unless you hold it in trust and use it in a proper and wise manner, and that the skill which you have acquired would be of no value in society, unless you make use of your skill in your daily life as a trustee for the common good.

Your deportment in your familiar discourses in daily life is also a matter of great moment; and this is determined largely by the spirit of trusteeship which you, as educated persons, bring to bear upon your talks. To the extent to which you are able to blend together what is true and what is agreeable in your conversation, without allowing either to detract from the other, to that extent you could realise in practice the ancient Indian ideals of *satya* and *priya*; and to that extent you could acquit yourselves creditably as educated persons who hold in trust the training which you have received in thinking and speaking.

You should conduct yourselves as becomes members of this University. You are all sons and daughters of India and this is an Indian University. India's past is great; and her present as well as future should be also great if it could be wisely correlated with her past. If, as the worthy Dean Inge (a former Dean of St. Paul's) observed, less than three years ago, the only promise of a better future for his country was to be looked for from those to whom her past was dear, it could be said, with greater appropriateness, to the graduates of an Indian University, that the only promise of a better future for India is to be looked for from those to whom her past is dear. A true Indian has his life certainly in the present, but he finds the roots of his life in the past, and has his eyes turned towards the future. No sensible person would ask you to think that the past is all good and the present is all bad. Many of you may be thinking at this moment of Kālidāsa's wise remark that mere antiquity is not a guarantee of goodness and mere novelty is not a mark of badness and that wise men discriminate what is good from what is bad by a careful consideration of intrinsic worth:—

"purāṇamityeva na sādhu sarvam
na cāpi kāvyam navamityavadyam |
santah parikṣyānyataradbhajante
mūḍhaḥ parapratyayaneyabuddhiḥ ||"

The Indian expression for *progress* is '*Yoga-kṣema*.' This is a compendious expression signifying all the essential elements making up the meaning of the term *progress*. *Yoga* consists in advancing further and getting what has not already been got; and *kṣema* consists in conserving all the good things already obtained. Ancient Indian culture is equally solicitous about *Yoga* and *kṣema*. Any attempt to write on a clean slate and to demolish the past completely and build anew is against the nature of India's genius and such

attempts will prove to be dismal failures in India. You are trustees of the future of India and your past must be dear to you. You cannot hope to have an intelligent appreciation of India's past, without acquiring adequate ability to understand and appreciate the Indian literature, which enshrines all the good achievements of ancient India in the spiritual and secular spheres of life. Such ability can be acquired, only if the graduates of our University are adequately conversant with Sanskrit and with at least one of the South Indian languages. That the spirit of ancient Indian culture is primarily embodied in Sanskrit literature, that the distinctive phases of South Indian culture are embodied in the great literatures in Tamil, Telugu, Kannada and Malayalam, and that these distinctive phases of South Indian culture influenced and were profoundly influenced in very ancient times by Sanskrit culture and can never be completely disentangled and dissociated from Sanskrit elements—are propositions which no level-headed person can think of challenging. It would thus be obvious that every graduate of our University should acquire, either in the stage of University education or beyond that stage, an adequate knowledge of Sanskrit and at least one of the South Indian languages—so much knowledge as would enable him to appreciate ancient literature of universal appeal, like the *Upaniṣads*, the *Gītā*, the *Rāmāyaṇa*, the *Mahābhārata* and the *Śākuntala* in Sanskrit, and as for example the immortal *Kuṣaḥ* and *Kaṁbarāmāyaṇa* in Tamil. Towards this end, the curricula of studies in schools and Colleges need not be overburdened, by compelling each student to study English, Sanskrit and a vernacular in his class-room. This object can be best achieved only through schemes of extra-curricular studies, under which Sanskrit undergraduates and Sanskrit graduates would easily persuade themselves to study and enjoy the

beauties of a few Tamil classics or classics in some other South Indian language, and similarly undergraduates and graduates in any of the South Indian languages would easily persuade themselves to study and enjoy a few Sanskrit classics. Whatever might have been the nature of the cleavages that existed in ancient India among the diverse creeds and dogmas, there were absolutely no cultural cleavages or inter-cultural and inter-linguistic jealousies, such as we witness sometimes in these days, whenever any good measures are being discussed for promoting the study of ancient Indian languages and literatures. You should remember that great makers of South Indian literatures in the past were either themselves Sanskrit scholars or scholars who were able to appreciate readily the good elements of Sanskrit culture, and that great representatives of Sanskrit culture in the past never hesitated to seek and secure the valuable help of the vernaculars in their great work of expounding and propagating great truths. It is only by strenuous work in these directions that the problems involved in the employment of the mother-tongue as the chief educational medium can be solved and that the spirit of ancient Indian culture can be re-captured and effectively brought to bear on the present and future schemes of Indian education. The successful working, on a large scale of extra-curricular and extension schemes, with special reference to the languages and literatures of India, depends largely upon the financial resources available for the purpose. Will any rich philanthropist of South India come forward to help our University with a generous and substantial endowment towards this purpose?

The questions put to you and your solemn pledges clearly imply that you should think mainly *in time* and not so much *in space*. The ascendancy of space-thinking is partly due to a deep-rooted perversity of mind which

attaches greater importance to the *eye* than to any other sense. "Space-thinking," as a modern writer puts it, "is insufficient whenever the meaning of human life is in question, because human life, though it displays itself as a spectacle in space, goes on as a conscious experience in time." Time-thinking is a natural mode of thought. It may be called 'the historical mind,' and all sound history should deal not only with the past, but with the present as growing into the future. Time-thinking is bound up essentially with the idea of *lastingness*. Ancient Indian culture has invariably stressed *lastingness* (*nityatva*) as the essence of the highest conception of reality (*satyatva*) and has thus revealed, in a very telling manner, the significance and value of time-thinking. Some ardent and well-meaning disciples of Karl Marx, who are enthusiastic space-thinkers, may place before you—note the term—a social *scheme*, or *system*, in which all men and forces are *placed*—note the term again—in right relationships to one another. As Indians, you have inherited a great tradition of time-thinking from your past and you should, as time-thinkers, ask—how long will these men and forces stay where you have placed them, how long will that relationship last?

You should ask whether the socialistic space-thinkers are not placing before you "a picture, perhaps a Utopian picture, of human beings caught by the eye at a very happy moment, photographed, so to speak, in the state of social behaviour the space-thinker considers most desirable," say, in a place like the Soviet Russia. The Marxian propaganda may be loud and confident and a good many of our young men may come to believe that "they see a red dawn rising, full of promise, in Russia, where all the old values and traditions, with every atom of religious faith, are being torn up by the roots." So long as communism and socialism derive their sap from

the heritage of Karl Marx of which dogmatic materialism and atheism form part; so long as they are based on class-hatred and dominated by anti-godism; so long as they generate and foster a novel disease of a type of neo-orthodoxy, which seeks to establish a new form of superstition manifesting itself in willingness "to entrust the navigation to people who believe in wrecks as a principle or make a business of piracy;" and so long as the new civilisation of communism and socialism refuses to believe in the past or the future of the soul and thinks exclusively in a spatial and quantitative groove—you will be safe as the inheritors of a great time-thinking past, only if you stand off from these new experiments. And as inheritors of the all-embracing, all-unifying *advaita* of the Upaniṣads, as expounded by Śaṅkara, you should strengthen yourselves by the hope, as H. G. Wells puts it, that, out of all the trouble and tragedy of this present time, there will soon emerge in India an *advaitic* revival, "of a simplicity and scope to draw together men of alien races and now discrete traditions into one common and sustained way of living for the world's service"; and by the hope that "religious emotion may presently blow through Indian life again like a great wind bursting the doors and flinging open the shutters of the individual life." May you become worthy of such a revival as trustees of the habit of time-thinking which you have inherited from your past!

Slightly modifying the splendid words of Edmund Burke, it may be said that a University, as well as a nation, "is a partnership and trusteeship in all science and all art and in every virtue and perfection; and as the ends of such a partnership and trusteeship cannot be obtained in many generations, it becomes a partnership and trusteeship not only between those who are living, but between those who are living, those who are dead, and those who are to be born."

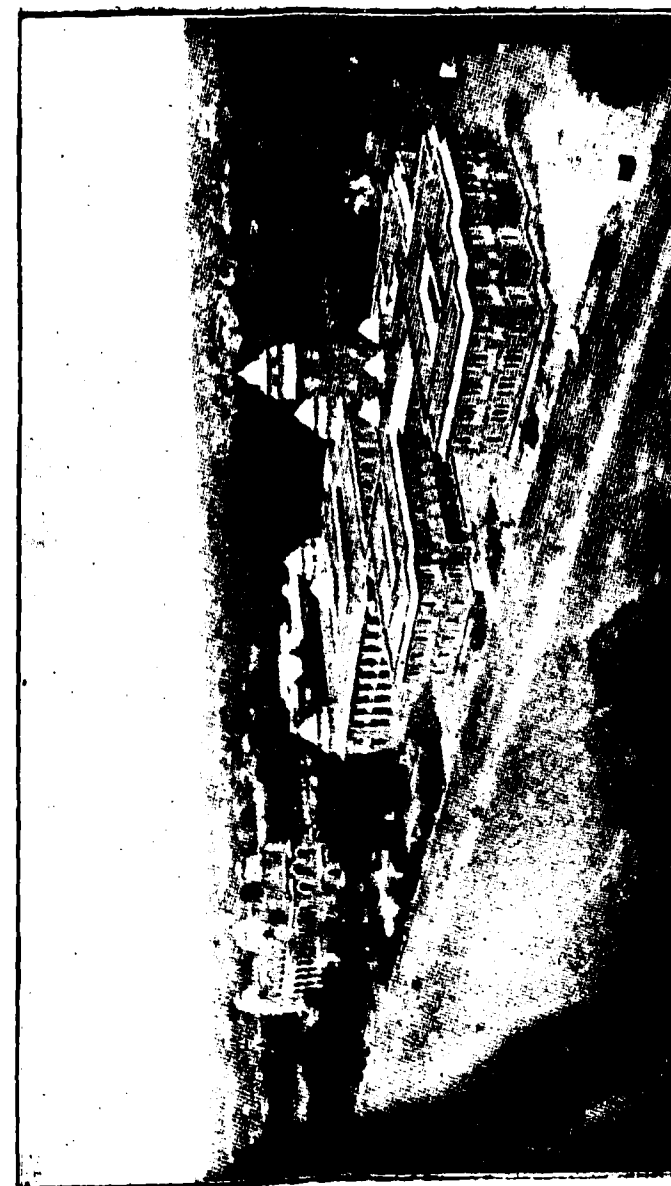
You will have a legitimate claim for the privileges of a *partnership* in University life and national life, if you fulfil the three main conditions of constructive citizenship—that you should see that every variety of your valuable occupation is dominated by the fiduciary spirit; that you should aim at the development of skill in everything that you do; and that you should endeavour to create and perfect certain scientific methods “for harmonizing conflicting claims and for turning human relations, which would otherwise be mutually destructive, into relation of mutual helpfulness.” It would do you good to note and remember the manner in which Indian culture used to glorify the fiduciary spirit. Generally, at the end of Royal grants, making endowments for purposes of public good, it is known to all familiar with Indian epigraphy that an *anushtubh* line is inscribed in these terms:—

“*dānāt puṇyamavāpnōti pālānādayutam padam*”—

“One gains spiritual merit by making endowments for good causes; but one gains eternal life through *trusteeship*”. This signifies the great importance which ancient Indian culture attaches to the position of a fiduciary.

Your aim in everything that you do should be the perfection of your skill. Skill is an essential ingredient of constructive citizenship. You should not fall under the malign spell of the concept ‘happiness,’ for ‘happiness’ is “the one object of human endeavour in regard to which men in general are the worst judges and the readiest to be made fools of.” You must choose a vocation that challenges your skill and puts you on your mettle. “Beware of soft jobs and remember the fall of Lucifer.” The doctrine of ‘the greatest happiness of the greatest number’ is a pernicious doctrine.

No doubt, all science, all knowledge, fulfils itself in its applications. In a book discussing the applications of science, it is solemnly stated that science is “the mighty instrument which enables man to conquer Nature and develop her resources for his own advantage.” This view is as pernicious in its effect as the doctrine of “the greatest happiness of the greatest number.” So long as this view prevails among those who have studied “science” and have acquired scientific knowledge, it would be impossible to reconcile science with religion or morality or humanities. Replace the doctrine of “the greatest happiness of the greatest number” by the wholesome doctrine of “the greatest skill of the greatest number.” Remember that Science is given to man not to distil the universe into individual advantage, not to be a mere short-cut to our ends not to be a mere labour-saving device, not to be merely “a means of satisfying the desire for happiness with the minimum of effort and personal skill, till man’s vocation as a work becomes a mere affair of pressing buttons and turning switches.” In the earlier stages of its history, science tended to destroy art and if it were to stop with that or persist that and should it fail to be a powerful aid to man in developing himself by the skillful performance of what he knows and in securing the greatest skill of the greatest number; if it should help man only in increasing periods of ‘untrammelled leisure’ with sufficient skill to vitalize his leisure; if be all, then I for one will say:—“Let our hour stand accursed when science was introduced into this world.” It is indeed highly comforting to think that the God-appointed destiny of science is to become “the founder and the diffuser of art, completing itself in the promised skill of men.” Remember that ancient



Bird's eye view of the new Library and Departmental Building and Senate House.

Indian culture brought about, in this way, the reconciliation of science with religion, through the elevation of *skill* to the rank of one of the highest aims of life. When the Lord calls upon Arjuna to do *whatsoever he does as an offering to Him* and says :—

"yat karoṣi yadaśnāsi yajjuhoṣi dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva
madarpaṇam ||"

He requires Arjuna really to secure the highest degree of perfection in all that he does ; for, no act would be worthy of being offered to God, which is not done with the highest degree of perfection ; and worm-eaten flowers are unfit to be offered to God. It is recorded that a Mohammedan artificer in India, called Hussein Ali, more than a thousand years ago, made a remarkably beautiful astrolabe, an instrument of great ingenuity used in pre-Copernican times for measuring the altitude of the sun and the stars ; and in this astrolabe, which happens to be preserved in a collection of ancient instruments, round the edge of the fine brass-work, there is an Arabic inscription which may be rendered as follows :—"This astrolabe is the work of Hussein Ali, mechanic and mathematician and servant of the Most High God. May His name be exalted throughout the Universe." The words "Mechanic and Mathematician" point to the disciplined skill on which the work reposes ; and "Servant of the Highest God" to the disinterestedness and perfection with which the work is executed. If all the activities of our educated ladies and gentlemen should be inspired by the ideal of disinterested and disciplined skill suggested in the teaching of the Gītā—"Yogaḥ karmasu kausalam"—"Yoga is skill in all your doings" and in the Arabic inscription of "Hussein Ali," India's civilization, in the future,

will be in noble consonance with India's glorious past.

To the utmost of your opportunity and ability and, as far as in you lies, you have pledged yourselves to support and promote the cause of morality and sound learning and to uphold and advance social order and the well-being of your fellow-men. You should never imagine that it would do good either to you or to others if you attempt to play the role of the general world-mender. You should cultivate the spirit of constructiveness in any work of reform which you may undertake. You should not begin by concentrating attention on social disorders, social vagaries, social miscarriages, social fevers and social distresses. You should not begin by attempting to play the role of social physicians and by loudly proclaiming your methods of diagnosis and cure. For upholding and advancing social order and well-being, the right method is certainly not the pathological method, which Matthew Arnold describes :—

"He took the suffering human race,
He read each wound, each weakness
clear,
And struck his finger on the place
And said, Thou ailest here and here."

A good citizen's vocation is not to be merely analysing his neighbour's ills. The inevitable consequence of the application of the pathological method in the sphere of public and social service would be a wasteful strife between those, on the one hand, who wish to play the part of social doctors and those, on the other, who will stoutly resist rather than allow themselves to be treated as social patients by those whose credentials are, at best, problematic. Much of the disharmony, which arises in these days in Indian society between different groups of India's daughters

the State, we have to-day a splendidly equipped University Library, housed in a well-designed Library building of the University and under the control of a highly efficient Librarian, trained in all the up-to-date methods of the Library Science. The modern conception of a Librarian is 'to be a great educator and function as a great educator mainly through the use of collections of books.' This is also the old-world conception of a Librarian as embodied in an old library saw of ancient India:—"Kosavañ Acharyah"—"To be a librarian is to be a great educator." The ideal librarian may be described as a cultured person who is able to find a suitable reader for every book in his library, and a suitable book for every one who goes there, who combines judgment and caution with self-effacement and a zeal for service, an urbane sanity with a sane urbanity, firmness with complaisance, confidence with candour, a well-informed mind with a ready wit and disciplined reserve, a certain amount of versatility with a cultivated memory and quick receptiveness; and who, with such an equipment and a high character, can play the role of an unforgettably impressive, but not in the least obtrusive or assertive or offensive, educator. In recent years, our University has also been co-operating in various ways with the Madras Library Association in promoting the cause of the modern library movement. Our University has done everything that has been found practicable within the last thirteen years for achieving the main object of the Act of 1923—*vis.*, "establishing a teaching and residential University at Madras." Our University has, to its credit, to-day, well-organised departments of Research and Teaching in Indian History and Archaeology, Indian Economics, Indian Philosophy, Mathematics, Zoology, Botany, Bio-Chemistry, Sanskrit, Tamil, Telugu, Malayalam, Kanarese and Islamic languages. The deep interest which our University takes in Indological studies and

Oriental research has been amply borne out by the publication of the monumental Tamil Lexicon, by the institution of no less than nineteen teacherships in Indology, including the departments of Indian History and Archaeology, Indian Philosophy, and the Oriental Research Institute, by the liberal financial provision of nearly fifty thousand rupees per annum for the Oriental Research Institute and by a liberal grant of twenty-five thousand rupees for preparing and publishing an up-to-date Catalogus Catalogorum of all the Sanskrit manuscripts in the world. All these departments are now housed in the departmental buildings of our University. The scientific departments are provided with well-equipped laboratories. The Indological departments will soon come to be provided with what may be called an Indological laboratory in the form of the Government Oriental Manuscripts Library, which is one of the richest storehouses of manuscript treasures in the world and which, in its own interest and in the interest of Indological research, ought to become a part of the University Library.

All these developments in the direction of provision for research have made it impossible for anybody to say any longer that our University has not shown sufficient interest in the work of promoting research. A satisfactory achievement of the objects of our institutions intended for research depends largely upon the standard of intellectual honesty prevailing among the University teachers, upon the extent to which they may be able to vitalize their cultured leisure, upon the unimpaired security of the tenure of University teacherships and upon the spirit of scholarly trusteeship which they bring to bear upon their work. If the motto "Seek quality first and due quantity shall be added unto you" deserves to be adopted and strictly enforced anywhere in our University, it is in our University departments of research.



Bird's eye view of the Examination Hall.

Our University has been endeavouring to lay special stress upon the promotion of residential discipline in the Colleges within its jurisdiction. In this connection, one important matter to be remembered is that the educators of our students should impress upon them the need for reducing their daily requirements to a minimum and should discourage them strictly from cultivating expensive and wasteful habits of living. The spirit of plain living and high thinking, which dominated the ancient Universities of Takṣaśilā, Nālandā and Vikramaśilā, should be re-captured and established in the hostels of our colleges and in the University Union. The residential atmosphere of the Universities of Ancient India made it impossible even for a Prince to develop any consciousness of his financial resources. Even a Prince, in those Universities, must be literally penniless.

It is recorded that a Prince of Benares, who was studying at Takṣaśilā, happened to break the bowl of a man by chance and that the Prince was not in a position to pay the cost of a meal to that man when he demanded it. In every hostel there should be adequate provision for religious instruction. It was the religious discipline of the Universities in Ancient India that made it possible for them to produce the intellectual and moral giants, to whom we owe all our cultural heritage.

With the grants from the Government and with the funds which it has been possible to find from earlier financial accumulations, our University has made a good beginning in the development of its research side. Much remains to be done in this direction. The existing departments have to be strengthened by the institution of teaching posts of higher grades in some cases and of additional posts

in other cases. It is necessary to have a well-devised scheme of long-term fellowships in our research departments. It is necessary to start a number of new departments in subjects which have not so far been represented on the research side. It is necessary to have an effective and liberal scheme of grants in aid of publications. All these developments depend upon the availability of funds. That, so far, Senate has not had any member nominated by academical donors, as contemplated in Section 14, clause 10 of the Act, is a regrettable commentary on the paucity of academical benefactors in the Madras University for the last thirteen years. Thus, this University must necessarily get on in the hope that the generosity of the Government in respect of grants to the University would not be curtailed in any manner by the requirements of elementary education. It may be of some use to point out here that, according to the latest periodical report published by the British Committee of University grants, "out of about £ 9,00,000, representing the annual income of the Universities, a third is voted by Parliament and 42 per cent. of the total number of students in the Universities are assisted."

Fellow-Graduates,

Now, in the name of the University, I wish you success; and I request you all to ponder over the last verse in the *Gītā* :—

"Wherever there is Kṛṣṇa, the Lord of Yoga—the embodiment of divine synthesis and wherever there is Arjuna, the archer—the best example of a disciplined and skilled student; there will surely be fortune, victory, prosperity and righteousness. Such is my belief." May this be the belief of all—

"yatra yūgeśvarah kṛṣṇo yatra pārtho
 dhanurdharaḥ
 tatra śrīvijayo bhūti-dhruvā
 nīrtir-matir mama"

THE "RAJVVAVAHARKOSH" AND THE "SHIOBHARAT."

A DETAILED COMPARISON.

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

(Continued from p. 500.)

Then comes in the "Rajvyavaharkosh" the suggestion from God Shio to God Vishnu, and in the "Shiobharat" the answer in the form of a promise of God Vishnu to Brahma.

In the former, the suggestion of God Shio to God Vishnu and its acceptance occur in the following verses :—

अस्ति प्रद्यस्तविभवो भुवि भानुवशे
विख्यातमोसल कुलामृतसिधुचन्द्रः ।
श्रीशाहवर्मनृपतिर्विधिपार्वतीश
श्रीशाहविः क्रतुषु नित्यमर्दति।यस्य ॥
तस्य प्रिया भूपतिर्दुरार्या रूपेण संतर्जितकामभार्या ।
साध्वी जिज्जुमभि सुलक्षणास्ते पत्नी दिलीपस्य सुदाक्षिणेव ॥
त्वं शाहपृथ्वीपतिवीरपत्न्यामस्यां समासाद्य मनुष्यजन्म ।
म्लेच्छापहत्या सुखमारच्यस्व भूमेः पुनः स्थापय वर्णधर्मान् ॥
पार्थ्यं प्रति प्राक् तव धर्महीनो सृजेयमात्मानमिति प्रतिज्ञा ।
जगत्सुगीतैव तदेवकार्षीः कायेऽधुना माधव मा विचारम् ॥
तथेति तां पुंगवकेतुराज्ञां शौरिः प्रतिज्ञाय सुदृष्टचेताः ।
विसृज्य सर्वानमरान् गृहाय प्रणम्य चेशं स्वगृहानियाय ॥

"Oh Vishnu, there lives on the earth a prosperous king by name Shrishah, the lord of the mountainous (earth), the moon of the nector sea of the Bhonsale family in the (genealogical) line of the sun, whose offerings in the sacrifices the gods eat. Of that royal husband, the good Jijabai is the wife who has achieved her desires as a wife by her beauty, as Sudakshina, wife of (king) Dileep (did). You having been born in the form of a man of

that brave wife of king Shahji, bring back relief to the earth by killing the Mlechhhas and establish again the religion of the (four) Varnas. Your promise to Parth (Arjun) sung all over the earth was that you shall create yourself (on this earth) on the occasion of the deterioration of religion. Therefore fulfil it; do not now hesitate in this matter." God Vishnu, having said 'so it be' on this command of Shio, with a merry heart, dismissed the gods to their homes and having bowed to Shio came back home."

In the latter, i.e., the "Shiobharat," the answer in the form of a promise of God Vishnu to God Brahma occurs in the following verses :—

विधे विधेहि मा चिन्तामवधेहि वचो मम ।
भवतोऽभिमतं तावदचिरेण भविष्यति ॥
मालवर्मात्मजश्चाहवर्मा यः पार्थिवोत्तमः ।
दाक्षिणात्यो महाराजः कृतकर्मा सुलक्षणः ॥
(b) तरसा मारुतसमतेजसा तपनोपमः ।
ववर्ति विश्वविजयी पुण्यात्मा पृथुविक्रमः ॥
तस्य भार्या महासाध्वी जिजूर्विजयवर्धिनी ।
नन्दिनी यादवेन्द्रस्य जगति जगतीतले ॥
सा मां तेजोमयं देवी स्त्रोदरे धारयिष्यति ।
तत्पुत्रतां प्रपद्याहं करिष्यामि तव प्रियम् ॥
स्थापयिष्यामि धर्मस्य मर्यादां भुवि शाश्वतीम् ।
यवनान् सादयिष्यामि पालयिष्यामि देवताः ।
पुनः प्रवर्तयिष्यामि सत्रतन्त्रादिकाः क्रियाः ।

क्षेमं गवां विधास्यामि सत्यलोकाय मां विभुः ।

समनुज्ञातवान् भद्रे स्वयं भूतभविष्यवित् ॥

"Oh Brahma, do not be anxious; hear my word—Your desire shall soon be fulfilled. There is (on the earth) a Deccan king, named Shahji, son of Maloji, (who is) the best among the kings, (who is) prosperous and (endowed) with good qualities, (who is) as active as wind, (who is) the conqueror of the earth, righteous and brave as Prithu. There is living on the earth his prosperous wife, the greatest among the chaste women and the daughter of a Yadao king. That lady shall conceive me (who am) full of splendour; having become her son, I shall do your desires, I shall (then) establish on the earth the permanent bounds of religion, shall destroy the Yavanas and save the Gods; I shall again bring into existence all the sacrifices, etc.; I shall bring about the happiness of cows and the proper position of the Brahmans." Having said so, God Vishnu, the Omniscient, gave me leave to go to Satyaloka."

In the "Rajvyavaharkosh," the author refers to the divine promise contained in the "Gita." * And the author felt the necessity of this reference. We have already mentioned that God Vishnu, on having been prayed to by God Brahma, approached God Shio for the solution of the difficulty. God Shio had to force God Vishnu to do the work, (The author felt this necessity, as we have seen, in order to reconcile the two beliefs (one probably the popular and the other his personal or that obtaining amidst his circumstances).

* यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

— गीता ७, १८; अध्याय ४

That forcing could be easily done by reminding God Vishnu of his promise mentioned in the "Gita," at which He could not say nay. In the "Shiobharat," there was, however, no such necessity felt by its author since the question, as to who should do the work, did not arise at all, because at God Brahma's request, God Vishnu at once accepted the task of rescuing the Earth from her troubles. This author was probably out and out a Vaishnavite and could therefore find no place for the theory of Shio incarnation to have appeared on this earth as Sivaji. He straight on mentioned that Sivaji was the incarnation of God Vishnu, and he has frequently repeated it with force and several times through Sivaji himself, thus painting him as an audacious man instead of a man of humility as he was. The author of the "Rajvyavaharkosh" easily accounted for the name "Sivaji" in the above way; but the author of the "Shiobharat," having no such way open to him, accounted for the name by saying that it was given to him after 'Sivagiri' where he was born.*

Further, in the "Rajvyavaharkosh," God Vishnu sent away the Gods, having resolved to do the bidding of God Shio and came home with joy in his heart. The "Shiobharat," however, had to mention that God Brahma sent away the Earth to her own home, who now gave up the fear of the Daityas in the form of Mlechchhas, and, then, that God Vishnu assumed the form of a man on this earth. Thus we can well find evidence of the fact that the author of the "Shiobharat" borrowed ideas from the "Rajvyavaharkosh" (and some words even, though probably unknowingly) and expanded them in his own book. In the "Rajvyavaharkosh," there is then the mention in verse 55 of

* See the "Shiobharat" verse 63, chapter 6 :

यतः शिवगिरिर्मूर्तिं जातः स पुरुषोत्तमः ।

ततः प्रसिद्धो लोकेऽस्य शिव इत्यभिधाऽभवत् ॥

Kjabai being big with child and then of her delivering a son. This is followed by a very short description of the joy of Gods and Nature on that account. But the "Shiobharat" must mention all this in great detail. In the very beginning of chapter 6, there is reference to the pregnancy of the wife of Shahji, and in the very first verse it is mentioned that "Yogeshwar Hari" appeared before her. We must note the word 'Yogeshwar' occurring in the 75th and 78th verses of the 18th chapter of the "Gita," which shows a subconscious borrowing of the idea already mentioned in the "Rajvyavaharkosh," referring to the divine promise mentioned in the "Gita" and already pointed out by us. Imperceptible cross-references are in fact very great evidences of the connection of the two books. A similar connection there is noticeable in verse 54 of the "Rajvyavaharkosh" and verse 8 of chapter 6 of the "Shiobharat."

(a)

अथ पांडुमुखेन सूचितं सा गृहिणी शाह्वयस्य धाम विष्णोः।
यवनां धतमिह गभे शशिनं माधवनिदिशेव दधे ॥

"Pale as she looked, she indicated her having placed in her womb the body of Vishnu, the destroyer of the darkness of the blind "Yavanas," as the East keeps the moon:—"Rajvyavaharkosh," verse 54.

(b) ततोऽचिरेण सा गभे पत्नी शाहमहीपतेः।

प्रभविष्णुं महाविष्णुमंशमूर्तिमदीधरत् ॥

"She soon afterwards got in her womb, a part of the powerful, Great God, Vishnu," ("Shiobharat," verse 8, chapter 6). The pregnancy period and the attendant signs have been described in the "Shiobharat" in chapter 6, but in the "Rajvyavaharkosh" that has been all passed over. This clearly shows that the author of the "Shiobharat"

had no hesitation to do the same on account of lapse of time, being free to exercise his imagination on that account. But the author of the "Rajvyavaharkosh" probably thought it against propriety to do it on account of nearness of time.

At Sivaji's birth, Gods and Nature were all extremely happy and jubilant. The "Rajvyavaharkosh" says:—

(a) नेदुर्दुदुभयो मुदाऽय नवतुर्देवांगनाश्चारणाः।

पुष्पांश्च वृष्टुर्जगुश्च सकुलं विद्याधराः किन्नराः ॥

मास्वानप्यऽति भासतेऽस परितः शान्तिश्च वातावबु।

स्तस्मिन् सर्वजनावनायकमलानाथेऽवतीर्णे भुवि ॥

"The trumpets were beat; the wives of Gods and dancers merrily danced, and rained streams of flowers, and the skillful Kinnars artfully sang. The sun shone with greater splendour and all round blew cool winds, when the Lord of Laxmi, the master of all the people, appeared on this earth."

The "Shiobharat" says, after having mentioned the date of birth and the handsomeness, etc., of the child:—

(b) तदा मुदा मानुषाणां सुराणां च सहस्रशः।

समं दुन्दुभयस्तस्य नादेन नदतोऽभवत् ॥

वादिनाप्यप्यवायन्त विविधानि गृहे गृहे।

प्रसीदन्ति स्म हरितः समस्ताः सरितस्तथा ॥

शनैः शनैस्तथा वाता वाताः सुरमिश्रीतलाः।

हुतं हविष्पादत्त प्रसन्नश्च हुताशनः ॥

श्रुतिस्मृतिधृर्विषया कान्तिः शान्तिश्चामादया।

नीतिः प्रीतिः कृतिः कीर्तिः सिद्धिः श्रीश्च सरस्वती ॥

अनुग्रहाय देवानां दैत्यानां निग्रहाय च।

प्रभुः स जगतां प्रादुरभूद् भृशबलान्वये ॥

"Then with his (the child's) cry, the Gods and people beat thousands of trumpets out of joy; different kinds of musical instruments

began to be played in each house; all the rivers and directions became clear, fragrant and cool winds began to blow; fire began accepting offerings made to it; and all the deities, namely, Srutis (the Vedas), Smritis (Sashtras), Dhriti (courage), Medha (intelligence), Kanti (splendour), Santi (peace), Kshama (forgiveness), Daya (pity), Neeti (morality), Kriti (activity), Siddhi (success), Lakshmi, Saraswati, Tushti (satisfaction), Pushti (plentifulness), Shakti (energy), Lajja (modesty), Vidya (learning) and Sannati (reverence), gathered round him."

The different ceremonies necessary after the birth of a child were performed by the Guru (as mentioned in the "Rajvyavaharkosh") or by the Purodhasa (as mentioned in the "Shiobharat.")

The "Rajvyavaharkosh" says:—

(a) संस्कार कर्मनिरिवलं गुण्णा विधाय।

बालः शिवेति कृतमंगलानामधेयः ॥

एधांभूव जनतानयनोत्सवेन। ॥

साकं स सौष्ठवपुषा वपुषा शशीव ॥ ॥

कृतोद्वाहः सोऽयं पितुरथ समादाय शिरसा

निदेशं भूदेवैः कृतविजयदस्त्विवचनः।

प्रतस्थे दिक्चक्रं यवनगणसंक्रांतमाखलम्

विजेतुं निःसाणध्वनिबधिरिताशः सहबलैः ॥

"The child was given the auspicious name 'Shio' after the performances of all the Samskaras (the birth ceremonies) by the Guru. Giving pleasure to the eyes of the people, he came to be good in body and as splendid as the moon..... Having been married and having received order from his father, he, whose benediction ceremony for his success was performed by Gods, who made the directions inaudible by the sound of swords, proceeded to conquer the world, which had been

all overpowered by the Yavanas, with his army."

The "Shiobharat" describes the same at length:—

(b) अतोऽजस्यापि जातस्य जातकर्म तदंजसा।

व्यधीयत विधिज्ञेन यथाविधि पुरोधसा ॥

यः स्वयं सर्वलोकस्य स्थित्यर्थमभवद्विभुः।

सूक्तैः सूक्तविदस्तस्याप्याचरन् स्वस्तिवाचनम् ॥

तदा तन्नावतीर्णस्य विष्णोर्मानुषावर्ध्मणः।

तेजोभरेण महता निशापि दिवसायिता ॥

आदित्या वसवो विश्वे रुद्राश्च समरुद्रणाः।

यक्षाः साध्याश्च गन्धर्वस्तथा विद्याधरा अपि ॥

नन्दिनी प्रमुखा गावो नागाश्चैरावतादयः।

सुरर्षयो नारदाद्याः संभूयाप्सरस्तथा ॥

इन्द्रोऽग्निर्धर्मराजश्च नैऋतश्च जलेश्वरः।

पृषदश्च धनेशश्च महेशश्च दिगीश्वराः ॥

अष्टाविमेऽश्विनौ देवौ सूर्या चन्द्रमसौ तथा।

अन्येऽपि च सनक्षत्रा ग्रहाः सुभगविग्रहाः ॥

षट्महूर्ताहोरात्रपक्षमासवर्तुवत्सराः।

युगानि दिव्यादिव्यानि तथा मन्वंतराणि च ॥

भुवो भारमपाकर्तुमवतीर्णे जगत्पतौ।

संनिधाय स्वयं तत्र स्वस्तिवाचनमाचरन् ॥

गणेशं जन्मदां षष्ठीं देवीं जीवन्तिकामपि।

स्कन्दं नारायणं वंशं बलदेवं च लांगलम् ॥

शरासनं शरान् खड्गं विविधान्यायुधानि च।

तत्तन्मन्त्रैः समभ्यर्च्य सृत्तिकाग्रहमन्त्रा ॥

प्रयतः पंचमे षष्ठेऽप्यष्टमे नवमेऽहनि।

रक्षन्तु बालमित्युक्त्वा प्रणम्य च पुरोहितः ॥

क्षेत्रपालाय भूतेश्यो राक्षसेभ्यो गृहाद्वाहिः।

बलीनदाद्योगिनीभ्यो दिक्पालेभ्योऽप्यनेकधा ॥

त्रिजगज्जाकरुकस्य जाते षष्ठीं प्रजागरे।

जनेजनिविशेषेण दशमेऽहनि महात्मनः ॥

गंभद्रा मलापहा ।
 कृष्ण ककुभ्रता वणा नारा भीमरथी तथा ॥
 गोदावरी च गायत्री प्रवरा वंजुला पुनः ।
 पूर्णा पयोष्णी ताथी च नर्यदा च महानदी ॥
 क्षिप्रा चर्मण्वती मद्रा यमुना वेववत्यपि ।
 भागीरथी चन्द्रभागा गोमती गण्डकी तथा ॥
 इरावती विपाशा च शतबुच्च सरस्वती ।
 वितस्ता सरयुश्चापि तमसा च वधूसरा ॥
 सिन्धुघर्घरशोणाद्यैर्नदैर्निश्रेयसः प्रदैः ।
 पुष्कराद्यैः सरोभिश्च सागरैश्च समन्विताः ॥
 अलक्षितेन रूपेण नद्यः पुण्यतमा इमाः ।
 तदा तस्याभिषेकाय सोत्सवाः समुपागमन् ॥
 देवसेना शची स्वाहा समृद्धिः सर्वमंगला ।
 अदितिर्विनता संज्ञा सावित्री चाप्यरुन्धती ॥
 तां युक्तां तत्र बालेन तेनाप्रतिममूर्तिना ।
 प्रसूतिकामस्तपयन् मिलिताः कुलयोषिताः ॥
 जननीं रजनीरागरंजितांशुकधारिणीम् ।
 अलंकारवतीमकं विनिवेशितबालकाम् ॥
 दिनश्रियमि वोदरां नवोदितदिवाकराम् ।
 नीराजनाभिः सुभगाः सुभुवः समभावयन् ॥

"Then the priest well versed in (the performance of) ceremonies performed the birth-ceremonies of one who though not subject to birth was nevertheless born (in this world). The learned in the Suktas performed the benediction ceremony of one who himself is the protector of all the worlds. The abundance of splendour of the Vishnu born in this world in the form of a man turned even the night into the day. Aditya, Vishwa, Vasu, Rudra with all the Maruts, Yaksh, Sandhya, Ganharva, Vidhyadhar, all the chief cows including the Nandini, all the elephants including the Airavat, the Devarshis including Narada, all the Apsaras, all the Ashtapalas, namely, Indra, Agni, Yama, Nairit, Varuna, Vayu, Kubera, Shankar, the two Ashwinikumars, the sun, the moon, the brilli-

ant planets, the Nakshatras, the Ghatas, the Muhurtas, Ahoratra, Paksh, Masa, Ritu, the human Yugas, and Manvantaras, all these (deities) gathered round that child come in this world to lighten the burden (distress) of the Earth and performed his benediction ceremony. The Purohit after proper oblations worshipped Ganapati, the birth-giving Shashthi, Goddess Jiwantika, Lord Kartik, Narayan, the Bamboo Pipe, Balram, the Plough, the Bow and Arrow, the Sword and other varieties of weapons by means of proper Mantras in the room of the confinement on the fifth, sixth, eighth and ninth days of the delivery, prayed them all to protect the child and made offerings for the same to the Kshetrapals, the Ghosts, the Yoginis and Dikpalas.

"After the waking ceremony of one who was waking in the three worlds, was over, on account of the importance of the birth of the Great Soul in the midst of the people, the Tamraparni, the Kaveri, the Tungabhadra, the Malprabha, the Krishna, the Koyna, the Vena, the Nira, the Bhima, the Godavari, the Gayatri, the Pravara, the Vanjula, the Purna, the Payoshni, the Tapti, the Mahanada, the Kshipra, the Charmanwati (Chambal), the Madra, the Yamuna, the Vetravati (Betwa), the Bhagirathi (Ganges), the Chandrabhaga, the Gomti, the Gandaki, the Irawati (Ravi), the Vipasha, the Shatadru (Sutlej), the Saraswati, the Vitasta (Jhelum), the Sharayu, the Tamsa, the Wadhusara, the Sindhu, the Gharghar (Ghaggar?) and the Shon (Son), all these holy rivers together with the Pushkar and other lakes and seas joyfully gathered together in an invisible form to give him a bath on the tenth day (of the birth). Devasena, Shakti, Swaha, Samriddhi, Parwati (Sarwamangala), Aditi, Vinata, Samgya, Savitri, Arundhati, all these housewives together gave a bath to the mother and the most beautiful child. Then the beautiful housewives waived lights before

the child, (who was) as beautiful as the first rays of the sun, placed on the laps of the mother, clothed in yellow garments and having put on ornaments."

It will be again clear to the reader that what has been said very shortly in the "Rajvyavaharkosh" has been said at length in the "Shiobharat." It will also be clear that some of the words of the former occur at places in the latter.

Further the "Rajvyavaharkosh" describes the life-work of Sivaji in three or four verses only; while the "Shiobharat" must of course describe it in every detail as that is its only aim.

It will be clear from the above comparison that there is a very close connection between the introductory portions relating to the birth of Sivaji and that the "Shiobharat" has borrowed its ideas and, sometimes, the very words from the "Rajvyavaharkosh." The "Rajvyavaharkosh" could not have been composed even in the life-time of Sivaji. For, Hanumante soon after he saw Sivaji in 1676 A.D. had to look after his Carnatic expedition. Before 1678 A.D. it should not have been possible for him to give to the compilation of this glossary any attention at all. Then it must be remembered that the compilation of such a technical glossary must have taken a great time. Dhundiraj Laxman Vyas, who did the work for Hanumante, should have gone to Maharashtra and gathered his information from various officers and offices; for, the task of collecting the words, Urdu, Persian and Arabic, that were in use, of knowing their meanings and then finding out corresponding Sanskrit words must have cost a tremendous trouble in those days when modern facilities for the preparation of a dictionary did not obtain at all. So we can surmise without hesitation that the glossary should not have been finished (even if begun at all) in the life-time of Shivaji. It would

be a good field for research if a scholar were to try to find out when this glossary began to influence the use of political terms in the several offices of the Maratha Government. Now, if the "Rajvyavaharkosh" was composed some time after 1676 A.D., the "Shiobharat" must have been composed much later than this date. We have already said that the "Shiobharat" was composed very probably at Tanjore after 1690 A.D., probably even after 1694 A.D. That the author of the "Rajvyavaharkash" belonged to the Carnatic at least by duty is well-known. It is not known if the "Rajvyavaharkosh" was seen by Sivaji or not. Soon after his death, there cropped up serious troubles in the Maharashtra. Once Raghunath Narayan Hanumante had no doubt been to Maharashtra to give advice to Sambhaji; but on the failure of his mission he came back to the Carnatic. It is not known if a copy or copies of his book were sent to the ministers of Sambhaji. The probability on account of Sambhaji's paying no heed to Hanumante and the disturbances caused by him and then by the Moghal invasion was against it. So the poet must have obtained the opportunity of reading it in the Carnatic itself. The fact that Shahji's activities in the Carnatic have been described in very great detail and very much correctly in the "Shiobharat" lends support to our theory that the poet lived in the Carnatic while composing his book. Else, it would have been very difficult for the poet to know so many details of Shahji's life in the Carnatic. This theory of ours gets support from another source, namely, "Jedheshakavali." Our next business will be therefore to examine the "Jedheshakavali" from the view-point of the birth date of Sivaji and compare it with the account of the "Shiobharat." Incidentally, it will be of use to examine other Shakavalis having bearing on this question and also the "Jedhe Karina."

(To be continued)

THE TEACHER.

III. THE TEACHER AND THE INSTITUTION HE SERVES.

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

(Continued from p. 434)

AS soon as the young teacher receives his appointment-order, he hastens to the institution with full energy, enthusiasm and joviality and immediately tries to exhibit to the school-world his immaculate model of excellence and his consummate virtue. He may be in buoyant expectancy of pouring floods of light on every topic to astound and delight his young audience. He might, in his eagerness to imprint his faculties, set an admirable example of himself, worthy of all imitation. In his over-eagerness, he might undergo a process of transformation, thereby losing many an opportunity in moulding the destinies of the children under his care.

The young teacher should realise that pedagogy is no exhibition of either consummate talents or virtues; on the other hand, it is a sacred trust bestowed upon the right person. It is a responsibility extending far beyond space and time. It is not limited to a few periods; neither is it limited to the school-going age of pupils. It extends far beyond the school-going age of pupils and the institution, to the country and people. Such being the case, pedagogy is undoubtedly a path of trials and hardships. It is a vocation worthy of a high position to which the teacher raises himself by education. Hence the young teacher, by the performance of his task to his best in his life, conversation, manners, example and education should show himself worthy of his sacred trust.

The institution he serves and himself are inter-allied. He should pull higher and higher

the intellectual, physical, social and moral tone of the institution. The material and spiritual possession of the high mark of progress of the institution he serves, should ever be green in his memory. He should never entertain selfish motives of any kind. He should, by his strenuous efforts and instruction, dispel the ignorance and darkness surrounding him.

When the young teacher enters the headmaster's room for the first time, he should shake off his assertive spirit, even though tinged with a ray of humility. It is generally noticed that the young teacher, after formal self-introduction, asks for his time-table of work, hailing with satisfaction his prosperous, yet measured, step into the classroom. Such a step is not encouraging to benefit him as a best-fitted or wise teacher. He is quite ignorant of the dangers he would be beset with without sufficient equipment of a substantial knowledge of the environment he lives in. He may be right in so far as his eagerness and enthusiasm in the discharge of his function are concerned. Nevertheless, he has to stand on a higher and stronger ground before he can perform his teaching function.

A fore-knowledge of the institution he serves and of the pupils under his tutelage is quite indispensable before the young teacher undertakes teaching. The institution he has to serve may be a place of age and memory or it may be one of youth and hope. In the former case, it might have passed through

varied stages of growth, trials, aspirations, rivalry and triumphs. The endeavours and fruits of talented and conscientious founders of the institution together with the strenuous efforts of the successive headmasters in collaboration with the wise counsels and hearty co-operation of their assistants and all such traditional chronicles of the institution should dawn on the memory of the young teacher.

We may as well say that it is quite needless for a person to know the mechanism of a petromax if he can merely make use of it. Knowing the mechanism, he may be using the petromax cautiously without running into unnecessary repairing charges. An insight into the traditional history of the institution he serves is quite an indispensable asset for the young teacher before he takes to the role of teaching under its roof.

A keen and catholic interest in the rise and growth of the institution promotes a broad sympathy with the races attracted to its portals. This pre-knowledge of the institution would prove a sure foundation on which to raise the superstructure, while his long experience enables him to acquire special qualification for the discharge of his duty. Each teacher, endowed with the tradition of the institution, promotes its practical working more efficiently and systematically.

The history of the institution testifies to an inheritance of human attachment. The young teacher may be made to feel that he is an equal link between the by-gone men of fame and those to come yet. The previous events are a source of incentive to emulation finally leading to an impulse of intelligence and morality. The teacher, acquainting himself with the tradition of the institution, will secure for himself and for the institution he serves a new basis of national unity and self-government. He will have a better know-

ledge of his people to participate in the intellectual movement of the world.

A teacher entering the class with his finger in his notes, might be respected by his pupils for his love of learning, though not for his practical fitness as a teacher, instructor and guide. His weight of lore and words of length and thunder might strike an awe into the pupils, while in their heart of hearts they might be smiling at his vain teaching. The history of the institution is an electric chain along which the young teacher has to travel to be reawakened by his heart-felt contact with the by-gone and long separated brethren who were instrumental in raising the institution to the present status. The associations of antiquity of the institution the teacher serves, are a constant memory to summon his steadfast zeal to successfully carry out the mighty work entrusted to the care of the young teacher. He should live and strive to take an effectual and honourable part in illuminating with the radiance of knowledge, his long standing and famous institution.

(To be continued.)

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DRAMA AND ITS VITAL FUNCTION.

BY MR. P. V. SUBBA RAO, B.A. (Nat.),

Gooty.

DRAMA is an art which principally deals with man and human life. The typical drama is man in action. Its essential purpose is to present an ideal and to portray objectively human life and character with events combined. It insists on unity, for it would be chaos if it were loose. It insists that the action shall be complete and self-explanatory because it has to be put before the audience clearly.

Drama is classified as ancient and modern. The ancient drama was in the form of continuous dialogues divided into parts by choruses. It was restricted in its movement by the three unities of time, place and action, and it tended to represent man as the victim of fate.

Modern drama, on the other hand, is divided into acts and scenes. It commonly observes only the unity of action or subject. Its fundamental view of life is that character determines destiny and that man's fate is the outcome of his own nature under the given conditions. Man out-realizes what he has in-realized, or as Tagore says, "When man cuts down the pestilential jungle and makes into himself a garden, the beauty that he thus sets free from within its enclosure of ugliness is the beauty of his own soul: without giving it this freedom outside, he cannot make it free within."

Modern drama has two aspects in it, the classical and the romantic. The former is influenced by ancient drama while the latter is much freer both in method and in choice of subject. The historical forms of the modern drama of minor importance are (1) the Mystery, (2) the Miracle Play, (3) the Morality Play, (4) the Interlude, (5) the Masque and

(6) the Farce, all of which disclose the religious origin of dramatic representation and illustrate the various stages in the development of the drama.

We shall next take up for consideration the three main types of drama,—Tragedy, Comedy and Reconciling Drama.

Tragedy represents the characters as working toward some inevitable ruin or catastrophe. Its effect is, according to the principle of Aristotle, to purify the soul through pity and terror. When the action which an individual does becomes eternal and perennial, the higher self in him becomes clearer and clearer to him, and hence he realizes more and more. By bringing the past, the present, and the yet-to-be into one, man increases his freedom and gets the true realization. And the soul attains to this true freedom through suffering and repentance through pity and terror.

Comedy presents a cheerful or harmonious view of life. Virtue is rewarded, vice is foiled, and "poetic justice" is meted out. As a rule, the subject is familiar, and the action probable. Tragedy tends to the use of verse; comedy, though in a less degree, to the use of prose.

The Reconciling Drama mingles the tragic and the comic. It has the happy ending of comedy; but tragedy struggles throughout for the mastery, and it is not until the close of the action that the happy ending is assured. The drama reaches its object in a reconciling of the tragic and the comic into harmonious consistency.

STRUCTURE OF THE DRAMA.

The structure of the drama is more definite and regular than any other kind of work.

The typical modern drama is divided into acts—usually five—and these are further divided into scenes. In the ancient and in the minor forms of the drama these divisions were wanting, though we have divisions in them that are practically equivalent to these. The unity of dramatic structure is the single speech in dialogue; and probably dialogue is the only element of structure common to all drama. The common measure in the English drama, for instance, is the unrhymed iambic Pentameter. The heroic couplet has been urged by some dramatists, but not with distinguished success. In most dramas end-rhyme is not frequent, but there are likely to be many examples of alliteration and assonance.

THE STYLE OF THE DRAMA.

Dramatic style is objective. It represents not the author but his imaginary personages. The style may alternate between prose and verse. The intellectual qualities of style are not marked. The style is usually correct and often clear. It can hardly, as a rule, be called simple; and sometimes even obscure.

The play of emotion in a drama is generally both varied and intense; and the style which conveys this emotion must necessarily be remarkable for emotional qualities. It has pathos, strength, and the ludicrous.

Drama has no absolute need to make larger use of the imaginative qualities of style. The style of many dramas is comparatively plain and unpicturesque. No style is more concrete than that of a highly imaginative drama. If the dramatist is a poet, aesthetic qualities may be seen. Nowhere is there better opportunity for the manifestation of propriety.

THE PURPOSE OF THE DRAMA.

The main purpose of the drama is to *get at the ideal truth and beauty*. Without these there is no drama at all. As a work of art drama seeks the ultimate object of ideal beauty through ideal truth. So far as it attains

ideal truth of life and character, it is truly dramatic; so far as the ideally true is also ideally beautiful, it is truly artistic. Beauty predominates in life and should predominate in any artistic portrayal of life. In comedy this beauty shows itself as "poetic justice" or the triumph of good over evil. In tragedy, it may appear as a sublime endurance of inevitable fate, as a grand manifestation of courage or magnanimity. We have physical beauty in the characters that come on the stage. Beauty intellectual exalts the manhood and womanhood of all the great characters. But spiritual is ever revealing itself in deeds of love and devotion, of courage and honour.

We have the representation of the unbeautiful to show the contrast of life. Where the representation has been used artistically to exalt the beautiful or to reveal more fully the essential truth of life, it can only enhance the greatness of the drama.

Ideality consists in the representation of a particular section of life, which has three features, namely, the general picture of life, the individual characters and the plot by means of which life and character are revealed through action.

HOW TO STUDY A DRAMA.

Begin first with a general conception of the character, but one that is subject to modification or change. Then we must begin at the opening of the drama and consider the details in the order in which they are presented by the author. Step by step, trace the portrayal and development of the character until the last deed is performed and the last word spoken. It is only then that we fully understand the character.

PLOT.

Act I gives the introduction or exposition, Act II furnishes events that complicate the

plot; Act III shows the full complication of the action, Act IV furnishes the means for unravelling the complication; and Act V presents the solution or culmination.

The supernatural not infrequently holds a subordinate place in the drama. In it thought and action are idealised by being made a part of some imaginary character.

Local setting, historical setting and the sources of the plot are especially significant in the study of the drama. The drama draws its plot from external sources.

The range of emotions in the drama is unlimited, the stronger and more elemental passions are more common; but the finer and subtler emotions are by no means rare. Minor emotions will display themselves in minor characters and situations throughout

the drama. Emotion is a vital part of character.

It is rather difficult for us to determine thought in drama, for drama is the most complex and intricate form of literary art. The extreme objectivity of the drama makes it difficult to get through the artist's creations to the artist's mind. Drama is most concrete in literary forms and therefore the hardest to reduce to the abstract. We gain a clue to the central thought by considering the chief characters and their relations.

We have therefore to study and appreciate the drama in the light of the suggestions given above and by having a firm grip of the three essential sources of a true appreciation,—imagination, insight and sympathy.

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DRAVIDIAN NOMINAL INFLEXIONS.

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

CALDWELL'S account of the Dravidian nominal inflexions [*Comp. Gr.*, pages 218 to 308], while helpful as a general survey of the subject, is defective and out of date for the following reasons:—(i) Materials relating to the central Indian and northern Dravidian dialects were not fully available to him; the only information that Caldwell could utilize was imperfect and inaccurate in many respects; (ii) for Mal., Kannada and Tel. among the southern languages, Caldwell had to depend upon the data supplied to him by the grammars written by Europeans; and among these, while Kittel was more or less a safe and reliable guide, Brown's treatment of some of the aspects of Telugu (for instance, the *druta* ending of Tel.) was far from satisfactory; (iii) for Tamil too, Caldwell does not seem to have consulted original texts (the *Saṅgam* texts were not available to Caldwell at all), but he has merely relied on the data furnished to him by his Pandits.

Many errors of fact have thus crept into Caldwell's account of the subject. It would be necessary therefore to sketch briefly the relevant features so far as they are available to-day, and arrive at a revaluation of the inter-connections.

1. The following features are definitely pan-Dravidian:—

- (i) The "gender-number" denoters *-n*, *-r*, *-d*.
- (ii) The plural ending *-kaḷ* and its modifications.
- (iii) The accusative ending *-n*.
- (iv) The "fourth case" *-k*.
- (v) The "sixth case" *-a*.

2. The following features are common to the southern and the central Indian speeches:—

- (i) The inflexional augments (*a*)*n*, *-d*, *t't'* (*ḡ*) (*ḡ*)

- (ii) Tel, masculine sing. *ṇḍ* and Kūi *-ṇḍ*.

3. Wide divergences exist between the southern and the northern (including central Indian) languages in the following:—

- (i) The gender-suffixes *-tti*, *-cci* and the gender-associates *-ai* and *-i* are not met with as such in the northern and central Indian dialects.

- (ii) The "third" and the "fifth" case endings show enormous variations.

- (iii) Inflexional augments are not traceable in the north Indian speeches.

4. More or less general agreement exists among the southern languages; but even in the south, certain divergences may be noted:—

- (i) The accusative endings of Tamil Mal. and Kodagu are different from those of the other southern speeches.

- (ii) The relationship of the Kannada endings *in-dam*, *inda*, *inde* to Tamil *il-nind* on the one hand and to *irund-* on the other, is not quite clear.

- (iii) The Tel. masculine sing. ending *ṇḍ* [inscriptional *nd'*] beside *-n* of other southern speeches, has relatives only in Kūi *-ṇḍ*, Kōlāmi *-nd* and Bhili *-nd* of Central India.

- (iv) The Tam. -Mal. plural ending *mār* is not met with as such in other speeches.

- (v) The augment *-aṇ-*, exists only in Kannada, though this *-aṇ* is explained by Tam. forms like *avaṇ* 'there', *ivaṇ*, *naḍuvaṇ*, etc.

5. As is only to be expected from the antiquity of the materials available in Tamil, this speech shows representatives of different types and categories, and its history preserves many old features:—

- (i) The basis of gender-classification in Tamil is the oldest extant in Dravidian.

(ii) The 'gender-denoters' have been preserved in an antique state.

(iii) The evolution of the use of the "non-rational" *kaḷ* for "rationals" could be clearly traced with the help of the data supplied by Tam. texts and grammars. The very structure of the ending *-kaḷ* is the most conservative.

(iv) Representatives of different types of genitives, ablatives, locatives, vocatives and loose post-positions exist in Tamil.

(v) All chief inflexional augments are represented.

6. Some features of the north Indian speeches, like the following, baffle attempts at explanation on a Dravidian basis:—

(i) Kuṛ. 'sixth case' *gahi*, etc.; 'seventh case' *nū*.

(ii) Br. 'seventh case' *āḥi*, *āi*; 'third case' *aḥ*.

GENDER.

Gender-classification.

The basis of gender-classification in Dravidian is ascertainable from the gender-features associated with pronouns, with "personal" endings of verbs and with certain qualitative and derivative nouns (embodying these "person"-denoters).

1. In Tamil, Mal., Kannaḍa, Koḍagu and Tuḷu, the main division is between "rationals" [*uyar-tiṇai*, according to Tamil grammatical terminology] and "non-rationals" [*aḥṇai*]. In the singulars, the "rationals" are further marked off as "masculines" and "feminines," while in the plurals the "masculines" and the "feminines" are clubbed together as "epicenes" and only collectively distinguished from the non-rationals.

	Tam.-Mal.	Kann.	Tuḷu
Sing. masculines	<i>n</i>	<i>n</i>	
„ feminines	<i>ḷ</i>	<i>ḷ</i>	<i>ḷ</i>
„ "non-rationals"	<i>d</i>	<i>d</i>	
Pl. "epicenes"	<i>r</i>	<i>r</i>	<i>r</i>
„ "non-rationals"	<i>a</i> , (<i>an</i>) <i>a</i> , <i>ava</i>	<i>avu</i>	<i>ai</i> as in <i>ai-kuḷu</i>

(i) The endings are *-n*, *-ḷ*, *-d* and *-r* and *a*, *-n*, *-ḷ*, *-r* appear in Tam., Mal. and Kann. preceded by *a*, *ā* or *ō*; but there is little evidence available to prove what Caldwell accepts as a postulate, viz., that *-an*, *-aḷ*, *ar*, *ad* were the endings. All that can be said now is that *-n*, *-ḷ*, *-r*, *-d*, *-a* were associated with the respective significations noted above.

(ii) Tuḷu (the past history of which speech is unknown) at present uses *āye* 'he' and the third person masculine sing. ending *-e* for verb-forms like *maḥṭe* or *anta* 'he made.' It is just possible that this *e* may have been evolved from original *an*. This cannot be proved with the help of any Tuḷu materials, but "vulgar" colloquial Tam. and Mal. have forms like *ava*, *avē*, *ava*, *ave* for 'he' (in which the final nasal disappears completely or "nasalizes" the previous vowel in the process of disappearance).

The "non-rational" sing. *-d* is, though absent as such in Tuḷu, existent in the ending *unḍu* of the third person sing. "neuter" forms like *maḷp-unḍu*, and also in *indu*, *undu* 'this.'

(iii) Koḍagu has sing. masc. *-n* (as in the inflex. stem *avan*), sing. fem. *-ḷ* (as in *mōvaḷu*), sing. "non-rational" *-d*, epicene pl. *-r* (as in the inflexional stem *kurubar*.)

2. In Telugu and Kuṛukh, while the "rationals" are distinguished from the "non-rationals" in the plurals, the "feminines" and the "non-rationals" are clubbed together in the singulars.

	Telugu	Kuṛukh
Sing. masculines	<i>nā</i> [<i><nā'<n+d'></i>]	(<i>a</i>) <i>s</i>
Other singulars	(<i>a</i>) <i>d</i> (<i>i</i>)	(<i>a</i>) <i>d</i>
Epicene plurals	(<i>a</i>) <i>r</i> (<i>u</i>), <i>r</i> (<i>u</i>)	(<i>a</i>) <i>r</i>
"Non-rationals"	(<i>a</i>) <i>v</i> (<i>i</i>)	(<i>a</i>) <i>b</i> (<i>ṛa</i>)

(i) Modern Tel. *-ḍ*, appearing in the masculine sing. *vāḍu* 'he' and *vaccināḍu* 'he came' has to be traced back to early literary Telugu *nāḍ* which in its turn is the development of the inscriptional *nd'* with the alveolar voiced plosive *d'*, [See my "History of the Alveolar Plosive"]. It is possible that this group *nd'* of Telugu inscrip-

tions may have been the resultant of the junction of masculine-denoting *n* and a particle *-d* [cf. Kōḷāmi *am-d* 'he' and Bhili *avan-d* 'he,' in which latter *-d* appears in all inflexional forms].

(ii) For the *s* of Kuṛukh *as* 'he,' I can only suggest that it looks like a development of *nd'* such as the one that appears in Tel. inscriptional *vānd'u*; if so, the intermediate stage may have been a sound-group like *ñj* like the one appearing in Kōḷi *añju*; *ñj* is normally derived from *nd'*, because of analogies, available in Kōḷi itself, like Kōḷi *paji* 'pig' beside Tam. *pand'i*, Kōḷi *iñji* 'having said' beside Tam. *end'*, Kōḷi *iñja* 'having eaten' beside Tam. *tind'*.

3. In Kōḷi and Gōṇḍi, "feminines" are clubbed together with the "non-rationals" both in the singulars and the plurals.

	Kōḷi	Gōṇḍi
Sing. masculines	<i>añj(u)</i> [<i><and'></i>]	<i>ō</i> , <i>n</i> , (<i>ō</i>) <i>l</i>
Other singulars	(<i>a</i>) <i>r</i> (<i>i</i>) [<i>r<d</i>]	(<i>a</i>) <i>d</i>
Plural masculines	(<i>a</i>) <i>r</i>	(<i>a</i>) <i>r</i> , (<i>ō</i>) <i>r</i>
Other plurals	<i>ai</i> [<i><avi</i>]	(<i>a</i>) <i>v</i>

4. In Brāhūi, gender-distinctions are not mirrored in pronouns or verbal terminations; but the "epicene" plural *r* may be traced in the second person plural and third person plural verb endings; and the singular "non-rational" *-d* is discoverable in *dāḍ* 'this', *ēd* 'that' and *d* 'this', used for the accusative-dative sing. [Sir Denys Bray, *Gr.*, p. 208] and in the third person singular form *uḥ* (of the auxiliary verb).—The Brāhūi plurals *daḥk* 'these', *ēḥk* 'those', *oḥk* are formations corresponding to Middle Tam. *avaigaḷ*, *ivaigaḷ*, the *f* representing *-v*, and the *k* standing for *kaḷ*.

5. The following facts point to the system of "gender-classification" prevailing in Tam., Mal. and Kann. having been original:—

(i) The existence of the "epicene" plural in Tel. and Kuṛukh shows that the distinction between "rationals" and "non-rationals" was fundamental in these speeches.

(ii) Telugu preserves traces of the old feminine-denoter in forms like *kōḍa-ālu* 'daughter-in-law', *pēdarālu* 'indigent woman', *maradalu* 'wife's younger sister,' etc.

(iii) Kōḷi similarly has *tōr-ali* 'woman companion' [masc. sing. *tōr-eñju* 'man companion'], *kū-ali* 'Kōḷi woman' [masc. sing. *kū-eñju* 'Kōḷi man'].

The process whereby the "feminines" came to be clubbed with "non-rationals" [in the sing. in Tel. and Kuṛ.; and both in the singulars and in the plurals in Kōḷi and Gōṇḍi] perhaps had its "point de depart" already in the feeling mirrored in Kann. [cf. *adu pen*, *adu kannige* mentioned in Śabdamaṇḍap., 88] that feminine singulars like *pen* could be associated in some contexts with "non-rationals", but it has to be remembered that such a feeling was in Kannaḍa¹ restricted to exceptional contexts.

Gender-suffixes.

While the endings discussed above are fundamental gender-denoters appearing in pronouns and verbal terminations, the following suffixes are found associated with nouns only.

1. (*a*) Tam.-Mal. *-tti* [appearing also as *-cci* (on account of palatalisation), as *-ḥṭi* (on account of the junction of final *ḷ* of the noun-base and *-tt* of *-tti*) and as *-t't'i* (on account of the junction of

¹ The classification adopted by Śabdamaṇḍapāna in its sūtra 88 is fundamentally the same as that outlined by me above for Tam., Kannaḍa and Tuḷu. The inclusion here of the categories (i) pumstrilinga (as *ivar*, etc.), (ii) pum-napum-sakas (like *ravi*, *budha*, *śukra*), (iii) strī-napum-sakas (like *pen* and *kannige*), (iv) trilinga-words (like *haṣuḷe* 'child', *maguvu*, *kāsu*, etc.), (v) viśeṣyādhīnalinga words, and (vi) avyayalingas, is only an attempt to rearrange the genders according to the meanings of words used in literature in different contexts; but this does not affect the validity or the application of the fundamental basis of "gender-classification" indicated above for Kannaḍa.

THE "RAJVVAVAHARKOSH" AND THE "SHIOBHARAT."

A DETAILED COMPARISON.

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

(Continued from p. 500.)

Then comes in the "Rajvyavaharkosh" the suggestion from God Shio to God Vishnu, and in the "Shiobharat" the answer in the form of a promise of God Vishnu to Brahma.

In the former, the suggestion of God Shio to God Vishnu and its acceptance occur in the following verses:—

अस्ति प्रद्यस्तविभवो भुवि भानुवंशे

विख्यातमोसल कुलामृतसिंधुचन्द्रः ।

श्रीशाहवर्मनृपतिर्विधिपार्वतीश

श्रीशाहविः क्रतुषु नित्यमदंति।यस्य ॥

तस्य प्रिया भूपतिर्भूरार्या रूपेण संतर्जितकामभार्या ।

साध्वी जिजुमामि सुलक्षणास्ते पत्नी दिलीपस्य सुदक्षिणेव ॥

त्वं शाहपृथ्वीपतिवीरपत्न्यामस्यां समासाद्य मनुष्यजन्म ।

म्लेच्छापहत्या सुखमारचय्य भूमेः पुनः स्थापय वर्णधर्मान् ॥

पार्थ्यं प्रति प्राक् तव धर्महीनौ सृजेयमात्मानमिति प्रतिज्ञा ।

जगत्सुगीतैव तदेवकार्षीः कायेऽधुना माधव मा विचारम् ॥

तथेति तां पुंगवकेतुराज्ञां शौरिः प्रतिज्ञाय सुदृष्टचेताः ।

विसृज्य सर्वानमरान् गृहाय प्रणम्य चेशं स्वगृहानियाय ॥

"Oh Vishnu, there lives on the earth a prosperous king by name Shrishah, the lord of the mountainous (earth), the moon of the nector sea of the Bhonsale family in the (genealogical) line of the sun, whose offerings in the sacrifices the gods eat. Of that royal husband, the good Jijabai is the wife who has achieved her desires as a wife by her beauty, as Sudakshina, wife of (king) Dileep (did). You having been born in the form of a man of

that brave wife of king Shahji, bring back relief to the earth by killing the Mlechchhas and establish again the religion of the (four) Varnas. Your promise to Parth (Arjun) sung all over the earth was that you shall create yourself (on this earth) on the occasion of the deterioration of religion. Therefore fulfil it; do not now hesitate in this matter." God Vishnu, having said 'so it be' on this command of Shio, with a merry heart, dismissed the gods to their homes and having bowed to Shio came back home."

In the latter, *i.e.*, the "Shiobharat," the answer in the form of a promise of God Vishnu to God Brahma occurs in the following verses:—

विधे विधेहि मा चिन्तामवधेहि वचो मम ।

भवतोऽभिमतं तावदचिरेण भविष्यति ॥

मालवर्मात्मजश्चाहवर्मा यः पार्थिवोत्तमः ।

दाक्षिणात्यो महाराजः कृतकर्मा सुलक्षणः ॥

(b) तरसा मारुतसमेतजसा तपनोपमः ।

ववर्ति विश्वविजयी पुण्यात्मा पृथुविक्रमः ॥

तस्य भार्या महासाध्वी जिजूर्विजयवर्धिनी ।

नन्दिनी यादवेन्द्रस्य जगति जगतीतले ॥

सा मां तेजोमयं देवी स्वोदरे धारयिष्यति ।

तत्पुत्रतां प्रपद्याहं करिष्यामि तव प्रियम् ॥

स्थापयिष्यामि धर्मस्य मर्यादां भुवि शाश्वतीम् ।

यवनान् सादयिष्यामि पालयिष्यामि देवताः ।

पुनः प्रवर्तयिष्यामि सत्रतत्त्वादिकाः क्रियाः ।

SEPT. 1936.] THE "RAJVVAVAHARKOSH" AND THE "SHIOBHARAT."



क्षेमं गवां विधास्यामि सत्यलोकाय मां विभुः ।

समनुज्ञातवान् भद्रे स्वयं भूतभविष्यवित् ॥

"Oh Brahma, do not be anxious; hear my word—Your desire shall soon be fulfilled. There is (on the earth) a Deccan king, named Shahji, son of Maloji, (who is) the best among the kings, (who is) prosperous and (endowed) with good qualities, (who is) as active as wind, (who is) the conqueror of the earth, righteous and brave as Prithu. There is living on the earth his prosperous wife, the greatest among the chaste women and the daughter of a Yadao king. That lady shall conceive me (who am) full of splendour; having become her son, I shall do your desires. I shall (then) establish on the earth the permanent bounds of religion, shall destroy the Yavanas and save the Gods; I shall again bring into existence all the sacrifices, etc.; I shall bring about the happiness of cows and the proper position of the Brahmans." Having said so, God Vishnu, the Omniscient, gave me leave to go to Satyaloka."

In the "Rajvyavaharkosh," the author refers to the divine promise contained in the "Gita." * And the author felt the necessity of this reference. We have already mentioned that God Vishnu, on having been prayed to by God Brahma, approached God Shio for the solution of the difficulty. God Shio had to force God Vishnu to do the work. (The author felt this necessity, as we have seen, in order to reconcile the two beliefs (one probably the popular and the other his personal or that obtaining amidst his circumstances).

* यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

— गीता ७, १८; अध्याय ४

That forcing could be easily done by reminding God Vishnu of his promise mentioned in the "Gita," at which He could not say nay. In the "Shiobharat," there was, however, no such necessity felt by its author since the question, as to who should do the work, did not arise at all, because at God Brahma's request, God Vishnu at once accepted the task of rescuing the Earth from her troubles. This author was probably out and out a Vaishnavite and could therefore find no place for the theory of Shio incarnation to have appeared on this earth as Sivaji. He straight on mentioned that Sivaji was the incarnation of God Vishnu, and he has frequently repeated it with force and several times through Sivaji himself, thus painting him as an audacious man instead of a man of humility as he was. The author of the "Rajvyavaharkosh" easily accounted for the name "Sivaji" in the above way; but the author of the "Shiobharat," having no such way open to him, accounted for the name by saying that it was given to him after 'Sivagiri' where he was born.*

Further, in the "Rajvyavaharkosh," God Vishnu sent away the Gods, having resolved to do the bidding of God Shio and came home with joy in his heart. The "Shiobharat," however, had to mention that God Brahma sent away the Earth to her own home, who now gave up the fear of the Daityas in the form of Mlechchhas, and, then, that God Vishnu assumed the form of a man on this earth. Thus we can well find evidence of the fact that the author of the "Shiobharat" borrowed ideas from the "Rajvyavaharkosh" (and some words even, though probably unknowingly) and expanded them in his own book. In the "Rajvyavaharkosh," there is then the mention in verse 55 of

* See the "Shiobharat" verse 63, chapter 6 :

यतः शिवगिरेर्मूर्तिं जातः स पुरुषोत्तमः ।

ततः प्रसिद्धो लोकेऽस्य शिव इत्यभिधाऽभवत् ॥

Kunstsprache in some compilations and compositions of the first three or four centuries of the Christian era, may have died out as a living speech of the masses at a very much earlier period. It is possible, therefore, that forms with *r-gaḷ* were current in the living speech from a fairly early period in all parts of South India and that this living speech became "split up" and separated as Tel., Kannaḍa, etc.

The ending *mār*.

This is a Tamil-Mal. "epicene" plural ending, which originally had a connotation of dignity attached to it. Tol. Col. mentions it. This *mār* has been very active in Mal., while many colloquials of Tam. have replaced it by the the powerful invader *kaḷ* [regional dialects like Korava have *tōpmār* 'fathers' (L S I, IV, p. 319)].

This *mār* does not exist in other Drav. speeches.

Caldwell's suggestion (Comp. Gr., p. 241) that *mār* is connected with *var* of *avar*, etc., appears to me to be doubtful. Vinson and others suggest that this *-mār* may contain the plural element *-m* which appears in the pronouns *nām* and in verbal terminations like the first person plural *am*, *ām*, *ōm*, and *um* (as in *kōṅgum*). But one very serious objection to this view is that the *m* in the latter is primarily a first person plural ending, the application of which to general plural contexts as in the *mār* under reference does not appear to be demonstrably appropriate.

The ending *kaḷ*

This is also pan-Dravidian, though it appears differently modified and "softened" in the different speeches and dialects.¹

¹ Burgandi has *-ṅg* (L S I, p. 343), Kōlāmi (related to Gōṇḍi) has *l*, *kol* and *ṅg* (ib., p. 562), and Parji (related to Gōṇḍi) has *hul* (L S I, p. 555).

Tam. *kaḷ*.

aḷ [as in inscriptional *avaraḷ* for *avargaḷ*, Tr. Arch. Series, II, p. 179];

āḷ [as in modern colloquial *avāḷ* for *avargaḷ*];

ka or *ga* [as in colloquial *avaṅ-ga*, where *ḷ* has been dropped].

Kann. *gaḷ*.

Tel. *l(u)* [generalised ending, as a result of the dropping of *ka*];

kal [as in *kolan-kalu*, *i-galu*, *mrān-kalu*, with the decerebralization of *ḷ*; when *lu* became generalised as a plural ending at an early stage, these forms *kolaṅkalu*, etc., came to be regarded as being constituted of bases like *kolaṅka*, *mrāṅka*, etc., and the plural ending *-lu*].

Tulu *kuḷu* or *kulu* [as in *ākuḷu*, *nīkuḷu*];

ḷ or *l* [as in *ācāryaḷu*, etc.].

Kūi *ka* [as in *kōr-ka* 'buffaloes', *pri-ka* 'worms', where *ḷ* of *kaḷ* has been dropped].

Gōṇḍi *-k* [as in *kāl-k* 'feet', *miāl-k* 'daughters'].

Brāhūi *-k* [as in *urā-k* 'houses', *pū-k* 'worms', *xal-k* 'stones', *xan-k* 'eyes'].

Already in Tamil [Tol. Col.], the plural ending *kaḷ* was only optional for "non-rationals", and forms like *ā vandana* 'cows came' were used beside *ākkaḷ vandana*. This practice of optionally omitting the plural *kaḷ* for "non-rationals" exists in Kannaḍa also where *kudure banduvu* is allowed beside *kuduregaḷ banduvu* [Śabdamañi-darp].

In the literary speeches, however, the verb was not used in the singular in such instances, but in Tam. colloquials *māḍu vandadu* or *māḍugaḷ vandadu* [with the singular verb] is commonly heard. Such a usage exists in Kannaḍa colloquial also.

(To be continued).

OPEN AIR SCHOOL AS A STEP TOWARD GENERAL SCHOOL REFORM.

A NOVEL MOVEMENT IN GERMANY.

BY DR. H. SAHRHAGE.

IN many lands, open air school movements have been started, based on considerations of maintaining a standard of health in the schools and in every case the fundamental motives and aims have been the same, *i. e.*, to bring up the nation to the highest state of bodily, spiritual, and social efficiency. A long road lies between the first Congress, held in Paris in 1922, the second in Brussels in 1931, and this third Congress, to be held in Germany,—a road beset with struggles, not only for school hygiene, but also for a rightly understood attitude toward school education in general. When the doctors began their efforts to take sickly and ailing children out of the "unhealthy atmosphere of the school-room," and to place them under their own personal surveillance, educators had long been at work among the school teachers to do away with the old-fashioned school methods, which, with their over-emphasized intellectualism, were threatening to make out of the schools nests of dreary book-worms. The Rural Educational Homes have existed in Germany since 1901, Forest Schools since 1904, Young People's Shelters since 1911 and Rural Boarding Schools since 1913. Their development, to be sure, was interrupted by the War, but was resumed immediately thereafter with re-doubled zeal, when the physical and mental decay, especially among the youth of the large cities, was seen, and when it was realized that medical treatment alone would not remedy this condition. Education, as well as social aid was required; for the decisive

factor in the process of healing is the will and the wish to be cured.

Cognizance of this truth led at the Brussels Congress to a systematic plan of co-operation between doctors and teachers. The open air schools, however, were still considered in a category of "special" schools, whose boy and girl scholars were recruited from the regular schools when designated by the doctors as being particularly in need of coming under the tutelage of a teacher versed in the care of backward or physically ailing children. In so far as these institutions, in their curricula and methods of instruction, substitute for the traditional, scholastic theory actual practice and experiment, reducing the volume of subjects to be studied, and directing the course of study along lines of more practical use in life, including also sport and games, household and garden work, long walks for Nature observation, the study of racial and national questions, and participation in national festivals and similar events, they are doing what is in effect the equivalent of demanding a reform of the school system as a whole. The sessions of the Congress resulted in extending the functions of open air schools to include healthy children as well as ailing ones. The Congress also demanded that the scope of these schools be made to include every kind of school, leaving the form and detail of putting the plan into operation until the coming Congress in Germany.

It was not merely accidental that Germany was chosen for this third Congress, for the

reason that here the transition was already in full swing. At Brussels I represented the Rural Boarding School movement in Germany, which had made considerable progress after the War, on account of the miserable condition of health and morals prevalent among German young people, and grew to large proportions as a reaction against the disruptive influences which were at work in city and nation. The Rural Boarding School takes entire classes from the regular schools, escorted by their teachers, into the country where they work and study together. At that Congress (1931) I emphasized the fact that "according to its location, the pedagogical point of view of the Rural Boarding School changes materially from that of the city school and therefore has lasting effects upon the conduct of the latter." In this point, I found that I was in agreement with the leader of the German delegation, Director Triebold, who transmitted the Reich's invitation to the third Congress of which he is to be Secretary-General. It must be the earnest wish of all

of us to bring the open air school out of its limited capacity as an institution for sickly children only, and to open it to all scholars of the regular schools. In emphasising the Rural Boarding Schools, I do not wish to over-estimate their worth as against other forms of open air schools. They are simply part of a general scheme, in which the others also play their part. The Congress programme at Bielefeld and Hannover describes "Open Air Schools as Special Schools for Weakly and Sickly, but otherwise Capable Children" and discusses the progress of the movement in various countries. This then has been enlarged to read, "The Open Air School as a Step toward General School Reform," and applications to attend to Congress may be made to Secretary-General Director Karl Triebold, Bielefeld,—Schildesche, Plass-Str. 34, who will also gladly upon request furnish anyone interested with the International Committee for Open Air Schools' Magazine, of which eight numbers have already appeared, free of charge.

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SCOUTING AS A GAME.

BY MR. D. PURUSHOTHAM, *Chittoor.*

LIVING is a continuous adjustment and a continuous conquest in the region of Self and Nature. A boy is adventurous and heroic more than he is aware of and he is relentless and fearless in his conquest both without and within. The spirit of adventure takes him into the open air which is the right place for the growing generations. Man has his native comrade among the forest plants and creatures. Bacon has once said that the study of Nature is but half education and one ignorant of Natural Sciences and Nature is but half educated. Every Scout is trained to realise the beauty of natural objects, admire their noble qualities and follow them in the path of virtue and truth.

Scouts are also induced to play games. Games are such a fine discipline of the right kind. Games develop the precious quality of self-control: suppose one is hurt, one endures manfully and one goes on playing so that one may not injure the chances of one's side winning till the game comes to a close. Mental control is acquired through having to keep the mind alert and ready, and the whole attention fixed upon the game. Emotionally, self-control is acquired by keeping in check bad temper and avoiding the unworthy and undignified habit of anger which surges up.

Scouting is primarily an outdoor game with a big purpose in it. Scouts go to camps in the Districts and excursions to distant places. Travelling itself is a very good kind of education. Revellie at six; a smile on the lips; Scout pace on the road; rowing on the lovely tank, breakfast at eight; hard work in the dense woods; a plunge in the river; rest after healthy food; playing the game to the rules; definite service for the community; a song and a dance by the camp fire; last post by ten; sound sleep and sweet dreams

under the heavenly bodies constitute the actual programme and carrying out of all our camps. Could there be anything more romantic?

For those who have eyes to see, ears to hear, the forest is the best laboratory, a good club and a holy temple. Sun-dried fruits and sun-baked nuts, sun-cooked vegetables and the intimate touch with Nature strengthens the body and tempers the spirit. What the Scouter does is to make Scouting a game from the beginning to the end.

In camp fires, some amusing, some serious, some playful, some educational, some individual, some team, items make the Scouts to be in a heaven of their own. Camp fires give the Scouts many opportunities for rubbing off angularities, for brightening up of dark spots in our troops and by a sudden transition from the lightest to the serious for impressing on our boys their great privileges, skill and responsibilities. The camp fire means to convey good sense but with a funny chorus. Scouts sing songs that move hearts, indulge in fables that convey morals and use maxims that mean justice. Cheery and prompt obedience is always the best sign of camp or game. A Scout is brought to face Nature in all its nakedness, the wonders of the animal and plant kingdoms, and the beauties of sunrise and sunset. If the right lead is really given by the sincere Scouters, the magic kiss of Scouting is sure to awaken the sleeping princess of adventure, to the new joy of life. The Scouts are trained to defend the honour of their homes, community and country by freedom of action through this rough and ready experiment. The Scouts first learn the great art of playing the game, playing according to the rules with fairness and good temper and playing for the side and not for self.

BOMBAY UNIVERSITY CONVOCATION ADDRESS, 1936.

STUDENTS' Welfare was the theme of the Convocation Address delivered by His Excellency Sir Robert Bell, the Chancellor of the Bombay University, on 18th August.

"There has been during the last century much discussion of the functions of a modern university. In practice, they are broadly speaking, two. One is the advancement of knowledge by research and thinking. The other is the conservation and spread of knowledge and ideas by, among other methods, teaching. It is the latter function, the giving of instruction, which in Bombay must appear to the students, their parents, and the general public to be the main function of the university. I may also emphasise," said the Chancellor, "that a great deal of the instruction given at a modern university is professional in character and designed specifically to train the student for a professional career. This is not a fortuitous circumstance. It has been frequently urged that the aim of a university should be to fit its students for their after-careers in life and it has sometimes been a criticism of the Bombay University that it gave much instruction which was useless for this purpose.

"But these were not the views in the past of the older universities elsewhere and, while the instructional function of a modern university is of great importance to the individual student, the older view is of great importance to society and the State. In the older view the main function of a university was the culture of the intellect by means of a liberal education in which the subjects taught were distinguished for their inutility in earning a livelihood. In such an education, also, the importance attached to what was taught was hardly greater than the value given to the

opportunities of intellectual development afforded by merely bringing together a number of young men for a few years. The aim of such an education was to train good members of society and true citizens of the State, and it was, in practice, the education of the class which gave a nation its leaders.

"The idea of such an education and its system are, fortunately, still in places preserved. But both the idea and the system are often barely discernible in modern universities beneath a dense overgrowth of professional instruction. Herein lies the possibility not merely of loss but even of danger to society and the State. The State is, indeed, concerned that its teachers, doctors, lawyers, engineers, chemists,—all those trained in its universities for a professional career—should have high professional attainments and be efficient servants of the public. But it is not less concerned with these men and women as its citizens and as leaders in all branches of its public life. It is because the Bombay University has a responsibility in this direction, which I believe it recognises, that I venture to ask you to consider with me how far its students are fitted not merely by instruction and training to serve their clients efficiently and to earn a livelihood but are fitted also by cultivation of the intellect to play their parts as citizens, many of them as public workers, some of these as public leaders, a few—there can be only a few—whose names will live after them.

MEDICAL INSPECTION OF COLLEGES.

"Thoughts of this kind suggest themselves after a perusal of the last two annual reports of the medical inspection of students in

colleges affiliated to the University of Bombay. Here at least is evidence that the University looks beyond the conferment of degrees on those who pass its examinations. Here are research and the collection of data among its own body of students. And the facts ascertained give food for thought. The reports show that out of between 13,000 and 14,000 students examined during each year the health and physique of less than two per cent. could not be improved at all owing to organic disease or could be improved only by a surgical operation. Of the remainder one-half of the total number examined were placed in B-class which comprises all students who do not satisfy a certain standard of weight and measurement prescribed on the basis of age but who are capable of improvement by training and diet. Students are therefore classified as B-class on account of poor physique or of underweight or of both. The object of the medical examination is not merely to ascertain the physical state of the students but to learn what steps are necessary to remove defects. The reports record that the main defects can be remedied in the case of poor physique by physical training and exercises and in the case of underweight by proper dieting. The medical examinations in different colleges admittedly vary in thoroughness but the main facts are clear, that 50 per cent. of the student population are physically deficient and that the defects are, partly at least, curable during the student's college career. "This state of affairs must be changed if the Indian nation is to make headway in this world under modern conditions, politically as well as socially."

FOOD FOR THOUGHT AND SCOPE FOR ACTION.

"I have said that these facts give food for thought; but they also give scope for action.

Much attention is paid at present to the uplift of classes which require direction, encouragement and assistance. But among the educated classes, who are better qualified to help themselves, there is a clear field for physical uplift and health improvement. What can the Bombay University, the *Alma Mater* of these classes do, through the colleges, to repair the health and physique of half the student population?

"The remedies have been stated: proper dieting and physical exercise. They seem simple enough but there is more in the problems of the students' underweight and poor physique than appears on the surface. Underweight is not always or perhaps even usually due to insufficient dieting; the reports emphasise the prevalence of an unsuitable dietary. Again poor physique is not always due to lack of proper dieting; many well-fed students are physically undeveloped. The percentage of B-class students varies widely in different colleges; it ranges from 30 to 70 per cent. and the worst colleges are in a well defined territorial group. In another such group it is recorded that the students though well fed are reluctant to take up physical training. These are among the indications that environment is a predominating influence during pre-college days in determining a student's physique and his regard for his personal health. The report for 1934-35 suggests a study of the dietary, mode of living and recreations of youths in different parts of the Presidency. There is evidence also to show that a change in the environment of a student when he enters a college tends to sharpen his interest in his own physical welfare. It is specially noticed in the latest report that a health sense is being developed and a desire to improve physique is being created so that

students are beginning to seek advice as regards diet and exercise.

"If the student is to be given a change of environment then the most beneficial change is, or ought to be, provided by residence in a well-run hostel. If the college, in its turn, is to be given full opportunity of assisting the student in promoting his own physical welfare this also is best afforded by its control and supervision in hostels. Meals adequate in quantity and properly balanced to supply a full diet can be guaranteed and if the number of students is reasonably large and constant and the management efficient, the cost should be less than what it would be if the student made equally good arrangements for himself, assuming that it is practicable for him to do so. Medical supervision can also be arranged; the fact that 50 per cent. of the students are physical defectives shows that it is necessary. The annual medical inspection which now takes place has opened the eyes of students to their remediable physical defects and many of them would be glad to have them corrected if they had advice and assistance as regards diet and exercise. Lastly the hostel system facilitates opportunities for physical exercise and recreation. Suitable food and exercise, with the medical supervision desirable in the case of the physical defectives, are the basic conditions required to enable students to study to the best of their ability.

"It is easy for me to say that colleges require playgrounds, organised games, athletics and physical drill. I might suggest that no new college should be affiliated which does not provide such facilities and that existing colleges should be stimulated to improve those which already exist. But in mentioning these matters I am not suggesting that colleges should turn out athletes and gymnasts.

I mention them as means to an end and that end is good health. I hope it is accepted that a healthy well-developed body is a good thing in itself and that the cultivation of good health justifies its own end.

INSPECTION OF INTELLECTUAL HEALTH.

"Is not the same true of the intellect? Is not a healthy, fully developed intellect also a good thing in itself? Intellectual culture has been described as "the command over our own powers, the instinctive, just estimate of things as they pass before us." Does not this intellectual culture which is the fruit of a liberal education justify its own end? Does it not also furnish society with its best members and the State with the class of citizens from which spring the true leaders in public life?

"If this is so I might enquire whether, if intellectual health and development were tested by the psychologist as bodily health and development are tested by the doctor, we should not find among our students a large proportion who, for their years, are intellectually under-developed. I shall not pursue this question. It is sufficient to point out that, even if the new student has been as fully developed intellectually as his years permit when he enters a college, he avowedly enters the college in order that his intellect may be further cultivated and developed. The question which I am leading to is this—whether more cannot be done in the colleges on the intellectual side, as more requires to be done on the physical side, to train students not merely to fill their posts in life with efficiency but, by the full development of their natural capacities, to make them intelligent, capable and active members of society. The point of view for which I am pleading is that the environment of college life should make up some of the loss of that liberal education in

which the academic system of a modern university is lacking. Intellectual health depends on environment not less than bodily health depends on it. As I have already said, the mere association together of young men has long been regarded as an important part of a liberal education but such association must be under conditions favourable to intellectual development.

BLESSINGS OF THE HOSTEL LIFE

"The well-run hostel must, therefore, provide more than suitable food and opportunities for exercise; it must provide the environment for intellectual growth as well as for physical well-being. It should be organised not merely to enable students to live together but to obtain the full benefits of doing so. The student's day does not end with the lectures he attends, nor with his private study, nor with the close of his games and recreations. There is no better period than the student age for beginning the exchange of ideas, for cultivating good fellowship and learning to understand and respect the ideas of others. Not least in India is it desirable that members of different communities should, during the impressionable days of youth, mix with each other and learn to understand the point of view of those brought up in different surroundings and often with different beliefs. There is no better way to get rid of mutual distrust and acquire the sympathy, or, at any rate, the toleration which comes from understanding.

"Actual conditions being what they are no very large percentage of our student population can be expected to live in hostels. But I wish to draw attention, first, to the object and benefits of the residential system and to the opportunities of assisting this side of college life which are afforded to those who

from time to time give donations for educational purposes. It is possible, for example, to assist those who must leave their homes to attend college but who are driven by circumstances to cheap accommodation in private houses. In my own country, Scotland, where the universities are old and the residential system is not traditional its benefits are now recognised and most of the local authorities who provide entrance scholarships to the universities have taken power to supplement their awards in order to enable scholarship-holders to live in a hall of residence when they are financially unable to do so on their own means.

"In the second place the fact that the great majority of students must live at their own homes or in lodgings raises the problem of creating the most favourable environment during college years for this class. It is true that a student's life at home has its own benefits and that in other cases the struggle to success through the simplest living has its own reward. But, from the point of view of society and the State, these conditions do not solve the problem of the whole development of the student and the acquisition by him of something more than knowledge and a strong memory. I repeat that society and the State want more than proficient members of the professions, they want more than scholars, they want intelligent members of society, well qualified to take their places in public life and to supply it with its leaders.

SOCIAL AMENITIES.

"There is not time to-day to describe in detail how the non-residential universities and colleges are tackling this problem at the present time. I merely mention that Student's Unions are now widely regarded as essential—I mean Unions with suitable buildings and

equipment. In many modern universities membership of the Union is obligatory. Clubs and societies of all kinds, common room accommodation, refreshment arrangements, gymnasia, swimming baths, playing fields and pavilions—all these are also required. But these other requirements are usually affiliated or connected with the Union. My main object is, however, not to speak about Unions but to attract attention to the problem which they have been designed elsewhere to solve.

"This problem is not a new one. Nor are my reflections original. But the disturbed conditions of the civilised world have revealed the problem more clearly and have brought old thoughts for its solution into a new prominence in Europe where the last war destroyed the flower of the manhood of a full generation. India shares the new problems of civilization on the eve of greatly increased responsibilities and the training of the next

generation for leadership is as important here as in the west. Here, as elsewhere, the true direction of university progress appears to be towards quality rather than quantity, if sufficient scholars are to be turned out capable, as they should be capable, of becoming the leaders of national life and thought. If this is a fair expectation from university men and women, then the need of them is greater now than it has ever been before and, while the instructional activities of the colleges must always engage the University's earnest consideration, I plead that steady improvement in the student's environment should be a problem always to be kept in sight. I fully realise the difficulties to be overcome and the limitations imposed on the University. But the problem exists; it is a serious problem; and in the world as it exists today it dare not be overlooked in India—*The Progress of Education*, Aug. 36.

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NEWS AND NOTES.

FOREIGN.

The following is the full text of a Broadcast Talk given on August 29th by M. Theodor Ruysen from the League of Nations Broadcast Station, "Radio—Nations." M. Theodor Ruysen is honorary professor at Bordeaux University and Secretary-General of the International Federation of League of Nations Associations and is well-known in international circles.

INTERNATIONAL TEACHING AT GENEVA.

Is it possible to have a really international teaching? That is the first question we must ask ourselves. Evidently teaching, *i. e.*, a systematic effort to train young people and prepare them to take the place of their elders in different walks of life, is only possible in a definite social environment; this environment is in the first place the family, and also in many cases the church; then it is the political community, the clan, city or nation, and it is evident that nowadays the part played by that community in training the younger generations is becoming more and more important.

So that strictly speaking, it is difficult to conceive of an international education in the exact sense of the term for the reason that the international community, which is only just beginning to take shape, does not for the moment offer an environment suitable for the training of young people. In great towns like Paris, London or New York, there are no doubt large foreign colonies; but these colonies live more or less separate and do not inter-mix. So they have their own schools or send their children to the schools of the country in which they live.

But there is an altogether exceptional centre in the world in which the circumstances of history have made it possible for an international

environment really to exist. This centre is Geneva, the seat of the League of Nations, the International Labour Organisation and more than fifty semi-official or private international organisations.

Even before the war, Geneva, as a "City of Refuge," had welcomed foreigners; and gave hospitality to several international organisations, of which the Red Cross is the best known. But the establishment here of the seat of the League of Nations in 1920 much accentuated the international character of the town of Calvin and Jean-Jacques Rousseau. And the League, without endeavouring to be so, has become a powerful centre of attractions and has caused an influx of many and various foreign elements. There are the permanent delegations which about thirty States maintain at the seat of the League; as well as consulates and associations of all kinds, which have found that it was in their interest to be established near the League, and journalists, whose duties keep them at the centre of world political life; in all about 2000 officials, diplomats, secretaries of various organisations, writers, students, etc. If you add their families you have a truly international environment of culture and distinction, numbering from 7000 to 8000 persons.

Given this environment, a need was felt for the establishment of a special school for these children from many foreign countries which the cantonal schools could hardly take in since they were not destined in the future to reside at Geneva.

GENEVA INTERNATIONAL SCHOOL.

It was in this way that in 1924 the Geneva International School came into being. It is a truly international institution, owing to the variety of races and nations represented amongst the pupils, (who numbered more than 130 from

over 30 countries in 1935-1936), and from the equally great variety of teachers; also from the fact that the teaching is bilingual being given in English and in French. We may add that each pupil is also given a teaching in his mother-tongue and in accordance with the curriculum of his own country.

Of the same nature, but on a higher plan, is the Graduate Institute of International Studies, created at Geneva in 1927 by a Swiss professor, M. William Rappard, and a French professor, M. Paul Mantoux. This works in liaison with the Geneva University. Teaching is given in English, French and German. The professors are of different nationalities, some belonging permanently to the Institute and others being invited from a number of different countries to give courses on the results of their own research. A very high level of teaching is maintained and international subjects, such as law, economy and politics are dealt with. Students from all countries are admitted.

THE INTERNATIONAL EDUCATION OFFICE.

There is another permanent institution, unique in its kind at Geneva: the International Education Office, established in 1926. This is a semi-official organisation, for the affiliated members are in some cases States (at present fourteen) and in others private international educational organisations. The Office collects and distributes to the world a mass of information on public and private education: it issues reports and a Bulletin, and periodically holds international conferences on public education; in the last of these 41 States participated.

GENEVA SCHOOL OF INTERNATIONAL STUDIES.

In addition to these permanent institutions there are a number of Summer Schools attended for varying periods by students of both sexes who desire to devote a part of their vacation amid the surroundings of Geneva, to the study

of the important international institutions in that town and the international problems of the moment. There are, for instance, the "Geneva School of International Studies", formed in 1924 and still directed by Professor Zimmermann of Oxford University; this is the "Institute of International Relations" which appeals to a less specialised public, chiefly English and American, and there is the "League of Nations Summer School," which has been organised for the past eleven years by the International Federation of League of Nations Associations. This school has three parallel courses in English, German and French and, apart from the intellectual value of the teaching given by eminent masters, it makes it its business to establish good comradeship between young persons of many nationalities attending it.

THE LEAGUE OF NATIONS.

Last but not least we come to the work of the League of Nations itself for international education. Nothing in the Covenant would lead one to think that the League, which is essentially a political organisation, would deal with education and teaching. But at the first Assembly in 1920 the problem of the international organisation of intellectual workers was brought forward. We cannot go into the details of the vast work that the League has done since that date. Teaching in itself is but a small part of this. But without leaving the realm of education we may mention the creation in 1926 of a Committee of Experts, who, after two years of work, issued a number of valuable recommendations under the head of "How to make the League of Nations known and to develop the spirit of international co-operation." Then there has been established in the Secretariat of the League an International Educational Centre to keep in touch with Governments on all questions of training the young in the League's aims and work. In 1929, the publication was begun of a periodical called

the "Bulletin of League of Nations Teaching" giving information on this subject as treated in different countries, and on international life at Geneva.

But these questions of education are not confined to the surroundings of technical committees and offices. They come to the full light of the League of Nations Assembly almost every year. For instance the difficult question of the revision of school text-books for the purpose of eliminating any criticism likely to develop feelings of animosity towards certain foreign countries in the minds of the young has been much discussed and a number of proposals have been made. A draft declaration has been submitted to Governments in which certain measures are provided for improving the text and tone of school manuals and especially of history books.

It may also be mentioned that an important proposal for "moral disarmament" was laid before the Disarmament Conference. For this proposal the League's international Committee on Intellectual Co-operation was largely responsible. The temporary check in the Conference has unhappily caused the proposal to be adjourned. But the idea has been set on foot by the League of Nations Associations that even failing a reduction of armaments, the adoption of a Convention on Moral Disarmament should not be impossible; for such an agreement would be of great value independently of the reduction of material armaments.

Geneva is thus not merely a world centre of international co-operation in politics and economics, but it has at all times been and still is a centre of moral action discreetly yet regularly and unceasingly endeavouring to exercise an influence for peace in international relations.

INDIAN.

THE ALL-INDIA EDUCATIONAL CONFERENCE.

This year the XII All-India Educational Conference will meet in Gwalior. So many conferences are held during the December Conference week that, with our curiously inverted values, the Educational Conference hardly attracts much attention outside educational circles. For those circles, of course, it is the major event of the year. For them, the Conference serves as a great clearing house for the year's accumulation of educational experience and thought. A great deal of useful exchange of ideas and experiences, of discussion of new theories and methods, initiation of new departures in practice, takes place. But the fact remains that the Educational Conference has hitherto for the most part languished in the outer darkness of public indifference.

This, it may be repeated, is only another indication of the general waywardness of our scale of values. But it may, in part, be due to the usually rather rarified academic air of the Conference. It must, therefore, be pointed out that the atmosphere of the Conference is undergoing a necessary change. Recent national and international developments have forced a new urgency and a suddenly more realistic outlook on these annual deliberations. These men and women, like their fellows all the world over, are faced, in India, with the appalling consequences of the aimless and makeshift educational practices of the last half century or so, and with the probability that things will go fatally wrong with the next generation if educationists do not do their obvious duty of rescuing its future from the strangle-hold of political power on one hand and reaction and ignorance on the other. Educationists, wherever they meet, meet with almost frightening realisation that most of our major national and international problems, like peace and war, poverty and unemployment, class inequalities, materialism, social freedom, etc., are, in the last analysis, problems of education. They know that these problems will finally be solved within nursery and

school and college walls and not, as we fondly believe, in parliaments or counting-houses or munition factories.

Gwalior, at any rate, has made up its mind that the gravity and importance of those deliberations shall not lack an adequate background. Great activity has prevailed there in educational circles ever since the All-India Federation accepted Gwalior's invitation. A Reception Committee, with Rao Bahadur Mulye, the Education Member, as President, and many of the elite of Gwalior among the Vice-Presidents, has been formed. A Conference Working Committee has been active since January under the Chairmanship of Mr. V. G. Dani, the Deputy Inspector-General of Secondary Education, with Pt. B. L. Vajpayee Bhimpure, Principal, the Gwalior Normal School, as Secretary. This Committee has elected the local secretaries for the various sections and nominated a number of sub-committees to look after all the arrangements in connection with the Pandal, the accommodation, comfort and entertainment of the delegates, publicity, enquiries, etc. Many of these sub-committees have already made great progress with their arrangements.

Arrangements under Mr. K. L. Razdan, the Deputy Inspector-General of Primary and Women's Education, are in progress to hold a Gwalior State Educational Exhibition in connection with the Conference. Exhibits for the various sections are coming in and it is hoped that Gwalior will have some useful things for the visitors to see.

The following list of the sections into which the Conference divides up its work will give the reader some idea of the scope of its work:—I. Childhood and Home Education; II. Primary and Rural Education; III. Secondary Education; IV. University Education; V. Adult Education; VI. Vocational Training; VII. Examinations; VIII. Health and Physical Education; IX. Training and Educational Research; X. Moral and Religious Education; XI. Internationalism and Peace. Each section will have a full programme of

lectures, discussions and demonstrations. The Conference has also a women's day which is kept apart for the discussion of problems regarding Women's Education.

As has been suggested in the beginning of this article the decisions and the initiatives which this Conference will adopt from year to year will have fundamental effects on Indian life. Educational effort is slowly receiving its due recognition in the common struggle for national and international uplift. As that recognition grows, these annual conferences will carry great responsibilities for guidance and leadership. It is, therefore, the duty of all those who understand the importance of this national activity to do all they can towards the success of the Educational Conference. The Education Department of the Gwalior State has placed all its great resources at the service of the Conference and has thus shown its appreciation of the importance of the Conference.

THE VIVEKANANDA SOCIETY, CALCUTTA.

What it is—in short.

1. The Society is a purely religious and philanthropic institution, having no connection with politics and counts among its members some distinguished and prominent countrymen of India.

2. It tries its best to help its members and those who come in contact with it, to realise true religion, and conduct life in accordance with the noble and universal teachings of the Vedanta as preached and lived by Sri Ramkrishna Deva and Swami Vivekananda.

3. *Seva* (Service), in all its forms, of every one, without distinction of caste, creed or colour, as a manifestation of God, is another of its principal objects.

4. The erection of a suitable permanent memorial to Swami Vivekananda at his birth-place in Calcutta, is another cherished object of the Society.

5. Its membership is open to everyone, without distinction of caste, creed, colour or national-

ity, who believes with the great Swami that religion is the basis of all progress and fully endorses the aims and objects of the Society.

Present Activities.

1. It organises at least fortnightly public religious and philosophical lectures in the Hall of the Bengal Theosophical Society (College Square), by eminent Sadhus and scholars explaining deep religious truths of Hinduism.

2. It arranges public religious conversation at least once a month in different parts of the city, in which Sadhus of the Ramakrishna Mission preside and answer religious questions.

3. Sadhus and old members of the Mission hold two or more weekly religious classes in the Society Rooms at specified hours in which the Upanishads, the Gita, the Kathamitra (Gospel of Sree Ramakrishna) and the Swamiji's works are read and explained.

4. It arranges public lectures with lantern slides at least once a month in different parts of the city and its suburbs on the life and teachings of Sree Ramakrishna, Swami Vivekananda and other religious reformers.

5. Religious meetings and festivities on special festival days are held for religious culture and fraternization among the Society's members and well-wishers.

6. Birthday anniversaries of Lord Buddha and Swami Vivekananda are celebrated. On the occasion of the birthday of the Swamiji, the Society distributes Swami Vivekananda's pictures along with his messages from the Society office.

7. It holds Essay Competitions among boy and girl students and awards prizes to the best writers.

8. It has got a Free Reading Room and a Library consisting of about 4000 books, in Sanskrit, Bengali and English, mainly religious and philosophical, together with several newspapers and periodicals. Each member is en-

titled to take out one book at a time and free reading is allowed to all in the Reading Room at specified hours.

9. It has got a Meditation Room which can be used by the members and religiously inclined persons.

10. It has opened a Charitable Homeopathic Outdoor Dispensary, where patients are attended to by experienced doctors and free medicines supplied, with diet in special cases.

11. It has a Poor Students' Fund out of which students are being regularly helped with minimum monthly stipend of Re. 1 each.

12. In times of famine, flood and similar calamities, the Society opens Charity Funds and tries its best to offer help to the sufferers through the Ramakrishna Mission.

The minimum monthly subscription for membership is annas 4 with an admission fee of Re. 1 only. Anyone, paying Rs. 75 to its General Fund, becomes a Life-Member of the Society.

Intending members are required to fill up a form of application for membership, which can be had at the Society's office, on application to the Honorary Secretary.

ANDHRA TEACHERS' FEDERATION.

Appeal to the Teachers, &c., in the Presidency.

It is submitted that the Andhra Teachers' Federation has been in existence for the last five years. It has held four Annual Conferences so far. Copies of Printed Rules of the Federation and appeal for help and affiliation, &c., have been despatched to the various heads of the Department, Local Bodies, Institutions and Associations in the Andhra Districts. They are earnestly requested to give their esteemed support to the Federation by making the District Teachers' Guilds, Teachers' Associations and individual teachers, &c., affiliate or join as

members of the Federation and make the Federation a living factor. Such of those gentlemen and ladies who are interested in education and in the Federation are also earnestly requested to enrol themselves as individual members of the Federation. The Federation has no funds at all. Any donations or contributions kindly given will be very thankfully and gratefully acknowledged. For further particulars the Secretary of the Federation at the Municipal High School, Anakapalle, Vizag. Dist., may kindly be addressed.

THE BUILDING PROBLEM IN THE BOARD HIGH SCHOOL, UTHAMAPALAYAM, AND ITS URGENCY.

It is now over twelve years since a Secondary School was started at Uthamapalayam by the Madura District Board. The Secondary School, thanks to the encouragement given by the late Mr. Foulkes, President of the Madura District Board for over twelve years, and the interest evinced by successive Headmasters has developed quickly into a full-blown High School. This school is the only one catering to the needs of the whole fertile Cumbum valley, which was rather backward for long in educational progress. The school situated in a more or less central region is suitable enough to attract strength from villages far and near. Consequent on the opening of the new school, a stimulus has been given even to the depressed classes and Adi-Dravidas for their educational advancement. Soon after the opening of the Secondary School the people of Uthamapalayam, in collaboration with the Government officials and with the school staff, have succeeded in securing for the school a splendid site, 40 acres in area, at a rather cheap rate. There has been a commitment also on the part of the District Board to construct, at a very early date, a pukka building in the newly acquired site. However, owing to the financial stringency of the Board latterly and other factors there has

not been much enterprise in the once progressive and enterprising Madura District Board. The sister institutions at Sholavandan and Batlagundu have had the benefit of typical school buildings. It is but natural that the people in Uthamapalayam and adjacent villages look up to the District Board for special attention and patronage, next to Batlagundu and Sholavandan.

The strength of the school is nearly 400 and there are two divisions in several of the classes. The pressing problem now is how to accommodate comfortably all these boys who are now so keen about their education and advancement in life. The school is at present in four rented buildings which are remote from one another. The rent which is paid annually comes to much over Rs. 1000 which, if capitalised, would perhaps in some appreciable measure go to solve the building problem. The task of supervision on the part of the Headmaster is fraught with special difficulties. Both boys and teachers have their special handicaps and inconveniences owing to the poor character of the rented buildings and their remoteness from one another.

It was customary formerly to obtain half grants from the Government for building schemes. If such grants could not be obtained from the Government speedily in this period of financial stringency, both on the part of the Government and the District Board, the only way left open to the Board would be to apply to the Government for a substantial loan, say of Rs. 60,000 which can be spread over a long period of 30 years for purposes of repayment annually in small instalments of Rs. 2,000.

The school is having the benefit of a Kallar Boarding Home which has become a necessary adjunct to the school. The playgrounds for the school are very spacious and splendid, though the boys have to walk some distance. The new school site and the playgrounds are unrivalled.

The school is now in charge of a veteran Headmaster who can give of his best to the school and the Kallar Boarding Home. The Madura

District Board as well as the Government are soon expected to push up the building scheme which is indeed a very urgent one. Any further delay on the part of the District Board will appear to be even a dereliction of duty. Promises once made in the past have to be fulfilled. It won't do for the Madura District Board to say "we would meet only running expenses." The equipments in Secondary Schools and their accommodation need to be specially attended to. The Educational Department would look into these matters and insist on radical improvements to be made speedily, if the cause of Secondary Education in the rural and backward parts of the district is to really advance by taking rapid strides.

The people of Uthamapalayam, one is glad to note, are reported to have gone on deputation to the President, District Board, Madura, to press the building problem. Will the Zamindar of Seithur who is now the President, Madura District Board, give his special attention to this question following in the footsteps of his predecessor, the late Mr. Foulkes?

UNVEILING OF THE PORTRAIT OF MR. M. CT. M. CHIDAMBARAM CHETTIAR.

The following is the Address read by Mr. A. Tiruvenkatathaiyengar, Headmaster of the Sir M. Ct. Muthiah Chettiar's High School, Purasawalkam, on the occasion of the Unveiling of a Portrait of the Donor at the school premises, by the Hon'ble Dewan Bahadur S. Kumaraswami Reddiar on the 17th September 1936:—

On behalf of the staff of the School, I respectfully beg to request you to unveil the picture of M.R.Ry. M. Ct. M. Chidambaram Chettiar. The picture was presented by us to the School as a humble tribute of our gratitude, affection and regard for the young man who came to the relief of the School in the moment of its great tribulation. The scion of a great family, instinct with charity, Mr. Chidambaram Chettiar, with the illustrious examples before him of his father, of his late uncle Pethachi Chettiar and of his great-uncles Raja Sir Annamalai Chettiar and the late Dewan Bahadur S. R. M. Ramaswami Chettiar, readily responded to the appeal made to him and applied himself to the founding of an educational institution as a fitting monument to the memory of his revered father the late Sir M. Ct. Muthiah Chettiar. Young as he was he realised early in life that service to man was service to God. The very first act of charity after his succession to his

father's estate was the taking over the management of this struggling School and financing it.

It is necessary, I think, that I should, for a proper appreciation of Mr. Chidambaram Chettiar's munificence, give here a history of the School and state the circumstances under which he took it over. For a long time the School was a Middle School, housed in a small building in Kariappa Mudali Street and dependent entirely on small contributions from the public. It was subsequently transferred to the Brixton House on the Purasawalkam High Road. It was managed by the late Mr. V. Rangaswami Iyengar and subsequently by his brother, the late Mr. V. Desikachariar. The School entered upon another phase of its life in 1913 when the late Dewan Bahadur Calavala Ramanujam Chettiar became its patron. The Middle School was raised to the status of a complete High School in 1916. The strength rose rapidly under its patron, Ramanujam Chettiar, until it reached 1,000 in 1919. Then a great calamity befell the School. Ramanujam Chettiar took ill suddenly and died. A period of great travail ensued—a period of grave doubts and fears. Money was wanted for the payment of the management's portion of the cost of the acquisition of a site adjoining the School. Appeals were made to Ramanujam Chetti's family and to the trustees of Calavala Cannan Chetti's Charities, but in vain. The Government abandoned the completion of the acquisition after waiting for more than two years. The School was kept going with the monthly contributions of Mrs. Ramanujam Chetti which were very small and barely sufficed to meet the annual deficit. Accommodation was insufficient, the staff were ill-paid and the salaries fell into arrears.

In 1923 something like a silver lining was visible in the dark clouds. Sir M. Ct. Muthiah Chettiar was requested to become the patron. Things appeared to go off well, but circumstances intervened which led up to the breaking off of the negotiations. The School was again exposed to the stress of the storm. The task of managing it was becoming hopelessly difficult, until in 1928 affairs came to a crisis. The Department of Public Instruction threatened to withdraw its recognition from the School. Only two courses presented themselves—either the mending of things or the ending of them, and circumstances definitely pointed towards the latter course. Mr. V. Desikachariar who had been ably and courageously withstanding the

storm died in December 1928. The collapse of the School was imminent and would have actually come about, had not M.R. Ry. Dewan Bahadur V. Masilamani Pillai Avl, rushed to the rescue. One hope there was, and that was the only hope—that of appealing to Sir M. Ct. Muthiah Chettiar again. But Mr. Pillai could not see him as Sir Muthiah was taken ill and his health had begun to give way. Then he saw "Thambi," as Mr. Chidambaram Chettiar was affectionately called by the youthful section of Purasawalkam, and "Thambi" arranged for the interview between his father and Mr. Pillai. Sir Muthiah could not make up his mind at once, though he immediately supplied the money for paying off the arrears in the salaries of teachers. But when he did make up his mind to complete the transfer, cruel Death removed him from our midst. It appeared as though another period of doubt and distress would set in. But when Mr. Masilamani Pillai approached Mr. Chidambaram Chettiar with doubt and despair, the latter dispelled all fears at once stating that he considered it a religious duty to carry out the last wishes of his lamented father and assured Mr. Pillai that he would immediately take over the School.

He redeemed his pledge and assumed charge of the School. He set apart a sum of Rs.1,25,000 as an Endowment and by a deed of trust constituted himself, Dewan Bahadur V. Masilamani Pillai and Messrs. K. V. Al. Rm. Alagappa Chettiar, K. S. Rajagopala Iyengar and A. C. Pranatharthihara Iyer as Trustees for the endowment. He revised the salaries of the teachers and busily set about the task of providing a permanent building for the School. While the necessary funds were supplied readily for the acquisition of a site, attempts were also made to push through the building scheme. And now the beautiful building of Sir M. Ct. Muthiah Chettiar's High School adorns this side of Madras and every one points to it with pride.

The cost of the acquisition of the site and of the construction of the building amounts to a little over two lakhs and all this money has come from Mr. Chidambaram Chettiar. The Government have given a sum of Rs. 88,000 till now as grant towards the above cost.

What do we not owe, Sir, to Mr. Chidambaram Chettiar, who has given so unstintingly? Salaries of teachers were raised; tenure of service has become safe and conditions of teaching have improved. Would that it were given to us to turn out larger and larger numbers

of successful students year after year as a fitting return for all the good that we have received at his hands, so that we could say, not in pride, be it noted, but in all humility, "this and this blessing we have received; and this and this blessing has it been given to us to show."

May the All Giver shower His choicest blessings on Chidambaram Chettiar and endow him with long life, strength and wisdom, so that doing ever new good might be the one argument of his long and prosperous life!

UTHAMAPALAYAM.

A SEND-OFF.

The boys of the Board High School, Uthamapalayam, mustered strong to bid farewell to their popular Science Master, Mr. A. Sundaram Aiyar, B.A., L.T., and to welcome in their midst their new Headmaster, Mr. M. R. Rengasami Ayyangar, M.A., L.T., on 21-8-1936.

A farewell address containing a very eulogistic account of Mr. Sundaram Aiyar's work in the school for about eight years and the excellent training he gave to the boys besides the various acts of kindness done unto them, was presented to him. The old boys of the School also presented a separate address to Mr. A. Sundaram Aiyar. The two addresses were sufficient testimony to the high esteem and regard in which Mr. Sundaram Aiyar was held in the school. It was very pleasing to note the real sincerity of the boys in their attitude to the teachers and their capacity for organisation.

The boys had particularly included in their programme for the day a fitting welcome address to their new Headmaster, Mr. M. R. Rengaswami Ayyangar, which expressed high hopes relating to the future advancement of the School.

The guests of the evening adequately thanked the boys for their kindness and promised to take an abiding interest in their career and the development of the progressive High School.

At the instance of the old boys, it was also decided in consultation with the new Headmaster to make headway in the formation and working of the Old Boys' Association.

A group photo was taken immediately after the close of the meeting.

The whole function proved very successful from start to finish. It was gratifying to find so much stirring amongst the boys. The atmosphere of the school was found to be especially congenial by the incoming headmaster under whose leadership much can be expected for the school in the years to come.

REVIEWS AND NOTICES.

PRINCIPLES OF PHYSICAL GEOGRAPHY. BY G. C. FRY. CROWN 8vo. 188 pp. UNIVERSITY TUTORIAL PRESS, LTD. AGENTS—OXFORD UNIVERSITY PRESS. PRICE 2s. 6d.

This book is a separate edition of the Physical section of Mr. Fry's popular text-book of Geography. It is stated in the preface that in view of the developments in meteorology considerable additions have been made to the chapter on Weather and Climate and that a new chapter has been added on the graphical representation of statistics. A new feature of the reprint is the inclusion of geographical pictures on which test questions are based in recent examinations. There are 83 illustrations in the text and five full page photographic views of geographical scenes which add to the clarity of the exposition of subject matter. That the book has gone through eight editions testifies to the usefulness and need felt for the book.

READING AND COMPOSITION, BOOK IV. BY ROBERT MACINTYRE. MACMILLAN & CO., LTD. 160 pp. PRICE 2s.

The book consists of twenty small selections on various subjects by different authors. Selections have been made among others from the following: Three Men in a Boat by Jerome K. Jerome; How Things Behave by J. W. N. Sullivan; A Traveller in Little Things by W. H. Hudson; First Steps in Science by Herbert Mackay.

Under each selection two sets of exercises are given. The first deals with the subject matter and the second with the application of grammatical rules. Exercises are also set on forming plurals, classifying different kinds of nouns, filling up blanks by suitable words and such like. Under each selection there is a list of words with the spelling of which pupils must be familiar.

If teachers of English follow the plan laid down in this book, pupils will get a taste for reading English prose by themselves and try to understand what they read better than they do at present.

A HIGH SCHOOL BRITISH HISTORY—1714-1930. BY A.M. DRUITT AND D. G. E. HALL. OXFORD UNIVERSITY PRESS. 296 pp. Rs. 2-8-0.

The sub-title indicates that the book has been written for use in Burma, India and the East—especially to supply the needs of those who prepare for the British History Paper in the Anglo-Vernacular High School Final Examination in Burma. In order to cover all aspects of history suitably the book has been divided into five parts. The headings of the different parts indicate the nature of the contents. I. The Coming of the Hanoverians, II. The American War and the Industrial Revolution, III. The War and Reaction, 1789—1830, IV. The Age of British Industrial and Commercial Supremacy, 1830—1905, V. The British Commonwealth since 1905. The language is simple and a large number of maps and illustrations have been provided.

MACMILLAN'S SENIOR SCHOOL SERIES—READINGS IN ENGLISH. SELECTED BY F. W. AND E. M. CHAMBERS. 288 pp. 2s. 9d. ENGLISH STUDY TERMINAL BOOKS A—SOME RULES OF ENGLISH. BY F. W. CHAMBERS. 86 pp. 1s.

The teaching world is aware of the series of books of which those under review form part. The second Reading Book consists of a number of standard selections from prose and verse. The selections include pieces of a humorous, serious and informative nature. A large number of copyright pieces have been included. This shows that a due share of representation has been given to modern authors. The notes to the selections, though necessarily brief, are very suggestive. A word of praise is due to the very effective illustrations by M. Alleyne.

As the title implies Terminal Book A deals in 13 lessons with the fundamentals of Grammar like the Law of Agreement (2 lessons); the Law of Government (2 lessons) and a lesson each on Particles, Gerunds, Adjectives, Adverbs, Relative Clauses, Verbs, and the Use of Stops. There is an introductory lesson. At the end of each lesson there are a number of exercises based on reading

matter supplied. This will be a very helpful book to our high school pupils.

HUMAN GEOGRAPHY—THE PACIFIC LANDS.

BY J. FAIRGRIEVE AND E. YOUNG. GEORGE PHILIP AND SON, LTD. 226 PP. 2s. 6d.

The books on Geography by these authors have brought prominence to the subject itself by the lucidity of expression, clarity of subject matter and abundance of illustrative material in the shape of diagrams, maps and illustrations. The present book deals with the human Geography of the lands around the Pacific Ocean. In an introductory note the authors add that they have endeavoured to present geographical facts in such a way that they are seen to make a little clearer some of the problems of the modern world. Students of Geography will derive immense pleasure and benefit by perusing this book.

WORLD STUDIES—AN ELEMENTARY PRACTICAL GEOGRAPHY OF THE WORLD. BY EVA D. BIRDSEYE. CROWN 8vo. 76 PP. 5 annas

MAJOR NATURAL REGIONS OF THE WORLD—NORTH AMERICA EAST OF THE PRAIRIES. BY EVA D. BIRDSEYE. CROWN 8vo. 81 PP. 6 AS. MACMILLAN & CO., LTD.

Miss E. D. Birdseye has written these little books in a very different manner from the books current in the market. One reading the book feels as though one is addressing an audience before one. The language is simple and the subject matter has been very judiciously chosen. The illustrations selected serve their purpose by explaining what they are there for, though they are not very artistic. These books will stimulate the reader to work for himself with the aid of the suggestions for practical work.

THE REFORM METHOD LITERARY READERS EDITED WITH EXERCISES IN COMPOSITION AND APPRECIATION. BY H. MARTIN. K. & J. COOPER, BOMBAY. BOOK I, 202 PP. Re. 1; BOOK II, 230 PP. Re. 1-2-0; BOOK III, 327 PP. Re. 1-6-0.

The aim of this series is to help pupils to appreciate fine literature and to express themselves in good English. The means adopted to secure the former is to present to pupils extracts from

the works of great masters of prose and verse (excluding living and very recent authors whose works are still copyright) and for the latter to suggest by suitable exercises, hints and notes the value of each selection. It is an unsolved question whether English reading books can be literary alone and whether it would not be better to include some lessons at least in an Indian or Eastern setting. The notes and exercises are very helpful and suggestive. Except in Book I there are no illustrations. Pupils would be gainers if there can be photographic reproductions of the works of famous masters relating to the subject of the lessons. So far as they go, the books are very good. If bound in boards they may stand use for a long period.

HOW TO LOOK AT GEOGRAPHICAL PICTURES—SECOND SERIES. BY W. J. H. WATKINS AND H. S. L. WATKINS. MACMILLAN & CO. LTD. CROWN 8vo. 32 PP. PAPER 1s. 3d.

EXERCISES IN MODERN GEOGRAPHY—BOOK I. THE WORLD. BY A. W. COYSH AND D. M. HUNT. UNIVERSITY TUTORIAL PRESS, LTD. 40 PP. PRICE 1s.

THE OXFORD GEOGRAPHICAL NOTE BOOKS FOR SECONDARY SCHOOLS. BY J. H. STENBRIDGE. BOOK VII. EUROPE. OXFORD UNIVERSITY PRESS. 44 PP. PRICE 1s.

These three publications indicate the way in which attempts are made in England to stimulate an abiding interest in the learning of Geography. The first is a collection of well reproduced pictures to give training in the analysis of pictures and promote a keen observation of pictorial material. The suggestive questions and the short note on each picture make this little book a very welcome publication.

In the exercises of the latter books attempts have been made to encourage atlas study, examination of pictures and drawing of maps and graphs. Teachers of Geography who do not read these and incorporate them in their work, are denying themselves a very valuable aid.

MACMILLAN'S SENIOR SCHOOL SERIES—GEOGRAPHY STUDY. BOOK I. BY H. M. COLLINSON. 234 PP. 2s. 6d.

The author (Headmaster, "The Victoria" Senior Boys' School, London, W. 12) has

divided the book into 44 Chapters. In each chapter two or three essential Geographical truths are touched upon in as many paragraphs and then exercises are set under the heading "Something to do." Though the illustrative material refers to the British Isles, it is not confined to them alone. The method adopted for learning the Geography of Britain can be applied to the study of all industrial countries. For example, statistics of typical imports like wheat, meat, oils, rubber, fruit, petroleum are given and exercises are set on the statistics—marking places producing them on a map, their climate, diagrams of comparative production and so on. There are a large number and variety of maps and diagrams. This is a very suggestive volume which must be in the library of every school.

The following books can be had from No. 138, Brodie's Road, MYLAPORE (Madras). The first six are written by RAMANA DASA SADANANDA and the last three by K. S. SESHAGIRI, B.A.

(1) BHAGAVAN SRI RAMANA (32 pages in English) Price 2 annas; and (2) *ஸ்ரீராமண பரமஹம்ஸர்* (62 pages in Tamil) Price 4 annas. Both of these books give us a short but very interesting and instructive account of the *Life and Teachings of Sri Ramana Maharshigal* of Tiruvannamalai. Both contain references to the valued opinions of western seekers and scholars whose devotion to that saint is no way less than that of our own men here. The Tamil book gives us the author's *first conversation* with that Mahatma *twenty-one years ago*, besides detailing more of miraculous incidents than in the English book. One cannot overestimate the importance of these books especially to those that have heard of or seen Sri Ramana Bhagavan.

(3) SRI KRISHNA CHARITAM (87 pages in Tamil with 5 pictures) Price 6 annas only. This is an excellent book which exhibits very sweetly and succinctly all the known details in the life of Lord Sri Krishna. It portrays in a nutshell everything that is described in the tenth and eleventh Skandas of *Srimad Bhagavatam*. Hence this book is indispensable to every Hindu.

(4) *குடும்ப சுகம்* (KUTUMBA SUKHAM in Tamil). Price 4 annas only. The author holds the mirror up to nature while depicting the conduct and character of the 55 persons dealt with in this book. Thirty-four of them belong to an ideal undivided Hindu family and among the remaining 21 are found the advocate, the doctor, the

diamond merchant, the guest, etc. We agree with the "Hindu" in holding that it "offers *wholesome, short and pithy advice* to the various members of a family as to how they can live harmoniously."

(5) UNIVERSAL PEACE and (6) BLISS ETERNAL (both in English) priced 1 anna and half anna respectively. *The former pamphlet* correctly defines Peace and clearly shows that *individual peace must precede world peace*. It also presents a new plan to bring about the much-desired world peace.

BLISS ETERNAL is a brochure which boldly and beautifully makes out that man—(not only in his origin and goal but every moment of his life) is nothing less than God Himself and that he can understand his oneness with the Divine if he cares to look beneath the surface of things.

(7) *எல்லாம் ஈசன்* (in Tamil). Price 2 annas. This is an excellent booklet dealing with the great truth, viz., "All am I." Innumerable illustrations are successfully used to indicate the end and aim of the Advaita philosophy. Even the title of the book inspires one with the hope of realising one day that Unity in Diversity, the One underlying the Many, which is said to be the ultimate goal of all humanity. Any man or woman, boy or girl, that reads this book is sure to be impressed with the central truth of the Vedas which declare "Aham Brahmasmi," i.e., "I am God" and "Tat Tvam Asi," i.e., "That Thou art" (That standing for God and Thou for the soul).

(8) THE "MAHA BHARATHA" (in English, pages 115 with 4 illustrations). Price 10 annas only. This neatly got up book will be of very great use to all those Hindus that have neither the inclination nor the time or money necessary to get and go through the ponderous volumes of this greatest epic on earth. It is needless to say that every Indian ought to read this book, if he has the slightest respect or love for the deathless glory of our Ancient Motherland.

(9) *உதயனார் கதை* (in Tamil). Price 5 annas only. All the six Kandas (*காண்டங்கள்*) of this epic are beautifully condensed and succinctly told in excellent Tamil. Lovers of novels are sure to like this book immensely, for it presents all the elements which appeal to those that find delight in novels.

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.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW, 190, Mount Road, Madras.

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

THE EDUCATIONAL REVIEW.

The Advocates' Association, Madras, has drawn attention, once more, to the need for placing legal education under the control of the Bar Councils in India. The proposal was put forward in the course of an address presented to His Excellency Sir Kurma Venkata Reddi on the occasion of his reception by the Advocates' Association, Madras. We have always been supporters of the autonomy of Universities, but we have no hesitation in saying that there is a good deal to be said in favour of the proposal. The study of Law at the British Universities is only as a means of liberal education leading to a Degree which does not confer the right to practise in the courts, as is the case in India. Law can be a subject of absorbing human interest, satisfying, at the same time, the most advanced standards of scholarship and is undoubtedly a branch of studies worthy of a University, but the mere academic study of Law should not obviously confer upon people the right of mishandling the persons and properties of individuals in courts of Law. There are two professions in the world in which the public have a right to insist on the highest standards of efficiency, the legal and the medical, in view of the seriousness of the issues involved and the damage that is capable of being caused to the people concerned by reason of failure. The present position of legal studies in India is extremely unsatisfactory in many ways, but we may perhaps be allowed to refer to one aspect of the matter. As a course of liberal education leading to a University Degree, it cannot be said to be adequate at all, while as a course ensuring knowledge of the practice of law, the less said about it the better. The attempt to combine theory and practice in a two years' course which is not even full-timed in many Universities has been a disastrous failure and it is time proper remedies were

sought to put an end to such a state of affairs. Without entering into details, we would suggest that a way might be found, by means of which at least the practical training for entering on the profession may be controlled by the Bar Councils whose demands for the knowledge of theory on the part of the candidates should be met by the Universities.

We congratulate Mr. Sachidananda Sinha, Bar-at-Law, on his appointment as Vice-Chancellor of the Patna University. It is the first time, it is interesting to note, that a non-official has been appointed Vice-Chancellor of the University of Patna. Government has apparently taken all these decades to discover that a non-official can also be suitable for a Vice-Chancellorship and there could not have been a more suitable choice than that of Mr. Sachidananda Sinha for the honour. It would be no exaggeration to describe him as one of the makers of modern Bihar—one of the constitutional political leaders actually responsible for the creation of the new province. As a member of the Legislative Council and as Finance Member of the Government of Bihar and Orissa, he has rendered valuable services to the people of his province, while he has also reached a wider circle in India as a politician and as the editor of the *Hindustan Times*. A lover of books, Mr. Sinha has presented his magnificent collection of books to the City of Patna and we have no doubt he will be able to advance the cause of higher education in Bihar in effective

measure. The University of Patna stands in need of drastic reorganization, bringing the existing facilities in Patna together, for the establishment of a unitary and residential University of a really modern type. It is a worthy ambition to establish a high-class centre of University education on the site of ancient Pataliputra and in the neighbourhood of Nalanda, amidst scenes where Asoka ruled and dreamt his dreams. We hope it will be Mr. Sinha's privilege to realise at least a part of the noble vision.

We cannot congratulate the Aligarh Muslim University on its recent decision to persecute newspapers

who might have made libellous statements about the University. This shows neither sound knowledge of law, nor sensible statesmanship in the administration of public institutions. Whatever freedom individuals may have in such matters, public institutions should not be unduly sensitive of criticism; in fact, it is a sign of intrinsic weakness on the part of the authorities concerned with the running of the institution to talk of legal proceedings in such matters. This is not the way of either commanding public sympathy or of ensuring a high University atmosphere. If the University has any feeling that newspapers in the country have been unfair to it—they have no such knowledge—it is open to the authorities to take the public into confidence and issue correct information from time to time. There is the ugly fact, that at the beginning of a Unive

sity session this year, there has been a more or less complete strike on the part of the students of the University, necessitating the temporary closure of the institution. The remedy is not in threatening newspapers with suits for libel, but in setting their own house in order.

The Government of the Central Provinces has taken time by the forelock in its decision to appoint a committee, forthwith, to consider the reorganisation of education in the Primary and Secondary stages. The principles enunciated for the reorganisation are quite sound and follow the proposals adumbrated by the Punjab University Enquiry Committee and approved by the Universities Conference held in Delhi in 1934 and by the recent deliberations of the Central Advisory Board of Education. The main idea is to afford pupils opportunities for the diversion of studies at the end of suitable stages of education. It is thus hoped to prevent the over-crowding in a few selected professions and to open out a greater variety of professions and occupations for the educated classes. There is therefore to be a revision of the school course so that every child on leaving school, if necessary, will be able to earn a living, suitable to his particular abilities and leanings. It is also regarded that it is unfair that the programme should be heavily weighted on the purely literary side. It is proposed to regard each stage of instruction as the landing place from which a student can set forth

on some satisfactory and profitable career. In order to effect a reorientation of the provincial educational policy, there is general agreement that the chief need of the moment is the establishment of separate vocational institutions where, in addition to an irreducible minimum of literary studies, a pupil can be taught the elements of a trade or profession and pass out fully-equipped as a wage-earner. As the addition of a vocational subject to the present curriculum will not be sufficient, it is proposed to start independent institutions, taking advantage of the advice of the educational experts, the Government of India propose to provide at their own expense.

There is a good deal of ignorance in this country regarding methods of punishment in schools. Teachers have still a pathetic fondness for corporal punishment and often inflict pain, to relieve themselves of unreasonable irritation, or cover their own inability and weakness. Even the Chinese Government is showing signs of progress in this matter and has recently issued strict instructions against painful forms of punishment. After making an extensive study of conditions in educational institutions, the Ministry has issued orders that "infliction of physical punishment by hand or by cane and ruler by teachers should be strictly forbidden." The orders of the Educational Ministry go even further and forbid all disciplinary action which may tend to produce bad mental effects on students, such as "the depri-

vation of freedom of movement, assignment of extra school work and confinement in dark rooms." It is worth while considering whether sufficient precautions have been taken in India regarding indiscriminate punishments in schools. The Educational Codes of some provinces sensibly provide that only the Headmaster should inflict corporal punishment and that only in cases of offences implying moral turpitude, but the rule does not apply in several provinces and there is considerable violation even where it exists. It is time the matter received more attention.

A special tribute of praise is due to Sowcar C. Abdul Hakim of the North Arcot District who has shown great zeal for the promotion of education in Southern India, by his liberal donations for the purpose, without any differences of caste or creed. Hindu educational institutions have derived support from him quite as generously as Mohammedan schools and colleges. He has set apart 75 per cent. of his income to charities and he has already spent about 20 lakhs of rupees in twenty years. Presiding over the National High School, Srirangam, the other day, he promised to give Rs. 10,000 to the Endowment Fund if the management collected the remaining Rs. 40,000 to make up the half a lakh required to place the institution on a permanent basis. He has promised another Rs. 25,000 to the Theosophical College, Madanapalle, if the college collected the remaining Rs. 75,000 for an Endowment

Fund. Mr. Abdul Hakim also maintains a college at Vaniyambadi and thus deserves the warmest congratulations of all lovers of education on his great generosity. It is surprising he has not received any recognition of his numerous benefactions at the hands of Government. But when did the Government in India confer its honours with any discrimination? It was an excellent suggestion that he made at Srirangam, the other day, when he pleaded for the diversion of some of the charities of the Nagaratars to educational purposes.

It was an excellent address that Mahamahopadyaya S. Kuppusawmi Sastri delivered at the recent Convocation of the University of Madras. He entered a strong plea for Sanskrit as the basis of Indian culture and lamented the neglect of the subject in our educational institutions. We may however be allowed to point out some reasons for this neglect of Sanskrit which is becoming a noticeable feature all over India. The number of Sanskrit students has been going down steadily, except in places where it is imposed on candidates as a subject of compulsory study. The great mistake, it seems to us, is in making a fetish of grammar and not presenting the subject in an attractive manner. We are afraid the subject has not kept pace with the other branches of our curriculum in improvements of methods of teaching. Sanskrit Pandits with an incorrigible fondness for difficulties, have succeeded in making the subject stiffer than others,

**Educational Re-
organisation in the
Central Provinces.**

**Educational
Charities.**

**A Plea for
Indian Culture.**

so that the student who takes it is always at a disadvantage in competitive examinations. It is also good to realise that the ideals of Sanskrit literature do not make much of an appeal to modern minds and in some matters are strangely at variance with the needs of to-day. The privileges of caste and rank made so much of in Sanskrit literature pall upon this generation; the trend of Sanskrit literature is very largely against democracy, laying too much emphasis on the divinity of kings and has risen at its highest, only to a conception of benevolent autocracy; the general outlook of Hindu philosophy has also been in the direction of ignoring the stern realities of this world for the sake of the next, the doctrine of Maya being typical of this attitude, while the citizen of the twentieth century is absorbed in solving the economic and scientific problems of the everyday world. Is it any wonder that the appeal of Sanskrit culture is becoming less and less? We are glad to find that Mr. Kuppuswami Sastriar congratulated the women who had taken degrees and appreciated the idea of higher education for women, though he thought that according to the best Indian tradition, the home was the proper sphere of the woman.

It is interesting to note that the Seva Sadan in Madras, has progressed sufficiently, under the care of Sir and Lady Venkata Subba Row, to have been able to erect a new building at a cost of Rs. 60,000, opened the other day

by His Excellency Sir K. Venkata Reddi. One of the best forms of social service to-day in India is the establishment of institutions of this type dedicated to the education of women. It is not only a High School, but a residential institution where girls are taught to run a home and prepared for their future careers as wives and mothers. Opening the new buildings, His Excellency paid a very well-deserved tribute of praise to Lady Venkata Subba Row to whose unremitting labours, the city of Madras owes this excellent institution. We have no quarrel with His Excellency for stating that "our ideal of womanhood is different from that of the rest of the world," but we are glad he expressed his emphatic faith in higher education for women as much as for men. Referring to the people whose contention is that higher education is unnecessary for women, His Excellency said: "I am unable to agree with them. Higher education is intended to develop the culture of our country and if one half of the society is deprived of the privileges of higher education, our cultural development must necessarily be stunted. For this reason, it is essential that our girls should receive as good an education as our boys." He also appreciated the fact that the school had pupils of all communities and no distinction of caste was observed in the daily life of the institution. His Excellency expressed himself against the caste system in India, whatever useful purpose it might have fulfilled at one time.

The recent Convocation of the Andhra University furnished occasion for several interesting speeches. The Convocation Address itself was delivered by the Education Minister, the Hon'ble Dewan Bahadur S. Kumaraswami Reddiar who gave expression to several sound opinions worthy of special regard. It was refreshing to find him appealing for young men and women trained and determined to rid India of communal feeling in spite of his belonging to a political party which has done more than any other agency in South India to foster communal ill-will and bitterness! In fact, it is not an exaggeration to say that communal bitterness was hardly known in South India before the so-called *Justice* party came into existence. In view of the unreasonable tendency in some quarters to condemn Universities on the ground of the present unemployment in the country, Mr. Reddiar did well in speaking in their defence:

"To require a University not merely to disseminate and increase knowledge but also to find jobs for its graduates, is to place on it 'an alien and quite impossible burden.' The functions of the University are complex and difficult enough already and are not yet adequately performed; the training of the mind and of the body is its proper sphere, while industrialization, rural improvement, monetary reform, large schemes of mass education and the like undertakings, which alone will create employment, must be initiated and maintained by the State or other institutions, not by the Universities. Of course the University can and should study these problems and programmes and give suggestions and guidance both to the public and its own *alumni*: but the actual working of these policies and programmes must be in quite other hands."

Another sensible point in Mr. Reddiar's address was his disapproval of those who indulge in a complete and wholesale

condemnation of the present educational system and plead for the so-called national education. It is good, on the other hand, to recognise, that whatever defects there may be in the present educational system, the foundations have been well and truly laid and any reforms should necessarily be in relation to the present structure. As the Minister said:

"I grant that many changes are urgently called for in the methods and some in the content of the education imparted in our schools and colleges; and yet I cannot sympathize with the destructive fury of those who would scrap altogether the present system of education in favour of what they passionately but vaguely describe as 'national education.' Whatever changes we wish to make in the organization and conduct of our schools and colleges and in the methods and content of our teaching, we are even now at perfect liberty to carry out; and if we do not replace, throughout the educational field, the teaching, for example, of science by the teaching of grammar or disputation or of poetry in an ancient language, it is not because the Government or some other sinister force is preventing us, but simply because the people, the Indian men and women who are responsible for Indian education, do not think that the changes can be made without serious loss."

We are also in complete agreement with him with reference to the tribute he paid to the use of the English language in this country and the need for its retention.

"English was brought in purely on practical and administrative grounds, but it has served a high and necessary cultural and educational purpose. Most political, social and even religious movements in modern India have received their original inspiration as well as their continual refreshment from our study of English; and English has brought to us, and can alone maintain for us, a close and living contact with modern science and European thought. The study of English as a second language should remain a compulsory part of our higher education, if our cultural life is not to suffer tragic impoverishment."

"In maintaining academic standards, in preserving the qualities of relevancy, accuracy, thoroughness, fairness and aesthetic fitness in all our academic dealings, in testing and estimating the work of our historians and scientists, we have in English works a steady standard of reference and basis of comparison, and in the English language a medium which keeps us in constant touch with the intellectual activities of Europe, America and Japan."

The Andhra University deserves to be congratulated on the happy accident of an Andhra Governor presiding over its convocation as its Chancellor who also gave inspiring advice to the graduates. Mr. C. R. Reddi, whom we are glad to welcome back as the Vice-Chancellor of the University, made a short speech appealing for better financial support from the Government. The appeal for a non-recurring grant of twelve lakhs of rupees and a recurring grant of two lakhs of rupees is a very modest one, considering the assurance of the Vice-Chancellor that if these were granted, the University is not likely to make any further demand for another quarter of a century and we hope the request will be granted by the Government. We cannot close this note on the University without expressing our appreciation of the sacrifice made by the new Vice-Chancellor who has decided to accept only Rs. 1,000 as his salary per month leaving the rest to be spent on the advancement of the University.

It is doubtful if people who usually speak of the need for compulsory elementary education in the country realise the difficulties involved in the execution of the problem. It is not merely a problem of finance, though it is fairly insuperable in itself. The Sub-Committee

of the Provincial Economic Council in Madras, appointed to consider the question of compulsory elementary education, has produced a valuable report laying down some important and fundamental propositions worthy of special consideration. The committee is not for introducing compulsion, unless efficient arrangements exist for imparting education in the shape of a sufficient number of school buildings and a sufficient number of schools with the complete structure of five standards and sufficient staff and equipment to render the work of compulsion possible. It is rightly pointed out that the ground must be prepared—otherwise any scheme of compulsion was bound to be extremely ineffective and wasteful. It is interesting to note that the committee recommends that compulsion should be applied primarily to rural rather than urban and municipal areas, as the former require more impetus. In view of the present disparity between the two sexes in percentage of literacy the committee rightly, recommends that in every future scheme, girls should be included with boys. The committee pleads for making compulsion a reality so that pupils may have a chance of acquiring literacy. The following paragraph is worth special attention.

"It will further be clear from what we have already stated that we attach greater importance to retaining children in school till they reach the 5th standard than in getting them into the lowest standard. We therefore recommend that all children, who are already in school voluntarily and who are of the appropriate age for the standard in which they are reading, should be compelled to remain in school until they become permanently literate in the 5th standard, and we consider that this modified form of compulsion could be usefully introduced even in places where conditions make it impossible to compel all children of school age to go to school."

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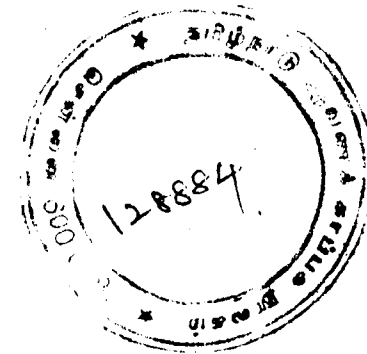
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