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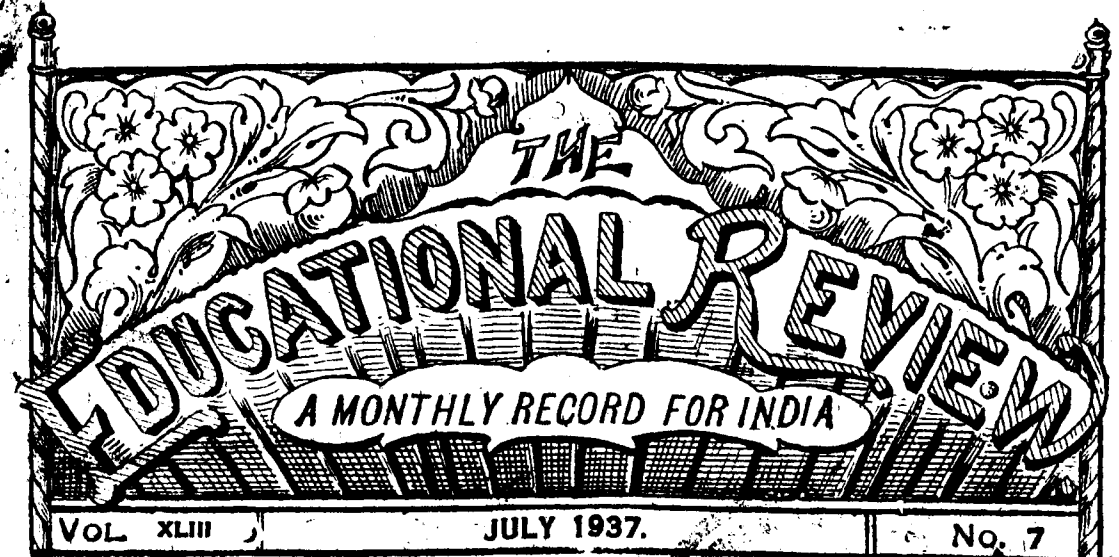


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SECONDARY SCHOOL EXAMINATIONS AND THE CURRICULA OF SECONDARY SCHOOLS, WITH SUGGESTIONS FOR REFORM.*

BY SIR PHILIP HARTOG, K.B.E., C.I.E., LL. D.

[We make no apology for reproducing this address from the pamphlet supplied to us by the General Secretary of the National Union of Teachers, London. In his covering letter he says: "The subject of secondary school examinations is of interest to thousands of parents in all parts of the British Empire. Sir Philip Hartog made a most stimulating and provocative contribution to the discussion of this subject and also dealt with the curricula of secondary schools, concerning which he made a number of suggestions which, if adopted, would have far reaching effects."—Ed., E. R.]

INTRODUCTORY.

IN addressing the National Union of Teachers, I speak, I suppose, to the largest professional audience which this country provides, and I esteem it a great honour to be asked to address this particular section, mainly interested in Higher Education, on a subject of which the educational, social and national importance is difficult to exaggerate at the present time—Secondary School Examinations and the Curricula of Secondary Schools. I shall limit myself to the School Certificate examinations, and will begin by quoting the number of entries to these examinations in recent years. The following figures have been taken from the annual reports of the Board of Education:—

	Total No. of candidates	Obtained certificate	Percentage of passes
1931	66,901	46,301	69.2
1932	69,343	48,540	70.0
1933	68,406	48,047	70.2
1934	66,410	47,616	71.7
1935	70,183	51,238	73.0

(Midsummer)

* An Address delivered to the Higher Education Meeting at the Portsmouth Conference of the National Union of Teachers, 1937.

These are remarkable and significant figures, on which I shall have more to say later. I wish now to draw your attention to their magnitude. But it is not only their numbers that matter. These examinations, and those matriculation examinations for which they so often serve as an equivalent, formally guard the portals of almost every professional career in England and Wales, and, though without formal sanction, the entry to business careers for thousands of individuals.

Is this examination system wisely designed? Does it influence the curricula of the schools and the careers of the great mass of individual pupils at secondary schools on the whole for good or for evil? Is the system on the whole a good examination system, with the inevitable defects of any human undertaking? Or does it contain conspicuous defects, which might be removable by the exercise of energy and good will, or even by a simple change in the regulations? These questions indicate broadly the kind of problems with which I propose to deal. No one person could deal with all the problems of my subject completely and adequately; still less could he deal with them within the compass of an hour or less.

ORIGIN OF THE PRESENT SYSTEM OF SCHOOL CERTIFICATE EXAMINATIONS.

There is one thing, however, to be said at the outset—the present system is a better one than that which preceded it. At the end of 1911, the Consultative Committee of the Board of Education, a body with a very strong personnel embodying widely varied experience, published their *Report on Examinations in Secondary Schools**, a document which may well be read again with interest and profit. The Committee shewed among other things that the secondary schools were then bewildered and confused in many cases by the multiplicity of examinations for which they were obliged to prepare their pupils. I use the word 'prepare' advisedly. To some persons the idea of 'preparing for an examination' is anathema—an evil to be condemned wherever it is found. Is it really so in all cases? I ask that question because I hope to attempt an answer later.

* Cmd. 6004, H. M. Stationery Office. Price 2s. 6d.

It was on the advice of the Consultative Committee that the Board of Education (which did not adopt all their recommendations) set up in 1917 the now familiar system of two approved examinations for secondary schools, designed for schools on their grant-list, but open to all comers; the 'First Examination,' commonly known as the School Certificate Examination, suitable for pupils in the fifth form of a public or secondary school, and of about the age of sixteen; and a 'Second' or Higher Certificate Examination for pupils about two years older. The Board, under present arrangements, pays to each school on its grant-list an additional grant not exceeding £2 (and generally of that amount) for each pupil entering for either of these examinations. It is a strong inducement to the schools to make use of them.

The method of approval of these examinations is important. Under the terms of Circular 1002 of the Board of Education of June 1917 (consequent on Circulars 849, 993 and 996), which set up the whole scheme, the following provision was made:—

"In order to secure the necessary equality of standard and the acceptance of the examination certificates by University and Professional Bodies as exempting the holders from certain other examinations, and to provide machinery for enabling the scheme to be improved from time to time, the Board of Education will act as a Co-ordinating Authority with the help of a Secondary School Examinations Council comprising representatives of the Universities, Teachers, Local Education Authorities, and Professional Bodies."

The functions of the Council are more fully set out in an important Report of 1932, from which I shall quote freely.*

"All matters falling within the functions of the Co-ordinating Authority stand referred to the Council who are bound to consult the Board before committing themselves 'on questions of principle or policy which are controversial or specially important.' The Council are at liberty to submit suggestions for the improvement of the scheme of examinations, and are required to make an annual report of their proceedings. The matters with which it was arranged that the Council should deal are the following:—

(a) The recommendation of Examining Bodies for approval by the Co-ordinating Authority.

(b) The maintenance by each approved Examining Body of an adequate standard both for a Pass in the examinations and for a Pass with Credit.

(c) Investigation of complaints made by School Authorities with regard to examinations.

(d) Promotion of conferences with Examining Bodies and others as occasion arises.

(e) The form and contents of the certificates granted on the result of the examinations and the arrangements for their issue.

(f) Negotiations with Universities and Professional Bodies for the acceptance of the examination certificates as exempting the

* The School Certificate Examination being the Report of the Panel of Investigators appointed by the Secondary School Examinations Council to enquire into the eight approved School Certificate Examinations held in the summer of 1931. H. M. Stationery Office, 1932. Price 2s. 6d.—This document is referred to below as the 'Report of the Investigators.'

holders from certain other examinations." (op. cit. pp. 14, 15).

The actual constitution of this Council is obviously a matter of great importance.† It differs from that recommended by the Consultative Committee, who wrote as follows in their Report (p. 132):

"As the regulations of the Council would affect many national interests other than those which are solely educational, the new body should be so constituted as to comprise a limited number of persons of practical experience especially of the requirements of professional, industrial, and commercial life."

I can imagine that the inclusion of such persons, wisely chosen, would have strengthened the Council. But professionals are apt to regard amateurs in education as a nuisance.

Seven School Certificate Examinations of seven Examining Bodies were approved as First Examinations in 1918.‡ An eighth examination was approved later.

† For the constitution of the Council, see Appendix A.

‡ Under Circular 1034 of March 1918. The examinations approved were as follows:—

1. The School Certificate Examination of the Oxford and Cambridge Schools Examination Board.
2. The Senior Local Examination of the Oxford Delegacy for Local Examinations.
3. The Senior Local Examination of the Cambridge Local Examinations and Lectures Syndicate.
4. The School Certificate Examination of the University of Bristol.
5. The First School Certificate Examination of the University of Durham.
6. The General School Examination of the University of London.
7. The School Certificate Examination of the Northern Universities Joint Matriculation Board.

The corresponding examination of the Central Welsh Board was provisionally approved in 1920, and definitely approved in 1922. (See Circulars 1166 of July 1920, and 1260 of May 1922.)

OUTLINE SKETCH OF THE REGULATIONS OF THE EXAMINING BODIES.

You would not forgive me if I attempted anything like a complete summary of the regulations of the eight Examining Bodies. But a brief outline sketch is necessary. These bodies include anything from about 20 to 40 or more subjects in their respective curricula, and these subjects are divided into four Groups, which may be characterised as follows:—

Group I. English (with Welsh for the Central Welsh Board).

Group II. Foreign Languages (Ancient and Modern).

Group III. Mathematics and Science.

Group IV. This may be called, without disrespect, an *omnium gatherum* group, including subjects as widely disparate as Fine Art and Music, on the one hand, and Needle-work, Metal-work, Wood-work and Handicraft generally, Cooking and Domestic Subjects, on the other: all subjects to which, I believe, an increasing importance is being attached by the community.

At the examinations of Midsummer, 1935, 38·4 per cent. of the entrants offered Art; the corresponding percentages for Domestic Subjects, Handicraft, Commercial Subjects, Music, Domestic Science and Technical Drawing varied in descending order from 5·3 per cent. to 0·5 per cent.*

A common rule is to require a candidate to offer and pass in not less than five subjects, selected according to varying regulations from the four Groups, among which Group IV is treated rather as a Cinderella. With at least one authority a candidate is regarded as

passing (or failing) in a Group and not in a subject.

As laid down by the Board, a distinction is made between passing and passing with credit; and a credit may be required in at least one subject as a condition for obtaining a certificate.

There are also some special regulations with regard to English.† One body requires that a candidate must "reach the *satisfactory* standard in English Language"; another that a Candidate must "reach a certain standard" in English composition; a third that a candidate must "attain a reasonable standard in English in all the subjects of the examination." I have heard the shocking suggestion made that for the guidance of candidates and teachers (and the public?), the Examining Bodies should from time to time publish samples of examination-scripts which just reach these "satisfactory," "certain" or "reasonable" standards in English.‡ But I continue. We shall have other evidence on this point.

WHAT DOES "PASSING AN EXAMINATION" MEAN IN TERMS OF WHAT EACH SUCCESSFUL CANDIDATE CAN DO?
THE NOTION OF A UTILISABLE SKILL.

Let us now, in order to come to real grips with our subject, consider what "passing an examination"—any examination, and not only a School Certificate examination—really means in terms of what the person who passes it can do. I suggest to you that there are two categories of examination, and that

† The Regulations with regard to these requirements in English have been altered in some cases since the publication of the Report of the Investigators in 1932.

‡ By a curious irony of semantics, phrases such as "a certain standard" have become among the most indefinite in the language.

in the first category the examiners *can* give the public a reasonably precise answer to that question, "What can you assert that a successful candidate can certainly do?" I think that in the second category the examiners can give no assurance of what the successful candidate can certainly do. Our modern system of examinations is the descendant of those tests of utilisable skill carried out by trade and craft guilds when they promoted apprentices to the status of companions, and companions to the status of masters. A piece of work accomplished was definite evidence of the utilisable skill. Now we have analogues of these tests of utilisable skill, at the lower end of the scale, in shorthand and typewriting, and, at the higher end of the scale, in examinations for such a profession as that of the actuary. In such examinations, the examining bodies give us testimony on which we can rely to what *every* successful candidate can certainly do. Let me give you the contrast. I once asked a friend of mine who is an experienced examiner what it would be safe to assert of the powers of a student who could just succeed in obtaining pass-marks at a University pass examination in several subjects. His reply was: "I think you could say that he could pass the examination at the time that he passed it." I went further. "Would it be safe to say that he has any useful knowledge of the subjects of the examination—that he would be fit for any career?" The answer was clear: "No, you could say none of these things. When you have said that he passed the examination, you have said all that can be said."* I asked the same question later of

thirty or forty other experienced examiners for degrees. They gave the same reply. I wonder what would be the corresponding answer of examiners for the School Certificate examination. Would it not be the same? But I foresee one immediate and just comment. A school examination is very different from a degree examination. You perhaps could not expect it, like a degree examination, to prove the existence of a "utilisable skill." We shall see.

DISTINCTION BETWEEN TWO CATEGORIES OF EXAMINATIONS, THOSE DESIGNED TO TEST THE ATTAINMENT OF A UTILISABLE SKILL AND THOSE DESIGNED TO TEST PROGRESS TOWARDS SUCH AN ATTAINMENT. THE NOTION OF PURPOSE EXAMINED.

That brings me to two more important distinctions in dealing with all examinations. First of all the distinction between the test of attainment of a utilisable skill, and the test of progress towards that attainment, that kind of test which is essential in every class-room and for every teacher. Let me illustrate briefly. In a test of progress, a boy who gets two addition sums right out of ten on a first occasion, and four right out of ten a little later, deserves, say, 20 marks on the first occasion and 40 on the second. But he has no "utilisable skill" in adding. He cannot add. If you were examining him for competency as an accounting clerk, you should give him no marks at all.

I have been digging down from the surface. I want to get down to the general question of the purposes of examinations. I suggest to you that when we leave the subject of technical examinations designed to test definite skills, we find the question of *purpose* extra-

* *Education in 1935* (Report of the Board of Education, etc.) Cmd. 5290, H.M. Stationery Office, 1936. Price 3s. 6d. See Table 49, p. 167.

* *Examinations and their Relation to Culture and Efficiency*, by P. J. Hartog (Constable & Co., 1918), p. 27.

ordinarily vague in the minds both of many examining bodies and of many examiners. Examinations are sometimes contrasted with tests. But surely every examination should be a test. Every examiner should ask, "What am I trying to test? With what success am I testing it?" And these questions should be asked with regard to every single examination-paper, as well as to every set of examination-papers, in each subject.

Let me take as an example two two-hour question-papers in French set at a School Certificate examination, and see what they try to test and how far under the present system of Passes and Credits they really test what they are supposed to test.

"Paper I comprised (1) A piece of dictation; (2) (a) and (b) Two pieces of French prose for translation, each of approximately twenty lines, and (c) a short piece of French verse for translation.

"Paper II comprised (1) A piece of English for translation into French; (2) An outline in English of a story to be expanded in French, as an exercise in French composition."*

I suggest that these papers, which are thought to test so much, in fact test little or nothing. For let us suppose that the marks for a Pass were 33 per cent. and for Credit 50 per cent.;† could you translate the marks of a candidate who had obtained a Pass or a Credit in French so as to give them any intelligible meaning to a person who wished to utilise the candidate's knowledge of the language? I suggest that it would be a sheer impossibility. You could not say that he could write down accurately from dictation.

* *The Marks of Examiners*, by Hartog and Rhodes (Macmillan and Co., 1936); p. 34.

† *Op. cit.*, p. 37.

You could not say that he could translate accurately from French into English, and still less could you say that he could translate accurately from English into French; you do not distinguish between these skills. This is all *a priori* evidence, showing that these 'omnibus' papers are bound to fail in their multiple aims.

But we have some *a posteriori* evidence bearing on the same point in the Report of the Investigators of the Secondary School Examinations Council.‡ I think it a fair inference from their Report that the "capacity to translate reasonably well passages of (French) prose of a straightforward kind" is a utilisable skill which might well be tested by itself at this examination, and which should be so tested. Of the translation from French verse they say that in view of its extreme difficulty it should be omitted from the French paper (p. 98). Of French composition (*i.e.*, free composition) and translation into French they say (p. 99) that "the level of performance reached by the average candidate in this branch of the subject was in most of the examinations regrettably low." In the composition paper it seems candidates may scrape "a few marks on an almost worthless performance" (p. 103), and in free composition the marking was "generally unreliable" (p. 102). Of French dictation they say again that "taking the examinations as a whole, the standard of performance . . . is regrettably low" (p. 100). Yet from 48 to 53 per cent. of the candidates obtain a Credit in French. It seems surprising.

Now the Investigators of 1931 appointed by the Secondary School Examinations Council, and their predecessors of 1924, recom-

‡ *Loc. cit.*, para. 103.

mended that candidates should be allowed a Pass on translation from French prose alone. Very sensible. But why not go further? Abandon altogether the summation of marks on this mish-mash of translation *from* French and *into* French, and dictation, and shew on the Certificate a mark for translation from French prose into English as a "utilisable skill" on which an employer might rely. The standard should be raised so that the employer could really rely on such a Certificate, *i.e.*, be sure that the holder would be able to read and understand all his incoming correspondence in French, if he had the use of a dictionary and had learnt his technical terms. A School Certificate in French would then mean something. Obviously at present, taken by itself, it means nothing.

Examinations are at their best when you put on the examiner the responsibility of telling a prospective employer that a candidate whom he has passed will not 'let the employer down.' That is the attitude of examiners in medicine and surgery and midwifery when they feel the responsibility of letting a young practitioner loose on the public. The conscientious and puzzled examiner in French dealing with 'border-line candidates,' however conscientious he may be, is not faced with a responsibility of that kind. He does his best, an unsatisfactory best, and juggles with details.

I should say from my own experience that in existing circumstances there is not one boy or girl of sixteen out of 50, who, without special advantages, can learn to write French that a Frenchman would not detect immediately as the clumsy French of a foreigner. Here there can be no question of testing a utilisable skill; you can only test progress

towards such a skill by the allotment of some kind of numerical marks, and a difficult job it is.

SATISTICAL DIFFERENCES BETWEEN THE TWO CATEGORIES. IN THE FIRST CATEGORY ALL THE CANDIDATES, OR NONE, MAY PASS; IT IS OTHERWISE WITH THE SECOND.

It is far easier to conduct a large general examination which is designed to test a utilisable skill than one which is designed to test progress. When we are testing a utilisable skill, we need not worry about statistics at all. Of 100 candidates all may possess it, or none. If 100 candidates were to present themselves for a job as an air-pilot, and none of them satisfied you in 'visual signalling,' an essential subject, your sense of responsibility would compel you to reject the whole lot. On the other hand, if they all satisfied you, you could cheerfully pass the whole lot.* The same procedure would apply to motor-drivers.

We now come to examinations designed to test progress towards the attainment of a utilisable skill.

Now suppose that you had before you, say, a hundred strange babies between twelve months and eighteen months old all trying to learn to walk (but none of them able to do so) and you were instructed by some august body, like the Board of Education, to classify them in order of merit, and to say which of the stumbling babies 'passed' and which 'passed with credit,' you would, I suggest, have an exact analogue with the task of an Examiner in many of the subjects of the School Certificate examination—French composition, for instance—in which no utilisable

* Candidates are required to obtain not less than 90 per cent. of the marks in visual signalling (see on this point *The Marks of Examiners*, p. xvi).

skill is attained. Nothing, I imagine, could be more difficult for a stranger to mark or to compare with certainty than the relative progress of these stumbling babies, yet mark them you must; and you must assign to each one a 'credit' which (in the opinion of the Investigators)* ought to mean 'reasonably good,' or a 'pass,' which ought perhaps to mean 'tolerably good,'* or else a 'plough.' I confess that 'reasonably good' and 'tolerably good' in this connection convey very little meaning to my mind.

But there is another method of approach. Suppose for the moment that you have allotted your marks and established what you believe to be an order of merit, it is then perfectly justifiable to say that you would regard as a 'tolerable' level of progress that reached or exceeded by 75 per cent. of the candidates, and as a 'reasonably good' level that reached or exceeded by 50 or 51 per cent. of the candidates. Here you introduce the statistical consideration of which I spoke, what may be termed the 'percentile' criterion. Now the Examining Bodies try to make the best of both worlds. They try, so it appears, both to use the criterion of a pass-mark (of something between 30 and 40 per cent.) and that of a credit-mark (of something between 40 and 50 per cent.), and also the percentile criteria for passes and credits, of which I have spoken, and then to 'reconcile' the two sets of criteria: the percentile criteria, based solely on *order* of merit and independent of absolute degree of merit, and the criteria based solely on percentage marks, *i.e.*, on degree of merit—very different things.

Before proceeding, I wish to point out that although this fact is not generally recognised,

* *Report of Investigators*, p. 55.

a percentile criterion makes the examination in reality a competitive one. There is an obvious struggle between candidates to reach that fatal 25th or 50th percentile as the case may be, and if the marks are liable to the vicissitudes of chance so is the fate of the candidates.

According to the Investigators, in the History examination† it appears to be settled that the top three-quarters of the candidates, arranged in the order of their marks shall pass, and just under half shall be awarded Credit. Thus the numbers of those who obtained Credit in 1931 in the eight approved examinations varied only from 47·1 per cent. to 51·6 per cent. of the number of candidates. But these were not the percentages of Credits yielded by the marks as first awarded. The Examining Bodies (or some of them) provisionally fixed a credit-mark which would have meant a much smaller percentage of credits and then did not like to keep to one so low as that which corresponded to (say) their 49th or 50th percentile; so they resorted to the simple expedient of raising the marks. In History, say the Investigators, "Some wholesale adjustments, either by percentage or by flat rate additions had to be made."‡ To what kind of performances by the candidates in History were these wholesale adjustments applied? Let the Investigators speak.

"The mass of scripts which have been placed before the investigators affords convincing evidence that by encouraging the reproduction of lifeless text-book formulae the existing type of examination deadens the pupil's interest in what should be one of the most stimulating subjects of the school curriculum" (p. 84).

† See *Report of Investigators*, pp. 82 and 156.

‡ *Op. cit.*, p. 82.

DISCUSSION OF THE USE OF THE TERMS
'VALIDITY' AND 'CONSISTENCY' IN
CONNECTION WITH EXAMINATIONS.
INVESTIGATIONS OF THE INTERNATIONAL
INSTITUTE EXAMINATIONS COMMITTEE
ON 'CONSISTENCY.'

We have here what is called the 'validity' of the examination directly challenged. The Examining Bodies do not define the purpose of the History test. One wonders if they know it themselves. But obviously it is not to make the pupils reproduce lifeless text-book formulae and deaden their interest in the subject. Professor Spearman has defined the term 'validity,' as used in measurement, as 'the agreement of measurements with the thing measured.' If you are trying to measure an intelligent understanding of History by the School Certificate examination, it is clear that the test at present is a poor one.

I pass on from the question of 'validity,' in examination of this kind, to the question of 'consistency.' In all such measurements we have to take into account this other characteristic, namely, 'reliability,' or, as I prefer to call it, 'consistency'—the degree of agreement between any two independent sets of measurements of the same things.*

Now, as I imagine that some of my audience are aware, the International Institute Examinations Committee, a body of educational experts presided over by Sir Michael Sadler, to whom education in this country owes so immense a debt,† have been con-

* See note by Prof. C. Spearman, F.R.S., "On the Reliability and Validity of Measurements" in *Essays on Examinations* (Macmillan and Co., 1936).

† Apart from Sir Michael's general contributions to the subject I may specially refer here to his address on *Examinations* given to the English Section of the New Education Fellowship and printed in the *New Era* for January 1929, and to another address on *An Inquest on Examinations* given to the National Union of

cerned with the consistency of examinations; and Dr. Rhodes and I have published under their ægis a series of investigations on the subject, dealing *inter alia* with those two special subjects of French and History at the School Certificate examinations, and we have shewn how low the degree of consistency may be in these subjects.

Before I proceed, let me remind you of an important passage from the essay by Professor Spearman dealing with the inter-relations of consistency and validity. (I shall substitute in my quotation the term 'consistency' for the 'reliability' of the original)

"We must notice that the inter-relations of consistency and validity are one-sided. Low consistency involves low validity but the converse is not true. Wherever we find bad agreement between the different measurements, then we can safely say that the examination is bad. But when the measurements agree, we cannot forthwith say that the examination is good."

Let me illustrate the second point first. In our investigation of Latin examinations we have shewn that it is easier to mark questions on Latin accidence consistently than questions on translation from Latin prose into English. Questions on Latin accidence may be inserted in a paper of which the main object is to test the power to translate Latin prose; but since an excellent memory for the details of Latin accidence may be associated with inability to translate Latin prose into English, the validity of an accidence test, in respect of the general purpose of this particular examination, is low, though its consistency is high.

Teachers at the Higher Education Conference on 1st January 1936, and reprinted in *Education* for 3rd January 1936.

I return to Professor Spearman's first proposition—if consistency is low, validity must be low. When competent examiners differ widely among themselves in an examination test, the information given by their marks is clearly uncertain. Now let me deal very briefly with some of the investigations we made. I take first one on French School Certificate scripts with two independent Boards of Examiners, each presided over by a Chief Examiner, and all the examiners accustomed to team work and taken from the same large panel of an Examining Body. The two Boards adopted most elaborate marking schemes, and for final marking 50 scripts were reproduced photographically. Every precaution was taken that could be taken beforehand to ensure consistency of marking. Yet with the different examiners the number of Failures varied from 6 to 15; of Passes from 7 to 16; of Credits from 21 to 30; of Distinctions from 1 to 9. But one of the most striking differences was the difference between the average marks of the two Boards for different parts of the paper. The average of Board I for the Dictation was 81.5 per cent, as against the average of 67.5 per cent. for Board II; while for a piece of Translation into French the average of Board I was only 27.9 per cent., as against the average of Board II of 51.8 per cent. In regard to these two points of Dictation and Translation from English into French, the standards of the two Boards may fairly be described as irreconcilable. It is difficult to classify the stumbling babies. There was, as you saw, some compensation, because the two Boards differed in their severity in different parts of the paper. But think of the element of chance for individual candidates in the allotment of marks.*

* See *The Marks of Examiners*, pp. 40 and 47.

Here we have the experimental test of consistency entirely confirming the judgment as to validity of the Investigators. We find just the same thing in the case of History. Our investigation on History was widely reproduced in the press when Dr. Rhodes and I published *An Examination of Examinations* (a summary of our *Marks of Examiners*) a little more than a year ago. May I remind you that when fifteen School Certificate History scripts, which had received exactly the same 'moderate' mark at a School Certificate examination, were re-examined with the same marking scheme as that originally used, by fifteen different examiners, taken from the same panel, but of another School Certificate authority, they produced forty-two different marks, ranging from 21 to 70; and when fourteen of these examiners re-examined the same papers, after an interval of from twelve to nineteen months, they produced forty-four different marks, with an extreme range of from 16 to 71. The examiners were asked to say what their marks meant in terms of Failure, Pass and Credit. The fourteen examiners who acted on both occasions, therefore, allotted two hundred and ten awards of Failure, Pass and Credit on each occasion; but in 92 cases out of a total of 210 their awards differed on the second occasion from those on the first; and, in a few instances, by two classes up or down. Now we should certainly have expected that these examiners, who were not told anything about the original award, would 'spread' their results to a certain extent; but a 'spread' of from 16 to 71, and the changes of marks which I have indicated, mean, and can only mean, that the consistency of the test is so low as to deprive the test of any validity.

Let us take Latin. In the marking of fifteen Latin scripts, with a detailed scheme of instructions framed by two experienced Chief Examiners on the basis of that adopted by the original Examining Body, and revised after criticism in writing by thirteen independent examiners, we found very great differences between the marks allotted for translations into and from Latin. Here is a comment of the Investigators, who criticise alike the over-ambitious character of the syllabuses, the teaching in the schools, the examination papers, and the method of allotting and altering the marks.

"The natural result of unsound foundations and scamped work is only too patent to those who inspect the scripts, but it is frequently concealed from the candidates, their teachers and the outside world in general by marking which is extremely lenient and in at least one case by an all round mechanical addition of marks which makes the whole examination illusory. It is impossible therefore to assume that a credit in this subject in the School Certificate examination necessarily represents a respectable or in some cases even a tolerable level of attainment."*

In Chemistry, where we used two independent Boards of Examiners to mark thirty photographed scripts, and the same procedure as with French, we found the differences between individual examiners to be higher than in French. I shall not go into details. But I may say that the number of Passes for the examiners of Board I varied from 7 to 11

with an average of 8, and for those of Board II from 2 to 7 with an average of 5.† There was complete agreement among the members of each Board separately only in regard to rather under half the candidates. The story told by the Investigators is the same with Science papers as with History and with Latin. The papers, it appears, were hard, and the answers were in the majority of cases not strictly marked.

"*Quality and marking of the examination questions.*—It has been emphasised in Chapter 8 that examination papers should be easy and that they should be strictly marked. It cannot be said of all, or even of the majority, of the Science papers set that these conditions are fulfilled. In one instance the paper has been so hard that a score as low as 23 per cent. of the maximum has secured a pass and 39 per cent. the mark of credit. The fact that such low marks have secured these outward signs of success is sometimes concealed by the device of adding a number (or a percentage) of marks to those scored so that it appears that some higher mark has been obtained by the candidates, but the device does not alter the fact that the candidates have not reached the standards which the Examining Body has fixed as its pass or credit line. In such circumstances there is often much uncertainty as to the justice of placing a candidate, or even whole groups of candidates, on one side or the other of a given line."‡

(To be continued.)

* *Report of Investigators*, p. 111.

† *The Marks of Examiners*, pp. 56, 57.

‡ *Report of Investigators*, pp. 124, 125.

THE BIRTH OF BOREDOM.

DIARY LEAVES.

BY H. E. PROF. NICHOLAS DE ROERICH,
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IN the midst of a discussion of contemporary life some one was bewailing boredom, but another exclaimed: "You are yourself a bored man!" The first speaker began to assert that he personally was not bored but that the circumstances of his life were so uniform and colorless that not he but the conditions of life were tedious.

Whereupon the second speaker went on to insist that nowhere in life, in nature, could there be such circumstances as would give birth to boredom. He said: "We ourselves engender this deathliness in ourselves which we call ennui. We ourselves are tedious, not at all life or nature."

A third speaker recalled from the life of the hermits of India, how, without moving away from the entrance of their caves the Rishis were conscious of the entire fullness of existence.

A fourth pointed to the life of the Holy St. Sergius of Radonega remarking: "Could such ascetics have the feeling of boredom at all? Would they even be acquainted with this word?"

Thus the first speaker, who carelessly referred boredom to the life about him, encountered resistance on all sides. No matter that he unwittingly gave the entire conversation a direction unexpected by him. There are many examples which clearly show that boredom is nothing but a decline of vital energy. This absence of energy is begotten by conventional bases born within ourselves. It happens that people wrongly employ the very expression "boredom."

Sometimes they wish to express by it their impatience with something. But of course such impatience will be already a sign of lack of that discipline, which will always be the effect of a special tension of energy. Two definite types of people can be observed. One loves inner discipline as a part of one's own nature. They do not need to be taught this concentration of the will. The man who willingly realizes the significance of regularity is shown to be one who appreciates the value of his own and of another's time. Discerning these values, the man will always remain steadfast, observant and resourceful. He will be a strong man. The other type of people are by their nature afraid and they try to shun any form of discipline. Assuredly this type of people, even though they possess certain realizations, will not take upon themselves an individual responsibility, nor manifest true patience, and they will quickest of all admit dissolute worthless discussions. This type of people will not be strong. In addition they will be great lovers of self, filled with egoism. They easily repeat the word boredom, trying to impose the blame for this burdensome feeling on the circumstances surrounding them.

Such people will try to draw those about them into the same fallacious discussions of their burdens. They do not even reflect that the engendering of boredom takes place exclusively within themselves.

Among the expedients for counteracting such an egotistical weak-willed state, there will be first of all precisely the development

of the art of thinking, and of knowing how to feel oneself a part of nature. Many times the art of thinking has been insistently set forth as something which must be organized and cultivated. Just so is it precisely needful to know how to adjoin oneself to nature. Each one has had occasion to see unfortunate types of people to whom the book of nature was completely closed. Before the face of nature, filled with indescribable attractiveness, they will play at cards or dream about the "charms" of city life. They will reach such incommensurateness that they will be ready to betray fair nature for the horror and subversion of the city.

One can imagine what actual perversions of the organism, what pathological convulsions take place, when something precious and beautiful is obscured by the conventional and the degenerating. Of course the human heart is painfully contorted at everything unnatural.

The heart does not tell of its sensations in earthly words but each shock to the heart remains through many lives. One of the most painful blows to the heart will indeed be when the concept of boredom takes root. The heart cannot support this deathliness.

In all institutions of enlightenment, from the children's classes on, the concept of boredom should be driven out by all possible means. And in this the filling up of time must not be something purely mechanical. It is needful that time be not actually divided between action and thinking. What can be more attractive than thinking and creativeness before the face of nature. This joy can arise in the most diverse labors, for an actual mental creativeness only promotes the quality of each task.

So many times it has been misstated about the oppositions of East and West, which have been understood not in the geographical sense but in the sense of fundamental psychology. And yet at the same time each one distinctly feels that there are no oppositions nor can be, for both here and there must be the inner striving for the life-giving synthesis. In this synthesis of benignance, tolerance and creativeness, there is not found the least place for the weak-willed anathema called boredom.

Is it needful to speak about boredom, if it is so deadly and abominable? How can it be needful since this word is so often repeated by old and young? Boreome types even try to assume the pose of some sort of ultra-modernity. In their foolishness they propose to surround themselves with a kind of inexplicable secret aureole, but in the very process they remain simply bored off. scourings, unapplied in life. If evil be manifested in any form whatever, do not attempt to keep silent about it. This abcess will only create complete gangrene. Hasten to cut away this injurious concept of boredom as quickly and as resolutely as possible. The boreome type is afraid of being ridiculed but at the same time it is primarily ridiculous in its own delusion.

The tatters of boredom will be like some monstrously absurd buffonery. Grand Guignol! And to whom then is it desirable to be in this frightful burlesque?

Thus let not the viper of boredom dare to approach anything educational and enlightening, anything cultural. All, then, who especially feel the absurdity of this dreadful concept, let them with united efforts draw out all the germs of it. Verily, boredom is not in the surrounding circumstances nor in life but is in people themselves.

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THE RELIABILITY OF THE NEW BIRTH-DATE OF SHIVAJI.

By MR. G. D. TAMASKAR, M.A.,
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(Continued from page 413.)

B. TIME CHART OF SHAHJI'S ACTIVITIES FROM 1621 TO 1636 A.D.

1. November 1621. Lakhuji Jadhao Rao joins the Moghals ("Jehangir Nama," Volume 2, page 218; "Shio-Kalin-Patra-Sarsangrah," articles 143 and 146).

2. April 1622. Jadhao Rao is one of the supporters of Shah Jahan against his father. ("Shio Charitra Pradeep," page 229).

3. (a) (After May) 1623. Jadhao Rao and Udaram left Shah Jahan who now went to Golconda. ("Shio Charitra Pradeep," page 230).

(b) Jadhao Rao and Udaram joined the Moghal forces under Mahabat Khan ("Shio-Charitra Pradeep," page 231) and were asked to help the Deccan Subedar.

4. October 1624. Malik Ambar's victory at Bhatwadi over Lashkar Khan and Mullah Mohammad. ("Jedhe Shakavali.")

Note 1. Jadhao Rao and Udaram were present in this battle on the Moghal side, but ran away alive. ("Shio-Charitra Pradeep," page 233).

Note 2. Shah Jahan helped the Nizam Shahi forces in besieging Burhanpur, but, on the approach of Mahabat Khan, he ran away to Rohangarh in Balaghat area. ("Shio-Charitra Pradeep," page 233).

5. 15th June 1625. Malik Ambar besieges and takes Sholapur from the Bijapur king. ("Jedhe Shakavali.")

6. 28th July 1625. Shahji is already in Bijapur service; he makes a grant in the

Poona District. (Rajwade's Volume 15, article 398).

Note. Shahji was in Bijapur service probably towards the end of 1624 A.D., or in the beginning of 1625 A.D. (See a Mahjar printed in "Shio-Charitra Pradeep," page 227).

7. 1625. Khurram in anger with Jehangir takes refuge with Ambar in the Nizam Shahi kingdom. ("Jedhe Shakavali.")

8. End of 1625 or beginning of 1626. Khan Jahan Lodi is appointed Subedar of the Deccan. ("Shio-Charitra Pradeep," page 234).

9. 10th January 1626. Malik Ambar chastises Shahji and defeats him in the Salpa pass. ("Shio-Charitra Sahitya," Part I, article 22).

Note. Sambhaji Mehite was Shahji's helpmate, whose sister, Tukabai, was afterwards married to Shahji (probably in 1629 or 1630).

10. 4th February 1626. Malik Ambar prevents Shahji from capturing the Maval region; the Maval Deshmukh of Kanad Maval fights for Malik Ambar against Bijapur forces probably led by Shahji. (Rajwade's Volume 16, article 92).

11. 14th May 1626. Malik Ambar dies ("Jedhe Shakavali") and his son Fateh Khan becomes the minister of the Nizam Shah.

12. September 1626. The Bijapur general Aga Haidar comes into the Maval region to adjust the dispute about its possession. (Rajwade's Volume 15, article 332).

13. November 1626. Shah Jahan near Junnar for about a year; ("Factory Records," "Patrasar-Sangrah," articles 234, 235 and 256.)

14. End of 1626. Mahabat Khan joins Khurram at Junnar. ("Shio-Charitra Pradeep," page 235.)

15. January 1627. Mr. Wakaskar suggests ("Sahvichar," Volume 9, No. 2) on the basis of "Shahji from Moghal Sources" (published in the "Shivaji Nibandhavali") that the Nizam Shah tried to take advantage of the disturbed condition from about the year 1626 A.D. to the end of 1627 A.D. and recover lost territories. Shahji might have been used for this by him, or he might have acted on his own behalf and as Lakhuji Jadhao Rao was in the Deccan in the Moghal service, the latter might have opposed the former. This opinion is most probable.

16. 12th September 1627. Ibrahim Adil Shah dies and is succeeded by Mohammad Adil Shah.

17. 29th October 1627. Emperor Jehangir dies.

18. End of 1627. Shahji is yet in Bijapur service. ("Shio-Charitra Pradeep," page 234, on the basis of Rajwade's Volume 20, page 345.)

19. 6th February 1628. Khurram becomes Emperor under the title of Shah Jahan.

Note. The "Jedhe Shakavali" mentions the 4th February 1628 as the date of Shah Jahan's becoming the Emperor.

20. 6th March 1628. Shahji captures Poona before this date; ("Patrasar-Sangrah," article 268, and Rajwade's Volume 20, articles 230, 231, 274, 278—282, 345, also page 70). He returns to the Nizam Shah and fights against Darya Khan in Khandesh ("Shivaji Nibandhavali"—"Shahji from the Moghal Sources"). (See also "Badshah-Nama," page 251.) (Dowson, Volume 3, page 110.)

Note. Mr. D. V. Apte says that till Falgun 1549 (February 1628 A.D.) he was in Adil Shahi service. (See Rajwade, Volume 15, article 230).

21. March 1628. Kanhoji Jedhe is asked to join forces of Bijapur working against Dabhol region.

22. 1628. Khan Jahan Lodi gives concessions to the Nizam Shah and prepares to assume independence. ("Shio-Charitra Pradeep," page 238.)

23. 1628. Shah Jahan sends armies against Khan Jahan Lodi ("Patra-Sar-Sangrah," article 260).

Note. Mr. Apte says on the basis of Elliot and Dowson, Volume 7, page 93, that Shah Jahan sent armies against Lodi in Ashwin, Shaka 1551, i.e., October 1629. (See "Shio-Charitra Pradeep," page 238.)

24. 25th July 1629. Fateh Khan was imprisoned and Lakhuji Jadhao Rao was murdered by the Nizam Shah (the last from the "Jedhe Shakavali.")

25. July or August 1629. Shahji (on knowing the above news) runs away to Sangamner ("Shio-Charitra Pradeep" on the basis of "Busatine Salatin"), takes the territory of both Adil Shah and Nizam Shah round about Poona.

26. October 1629. Khan Jahan Lodi marches into the Deccan; Shah Jahan's troops pursue him and invade the Nizam Shahi where the rebel got refuge. Adil Shah joins the imperial forces.

27. End of 1629. The Nizam Shah, at the instigation of Hamid Khan, declares war against both Adil Shah and the Moghal Emperor ("Shio-Charitra Pradeep" on the basis of "Busatine Salatin.")

28. 15th December 1629. Adil Shah captures Shirwal from the Nizam Shah and attacks

Sinhgarh fort ("Patra Sar Sangrah," articles 300 and 308.)

29. 31st December 1629. Shahji subjugates Pedgaum ("Patra Sar-Sangrah," article 302.)

Note. Mr. Apte says in the "Shio Charitra Pradeep (on the basis of "Busatine Salatin") that Shahji took Pemgarh, repaired it, gathered forces and began taking territories of Balaghat and Junnar and territories from Sangamner to Ahmadnagar and Daulatabad.

30. 1630. Great famine in the Deccan. ("Jedhe Shakavali.")

Note. This famine lasted for about three years.

31. 1st March 1630. Shah Jahan is at Burhanpur for nearly two years and wages a bitter war against the Nizam Shah who was helped by Khan Jahan Lodi and Darya Khan.

Note. Darya Khan seems to have joined Lodi towards the end of March or beginning of April 1630. (See R. S. Sardesai's account of Darya Khan's rebellion published in the "Gyan-Prakash" of the 18th July 1634 based on the "Badshahnama.")

32. July 1630. Lodi and Darya Khan do looting and plundering in Berar (Lahore's "Badshah Nama.")

33. August 1630. Poona is attacked and destroyed by Murar Jagdeo of Bijapur ("Shio. Charitra Pradeep," pages 70-71.)

34. September or October 1630. Shahji enters the service of the Moghal Emperor under Azam Khan Duda (Mr. Apte's statement in the "Shio-Charitra Pradeep," page 307, based on Elliot, Volume 7, pages 15 and 17.)

35. November (?) 1630. Darya Khan seems to be in Khandesh, looting and plundering Erandol and Dharangaon. (R. S. Sardesai's account of Darya Khan's rebellion, based on "Badshahnama," published in the "Gyan-Prakash" of the 18th July 1634.)

36. December 1630. Azam Khan Duda's fight with Darya Khan in Dudakhind of Balaghat area. Shahji is probably in the fight. He is then asked by Azam Khan to plunder the enemy's territory round about Junnar (R. S. Sardesai's account of Darya Khan's rebellion, based on "Badshahnama," published in the "Gyan-Prakash" of the 18th July 1634.)

37. December 1630. Lodi crosses back into Malwa.

38. 18th January 1631. Fateh Khan is released (by the Nizam Shah) and admitted to the Durbar. ("Jedhe Shakavali.")

39. March 1631. Fateh Khan murders Burhan Nizam Shah ("Jedhe Shakavali") and raises Hussain Shah to the throne.

40. 10th June 1631. Lodi is killed in Northern India.

41. June 1633. Daulatabad is captured by the Moghals under Mahabat Khan ("Jedhe Shakavali.") 18th June 1633 is given as the date of this event by Dr. Ishwari Prasad in his "Muslim Rule in India," page 494.

42. September 1633. Shahji restores the kingdom of the Nizam Shahi by crowning Murtuza Shah at Pemgarh. ("Jedhe Shakavali.")

Note. Mr. Apte however states in the "Shio-Charitra Pradeep," (page 307) on the basis of Elliot, Volume 7, page 35, that Shahji left the Moghal service in 1632 and having conquered Junnar, Sangamner, etc., restored the Nizam Shahi by crowning Murtuza Shah at Pemgarh. This could not however have occurred before June 1633, when according to the "Jedhe Shakavali," Daulatabad and Husain Nizam Shah were captured by the Moghals under Mahabat Khan.

43. September 1633-35. Shahji fights with the Moghals (Elliot, Volume 7, pages 36-60; Rajwade, Volume 20, page 369.)

44. 1635 (1636?). Shahji goes to Mahuli where he is besieged by Randullah Khan and Khani Jaman, Moghal Subedar.

45. 1636. The Moghals capture Murtuza Nizam Shah; Shahji enters Bijapur service (Rajwade, Volume 20, page 348.)

An examination of the above time-chart will show that what we have proved on the basis of other evidence is fully borne out by the course of political events too. Before we begin the examination, we have to note that most of the above dates have been gleaned out from the "Shio-Charitra Pradeep," the book of authority for the new date. Some have been gathered from the Introduction of Mr. D. V. Apte to the "Shiobharat," the greatest original authority for the same. For most of the rest of the dates the writer is indebted to Rao Sahib G. S. Sardesai.

1. The first few dates bear out the fact that Lakhuji Jadhao Rao left the Nizam Shahi fairly early and joined the Moghals, while Shahji continued to serve the Nizam Shahi. This fact indirectly, and the battle of Bhatwadi directly, prove that there was no love lost between Shahji and his father-in-law.

2. At the battle of Bhatwadi Shahji first showed his mettle and distinguished himself. Soon it became the cause of ill-will between Shahji and Malik Ambar, which ultimately led to Shahji's joining the Adil Shahi.

3. On the basis of the present evidence it cannot be said with certainty how long he stayed in the Adil Shahi. Mr. D. V. Apte has tried to maintain that he was in the Adil Shahi certainly to the end of 1627 and probably in the beginning of 1628 too. This fact seems to be a bit doubtful, as Malik Ambar, the cause of the severance of his relation with the Nizam Shahi, was dead and gone in May 1626. That he is seen acting in

the Poona territory in 1627, or even by the end of 1627, can come in no way in the way of our inference that he came back to the Nizam Shahi by the end of 1626 A.D. or beginning of 1627 A.D.; on the other hand, this movement of his in the Poona region supports us in our view. For, he seems to have taken advantage of the disorder that raged in the Moghal Deccan territory in 1626 and 1627 A.D. on account of the intrigues of Nur Jahan, Mahabat Khan, Asaf Khan and others of the Moghal court. The fact that there was serious disorder in the Deccan can be inferred from the fact that Khan Jahan Lodi could dare to think of taking advantage of the same and of trying to think of assuming independence. That he is seen giving concessions to the Nizam Shah in 1628 A.D. shows that the latter must have tried to take advantage of the disorder in the Moghal Deccan territory and, for this purpose, he should have asked Shahji to come back to his kingdom and promised him not only his ancestral Jagir, but encouraged him to snatch back the lost territories. But even if it be assumed that Shahji was in the Adil Shahi by the end of 1627 A.D. or even in the beginning of 1628, it is clear that he tried to take advantage of the disorder in the Moghal Deccan and extend his own territories.

4. That the Nizam Shahi tried to take advantage of the disorder in the Moghal Deccan from the year 1625 (and probably from the time following the battle of Bhatwadi in 1624) is undoubtedly proved by the fact that Khurram was given shelter in the Nizam Shahi by Malik Ambar and remained there till the end of 1627 A.D. Khurram's presence in the Nizam Shahi was an additional favourable circumstance for the latter and also for Shahji for taking advantage of the disorder in the Moghal Deccan. It seems that the last two took advantage of the disorder even with the connivance of the Deccan Subedar, Khan

Jahan Lodi, especially at the time of Jehangir's death, though there might have been some fighting in Khandesh between the Moghals and the Nizam Shah in the early part of 1628 A.D.; for Shahji seems to be fighting against Darya Khan (a subordinate Moghal officer) in Khandesh at this time. Soon after this, we find Khan Jahan Lodi making a treaty with the Nizam Shah on terms favourable to the latter with a view to obtain help in assuming independence in the Deccan. It was not until Shah Jahan was firmly seated on the throne that an attempt could be made to frustrate Lodi's designs. This could not have been done earlier than the last part of 1628 A.D. So, for almost full three years the Nizam Shah and Shahji got opportunities to profit by the disorder in the Moghal Deccan.

5. Having become disgusted of the above-said disorder, and probably seeing his position in the Moghal territory not safe and having probably seen also the rising tide of the Nizam Shahi, Lakhuji Jadhao Rao returned to it towards the end of 1628 or the beginning of 1629 A.D. Whatever be the reason, it is however clear that Lakhuji Jadhao Rao was murdered towards the end of July 1629.

6. Shahji on knowing the above, ran away to Sangamner and began taking the territories of both the Adil Shahi and Nizam Shahi round about Poona. This fact proves beyond doubt that Shahji cared for his Jagir more than for anything else, which can be clearly suspected in Shahji's activities after his leaving the service of the Nizam Shahi and taking shelter under Bijapur. (See items Nos. 6, 9, 10 and 12 of the above-given time-chart). Even the treaty of 1636 between the Adil Shahi and Shah Jahan proves Shahji's same care for his ancestral property. He joined the Moghal service only when he saw no other alternative after the destruction of Poona by

Murar Jagdeo of Bijapur in August 1630. One may venture to suggest that he probably tried to set up as an independent ruler for about a year between August 1629 and August 1630 at Poona. We have therefore to note very clearly that *he was on fighting terms both with the Adil Shahi and the Nizam Shahi between August 1629 and August 1630 and that he took shelter in the Moghal Shahi in September or October of 1630.*

7. We must now note the movements of Khan Jahan Lodi and Darya Khan. We have already noted that though there was some fighting between Shahji (without doubt a Nizam Shahi Sardar already in March 1628 A.D.) and Darya Khan and that (probably some time thereafter) Khan Jahan Lodi concluded a treaty with the Nizam Shah on terms favourable to him, in 1628 A.D. According to one account in 1628 (this cannot be, if at all, earlier than the last part of this year) and according to Mr. D. V. Apte (a great advocate of the new date, in October 1629) Shah Jahan sent forces against Khan Jahan Lodi. Along with this it must be remembered that this Moghal rebel took shelter exactly at this time in the Nizam Shahi. This occurred a little after Shahji left the Nizam Shahi service on account of the murder of his father-in-law by the Nizam Shah. Darya Khan (a former subordinate of Khan Jahan) also became a rebel and joined his old officer in the Nizam Shahi in March or April 1630, when Shahji, as shown above, was acting independently in or about Poona. *Therefore, there could be no fighting at all between independent Shahji and the Moghal rebel Darya Khan in 1630.* For, Shahji, finding that his place was destroyed by Bijapur and that he could not go back to the Nizam Shahi against which he had rebelled, had to go to the Moghal Subedar of the Deccan for shelter in September or October 1630. If at all, he should have

fought with Darya Khan in December of that year in his capacity as a subordinate of the then Moghal Subedar Azam Khan. In this connection we have to remember also that Shahji was asked by Azam Khan 'to plunder the enemy's territories round about Junnar.' In other words, (1) Shahji was not a Nizam Shahi Sardar in 1630; (2) there could be no fighting between him and Darya Khan from the early part of 1630 to its end (as has been related in the Shiobharat *) and *that he could not go to Shioneri † (the fort of Junnar) towards the end of 1630 or the beginning of 1631.* So it is clear that the description of the "Shiobharat" of the circumstances attendant on the birth of Shivaji cannot stand at all and Shahji's wife, Jijabai, would not have been kept for delivery at Shioneri in the beginning of 1630 A.D. So the new date is without the basis of attendant circumstances described in the "Shiobharat" and the event could not have taken place at all at Shioneri in 1630 A.D.

8. If the date 1630 cannot stand, the other date 1627 is to be believed in. Let us therefore examine it from the positive viewpoint.

Shahji left the Nizam Shahi only on account of his difference with Malik Ambar. In May 1626 Malik Ambar died. So the cause of Shahji's remaining away from the Nizam Shahi was gone. So, the probability of his return to the Nizam Shahi in the latter half of 1626

A.D. or in the very beginning of 1627 A.D. is very strong. And we have already shown that the Nizam Shah took advantage of the disorder in the Moghal Deccan in 1626 A.D. and 1627 A.D. So the probability of Shahji's acting against the Moghals* in the beginning of 1627 is very strong. This activity of his might have been repelled by Lakhuji Jadhao Rao, who was at this time a Moghal officer in the Deccan. And this probability can hold ground even if it be proved beyond doubt that Shahji did not return to the Nizam Shahi in 1627 A.D.; for, as we have already shown, Shahji had begun taking advantage of the Deccan disorder to extend his own possessions and plunder the Moghal territory. So, it is clear that Mr. Wakaskar's suggestion noted by us under January 1627 is a strong probability amounting almost to certainty, and that Lakhuji Jadhao Rao might have pursued Shahji in the beginning of 1627 A.D. and that the latter might have been forced to send Jijabai to Shioneri for delivery, or he might have been forced to leave her on the way on account of advanced pregnancy at the mercy of her father, who, under the pressure of popular opinion, should have sent her to Shioneri under the escort of his own men. So, what has been said in the 14th and 15th articles of the "91 Qalami Bakhar" is in no way an improbability†.

*His fight with Darya Khan in 1628 A.D. in Khandesh (probably mistaken for that of 1630 by the writer of the "Shiobharat") is a clear corroborative evidence for our above-mentioned surmise.

† "Soon afterwards Shahji left the fort of Mahuli during the night, and accompanied by his wife Jijawa and son Sambhaji, took the road to Bijapur. Jadhao Rao immediately heard of his flight, and he and Mir Jumla pursued him, travelling upon elephants during the night by torch-light. Shahji's wife Jijawa was at that time seven months gone with the child Shivaji. She therefore could not bear the fatigue of travelling on horse-back. After going five or six miles she could not go a step farther. This circumstance distressed Shahji very much, as he was afraid of staying where he was, lest he should be overtaken by Jadhao

* योद्धु मद्रा पठानेन दर्याखानेन मानिता ।

शाह्राजे महाशजे प्रयाते विषयान्तरम् ॥

अनुग्रहाय देवानां दैत्यानां निग्रहाय च ।

प्रभुः स जगतां प्रादुर्भूद् भूशबलान्वये ॥

ओं ६, २७ कि ३७ ३८ ॥

† उपवेशनमप्यन्नप्राशनं च यथा विधि ।

अस्य राजकुमारस्य क्रमेण समजायत ॥

दर्याखानं शरीर्भित्वा नीत्वा निखलेपताम् ।

विजयी शाह्राजापि शिवगिरिमथाव्रजत् ॥

The above is corroborated by a story related by Kincaid and Parasnis in their "History of the Marathas", page 124, Volume I (edition of 1918 A.D.): "Even Shivaji's early days were not free from peril and adventure. Before his birth, his grandfather Lakhoji Jadhao Rao had joined the Moghals, and Shahji by refusing to follow his example had incurred his bitter enmity. The quarrel was taken up by other nobles in the Moghal service. And although Lakhoji Jadhao Rao was treacherously assassinated at Daulatabad by Murtuza Nizam Shah II, the hatred borne by the Moghals to Shahji survived Lakhoji Jadhao Rao's death. A certain Mhaldar Khan, originally appointed by Murtuza Nizam Shah II to be governor of Trimbak, deserted to Shah Jahan. Wishing to secure the favour of the Emperor, he arrested Shahji's wife (A.D. 1633). Jijabai

Rao. He therefore left one hundred horse with her and told Jijawa that he was pursued by her father and could not therefore remain there, but that if Jadhao Rao had any sense of decency he could not do her any injury. However, at any rate, she must take her chance. Having said this he took his son Sambhaji along with him and moved on." ("91-Qalami Bakhar," pages 25-26, Forest's translation).

"Jadhao Rao immediately heard of his flight and he and Mir Jumla pursued him, travelling upon elephants during the night by torch-light. The next morning Jadhao Rao reached the spot where Jijawa was. He however took no notice of her distressed condition. Some of his attendants reproached him and said that it was very unbecoming in him not to pay some attention to Jijawa's distress. It should be unfortunate if Mir Jumla should learn that Jijawa was in his power, and that Jadhao Rao should therefore send her to some place of safety as his only enemy was Shahji, who had made his escape. At length Jadhao Rao was induced by what they said to call Jijawa before him. He spoke to her in a kind and affectionate manner, and sent her under escort of five hundred horse to the fort of Shioneri which belonged to the Nizam Shahi Government and was in the possession of Shahji Raja". ("91-Qalami Bakhar," page 29, Forest's translation, Wakaskar's edition of 1630).

succeeded in hiding Shivaji, but she herself was confined in the fort of Kondana. During the three years, 1633 to 1636, in which Shahji defied the Moghals, they made every effort to find out Shivaji's hiding place, that they might hold him as a hostage for his father. But Jijabai's wit baffled them, and Shivaji remained safe until Shahji's final surrender." We do not know the source of this story; but the authors must have found it in some documents. If it be true, which we hope it is, it can be seen that Jijabai could not have separated a very small infant Shivaji (born in 1630) from her. Accepting the date of 1627 A.D., we find him in 1633 a child of six years, and, therefore, quite capable of living separate from his mother for three years from 1633 to 1636 A.D. If Shivaji had been a child of only three years at the time of separation, Jijabai's feelings would have got the better of her wisdom, and he would have fallen into the clutches of the Moghals. Since Shahji deserted the Moghals in 1633 and tried to set up another Nizam Shahi, it was quite natural for the Moghals to try to get hold of Shivaji, and hold him as a hostage for his father.

In short, while the case goes totally against 1630 A.D., it is fairly favourable for 1627 A.D. Now the question is: why should there be so many discrepancies about the details of the day of birth date of 1627 A.D.? This we have explained in connection with the consideration of the composition date of the "91-Qalami Bakhar," which is our most positive proof for holding that Shivaji was born in 1627 A.D. and not in 1630 A.D. We shall first consider the reliability of the birth-date given by the Bakhars in general, and, then, that by the "91-Qalami Bakhar" in particular. To this task we shall next turn our attention.

(To be continued.)

MEDICAL MEN AS LITTERATEURS.

BY MR. MOHANLAL KASHYAP,
Ajmer.

AGREEING with Paul Piry, a character of Terence *Homo sum: humani nihil a me alienam puto*—the medical men have also at times extended their sympathies to various aspects of human life. It is nothing incongruous that people whose lives burn with unmitigated anxiety regarding the human physique should be provoked by noble sentiments towards the intellectual health of man also. For the intellect and the human body cannot be arbitrarily severed in spite of their differences regarding their respective functions, as the one influences the other in its own way. It has been observed that blemishes in one are only infections of physical or intellectual deformity. Hence, the medical doctor has often found a lasting kinship with the profession of letters.

Moreover, it has been discovered that even as a hobby literature has usually proved to be the most congenial to the medical men. Part of the profession and part of their hobby literature has found amongst doctors literary celebrities. Should not one who labours all his life to render the human physique, *corpore sano*, be led to discover *mens sana*—may be as a preliminary to his urgent motive.

Doctors are apt to be novelists of high order poets of great individuality and are indeed an asset to the profession of letters. They enhance the glories of the literary world by their penetrating knowledge of human psychology—one of the happy fruits of the medical profession. While betraying their first-hand knowledge of psychology, the medical men do not seem to be oblivious of the limitations with regard to ebbs and tides of emo-

tions. Alienated from awkward sentimentality which is undoubtedly a flaw in literature, the doctors are not devoid of emotional intensity, but obviously their emotions are nurtured in restraint. They are disciplined and hence harmless. People of the medical profession are seldom in want of themes, for the broad bosom of human nature hangs unravelled and open in striking frankness before their eyes. It is only meet, therefore, that several literary celebrities have usually drifted from medicine to letters, finding thereby a solace for the intellectual unrest and grave maladies of the mind.

Long after the days of renaissance, the academies of Europe which professed to prepare young men for medicine, made it a definite rule that the study of the classical languages be compulsory for all aspirants. Even the common-place terminology of the medical science consisted of a host of Latin words. It cannot be denied that one who knows Latin knows Tully and Seneca, knows Demosthenes and Xenophon. So, it was noticed that the classics no longer remained inaccessible to the medical men who had any aptitude for the writings of Cicero and Marcus Aurelius.

Sixteenth and seventeenth centuries were the days of literary cliques and a glimpse into the literary history of those days reveals that a number of medical men became an influential factor even in the contemporary literary life. In the company of Pope and Swift we find John Atkinson sauntering on the green, talking on many things under the sun—not escaping literature. Atkinson was a well-known physician in the days of Queen Anne. As the author of an amusing work

entitled the *History of John Bull*, Atkinson won literary repute in no small measure. The funniest of all doctor-authors in the eighteenth century was a reputed medical authority. John Armstrong practised medicine and also wrote medical books. For the vehicle of expression in writing these books his whim fell on employing blank verse. An ingenious attempt, indeed! He found an honourable mention in the *Dictionary of National Biography*, leaving it in dispute as to what exactly was responsible to win Armstrong this honour—his medical knowledge or his blank verse!

If the *Vicar of Wakefield* finds a remarkable rank in literature, there is no reason why the 'common butt of ridicule,' that piece of absurdity at college, that penniless, friendless wanderer should be forgotten, more so, the doctor in Goldsmith. He had undergone a course of Anatomy in Dublin, then at Edinburgh and finally Goldsmith passed through the portals of Padua and graduated there. But Goldsmith the man stood in the way of the graduate of Padua. Back in London after his inglorious wanderings abroad, Goldsmith chose to be an assistant to an apothecary in Fish Street. Who imagined that *Poor Noll* preparing pills at an apothecary's shop would go down to the succeeding generations as a great literary celebrity?

Shelley in his *Adonais* talks of 'an inheritor of unfulfilled renown,' whose poetry was a joy for ever. John Keats who received this tribute at Shelley's hands also employed his genius to medicine and was for a long time seen in St. Thomas' Hospital and Gray's Hospital in London penning hasty prescriptions and amiably conversing with his sickly patients. The doctor has still got his patients, people athirst for beauty. Even after joining the profession of literature, Keats did not wholly give up his noble vocation and he is even to-day a solace to millions transcending

the limited skirts of a hospital. His land of beauty is a refuge to all agonised hearts, an asylum to all buffeted in life.

The *Professor at the Breakfast Table* and the *Poet at the Breakfast Table* are even today widely read by all lovers of literature for the wit and wisdom so entertainingly embedded in them. It must be noticed that their author, Oliver Wendell Holmes, was a professor of medicine for a number of years in America and devoted a large amount of his energy and years to medicine itself. He is known also as a conversationalist of bright wit. It was Holmes who was responsible for the birth of that well-known *Saturday Club*, which became a nest of literary birds including Longfellow and Emerson. That a medical man should have exerted so indomitable an influence in the literary life of his time is significant. But Holmes never entirely neglected his main profession. His valuable thesis on the causation of fever among women after confinement, for instance, is a monument to his remarkable ability in medicine.

Sir Arthur Conan Doyle, the ingenious master of Sherlock Holmes, was a medical practitioner, but they are his literary creations alone which will perpetuate his memory. It is in Sherlock Holmes alone that he lives solemnly to-day. Sir Ronald Ross who discovered the causes of malarial fever was a poet of no mean repute. Exactly when Sir Ronald was engaged in his malarial investigations, he produced poems of remarkable beauty which won a hearty appreciation from Mr. John Masefield, our Poet Laureate.

The *Testament of Beauty* is adored by all lovers of true poetry and its author is known to all. Dr. Robert Bridges was himself the Poet Laureate and a very great medical man. An M. D., Bridges was not known outside the medical world before he wrote his well-known poem, the *Testament of Beauty*.

So, the doctor has often found it convenient as well as advantageous to drift into the realm of letters in leisure or otherwise; and the fruits of such efforts have been, by no means, unhappy

TAGORE'S EARLY LIFE.

BY MR SATYA BHUSAN SEN,
Gauhati.

RABINDRANATH TAGORE was born in a family which was very well known in Calcutta even at that time for wealth and influence and culture and refinement. His grand-father, when he went to Europe, became a well known figure in the aristocratic circles of England and France and on account of his personal culture and taste and munificent style he was known there as Prince Dwarakanath Tagore.

Rabindranath's father was the great Maharshi Devendranath Tagore; Maharshi means a great sage and hardly anybody of that age deserved this appellation more fully than Devendranath. He was a man of vast erudition and culture, well versed in the teachings of the scriptures and a devoted student of religion and sociology. By reason of his unique personality he used to attract to his own residential house in Calcutta all the master minds of his time. Devendranath was a man of high ideal and also a man of great ideas. Out of the environment of his home and by the force of his genius and the living example of his personality he was able to give out to the world quite a crop of great men from his own family. It is said by competent critics that instances of great and useful work launched out and fulfilled by committees and associations and such like organised bodies are not uncommon but an instance of one family giving out such a galaxy of great men in all the different spheres of human activity is rare indeed for any part of the world.

Though born in such a cultured and aristocratic family, Rabindranath was not destined

for the indulgences of a spoilt child. On the other hand by what irony of fate we know not, Rabindranath as a child with one or two other children of the family was relegated to a corner room in the second story of the outer apartments under the care of the servants of the house. They were not allowed to go out nor allowed quite a free entrance to the inner apartments in their own home; luxuries also they were not allowed in abundance. Thus they were deprived of even the common indulgences of love and affection that a child usually enjoys in the family circle as a matter of course. The servants were not in the least indulgent either. As a result Rabindranath's world outside home consisted of an old pond with a flight of steps leading down to the water, an ancient fig tree on one bank and a row of cocoanut trees on another bank.

Such limitations on the life of a boy of an impressionable age are likely to affect adversely on the development of the individual. But in the case of Tagore it only gave a direction and perhaps added force to his already introspective temperament.

Tagore in his autobiographical reminiscences says that the limitations exercised on his daily requirements of life only gave him opportunities to enjoy with a relish everything that came to his lot; this is missed by those who are provided with a superfluity of luxuries. Even the limitations placed on his freedom of movement could not damp his spirit; he never failed to enjoy with a relish the little of the outside world that came to him only in glimpses—he did not feel tired of

looking at the same scene for weeks and months. To his open mind every morning dawned with an unsullied freshness and seemed to greet him with promises of ever new wonders.

The tender mind of Tagore in all its freshness also improvised channels of activity in his own way. The school in which he was placed did not perhaps show to the mind of Tagore a fair example in the attitude of the teachers to their pupils. Anyway Tagore felt it a matter of humiliation to remain a pupil all along. To make amends for it he improvised an arrangement where he could play the role of a teacher over a batch of pupils. He opened a class in the veranda of his own home where the wooden railings were so many pupils under his charge. He used to sit before them on a chair with a cane in his hand. The railing-pupils appeared to the imaginative mind of Tagore to be living realities and out of the whole batch the distinction between the intelligent and the dull railings and between the good and the vicious railings also appeared to be clear and well defined to his mind.

His curiosity into the mysteries of the world around him was also immense. Every year to fit up posts on the ground on ceremonial occasions holes had to be dug in and every year he wondered why the elders of the house stopped at the limit of their requirements and did not continue digging with a view to delve into the mysteries of what lay inside the earth. When on one occasion a tutor explained to him that the seeming sky overhead was in fact no limitation in that direction but that it could be overcome and the limitation could be exceeded it gave a great start to his imagination.

But forced into a life within such narrow bounds the young spirit of Tagore could not but feel a yearning for the outside world, for the unknown that was beyond his life and beyond his ken. A boat sailing down the river would carry his imagination to distant lands that he had never seen, a bird flying in the sky would set his mind thinking of the infinite beyond his circumscribed limit, a foreigner coming to their home seemed to bring in glimpses of the world he had never known. This conflict between the limitations of his actual life in the material world and his spirit yearning for the infinite in diverse ways found expression in his famous poem "The bird in the cage and the bird in the woods"; and later on gave birth to his symbolical drama "The Post Office."

When Tagore was about eleven years of age his father proposed to take the boy with him to a hill station on the Himalayas, and asked to know if the boy was willing to go. Tagore says in his autobiography—"If I could give expression to my willingness and readiness in such a voice as would rend the skies, that would have been a fitting expression to the attitude of my mind." No wonder, from the state of his bondage at home to the open embrace of the Himalayas was a far cry.

He left Calcutta with his father. This was his first journey by rail and perhaps the first occasion when he saw a railway train. Their first halting stage was to be at Bolpur, the site of the now famous Institute of Tagore known as the Viswa-Barati. The train arrived there at about dusk; from the railway station they had to go to their place of abode on palanquins. On entering his own palanquin, Tagore closed his eyes—so that no view of

the outside world out of the haziness of the dusk might even indistinctly meet his eyes, which would even in the least degree or in the remotest way take away from the fulness of his joy which he anticipated when the next morning all the wonders of the new place would unravel before his wondering gaze.

At Bolpur the freedom of the open fields was a marvel to the boy. There was no restriction for him in any direction up to the limit where his vision also rested, namely, the line of horizon. Besides this, young as Tagore then was, the judicious care with which he was brought up under the fostering care of his illustrious father went a great way towards the development of the boy. For instance, when Tagore felt jubilant over the collection of pebbles his father appreciated the enthusiasm of the boy and just to encourage him asked him to adorn with pebbles an artificial hillock that he had raised. When Tagore gave information about a stream that he had discovered, his father fulfilled the wishes of the boy and arranged to get water from there for purposes of drink and bath.

Tagore's father also had an eye as to how instil a sense of responsibility into the boy. He used to hand over to the boy a small sum of money and wanted him to keep an account of it. He also handed over to the custody of the boy his own valuable gold watch.

His father also took up the education of young Tagore in his own hands. He not only taught him English, but also initiated him into the study of Sanskrit literature and grammar and a little of Astronomy, and also incidentally Bengali literature and music.

On his return home from the Himalayas Tagore found that he got a free access to the inner apartments and the inner circle of his

home, which had been practically beyond his range so far. This was a sort of revelation to him and for a time he enjoyed to his heart's content the intimate society of his mother and other ladies of the house.

He was then put into school; two or three schools were tried by turns, but the ardent spirit of Tagore could not long brook the restraints of school discipline. He was then put under the charge of tutors at home. But here also he disappointed everybody because the round of stereotyped routine could not hold his interest for long. It was apparent to all that Tagore was not destined for academic distinctions.

But Tagore had always felt interested in private studies in his own way—and here his interest has not waned in the least even now. Tagore says in his autobiography that he got his courses of instruction mainly through the medium of his own vernacular and he attributes this to be the main factor in creating in him an interest for study. Any way he was a voracious reader of books. He used to read all the Bengali books that he could get at without minding how far he could assimilate them. His impression is that what we can assimilate is within our grasp but what we do not understand has got a touch of infinity about it. Tagore says that both are necessary for the development of the young mind. He benefits not only by what he realises but also by what he feels to be beyond him but of which he gets glimpses now and then; in fact the world around in which he lives and moves and has his being is also like that—half revealed to him and half beyond his range.

And above all Tagore was exceptionally fortunate about his home environment. His

home environment was an ideal one. It has already been mentioned that his father used to gather in his own home all the master minds of the country. Besides this there were also in the family itself intellectuals of no mean order—Tagore's sister and elder brothers are all honoured names in the country; and Tagore had the fortune to be benefited by the company of all of them.

When Tagore was a mere child, not more than seven or eight years of age,—a nephew of his who was senior to him in age took it into his head and induced Tagore to try making verses. This was Tagore's first initiation. Once he got the taste of it he needed no further encouragement from outside; but outside encouragement nevertheless was not wanting for him.

He then commenced writing poems and he occasionally gained audiences also for them. When early in his teens, his poems began to be published in a periodical. When just sixteen years old his elder brothers and sister launched a monthly paper from their own home and Tagore at once got admitted to the rank of contributor; this paper was the famous 'BHARAT' which ran an eventful career for about fifty years.

This is only a meagre outline of what went to the moulding of the great Tagore. An account of his family circle and his early education in England and how he was influenced by these are matters for another contribution.

THE FLAME.

BY BARNETT D. CONLAN, *France.*

As on the summit of a rising wave,
The Dawn will strike,
Lengthwise,
And all the ridge,
Flame to its edge,
So shall our sight,
Behold realms
Of a world beyond all men's surmise,
And as we advance within this sphere,
The waters rising higher year by year,
We see the central point to all our goal,
The Sun of the Soul,
Lighting the shadow called Life,
With rays that call up echoes mathematic.
O slow and steady desire,
Still moving up,
Towards the higher fire,
Towards the Cup,
Arm and protect us,
In this mighty war,
To seize the Flame,
That lights the Other Shore,
Battle that beats against
The heaviest wind,
Sure of its goal,
And certain now to find
The luminous Beauty,
The vast Flower of Fire,
Multiple manifestation
Of the Higher.
O million petalled splendour,
Flame intense,
Insensible to death,
Beyond the sense
Of mortal danger
Darkness and decay,
Blazing with fires
Of Immortality.

THE BANKRUPTCY OF CINEMA AS ART.

BY MR. SHEIKH IFTEKHAR RASOOL,

Multan Cantt.

FLAGRANT irresponsibility furnishes the reason for the production of films singularly removed from the actual facts of the day. By encouraging this escape-medium the producers have invalidated the normal development of mind, arrested the powers of discrimination by subversive half-truths, thwarted and dwarfed every creative instinct by forced and devitalising attempts to create a beautiful image, thus distracting our attention from conditions that have their roots in the embittered forces of hunger, poverty, physical and mental humiliation. The level of man being forcibly maintained much lower than we truthfully care to admit, it becomes relatively simple to continue his subjugation by unreal, flimsy and insipid pictures.

It is this basis that the producers use as their guide for audience reaction. They are notorious for satisfying the cravings of the world, no matter what the locale or the folklore may be, or the inability of the many nations to assimilate, or even begin to understand, the vagaries of the screen's portrayals. In other words, the world audiences do not understand that what they are paying for the pleasure of seeing was created only after they had been considered. It is, of course, true that success must crown as many pictures as possible, otherwise the medium that now gives you such genuine pleasure, relaxation and thought could not continue and you, the audience, would be the tragic loser.

Movies are the battering-ram in the world to-day. They run roughshod over all forms of culture, destroying the philosophic concepts developed through ages, ignoring the folklore, the native traditions, violating and vitiating with mad abandon all that stands in

their path, for they recognise nothing but themselves, their own transgressing powers.

MOVIES AFFECT OUR CULTURE.

With the introduction of the movies into China, accessible although they were to less than one-fifth of the population, they at once became the main educational force of western civilisation and culture. Containing great sexual freedom and attempting multifarious variations on the theme of the triangle, they have to be credited for markedly altering the social relationship of the sexes. The liberty of choice in marriage, heretofore made for countless generations in family councils, is being abandoned by the younger generation for love matches. Youth strongly demanded its own control. Special attention may be called toward feminine unbound feet, but in this field the missionaries are deserving of praise.

Of far-reaching importance is the fact that when movies come to the technically backward countries only the richer elements can afford the expense of buying tickets. For their superficial pleasures they witness luxuries in as mad an abandon as their far-fetched dreams. But as one rich class watches the caprice of another affluent group, there is created a common bond between them that instinctively retracts as entrenchments of greater imagined superiority over the rest of their countrymen, thereby separating them more than ever from the grim realities and great problems of their country. As for the other four-fifths of the population who cannot afford to go to the movies, and who are therefore beyond the pale of recognition as human beings, they are overlooked—forgotten in their rice fields, tea-plantations, mud huts, forgotten among their horrible, ravaging

diseases, among the famines and floods, as are the workers in the country in which the pictures are produced—forgotten slaves in the shops, the mills and in factory-owned properties.

Sweeping through the world with this medium of audience-reaction we encounter strikingly similar sociological upheavals with the advent of the movies. No matter where they are shown they exhibit total unconcern with the ideology of their audiences. They are primarily concerned with, and are more strongly interested in, to-day, during depression, discovering what type of entertainment the people would most gladly pay for and would most likely return to see again in slightly altered form. In some countries such as China and Japan, audiences express their distaste by loudly hissing the picture, not once, but will return four or five times to show their evident disapproval. If a greater percentage of the audience could be induced to return three or four times to show their distaste, it follows every probability that the box-office smashes of the day would be made with an eye toward consumer opprobrium, no matter how bad those pictures would be. Upon this basis lies the producer's knowledge of audiences, and upon the basis of gross receipts does he judge the success of his particular brand of exhibition.

TREMENDOUS COMPLEXITIES.

The religious attendance at motion pictures the world over comes from the desire of men and women to find an escape from the daily drudgeries, from their drab, colourless lives. Year after year a greater percentage of the world's people must of necessity turn to them. Faced with tremendous complexities, equipped with no education, they find it impossible to rationalise the processes of their lives. Sensitively created, they are subjugated and beaten at every step they take. They can achieve no orderliness, no security, being

always a prey to economic variations that simply use them in greater or smaller quantities. From birth they have only so much use-value as workers and this is sucked from them in as short a period as possible, with husks of men remaining and with them the husks, of capitalist civilisation.

For a few brief moments submerged in darkened picture theatres they sink beneath the sedatives into blissful forgetfulness. Thwarted, never able to express their own emotions fully, they borrow, for a period, travel and beauty, love and romance, sympathy and compassion, imagination and solace from the flashing panoramas that unfold as if in promised hope for them. And so day after day they come back to feed upon this false stimulus. They become satisfied. Life is made tolerable.

Is it, therefore, any wonder that motion picture producers never show or intimate that poverty and subsistence levels are the part of approximately seventy-five per cent. of the world's population? Entertainment, they claim, cannot be social propaganda, yet they did not hesitate in deliberately manufacturing dangerous pictures and showing them all over the world as historical facts. And so it goes on, and this is even copied in a country like India which should be above these motives.

The movies' upbringing has been rapid and they are now immersed securely, and passionately exploited. It follows, as day follows night, that they must collapse unless their present course is altered. This, however, seems impossible.

The movies should belong to the people and should mirror their lives. The movie should be one of the greatest weapons utilised for cultural and social advance. They must become international in their scope, in their portrayals of peoples and races. Above all, they should ignore the ignorant masses,

Approved for class use for schools in the Madras Presidency
(Vide Fort St. George Gazette, dated 4th May 1937, Page 57.)

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COOPER, Publishers, BOMBAY, 6.

EXAMINATIONS—VALUES AND DANGERS.

BY MR. D. PURUSHOTHAM,
Chittoor.

INTRODUCTION.

THE Chinese were the first to introduce the system of examinations in 4000 B.C. The Emperor Antonius Pias of Athens selected teachers from a competitive examination and the teachers in their turn used this system for their pupils. In Greece, people got on for nearly 600 years without any examination. England copied this system of examination from China, and we, from them. The first written examination was conducted in Cambridge in 1702 and in Madras, Calcutta and Bombay in 1857.

In the Madras Presidency before the eighties of the last century, there were comparative examinations at the end of the Upper Fourth Class. In 1880 the Middle School Examination was introduced for the Third Form. Then came the Lower Secondary Examination and the Primary Examination. So, there were, practically, three public examinations before one entered the University. Fortunately for us, one has now only one examination, the S.S.L.C. Public Examination, before one enters the portals of the college.

VALUES OF EXAMINATIONS.

Examinations like all other human instruments depend upon human behaviour. When the legitimate position of the examination is that of a servant, it is aspiring to the status of a master or even a tyrant. There are two schools of thought, one school favouring it, and the other condemning it downright. The first school considers it as indispensable and justifiable. It may be valuable both to the pupil, teacher and the employer. It

encourages better mastery. It is no doubt useful in elevating the pupils' work and for measuring their progress. It stimulates their learning. For the teachers, they know the result of their work and the level of the pupils in general. The educational authorities know the efficiency of teaching. There is also much demand for some examination by the parents, to educate their pupils to a certain standard of efficiency; so that, the employing agency may appoint persons, with the required standard of education for respective posts. According to some, it may be considered to be the best measurer of their achievement as far as it goes. The value of examinations, they think, outweighs their manifest defects.

DEFECTS OF EXAMINATIONS.

The other school of thought objects to having any examinations. Public opinion will not tolerate any tests. Some people condemn the examinations, merely because their children are not able to get through them. They are of late becoming business fetish. Those who do not know, question those who cannot tell. The examiners should discriminate between such types of questions as are asked for eliciting information and those which the Romans called *Oratorical Questions*, i.e., questions, which are asked to annoy the already puzzled candidates, or for amusement. The present day external examination is not entirely successful in discovering the culture which the pupils gain, by their contact with all aspects of life in school and outside; and many of the so-called failures show by their subsequent careers that they were far from being educable at

school. They are successful in life. How can this English system, with the fixed number of lectures, the prescribed text-books and the exclusively written examination, work happily? Examinations by their very nature are not sure tests. One of the reasons that crippled the Elementary School pupil's activities in the last century, was the tight and tyrannical grip of the rigid system of examination. Now the Secondary Schools are having their turn.

The examinations consume much of the pupils' precious time and make them unreasonably industrious. When some boys with all their weaknesses are not earnest in their studies, for them, perhaps undesirable by-ways are provided, which some avail themselves of and get a pass, for what it is worth. The examinations cause undue and unnecessary strain upon the poor children, besides the unwholesome influences on class instruction and they naturally encourage cheating. Such is the unhealthy physical, moral and mental effect.

A candidate's choice of subjects has very much to do with his success at these "Little-Go" examinations. The examiners cannot examine all the capacities of the pupils. The practical, the executive and the artistic elements latent in the pupils receive little or no recognition. They do not test any *fitness*, except perhaps the fitness to pass the examination, which is closely associated with promotions, which ought not to be.

What is the cause for so many failures? Either the teaching is woefully inefficient, or the examination itself is not what it purports to be. By giving no allowance to the plea of the teachers, we may say, for all practical purposes, that the defects may not so much lie on the side of teaching. Then it must be the defect of examinations. When it claims to be an *evaluative* examination, it is really a *selective* examination. The teachers ought to admit their inaccuracy of valuation and

uneven distribution of marks, unless hindered by pride or fear of losing their position. Some of the teachers are just as bad as the examiners, in preparing model answers, that can be easily memorised, quickly forgotten and not easily detected by the examiners. Teachers differ to a degree in marking the same piece of work. There is vast difference of valuation in some subjects like history and languages. In English the variation is sometimes from 42% to 76% and in history from 49% to 78% when valued by different examiners. And if a piece of work is valued by one and the same examiner under different circumstances, the variation was from 35% to 68% in English and 67% to 87% in history. The glaring blunders of the examiners are concealed under the tombstones of their victims. The teachers consider it beneath their dignity to promote almost all the pupils. How can the candidates, with their bodies of children and intellects of grown-ups get through any examination? It is at such targets, that the critics of education aim their keenest shafts of wit.

The examiners are accused of want of touch with the standard and occasional or wilful vagaries in marking papers; answers which are too long and often difficult. To quote an instance, the marks of the weaker candidates were raised by 11% to prevent wholesale slaughter some ten years ago in such a city as London.

The present day innumerable books should be enriched with a number of clear and useful maps and diagrams and thought-provoking questions involving the intelligent use of the maps, etc. But the books do not leave any lasting impression but successfully leave the pupils in ignorance. In some books, there is the tendency of the author to nonplus the innocent and simple child or even the teacher by putting unwarranted questions. Perhaps the teacher's job is only to help the pupils to merely pass the examinations and

they in their turn only to pass them. If the pupils fail, each throws the blame on the other. After two or three or even four years of teaching, if a pupil fails, it must mostly be the mistake of the teacher, other circumstances being favourable. The teacher ought to pity the undeserving, but condemning the worst is bad.

INTELLIGENCE TESTS.

Intelligence tests were regarded as a "New Stunt" about fifteen years ago. The chief purpose served by the Standard Tests is the improvement of the class-room instruction, through the more exact location, diagnosis and remedy of individual pupil's difficulties in learning.

Rev. George Fisher of Greenwich, in 1864, introduced the *Scale Book*. The educational tests are distinguished on the one hand from scales, and on the other from mental tests. Individual examinations are distinguished from group examinations. Class teaching, dictated notes, blackboard summaries and memorization without understanding do not constitute education. Education must be something more. The intelligence tests are a definite improvement in classification and in examination technique, instead of traditional type of classification and examination. We discover a finer grading of all candidates by these tests in every examination. These tests demand from the teacher a new kind of effort and from the pupil, a new kind of attention, if applied carefully. Old style tests are Toterries. We have to admit that classification in terms of definitely right or wrong answers is much more convincing than classification in terms of an examiner's private judgment.

In India, the environment of the school, the pupil, and the area may be separately considered. To be brief, most of the Western methods are found to be unsuitable to Indian conditions. Here is a case.

A student talks Marathi at home, speaks Canarese outside, and learns Telugu at school when the court language is English. Can we expect any progress in such a boy in any of the languages? When the teacher gets into the class, his physical frame is in the class and his mind outside planning as to how best he can get his next square meal. The teachers, to please the authorities, blindly follow the orders of the School Inspectors and help to ruin the pupils. To add to this, frequent change of Inspectors means frequent change of methods and this means weak boys becoming weaker still and bad boys becoming worse.

If the Dalton plan or the modified Dalton plan or the Assignment method as is followed in some schools, is insisted on, without considering the strength of the class, the minimum staff, little apparatus, and few appliances, it cannot but be a source of nuisance both to the teacher and the taught. By these tests, we cannot measure their intelligence, but their industry and memory. It is no wonder that the industrious boy gets through, but not the intelligent one. To be brief, if the Inspecting authorities also first undergo some Refresher Course, it would be very good for all—the Inspectors and the Inspectorate.

The use of *performance tests* of intelligence in vocational guidance may be tried, viz., a group test of the verbal type. Secondly, an individual examination by means of a revised form of the Stanford Binet test. There are about nine performance tests, like the general ability tests, tests for linguistic intelligence, etc., which I believe are not completely successful. But my opinion is that similar tests of the above kinds may be tried in India by experts and progress watched. These scientific tests may supplement our examination. Let our goal be the giving of the fullest opportunity for every child, and in

this line we have so much to do and have done so little.

Let our benign Government throw open all the general examinations to private candidates also. Let the State put down the bad examinations and all examinations at the wrong places and times. Dr. Ballard has rightly said that there is too much art and too little science in the present day examinations; and that personality plays too large a part and scientific principles too little. I think, the new type questions are intended as tests only and not as exercises. The comparatively short answers to the comparatively many questions and added to that, the marking of scripts are too dependent upon the idiosyncracies of the examiners. Even long answers or essays or compositions of the old type are also good means of training but a bad means of examining; because an essay is a work of art, as well as a statement of fact and opinion with its own aesthetic qualities, which are almost impossible to assess. The examiners are not provided with such sensitive assessing balances up till now. The weaknesses of the examiners are there, but the degree ought to be reduced to the minimum. I can roundly state, that in an examination lasting for three hours, one candidate who gets 34% is failed, while another getting 35% is declared eligible. That one mark is the deciding factor. What is the value of that single mark? What is the psychology of the mark? What is wrong with that mark? These are some questions to be considered.

Some examiners are liberal up to 33% and if they want to raise it by 2%, they might have to go through the answers once or even twice, which they will not do. The tendency

to fail the pupils must be absent from the minds of the examiners. What is a pass? A pass is no more than a certificate of the satisfactory completion of a particular school course. Secondly the pass standard is the standard reached by the candidates of *Reasonable Intelligence* and lastly, this standard must be reached by at least 80% of the candidates.

CONCLUSION.

The examinations should be based on the methods and devices which have been developed in the attempts of the psychologists to measure intelligence. The examination system has to be overhauled for good and the questions should be based more on the tests of intelligence and grasp of the subjects than on mere memory. More of translation exercise should be introduced in testing grammatical knowledge. Let us recognise different types of minds and make provision for testing the various capacities of children. As far as possible, we have to eliminate personal competitions. Let us judge only, after a far more complete knowledge of the candidate's work, than is possible by correcting papers, worked under the usual artificial examination conditions. What wrong is there, if at least some reference books are allowed during the examinations? In Germany, the respective teachers examine their own pupils. No external examinations are there. This system has also taken root in Australia. The teacher is worthy of being entrusted with the responsibilities the system entails.

The appeal to the pupils' sense of achievement is a very valuable lever, especially if we judge them not in comparison with their fellows, but on their previous work, culture and intelligence.

THE BICENTENARY OF GOTTINGEN UNIVERSITY.

A GREAT CENTRE OF LEARNING.

BY DR. SIEGFELD BRASE.

[*Editor's Note*—The University of Gottingen in Germany celebrated its 200th anniversary last June. In view of this great event, the following interesting article on the story of this famous University will be of interest to our readers.]

A BRIEF ACCOUNT.

GOTTINGEN, a former Hanseatic town and princely residence, has always looked ahead in intellectual tasks, thanks to its University. The University was opened on the 17th September, 1737, in Southern Lower Saxony where we find real German peasant country, hills and woods between the Harz and the Weser. The location was carefully considered by its founders, the Elector Georg II August of Hannover and his far seeing minister with the familiar name of Munchhausen. The "Georgia Augusta" University was intended to embrace Southern Germany on the one hand and, on the other, the Low Germans on the sea front and more distant blood relations across the seas. As a matter of fact numerous young Anglo-Saxons studied German science at this University on the River Leine, and achieved great reputations later in their own country as statesmen, University professors or artists; even now their names are recorded on the houses they lived in when in Gottingen. The University was particularly popular with Americans. Between 1815 and 1910 no less than 1,200 American students studied there, including Benjamin Franklin, Longfellow and Gildersleeve, who was the first American to take the German doctor's degree and who introduced the German University system into the United States. Personal bonds between nations were established when Bismarck secured a set of foreign friends, and also after the personal union between Hannover and the British crown had been severed at the beginning of the second century of the University's history.

Gottingen is, of course, a smaller University town, but not a small University. A vast abundance of means of instruction and study, institutes and collections are placed at the disposal of its aspiring sons by the University. Its great pride is the famous library of well over 800,000 volumes, the second largest in Prussia after that in Berlin. History, law, and statesmanship were favourite subjects of study at Gottingen University from the start. Thanks to Gauss and Weber, the inventors of the optical electric telegraph, Gottingen secured the reputation of being the "mathematical centre of the universe." Its clinics and mathematical physical institutes, which almost constitute a separate quarter of the town, its aerodynamic experimental institute, its observatory collections, and laboratories are of great importance even at the present day.

It may, however, be emphasized that in Gottingen there was always room enough for youthful gaiety and for keeping in touch with Art and Nature. The environs favour such connections. This intellectual town is also a garden city which welcomes the fresh arrival with pretty gardens, while on the Hainberg, which has formed the subject of so many songs, the park merges into the woods. The towers of castles on the rivers Leine and Werra rise above the tree tops and command a view as far as the Brocken. Hence in Gottingen, above which its church towers rise as landmarks, our German authors, the heralds of nationalism and their mother-tongue, also displayed their talents. Burger's ballads and the harmonious artistic members of the "Hainbund" poetical society still seem to

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surround us when we make our way from the gardens to the heights. Besides this a spiritual bond extends to the neighbouring Hesse region in whose green solitudes the brothers Grimm, members of the Gottingen teaching staff, collected and recorded German fairy tales. Since Goethe sought information in Gottingen for his natural history research work, the environs must also have pleased him, a "pretty" landscape, as he called it lovingly. The Goose Girl on the fountain in front of the crenellated Town Hall, a symbol of gaiety in close touch with Nature, has watched generations of students on their way to the dancing places in the gardens at Mariaspring. Bismarck's little house beside the Lindenwall, the former ramparts, has as cosy an air as the beautiful half-timbered houses in the inner town that invite "old boys" to revisit the scenes of their youth.

Bismarck, Gottingen's most famous student, laid the foundations here of his subsequent statesmanship with which he formed and

controlled the present-day conditions of the nation on the basis of the lessons of the past. Among the great men who once occupied professorial chairs in Gottingen were the surgeons Albercht von Haller and Langenbeck, the mathematicians Gauss and Weber, the archaeologist Heyne, the jurists Planck and von Ihring, the historian Gervinus, the theologian Ritschl, Wohler, the chemist and discoverer of aluminium, and Paul de Lagarde, the great politician of culture and philosopher. Although these intellectual geniuses are no longer among the living, their fame, their work, and their spirit live on—the spirit in which they worked and with which they aroused the ardour of their students. It caused constant, fresh intellectual development. And now, at the time when the University of Gottingen is entering on the third century of its influence on the youth of Germany, the professorial chairs are again occupied by men who occupy authoritative and leading positions in the world of learning. Worthy of their predecessors, they will continue to guide our young students to secure further fame for the University that has just now celebrated its bicentenary.

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ELEMENTARY SCHOOLS OF TODAY AND TOMORROW.

BY MR. N. R. SESHACHARI,
Saidapet.

THE AIM OF ELEMENTARY EDUCATION

THE Elementary School as is implied in the name is an institution wherein the bases of knowledge, or rather the rudiments of learning, are taught. It must give a good grounding, to its pupils in the Three R's. It must awaken in them the powers of observation. It must arouse in them the desire for further self-improvement. Ability to do the simple sums of Arithmetic, to read books written in the mother-tongue, to write simple compositions such as everyday letters and understanding of the descriptive or narrative columns of the daily vernacular newspaper are what is expected of the elementary school pupil.

THE CURRICULUM

To achieve this aim, the elementary school must adopt a well ordered curriculum. The courses of study should be based upon the psychological level of the pupils and there must be a logical development of the subjects according to the progress of the pupils in age and attainments. The curriculum should vary in accordance with the area in which the school is located. For a rural school emphasis should be laid on Nature-Study and Hand Work such as basket making, coir making, mat weaving, etc. An urban school on the other hand, will stress the importance of hand work which leads to factories and manufacturing centres. An elementary school should develop the instinct for right citizenship. Hence Civics and General Knowledge should form a leading feature of the course of studies. An elementary school in India has a dual function to perform, *i.e.*, prepares the pupils for

life and it is preliminary to the higher course of studies in the secondary school.

Judged by this standard, how far are the elementary schools in this Presidency justifying their existence? Do they equip the pupils with the necessary discipline to learn a trade? Do they teach them the benefits of co-operative enterprise? Do they develop their thirst for further knowledge? The answer unfortunately to this string of questions is not satisfactory. The causes for this sad state of affairs are many. But they can be conveniently labelled as follows:—(1) Public apathy; (2) faulty teaching and inadequate guidance; (3) lack of material and moral support.

EFFECTS OF THE PRESENT SYSTEM

Under the first heading comes the proverbial lethargic conscience of the ordinary villager or man in the street towards the benefits of education. The adult in the village or the workman in the factory knows only to sweat all day long and eke out his livelihood. The little of knowledge he gains is by means of the village dramas or village puranic discourses generally conducted during the nights. Moreover the labourer very often requires his young son to help him in his work, and the school is looked upon as a secondary institution of corporate life.

Secondly there is the personality of the teacher. It is quite common to see persons flinging unkind epithets at the elementary school teacher. But it is not so common to see persons helping or guiding him through. Education is looked upon as the "depressed class" among the learned pro-

fessions in India and the elementary school teacher is the "Cinderella" of the profession. As necessity is the mother of invention, the teacher is resourceful enough to somehow earn a living by combining with teaching the arts of being the village postmaster, or priest or medicineman or petition writer. He is not to blame. He is more sinned against than sinning. Under such circumstances how can he be cheerful, smiling, zealous and hard working? How can he refrain from using the rod, his one indispensable apparatus of teaching?

Under the heading support there is a similar woeful sight that meets the eye. His school building is an ill-ventilated thatched hut and the school furniture is a rarity. The only museum is the broken slates of the pupils and the school garden is nothing but the kitchen garden of the teacher. His salary is a magnificent sum of Rs. 14 paid by the Managers or Presidents at their own convenience, perhaps in three instalments per annum. If questioned by any bold teacher he will be dismissed from this "pay as you please" service. The starving teacher's appeal will be heard only in heaven perhaps for a better job during next birth. Inspectors do come and inspect nothing but inefficiency. They are only examiners, not guiders. They can freely take from the teacher but they are not in a position to give adequately. Thus the elementary school teacher is between the devil of public apathy and poverty on the one side and the deep sea of periodical inspectorial visits of the departmental officers and the fault-finding eyes of the council members of the municipalities and local boards.

THE REMEDY

What then is the remedy? In one word the answer is "sympathy and ever more sympathy." Public opinion must be roused to the need of raising India's literacy which remains now at the miserable figure of 12% for males and 2% for females. There must be greater co-operation between

the kindred development departments such as the co-operative, agricultural and the industrial on the one hand and the educational on the other. The community must be educated by means of Adult Education propaganda if it should realise the urgency of educating its young. The Inspectors must meet the parents and explain to them the evils of mass ignorance, the importance of child education, personal hygiene, rural sanitation, thrift, etc. As authorities their words will certainly have more weight than those of the humble teachers. Very recently the inspecting staff has been increased and they can very successfully do the propaganda work if at all they realise the value of the same. Their motto can be "Mass education first, inspection second" or "more time for talks to parents and less time for checks on teachers." They must clearly and calmly think over the dual position of the helpless teachers. The teacher is there to do the given work but the authorities and the honorary office-bearers are there to threaten him all the twenty hours. "How to escape from this bother?" is the thought more often uppermost in his mind than "what is the best method of teaching his subjects?" College students and professors may address the meetings of village men and women with the help of lantern slides, charts, etc., during vacations. Every village or a group of villages may have a library of its own filled with useful volumes on education in vernacular written by the cultured men at the top of the profession. Newspapers and periodicals would effectively educate the public if properly used regularly. Above all the teacher should be paid at least a living wage and that regularly. High salary is not wanted but adequate salary is an imperative necessity. The teacher should be sure of getting his salary regularly as everyone is sure of the sunrise and the sun-set. The public by means of liberal donations and moral support and the Government by liberal grants and expert advice can raise the 90% of India's millions from the mire of illiteracy and the consequent dirt, disease, drink and death.

That way lies the salvation of India's elementary education and the hope of India's happiness and true citizenship.

THE REORGANISATION OF SECONDARY EDUCATION IN GERMANY.

THE transitional provisions for the unifying of German Secondary Education which came into force by ministerial decree on March 20, 1937, constituted for the present the concluding stage of the organizational reforms initiated by the National Socialist Government for that type of school. Although at first sight the new arrangements may seem to be merely of an organizing nature, what they aim at in reality is a complete transformation of German higher education. The extent to which these new regulations are to be looked upon as determining the future course of the education of youth in the German schools, and how far they express the state policy of the New Germany, may be seen from their fundamental underlying purpose, which is to set up, in place of the manifold variety of boys' and girls' schools that has hitherto been the fashion in Germany, one main uniform type of school: the "Oberschule," as henceforth the chief and essential form of German Secondary Education.

The "Oberschule" as the Dominant Uniform Type of Secondary School.

The outstanding characteristics of the "Oberschule" for Boys are shown by the following points:—

(1) In future only two foreign languages are to be set as obligatory subjects of study, and a third foreign language will as a rule only be studied as an optional subject in the upper classes.

(2) The upper section of the Oberschule for Boys is to be divided in future into two branches: one devoted to languages, and the

other to natural science and mathematics. This will enable a clear separation of upper section instruction into two main lines—a measure of decisive importance in safeguarding a further succession of candidates for the professions, and of students for the Universities and technical colleges. It will thus be possible for boys to start already at school their preparation for the profession they will take up later on. To attain this aim without any lowering of the standard of educational output in the secondary schools will be made possible by eliminating from the field of so-called general education the burdening addiction to memorisation hitherto considered indispensable.

Besides the main form of secondary education set up in the Oberschule, which is preceded by a four years'—or in the case of especially gifted pupils three years'—attendance of the Grundschule (junior elementary or 'grounding' school), there is also provided for boys and girls the Aufbauschule (intermediate school) as a special form of secondary school to be entered after six years' attendance of the Volksschule (public elementary school). This will thus serve also as a means of transferring gifted elementary school pupils to the secondary school stage, and as a form of secondary school for children in country districts where for local reasons there are no facilities for attending higher educational institutions after the four years at the elementary school. In view of their special function, these Aufbauschulen are run on principle as boarding schools, and in consideration of the period of attendance being only six years there is no division of studies into two branches in the upper classes,

The "Gymnasium" is still to be carried on as an additional form of secondary school, provided that there is in the same town at least one Oberschule of the decreed main type. The Gymnasium thus continues to be recognized as an educational institution essential to our present-day culture. In it there will be taught, as obligatory foreign languages, Latin from the lowest form (Sexta), Greek from the Quarta (fourth form from top), and English from the Obersekunda (upper second form from top). In accordance with the special position of the Gymnasium as the main vehicle for passing on the ancient classical heritage in the German secondary school system, there will be here too no branching-off of studies in the upper classes.

English first, Latin second, Foreign Language.

Both Oberschule and Aufbauschule will begin on principle with English as first obligatory foreign language. It will be taught already in the Sexta form, that is to say, in the first year of attendance at the secondary school. As a second foreign language, Latin will be taught uniformly throughout all secondary schools from Quarta onward, that is to say, in the pupil's third year of attendance. Latin has been chosen because it forms the basis of all Romance languages and is thus a considerable help in the later study of further Romance languages. The study of Latin is, moreover, an indispensable prerequisite for a thorough understanding of the political, scientific and general cultural development of the German people through the Middle Ages to early modern times, and also of immense service in the study of a number of practical sciences. A final decisive factor determining the choice of Latin was its high educational value as a means of training in logical clear thinking. The first foreign

language having been chosen from the Germanic realm of culture, Latin as the basic language of Romance culture afforded the natural complement. The third foreign language to be taught in the upper forms, as far as most schools are concerned, will probably be French though the new regulations permit of the alternative choice of some other modern foreign language should special local geographical needs make that advisable. This addition of a third foreign language to the linguistic pre-occupations of pupils in the higher forms will necessitate a corresponding lightening of the burden of study on the scientific and mathematical side, while on the other hand those who wish to concentrate on science and mathematics will be relieved of the need to take up a third language. In the upper forms of the Aufbauschule, a third foreign language will be taught throughout.

Reorganization of Girls' Schools.

All Secondary Girls' Schools are to be uniformly Oberschulen. The Girls' Aufbauschulen correspond in educational aim to the Oberschulen. The objects of study, in contradiction to those in boys' schools, are related to the special tasks and duties of woman in the upbuilding of the nation, and are concerned mainly with the various departments of women's activities. To balance off the greater pressure of studies on that side of the curriculum, the Oberschule for Girls is limited in the lower and intermediate classes to the study of one single foreign language: English.

Appropriately to its special aims the upper section studies in the secondary girls' schools are also divided off on different lines from those in the boys' schools. The main line of study for the upper forms, in conformity with the clear and definite aims set for the educa-

tion of girls by National Socialist policy, is devoted to matters of domestic economy constituting a one or three years' *Frauensschule* or Women's School. This means that on the main domestic side of the school studies emphasis has to be laid on training for household work and the creative artistic homecrafts. Here too English retains its place as first obligatory foreign language. And as the secondary line of emphasis in the girls' schools, apart from the main domestic one, is to develop the faculty of expression, French also has been set as a second obligatory language, and the possibility is also offered, if desired, of studying Latin as an extra language for three years. In the *Aufbauschulen* for girls, on the other hand, study is not divided in this way into two branches, but confined exclusively to the domestic line, as laid down for the *Oberschule*.

It should be pointed out that these reforms are being put into effect from Easter 1937 on a uniform scale throughout all secondary schools, starting from the lowest form, *Sexta*, in the first year of attendance. The transitional regulations laid down for the gradual reorganization of the secondary schools afford every scope needed to allow an organic adaptation of hitherto existing types of schools to the new *Oberschule* form, so that the varied multiplicity of types so far prevalent will from that date begin to be reduced.

Change in the Educational Ideal.

The re-grouping of foreign languages consequent on the creation of the *Oberschule* has at the same time compelled a decision, in consonance with present-day educational needs, in regard to a stubborn controversy that has been proceeding for well nigh a century between classic and modern language

teachers, as to the greater worth of practical-scientific or of humanistic ideals of education. The new regulations show plainly the extension that has in the meantime taken place in the domain of knowledge, precluding further dominance of the general school curriculum by the classically oriented *Gymnasium* to the detriment of the study of modern languages, of German, geography, physical culture, and so on. It was only natural that this increase in the range of knowledge should lead also to a transformation of the educational ideal, which can now no longer pre-occupy itself merely with the acquisition of intensive but often useless knowledge in this or that single branch of study, but must aim above all at a clear mental grasp and survey of cardinal forces, and a profounder insight into the relation of details to the whole.

In response to the practical requirements of our modern economic and business life, English has been accorded a position of central importance in the curriculum of the secondary school, at the cost of the dominance hitherto enjoyed by French. This oragnisational change reflects the historic course of development of German thought in recent decades for which the French mentality was bound, the moment France dictated the Treaty of Versailles, to lose that tempting brilliance of attraction it has exercised ever since the *Academic Francaise* was founded.

The decisions now taken, however, must not be thought of as meaning in any way the repudiation of the educational forces of Romance culture in general. The re-establishment of Latin in the curriculum of the secondary school, its utilization as an instrument of precise thought and mental discipline, will not only ensure the continued influence

of the humanistic heritage upon the mind of German youth, and thus the further access to the treasures of antiquity, which is needed for many academic vocations, but indeed at the same time open up the only sure path to a deeper penetration into the entire realm of Romance culture—a term which is to-day no longer used to refer practically to French thought alone.

Effect of Shortening the Period of School Attendance.

Another important feature of the type of higher school now being developed is the reduction of the period of school attendance from 13 to 12, and for exceptionally gifted children even to eleven years, which put a stop to what had come to be called the "overschooling" of German youth. Whereas hitherto a pupil did not obtain his leaving certificate until the age of 19 or even 20, he will now leave school when he is 18 or 17. To this must be added the effect of the revival of Germany's economic life, and the restoration of the national military sovereignty, opening up a wide variety of new avenues of occupation to German youth, so long debarred from access to practical employment where a marked lack in the succession of skilled workers was being felt in many directions.

In view of the difficulties that had partly arisen, the Minister of Education therefore decided to put into effect forthwith the shorter period of attendance, with the result that already at Easter 1937 the pupils of two whole year-groups were able to start their occupational training or to fulfil their obligations in regard to Labour Service or Military Training. The greater ease thus effected in taking up employment will not only enable pupils to reach more quickly their occupational goal, but also betimes to set about founding a family of their own, in accord

with the requirements of National Socialist State population policy.

School Reform since 1925.

No one studying with any closeness German secondary school education since the War, as determined by the reforms of 1925, could fail to be astonished at the confusing and motley abundance of types of upper schools in existence, that could not but endanger very seriously the unity of German higher education and the carrying on of pedagogical traditions. Not merely was it well-nigh impossible to reduce to any common denominator the manifold educational aims of "Gymnasium," "Real-gymnasium," "Ober-realschule," "Realschule," but each of these in turn ramified into a series of further subdivisions whose number seemed to be dependent only on the enterprise of particular headmasters, so that parents were often reduced to utter embarrassment in face of such a bewildering array of institutions. On top of all this came the zealous endeavours of the separate constituent States of the Reich, as yet independent of one another, to develop each their own local schemes of reform, to the point even that bitter struggles had to be waged to secure mutual recognition of their leaving certificates. So riotous a zeal for reform was bound to be to the grave detriment of both scholars and parents when change of residence made it necessary to decide upon the choice of another school—most likely organized on lines quite different from those of the one hitherto attended—meaning frequently the loss for the boy or girl of a whole school year, to say nothing of the fresh expense involved for school books and other requisites. Such a jumble of systems was the inevitable outcome of the complete lack of any common binding aim, of any cardinal educational idea.

The firm co-ordination of the whole secondary system initiated by the present reform could only be achieved upon the basis of the clear uniform National Socialist outlook on life and the world, which has made it possible to demand a type of secondary school in accord with the newly-won unity of purpose of the German people. Corresponding to the clear-cut educational aim of National Socialism there had to be devised a straight clear-cut educational way to attain it, such as should guarantee the inculcation, into the rising generation of leaders, of a sense of honour, character and duty, and afford them while yet at school, from the intrinsic spirit of the State, such a well-balanced training of mind, character and body as would enable them to master properly the tasks they would have to fulfil in the life of the nation. It was therefore natural that the new political energy of the German people from the springs of its innermost being, should, in the course of developing its new conception of the State, transform also the national secondary education and assign to it new functions of fundamental importance.

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APOCALYPSE

BY BARNETT D. CONLAN, *France.*

The thunder of the Apocalypse,
Sonorous metal, on the horizon ships
Passing with messengers,
Toward some Revelation,
Early the Wind the Way,
Active with liberty,
Tending toward the free fine elevation
Of some fair Temple,
Where the Night and Day,
Turn through a sphere
A symphony
In alternation.

Give me the Fire,
The Cup,
So that all men beneath,
May know this is the Sun,
These are the planets,
Now let their mystic dance,
Woven in a divine trance,
Describe the circumference,
And utmost limits.
Vast zone made magical,
Zodiac and distant call,
Chorus of Spirits.
Here in the crystal vault,
Melodious with songs that haunt,
Sun-fires like spirits chaunt,
Numbers ecstatic.
Then on the lower plain,
Men, as they go and come,
Working in darkness hear,
Far off the strain !
And all their thoughts become
Perfumed like light, a home
Where golden doorways ope
Vistas again !
Vistas of summer suns,
Gardens grown never dumb,
Archways of Life to come
Splendours of Hope.

HANDWRITING—2.

BY MR. P. VENKATESWARLU, B.A., L.T.,
Peddapuram.

(Continued from the issue for November 1936)

IN my last article I traced how I arrived at the discovery that handwriting had to be taught. I also briefly discussed the causes for its deterioration at the present day. In this I should like to enlarge the points touched upon therein and to indicate the method of teaching the subject.

I said that handwriting is more a craft than an art. I meant that there are more points in common between handwriting and any craft than between it and an (fine) art. When I say it is like the bat among them I am not exaggerating the resemblance.

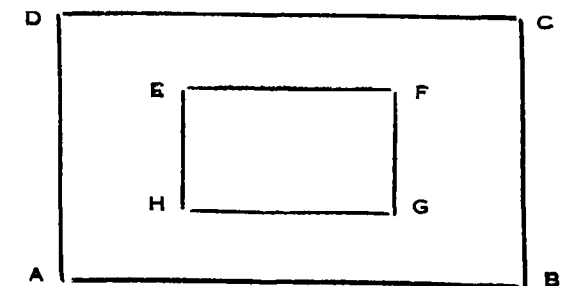
We all have heard it often said that given the handwriting of a person, his character can be gauged. The institution of handwriting experts is based on the idea that every one writes his own hand and no two persons can write alike. Hence to state that handwriting is individualistic is no more than a simple truth. Different people of a craft, say carpentry, can be made to produce similar things—exactly similar things. But the foregoing rules out that possibility in the case of our subject. It is not like a factory producing goods ordered to pattern. Standardisation is next to impossible here. It is plain, therefore, that, even if a teacher wishes, he cannot compel or induce his pupils to write a similar hand.

A famous painter is said to have retorted "With your brains, sir," when he was asked by a pupil of his how to paint. It is not far wrong to say that we of the teaching profession most often share the same impatient view, though a partially scientific view.

A person who wishes to become a good painter finds opportunities for observing the masterpieces of great painters—a player who wishes to play well, tries to observe master players of his favourite game at play. Each brings into play his mental powers to attain his object—Good handwriting also can be acquired through a careful observation of good handwriting.

'Is your plea for the 'teaching of Handwriting' a sham?' The reader may be tempted to ask such a question. No, I say emphatically. Handwriting has to be taught in all sincerity and the teacher's responsibility is really very great. Most of us do not realise this. I should call it a case of overlooked or unanalysed thought.

Let me illustrate my meaning. I have been teaching Mathematics for a fairly long time. I always try to understand the difficulties of my pupils with a sympathetic mind. One of the stumbling blocks of the students from the II to VI Forms, I noticed, was with problems on areas of paths round fields or lawns.



Observation over a long period led me to doubt whether the pupils ever observed the diagram they drew in such a question.

Given AB, and the width of the path, to find EF. The boy repeats the rule: subtract twice width from length AB. He also works many similar problems. The eternal doubt remains: Why *twice*? The teacher vehemently and even justly points to the diagram and convinces the doubter. "It is clear from the figure. What do you say?" An appeal to the other boys who nod their lively heads and cry down the poor culprit.

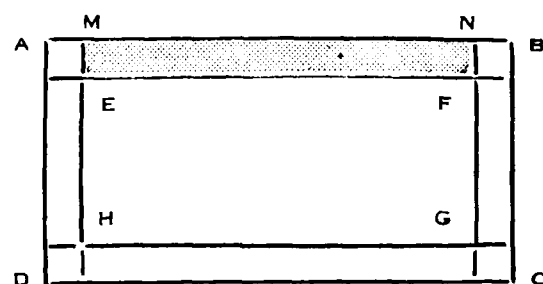
This doubt of the doubter haunted me fairly long and I am at the same time glad to state that I solved the same. It came upon me as a discovery. It thrilled me at the time.

It came about this way. Once in the vacation a boy came to me for learning to do certain problems set by his tutor. For a few days he came. Believer as I am in self-help, I made him understand that he must mentally think out the various steps in his problem and write out his analysis before approaching me to clear his doubts. I would only clear his doubts and make him work his sums, not do his for him.

By luck or ill-luck the blessed problem came. I drew the diagram on the floor. He drew it in his book. The rule was rehearsed. But at every step he fumbled. His face did not clear up as it was wont to do. "If the external length is 36 ft. and width of the path 4 ft., what is the internal length?" A shrug of the shoulder, a look at the diagram—a grim silence 'Double the width.' 'Oh!' a gasp—Repetition of the dismal rule.

A specially awkward and dull pupil. I was troubled not a little. This trouble never before struck me so near home. It was clear the diagram was not real to the

boy. Why? He was not looking at it with his mental eye. We really see what we understand. I looked and looked at the diagram.



I knew suddenly that the boy did not know how MN was equal to EF. At once I told him about the rectangle and its properties. I hit the mark. Thereafter he really saw the diagram. It was too small a point but it proved the most vital point. We cannot descend too low when we teach others. We cannot help boring some of the class if our aim is to teach effectively. That is the importance of the Herbartian Step-Preparation.

We neglect teaching Handwriting not because we are careless, but because we think it is too small a thing to be attended to. We take it for granted that the pupil knows it himself but is too lazy to apply his knowledge and we are satisfied when we administer certain warnings to the pupil.

I conceive the following to be the teachable characteristics of Handwriting. They are: clearness, legibility, neatness and symmetry. This is the mechanical or craft side of Handwriting. Farther down I shall touch upon the art side or the brain-side of it.

CLEARNESS

The teacher should point out how this effect is produced and let the pupils appreciate his view. Correct spacing of words and lines contributes to clearness or cleanness of Handwriting. Let the distances between

the different words in a sentence be equal. Let the distance between the last word of one sentence and the first of another (in the middle of a line) be slightly greater than this distance. Let there be a margin to the left as well as the right—the right-hand margin being about half that on the left. Next in order comes punctuation. A correct punctuation adds to the clearness of the writing.

LEGIBILITY

The pupils should be taught the importance of writing the characters or letters in a form that can be made out easily. At the outset they may be permitted to write big characters which can be gradually reduced in size by the pupils themselves.

NEATNESS

Few would question the rationale of including it. All sorts of shabbiness should be discouraged on the part of boys. Erasing words, striking off sentences or lines, blotting ink dots, all signs of slovenliness in thought and execution should be severely condemned and the pupils are to feel ashamed if they cling to this trait. This is an unpardonable trait and but few of us realise the harm caused by it to the pupils under our care.

SYMMETRY

This refers to the formation of the letters of the alphabet separately and in combination in words. All the capital letters are above the line. The smaller letters in transcription can be divided into groups.

f. This is unique. It cuts the base line about its middle. *a, c, e, i, m, n*, etc., are on the line. Among others some are on the line and

above while others are on the line and below. All this should be taught in right earnest in the early stages and casually even in the upper forms. I have given a few details regarding the English alphabet. The same applies to other alphabets also.

I trust I have made out a case for the conscious teaching of the mechanical side of handwriting. I am sorry I do not have by me the diary of my experiments in this connection.

Before I conclude let me offer a few suggestions towards the cultivation of the art side of this subject.

The teacher should incorporate these qualities in his writing even if it be at great pains. He must grow sensitive to bad handwriting. He should always court the board and not shun it. Pupils should be encouraged to write on the black-board under his direction and they should be made aware of their remediable defects.

To write a good hand, I have stated, a person should have an opportunity of observing and studying good handwriting. A pupil has, in many cases, no other means of observing good writing than at school. Even if he has, he is too young to intelligently benefit from such an observation. His only opportunity is his teacher and if this fails him he is undone. Hence it is imperative that the teacher should make his handwriting worthy of being imitated and I suggest it is not an impossibility.

As you wish, so shall it be.

यद्वाचं तद्वति.

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VIVIAN Ogilvie writes in the *New Era* :

A history book should prepare the young citizen to understand the why and wherefore of the world and his own country. Recent times are much more important than ancient times and the ordinary doings of any age, its day to day social, economic and cultural pursuits, at least as important as the abnormal events. To understand the industrial and social developments of the past hundred and fifty years is indispensable to intelligent citizenship. To know the causes of the war of the Spanish Succession or the family tree of Henry VII is not

How should a historian select from the vast store of available material? "There is a very simple principle," says Prof. Harvey Robinson, "by which the relevant and the useful may be determined and the irrelevant rejected. Is the fact or occurrence one which will aid the reader to grasp the meaning of any great period of human development or the true nature of any momentous institution?" Applying this test, we should omit any traditionally important events and persons, and put in many that are usually ignored. The result would not be flattering to politicians, who in their day probably thought themselves of more consequence than a mere Shakespeare, George Fox, Karl Marx or Pasteur, but it would help us to pick out the significant features of human development.

The trouble with conventional history books is that with all their concentration on political history, they have not provided for an intelligent study of it. They have merely

catalogued events without perspective, and when they do tend to survey a period or movement, they do so from the standpoint of the ruling classes,—a standpoint whose adequacy decreases as we approach our own day. Frankly there are few school histories which deal fairly with the working class-movement For example, one elementary book, by a University professor of history, attributes the strike of 1926 solely to "fomentations by the Soviet government in Moscow."

These considerations lead on to the most serious fault of school histories. Until recently, almost all have been written from a narrowly national, and often nationalistic, standpoint. It is impossible to rest in the history of single peoples without distorting events. It often happens that one's own country plays a subsidiary role in some movement of wider scope..... Yet historians have pandered to the pestering vanity of nations by putting their own country in the centre of every scene..... Nationalism in history is the counterpart of the Ptolemaic system in cosmology..... One mischievous trick is to apply a double standard of morality to similar actions according as to who did them. This is especially frequent in discussing the acquisition of territory. When others do it, (*e.g.*, the Partition of Poland) they are called robbers or described as actuated by greed; when we do it, we are compelled to assume political power by the bad native administration..... International law is generally mentioned to reprove some other country. For instance interference with neutral shipping by ourselves during the Napoleonic wars and by Germany

during the Great War is very differently judged.

The causes of even remote wars in which this country was engaged are often given one-sided treatment. Quite a number of books make no question in detailing the causes of the Hundred Years' War of the validity of Edward III's claim to the French throne. Several books put a wrong complexion on the renewal of hostilities in 1803 by omitting to say that the British were at fault in not evacuating Malta as they had agreed to do in the Treaty of Amiens, and that the declaration of war came from England. The causes of the Boer War and still more the Great War are often unfairly stated. A large number of books assert explicitly that Germany willed the war, and proceed to a highly inaccurate account of the weeks

following Serajevo, omitting such facts as Bethmann Hollweg's desperate efforts from July 28 h to restrain Austria and promote Austro-Russian negotiations, and the general mobilisation of Russia.....

Another fault is the practice of generalising about the character of other nations. Strangely enough they seem to vary in virtue according to whether they are for the time being our enemies or our allies. We on the other hand are consistently remarkable for our fine qualities, 'the dogged courage and resourcefulness of our race' and so on, not to mention that silent modesty which our press and public speakers so eloquently eulogise.... These faults in history books are bad education for citizenship. They are inimical to truthfulness, modesty, generosity, a sense of proportion and a sense of humour. True

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history serves the cause of true patriotism, which can learn from blame as well as from praise.....

To be precise, what principles must guide the writer of a school history?

(1) There must be no demonstrable falsehoods, including the indirect falsehood of suppressing uncomfortable facts. This demands study of up-to-date authorities and recent research.

(2) There must be no 'double morality.'

(3) General judgments of national character must be avoided, and moral valuations must be based on relevant juridical principles.

(4) On war the whole truth must be told, 'scars and all.' There must be no glorification of conquest.

(5) There must be no chauvinism, no attribution to one's own country of infallibility, a monopoly of any virtue or a monopoly of great men and achievements.

(6) Special care must be taken to be exact and impartial where the prestige of one's own country is involved, *e.g.*, for England, the Hundred Years' War, the American War of Independence, the development of the Empire, the Great War.

(7) In the selection of facts, prefer those events which result in progress of humanity, thus giving most space to the history of civilization. Some wars have indeed promoted international contact, but the chief advances have been made in peace and under civil government.

(8) In the choice of persons, judge their importance by their influence on later history rather than by contemporary estimate.

(9) Beware of attributing progress solely to the deeds of outstanding men and women.

All forms of honest work have contributed to the advance of humanity.

East and West.

Dr. G. H. Mees in the course of an article in the *Hindustan Times* points out: "In the collective psychology of the human race, there is no East or West. When we go deep to the bottom of man's soul, we find the same fundamental images and the same psychological laws. It may even happen that a Westerner has a dream of an Eastern deity or symbol, which he has never seen or heard of and that an Easterner has a Christian dream or something like it."

Indian Philosophy.

The following extract from the pen of Aurobindo Ghose is taken from the *Calcutta Review* :—

"The gravamen to the charge against the effective value of Indian philosophy is that it turns away from life, nature, vital will, the effort of man upon earth. It denies all value to life: it leads not towards the study of nature, but away from it; it expels all volitional individuality: it preaches the unreality of the world, detachment from terrestrial interests, the unimportance of the life of the moment compared with the endless chain of past and future existences: it is an enervating metaphysic tangled up with false notions of pessimism, asceticism, karma and reincarnation—all of them ideas, which are fatal to that supreme spiritual thing, volitional individuality..... This is a grotesquely exaggerated and false notion of Indian philosophy: it is got up by presenting one side only of the Indian mind in colours of a sombre emphasis. But in substance and spirit it is a fairly correct statement of the notions which the European mind has induced itself to

form about the character of Indian thought and culture, sometimes in ignorance, and sometimes in defiance of evidence: not only so, but somehow it has managed to impress some strong shadow of it on the mind of educated India.

Examinations.

Dr. Ziauddin Ahmed writes in the *Indian Journal of Education*:

The Indian system of examinations has all the evils of the English system and none of its good features. Its greatest defects are traceable to the secrecy, which envelops its organisation and technique, and in the finality of the mark once awarded by the examiner.....We need a thorough and searching enquiry into our examinations, but there are a few changes which we can immediately introduce without substantially changing the

structure of the system. (1) Every answer book in all examinations must be examined by more than one person, without one examiner being aware of the marks awarded by the other examiners. In case of marked discrepancy, the paper must be examined by the head-examiner or by the Chairman of the Examination Committee. (2) Model answers must be prepared by the head examiners and must be periodically published. (3) In lower examinations, assistant examiners must meet and discuss schemes of marking.....

I earnestly appeal to all educationists and others affected directly or indirectly by examinations to undertake a serious investigation of the many aspects of this problem so that the element of chance may be eliminated and examinations may become effective measuring instruments.

REVIEWS AND NOTICES.

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This collection of short poems, mostly lyrical, on a variety of subjects must certainly bring greater and wider recognition to Mr. K. Vaidyanathan who has already won a name as a poet who writes sweet lyrics. Things commonplace which form the themes of his verses evoke in

him high and noble ideas which he expresses in easy, simple and sweet language. His ardent love for Nature and high reverence for religion are in evidence throughout the poems. His mystic fervour makes him see divinity in familiar things and actions and clothe them with a spiritual interpretation all his own.

We commend the book to our readers.

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EDUCATIONAL REVIEW.

We are not quite sure if it is wise for the University of Calcutta to oppose the proposal for the establishment of a Board of Secondary Education for Bengal. The University has been so unwieldy for years, that it has been impossible to maintain any efficiency in its administration, and the establishment of a separate Board for controlling Secondary Education will have the double advantage of relieving the University of a great burden and ensuring adequate attention to High School Education. There is of course the great danger of communalism creeping into the body, by the introduction of nomination by communities, but this can perhaps be fought against and the constitution of the body may be such as to do justice to all communities, without giving undue preponderance to any, giving it the opportunity of tyrannising over others. It is good to remember that the

main function of a University is not to bother about examining thousands of schoolchildren for the entrance examination, but to advance the cause of higher learning and to maintain proper standards of University education. It cannot be said that the University of Calcutta has achieved a great reputation for University standards, but the establishment of a Secondary Education Board may perhaps enable it to concentrate attention on this aim which ought to be the primary concern of all Universities. Frankly, we like to see a more responsive and friendly policy on the part of the University to progressive legislation in Education.

We are now in a position to say that the ensuing session of the World Conference of Education, at Tokio, will be held at Tokio in the first week of August, promises to be a great success, especially as far as India is con-

cerned. A number of educationists will represent India under the leadership of Principal P. Seshadri, the President of the All-India Federation of Educational Associations, who has already sailed for Japan by P. & O. *Kaiser-i-Hind*, leaving Colombo on the 27th of last month. The Conference has already a large number of sections, but the latest addition is one for the teaching of science. In view of the great importance of science to the modern world, this addition will be welcomed by everybody. We have no doubt that the representatives from India will give a good account of themselves and come back with richer and more valuable experience for the benefit of the country. Principal P. Seshadri is down on the programme for several speeches. He is to speak on *Some Problems of Indian Education*, on *A Twentieth Century Programme of University Education*, the *Improvement of International Understanding by the Teaching of Geography* and also on *Rural Education in India*. We are glad to find that Principal P. Seshadri has been nominated by the Government of India also as their representative at the Conference. Apart from other circumstances, it is a step in the advance of the teaching profession in India, that the elected President of the All-India Federation of Educational Associations should also command the confidence of the Government of India and be nominated as their representative to a conference of this kind. We hope the connection will become even more intimate in the future.

It has been announced that Sir P. C. Ray will retire from the University Professorship of Chemistry at the Calcutta University after an honourable connection of several years. In view of his advancing age and long and meritorious services, nobody will grudge him his well-earned rest, but we have no doubt the University of Calcutta will be poorer by his retirement and it will take a long time before it will be able to find a suitable successor. Sir P. C. Ray has many claims on the respect of people in the educational world. He distinguished himself as a chemist of great reputation, at a time when Indians had hardly made any mark in Science. He was a real *Guru* to his *Chelas* and he always did his best for them even in later life, so much so that most of the distinguished chemists in India to-day are his pupils. He has laid India under a deep debt of gratitude by the founding of the Bengal Chemical and Pharmaceutical Works which have made a very effective contribution to the advancement of Indian industries. Sir P. C. Ray is also a patriot who has done much during his life to rouse nationalistic aspirations in the country and advocated advancement in many directions of social and political reform. Sir P. C. Ray carries with him the best wishes of the entire world of education in India for a peaceful and happy retirement though he has announced that the remaining years which will be vouchsafed for him will be devoted to patriotic service in the cause of the motherland.

It is matter for great regret that India does not concern herself sufficiently with the fortunes of her children overseas. The recent visit of the Right Hon. V. S. Srinivasa Sastri to Malaya on behalf of the Government of India to study the conditions of Indians in that part of the world, has, however, drawn attention to several problems concerning their welfare and among them the education of their children. We are glad to find that the Government of India have accepted the recommendation that an educationist should be sent from India to advise the Malay Government on the subject. We hope the Government will be able to find an educationist of culture and imagination who will grasp the problem from a broad stand-point and recommend something effective for the advancement of the Indian community in education. The responsibility in the matter is twofold, to fit the children of the Indian community into the life of the Peninsula and the Malayan civilisation and also to ensure that they do not lose touch with Indian life and studies into which they may have to come back some day. Though many of the children have only indentured labourers as their parents, there is no reason why they should not have opportunities for intellectual advancement and the improvement of their material conditions, like the children of any other community. There are many ways in which the life of the Indian in Malay can be made more pleasant and attractive, but the

education of the younger generation on proper lines is not the least important.

There have recently been some cases of Inter-University disputes in India which need careful attention

and treatment and steps for the prevention of such troubles in the future. The University of Bombay has refused to recognise the B. Com degree of Calcutta, particularly for the purpose of admission into Law classes. The University of Calcutta is trying to retaliate on the University of Rangoon for its condition that no candidate should be allowed to enter the University without passing in Burmese. Regarding the former, it may be argued that there is no reason why a person who takes the B. Com. Degree of Calcutta should be allowed to proceed for Law in Bombay, but it may be argued *per contra* that as B. Com. degree-holders are allowed to do so when coming from other Universities, there is no reason why the graduates of Calcutta alone should be penalised, unless Bombay is convinced absolutely that the degrees of the Calcutta University are not of the proper standard. Again, it seems rather hard that the children of the Indian community in Burma should pass an examination in Burmese, before being admitted into the University, though if we are not mistaken, Burmese is not compulsory in University classes. Such candidates might as well be asked to pass in an extra paper in English. But at the same time, there is no reason why the University of Cal-

cutta should descend to the same level and penalise the products of the University of Rangoon who like to join the University of Calcutta for their higher studies, especially when several of them will be Bengalis. If the Inter-University Board in India, one of whose professed aims is the improvement of Inter-University relations, can set up a permanent tribunal to function through the whole year, to settle such disputes instead of having to wait for the annual meeting, when again things may be postponed further, quick action may be taken and perhaps a good deal of unpleasantness avoided in the bargain.

We regret very much to record the death of Sir Anand Swarup, the founder of the Satsang Colony in Dayalbagh at Agra. It is true that the Satsang is a religious organisation, but Sir Anand Swarup was a great believer in Education and was largely responsible for the inspiration furnished to the followers of his faith for educational progress. The Colony runs a well-equipped Intermediate College and a good girls' school where education is imparted on true lines and there is ample provision for technical and vocational education also. Many visitors to Dayalbagh have also been very much impressed by the excellent organisation of the whole Colony, the study of which is an education in itself. It is almost a matter of religious faith with the members of the Colony that every boy and girl should be educated and we should be surprised to hear

of any illiterate person, at least among the younger generation of the community. In private life, Sir Anand Swarup was a gentle and amiable person of charming manners and his death will be regretted by a large circle of friends and admirers.

The Board of Education in England has just issued a useful pamphlet on the subject of home work to school-children. It is notorious that home-work can be a great burden and children may be prevented from enjoying life altogether by being burdened with too much of home work. The evil is particularly great in a country like India where children groan under the weight of periodical examinations, public and private. It will interest our readers to know that the Board of Education recommends that no home work should be given to children under twelve and home work even to those above that age should be carefully regulated, so that it may not be a heavy burden in any circumstances. It is not that there is the mere danger of physical and intellectual strain on the young pupils. There is also the serious evil of interfering with the pupil's leisure and not being able to teach its proper use. Leisure is as necessary to those engaged in acquiring education, as it is to those at any other stage of life and its negation is not the least serious aspect of the indiscriminate giving of home work. We hope the pamphlet will serve to draw the attention of educationists in India to an evil

which is undoubtedly more pressing in this country than in England.

One of the most romantic quests in the history of the world has apparently come to an end by the recent announcement that a party of Russian scientists have reached the North Pole and planted the Soviet flag on the spot, in spite of the fact that it is not *terra firma* and is only an ice-floe which is capable of drifting at will from time to time. It must be no small gratification to Russia that it has been able to achieve a victory which has been the dream of centuries of scientists and explorers in the history of the world. The discovery is of course of no material or political value, but it is undoubtedly a satisfaction that the mystery has been cleared and people will no longer be intrigued about what exists at the North Pole. It is interesting to note that the main purpose of the expedition is only scientific and the party of scientists will be taking extensive weather and climatic observations. An attempt will also be made to explore the possibilities of communication with San Francisco by air across the Pole. The scientists will have the best wishes of all lovers of knowledge for the success of their enterprise on which they deserve to be warmly congratulated.

The Educational Experts invited by the Government of India last winter to advise some provinces on the re-organisation of secondary education, with special reference to the introduction of technical and vocational education have published their report, but it does not look as if it is going to set the Jumna on fire. The question is largely one which can be solved only by local knowledge and experience, as it is difficult for any outsider to judge what industries are likely to succeed in the country and what kinds of technical and vocational education will be profitable. Vocational education must be intimately related to the industrial and commercial life of a country and a better plan is to have the problem investigated by Indians, if necessary by sending them to foreign countries to study the organisation of vocational education. We hope the Government of India will not commit the serious mistake of bringing them again for another season and giving them a holiday at the poor Indian tax-payer's expense. This step will certainly not add to the prestige or to the popularity of the Government of India.

Educational
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(Vide Port St. George Gazette, dated 4th May 1937, Page 58).

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BY RAO BAHADUR A. LAKSHMANASWAMI MUDALIYAR, B.A., M.D., F.C.O.G.

THE statutory obligation having devolved on me, through the courtesy of His Excellency the Chancellor, I rise to deliver the address to the graduates of the year, exhorting them to conduct themselves suitably unto the position to which by the Degrees conferred upon them, they have attained.

Persons of eminence in different spheres of life have discharged this duty in the past, and a glance at the list reveals the fact, that among those who had the honour of addressing the graduates, were Governors, Administrators, Clergymen, Educationists, Lawyers, and Judges; but within these last eighty years, members of the Medical Profession have had this privilege conferred on them on four occasions, the most recent of which was just forty years ago. This, however, is the first occasion when an alumnus of this University belonging to the medical profession, is called upon to discharge this onerous duty, and my sense of gratitude is all the greater.

Graduates of the year,—To you, I offer the hearty congratulations of the Chancellor and Members of the University Authorities, on the academic distinctions which you have received this day, and you carry with you the best wishes of the University in the great task that awaits you in the larger world into which you are now ushered. This day is *your* day, a day of rejoicing, a day of recapitulation, and a day of thanksgiving. I crave your indulgence for a few minutes during which period I propose to dwell on some of the problems which the intelligentsia of youth will be confronted with.

CHANGES IN CONSTITUTION.

This day marks the eightieth annual Convocation of this University and during this fairly long period, the constitution of the University has undergone material changes. Founded in 1857 by an Act of the Indian Legislative Council, the University of Madras had a limited purpose to serve, for its only function under the Act was to ascertain by means of an examination, the persons who had acquired proficiency in different branches of learning. This object the University continued to fulfil, till it was remodelled by the Act of 1904, wherein it was laid down that the purpose of the University was to make provision for the instruction of students, to appoint University professors and lecturers, to hold and manage educational endowments, to erect, equip and maintain University libraries, laboratories and museums, to make regulations relating to residence and conduct of students and to do all such other acts as are necessary for the promotion of study and research.

The Act was in force till 1923, when under the changed constitution of the country, the local legislature passed the Madras University Act of 1923, and the University was re-organised with a view to establishing a teaching and residential University at Madras, to foster the development of academic life and corporate unity in colleges and in the University by promoting inter-collegiate co-operation, and co-operation between the colleges and the University, and also to prepare for the institution of new Universities

by the concentration and co-ordination of resources for higher teaching and research at suitable centres outside the limits of the University. Once more, the political evolution of the country with the consequent changes resulting therefrom, has brought about certain alterations in the constitution of the Madras University from the 1st April 1937, when provincial autonomy was ushered into this land.

ACHIEVEMENTS OF THE UNIVERSITY.

It is therefore not inappropriate for us to take stock of the achievements of the University during the past fifteen years, to appreciate better what has been done and what remains yet to be done. Although Lord Curzon's Act had been in force for nearly two decades, yet little progress was made in giving effect to the objects of the University. At the end of that period, we find that there were only two departments in our University—Indian History and Economics, manned by two professors—and a University library of small proportions and limited resources, while there were no laboratories, no museums, no educational endowments to manage and no facilities worth mentioning for the promotion of study and research.

Since the passing of the University Act of 1923, many changes have taken place: the University is no longer a mere examining body, as it has taken upon itself the nobler role of teaching and guiding research and encouraging scholars to pursue unfettered the mysteries of Nature and the problems of the human mind and intellect. Thus, instead of two departments with two professors which were in existence in 1923, there are now 19 different departments of study manned by 5 professors, 7 readers, and 21 lecturers, with

over 60 research students busily engaged in research in the humanities, in science, and in the Dravidian and Indian classical literature. In addition to the facilities available in these departments, the University library which is one of the largest of its kind in India, and which is located in ideal surroundings and in buildings of magnificent proportions, offers to the research student unrivalled opportunities for study and original work, and it has become the centre of attraction for the more devoted and enthusiastic alumni of the University. Not only has it been possible to enlarge the departments of Indian History and Economics, but also to create such new departments as those of Indian Philosophy, Oriental Languages, Indian Music, Mathematics, Geography, Biochemistry, Botany and Zoology. Thus the University has done not a little to meet the just criticism of those who condemned it for not encouraging Indian thought and culture and higher research in Science. The beneficent influence of these activities is significantly revealed by the fact that while prior to 1924, there was not a single candidate who had obtained a research degree of this University, to-day we are proud of the increasing number of highly qualified research workers: there are 24 Doctors of Science, 25 Doctors of Philosophy, 72 Masters of Science, 4 Masters of Oriental Learning, and one Master of Arts (Research.)

SCHOOL OF POLITICS.

A recent welcome addition to the departments of the University is the creation of a School of Politics and Public Administration—thanks largely to the efforts of our esteemed colleague, Mr. M. Ratnaswami, who made pointed reference to the need for such a School in his Convocation Address. I fervently hope that that School will have a

* On the 30th July 1937.

worthy head who will realise that the essential object in view is to deal with the academic aspect of Politics in its widest sense and to give a good training in Public Administration to those who propose to qualify for the diploma.

SOCIAL WELFARE OF STUDENTS.

In another direction also, developments have taken place which must palliate the charge that the University was not paying any attention to the social side of the student's life. A broad reference to this unfortunate omission was made by the Hon'ble Dr. P. Subbarayan, our present Pro Chancellor, in his Convocation Address, and it is a matter of no small gratification to record the fact that since then much leeway has been made. The compulsory physical training of students in the Intermediate class, the organisation of Inter-collegiate sports and Inter-University Athletic competitions, and the opening of a University Students' Union, are some of the directions in which the physical and social welfare of the students is being looked after.

THE UNIVERSITY TRAINING CORPS.

The active encouragement given by the University to its Training Corps has resulted in a better appreciation of its usefulness and in a more hearty co-operation in its successful working. Here may I express the great pleasure we feel in having, for the first time in the history of the University Training Corps, a distinguished alumnus of this University, Dr. K. C. Chakko, as its Commandant! The University Training Corps is now at its maximum strength. The University has been striving its best to increase the strength of the Corps, but without success so far. If the University Training Corps is to serve its legitimate purpose and play the same honou-

able role, as do similar training units attached to other Universities, it can only be by realising its utility and enlarging its scope, by extending its activities in other directions, such as aviation, and last but not least in importance, by providing suitable opportunities in the regular militia to the most outstanding and competent of its officers and men. If the University Training Corps proves to be merely a blind alley affording no facilities for military employ, it cannot be expected to satisfy the legitimate aspiration of those who join it in the hope that they may serve their country.

THE INDEPENDENCE OF THE UNIVERSITY.

Such success as the University has been able to achieve, is due, in no small measure, to the generous support of Government to the University and the harmonious relationship that exists between the two. Under the present constitution, the University is virtually an independent body. It should be independent of Government, because it ought to have, and must have, if it is to live, a character and life of its own, deeply rooted in the needs and nature of the people among whom it is planted. That this is essential in the interests of academic progress, has been accepted by all great educationists of experience. Speaking at the Convocation of a sister University, as far back as 1867, the Governor of Bombay as Chancellor said, "I have a clear conviction that 'the political Government' of this country could hardly commit a greater mistake than by attempting to convert the University into a 'mere office or department of the State.'" "I have ever felt most strongly" he continued, "the importance of those truths so well expressed in the address that any loss of dignity or independence in the University involves also

a loss of the highest kind of efficiency." Wiser counsel was never given. And here let me state that since the passing of the Act of 1923, there has not been a single occasion when the autonomy and independence of the University have been challenged, and I feel sure that under the wise guidance of His Excellency the Chancellor, and with our present Pro-Chancellor who is no stranger to us, the prestige, usefulness and independence of the University will grow more and more.

A University must have also another kind of independence which is at least as essential as the former. Universities may have to set themselves up and recognise their function as asylums and rallying points of independent thought, the home of the right thinking few against the ignorant many. They preserve the memory of hard fought fights for truth. In a world where tolerance and forbearance are becoming rare virtues, and where freedom of thought is seriously assailed from many points of view, the Universities must undoubtedly be the haven of refuge for all devotees of Truth, who prize it above the ephemeral attraction of temporal gain.

THE EDUCATED UNEMPLOYED

Time and again criticisms have been levelled against Indian Universities that they have failed in their purpose; such criticisms have grown in volume of late, in view of the phenomenal increase in the number of the educated unemployed. When keen disappointment is felt, when the misery of forlorn hope is too fresh in the mind, and when the spectacle of an army of unemployed is so prominently in view, it is no wonder that scathing criticisms are indulged in. The pain one may experience at having to peruse such criticisms would be very much assuaged, if simultaneously constructive criticisms were

offered as to the directions in which changes are needed and the extent to which Universities should be remodelled. If some of these extreme criticisms are to be believed in, the University is a great evil to society and has done more harm than good by producing an army of graduates that can serve no better purpose than swell the ranks of unemployed men! I refuse to believe that a University which has produced some of the greatest statesmen, administrators, politicians, lawyers and men of science, a University which has disturbed the placid pathetic contentment of the educated classes, a University which has given new ideals, new aspirations, new visions to the nation and has been a potent factor in the renaissance movement of Modern India—I refuse to believe that such a University deserves to be condemned in that summary fashion or held up to scorn and ridicule.

That does not mean, nor should it be construed as implying, that no change is needed. New circumstances may demand a new outlook and suggest the need for new developments. No human institution can afford to live isolated, and if a University divorces itself from the active life around it, it is pretty certain that it will very shortly become hide bound, narrow and pedantic, and will ultimately perish or sink into insignificance through a kind of inanition. This is the law of Nature, and Universities, like human beings, cannot afford to neglect or treat with indifference the obvious lessons of Nature.

RECRUITMENT TO PUBLIC SERVICES.

Few will deny that the time has come when a thorough re-orientation of policy in regard to higher education is essential, if a condition of stalemate is to be avoided. Some of the most prominent of educationists and public men have been earnestly striving to find a

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BY RAO BAHADUR A. LAKSHIMANASWAMI MUDALIYAR, B.A., M.D., F.C.O.G.

THE STATUTE...

THE EDUCATIONAL REVIEW.

[JULY 1937.]

possible solution. The two fundamental problems, of unemployment and educational reconstruction, are intimately mixed up with each other, and efforts to solve the one cannot possibly be successful, unless a solution for the other is also forthcoming. The problem of unemployment of the educated classes is so acute that the State or Society can no longer afford to ignore its gravity and its potential possibilities of evil. The great attraction in this country has been for long, service under the State. Unfortunately the method of recruitment and the age limit imposed for entry to Public Services, have forced persons to enter the portals of a University, who, otherwise, either because of financial considerations or natural tendencies, would have thought of some vocations. With the age limits prescribed between 21 and 25 for entry into State service, parents had no choice but to continue the studies of their boys to the University standard, whatever the inclinations, intellectual attainments or ambitions of such boys may have been. And surprising as it may seem, it is a fact that recruitment to various departments of Public Service has been made, not because candidates were fully qualified to discharge the duties of the respective posts to which they were appointed, but because of their comparative innocence of the requirements thereof. It is only after recruitment, they are required to get through the departmental tests as best as they can, in uncongenial surroundings and without proper guidance, which they attempt to do during the greater part of their official life.

AGE LIMIT.

It therefore follows that, for solving the problem of unemployment as well as for re-organising the system of education, one of the first problems to be tackled is the method

of recruiting to Public Services. Fortunately, the systems obtaining in other countries are before us and they should give us invaluable aid in this direction. In Great Britain, for instance, the age limits for the clerical class are between 16 and 17, and for the executive class 18 and 19, while for the administrative class composed of "those concerned with the formation of policy, with the co-ordination and improvement of Government machinery and with the general administration and control of departments of Public Service," the age limits are 21 to 24, and a limited number is selected mainly from University graduates. The emphasis laid on the method of recruitments to Public Services is due to two fundamental reasons. In the first place, it is a well-known fact that in this country—as perhaps in others as well—the example of the State is followed by other public bodies and business concerns. Secondly, once it is realised at a comparatively early age that there is no possibility of entering State service owing to the age limit, the bulk of the candidates, unable to take to University education, either because of limited aptitude or limited financial resources, will necessarily turn its attention to other avenues and concentrate on some technical training or technological studies. Incidentally, the efficiency of Public Service will improve if these young men, caught at an impressionable period of their life, are given the proper training, before they are actually posted to the different departments concerned.

EDUCATIONAL RECONSTRUCTION.

This brings us on to the question of educational reconstruction. A proper scheme of education implies three definite stages:

(1) A literacy qualification, which should be universal and compulsory, training every citizen in the Three R's,

(2) A Secondary education which furnishes a candidate an equipment, complete in itself, so that at the end of the course one may be fit

(a) to enter public service in certain departments, or

(b) to enter on a professional course of study, or

(c) to enter on the University course of study in arts and sciences, or

(d) to supplement the education so acquired by technical or technological studies

(3) University education in arts, sciences, and professional and higher technological studies.

From this point of view, the need for revising the courses of secondary education and for providing alternate courses of instruction at this stage so as to divert a certain number of candidates to vocational schools, will be obvious.

TECHNOLOGICAL STUDIES.

A criticism that has been levelled against the University, and with some justification, is that it has not kept pace with the times and provided for technological studies. The day has long past, when the somewhat primitive notion that a University should concentrate only on the humanities and pure sciences, was held up as the ideal. It should never be said that technological instruction when properly pursued on a scientific basis, is in any way opposed to the cultivation of the mind or to the objects of a University. A great deal of the future development of the country depends on technical education; and neither the State nor the general public can afford to ignore the urgent need for launching on a sound scheme of technical and technological studies. The exact machinery that should be devised for this purpose, whether technical schools or technological institutes should be opened, and at what stage, and to what extent Universities should share the

responsibility for the higher technical education, are problems that require serious consideration. But the mere encouragement of technological studies will not solve the problem of unemployment, unless the State and the public take active steps to provide avenues for utilising the talent thus available by a well laid out policy of industrial re-organisation and encouragement of indigenous enterprise.

RESEARCH IN PURE SCIENCES.

One thing, however, may be emphasised. In the craze for a change, in the anxiety for encouraging technological studies, let no steps be taken which would even remotely undermine the possibilities of the study of pure sciences for their own sake. It is in the pursuit of pure science that the greatest discoveries have been made, which have revolutionised the work of applied scientists and technologists. However much one may appreciate the need for research in applied science and technology, one cannot but deplore the present tendency to over-emphasise this aspect and to look with disfavour at any expenditure on research in pure science. When Michael Faraday demonstrated his first experiment how a current of electricity was produced in a wire, before a distinguished audience at the Royal Institute in London, a lady, probably voicing the feelings of most of the audience, asked the Professor of what use it was, to which the prophetic reply was given "Madam, will you tell me the use of a newborn child?" When the scholar and statesman, the Grand Old Man Gladstone himself remarked likewise, Faraday replied: "There is every probability that you will soon be able to tax it!" To-day civilised nations would find many of their activities at a standstill, if electricity were cut off from them; and Faraday's discovery in the realm of pure science has been one of the most outstanding contributions to the development of techno-

logy in various fields. Scientific discoveries of direct and immediate application to human affairs rarely spring forth, full grown and clothed, like the Goddess Minerva from the head of Jupiter. Their beginnings are usually inconspicuous, and their development slow. As the acorn gives birth to the giant oak, so what seems to be a trivial experiment or observation, is often the seed of a great industry.

MEDIUM OF INSTRUCTION.

Let me next refer to a subject which has been keenly discussed but with little practical result. The use of the mother-tongue as the medium of instruction in schools and colleges has been advocated for over half a century, and in a Convocation Address delivered as far back as 1868, the Hon'ble Mr. A. J. Arbuthnot made a special appeal to the graduates to create a literature in Indian languages and use it as the medium for the diffusion of sound learning. Mere sentiment will not help us, and it is no use vainly criticising and indulging in denunciation. Practical steps should be taken to achieve the end. A number of schools in each district should be chosen for this purpose, and special grants should be made by the State to compensate them for any loss. Simultaneously, the proper training of teachers in Teachers' Colleges should be taken on hand and they should be encouraged to take up an Indian language as a compulsory subject of study to be used as the medium. To those who pass out of these schools, every effort should be made to set apart one or two colleges where further instruction may be given through the language chosen. And lastly, the curriculum itself should be revised so that, while instruction in Indian languages is being given, the study of English on efficient lines is simultaneously emphasised to make them proficient in the particular subjects of their study. There is only one further observation to be made on the subject: the growth of a literature in the Indian language

concerned, cannot be by a process of translation but by the encouragement of original work by thoroughly competent authors in the humanities and sciences.

MAINTAIN STANDARDS.

And this leads one to the subject of the maintenance of standards in Higher Education. It is not possible of refutation that University education would be a farce, if at every stage proper standards were not maintained. And so far as the Madras University is concerned, it is generally conceded that the need for maintenance of standards has been well recognised. The late Sir V. M. Coutts-Trotter on the eve of his retirement, in a letter addressed to the Vice-Chancellor in 1929 referring to this subject, said: "I was told by the members of the Sadler Commission that the quality of a degree in the Madras University was no less than fifty per cent, higher than that in other Universities. That is a thing to be proud of and I trust that the Madras University will keep up its high standard of efficiency." Let us hope that the University will always maintain its high reputation undeterred by adverse influences. But the maintenance of proper standard implies the maintenance of standards for teachers and taught alike. I speak with a due sense of responsibility when I say that the University has to be particularly jealous in maintaining the standards of teachers and in protecting the just rights of the profession. It is unfortunate that the profession has not been able to organise itself sufficiently to withstand adverse influences. If teachers in colleges are ill-paid, if there be no security of tenure, if their continuance in service depends on the whims and fancies of managements, is it possible that they will be in a position to perform their daily task properly, and inspire the students in the right direction? One need not dwell at greater length on this subject, but it deserves careful consideration.

KNOWLEDGE AND WISDOM.

Graduates of the year, you have by your achievements demonstrated your capacity for work, your readiness to acquire knowledge and your willingness to subordinate your pleasure and your inclination to the noble cause of learning. These are commendable qualities indeed, which augur well for your future. But remember that at present the hall-mark of your degree represents the extent of your knowledge and nothing more. Knowledge by itself will not lead you far, and it is wisdom that is needed to make a success of life. It is said that knowledge is proud that it knows so much, while wisdom is humble that it knows no more. Learn to be wise, and remember that the greatest lesson which your University can teach you is to humbly pursue truth for its own sake.

There is a famous and familiar saying of Lessing that if the Almighty offered him the choice between the knowledge of all truth, and the impulse to seek truth, he would reverently select the second as a greater boon than the first. And this is the attitude which it should be the end and aim of education to make easy and natural. To be open-minded, to struggle against pre-conceptions and hold them in due subjection, to keep the avenue of the intelligence free and unblocked, to take pains that the scales of the judgment shall be always even and fair, to welcome new truths when they have proved their title, despite the havoc they may make of old and cherished beliefs—these may sound like commonplace qualities well within every man's reach, but experience shows that in practice they are the rarest of all!

Let me exhort you as men of culture, to keep always before you the ideal of enlarging your field of knowledge and breadth of outlook. There is much to be said for the old University ideal of the "All round" man—not the superficial smatterer, who knows

something about everything and much about nothing—but one who has not sacrificed to the pursuit of a single dominating interest, his breadth of outlook, the impulse of his intellectual curiosity, his eagerness to know and to assimilate the best that has been and is being thought and said, about things which contribute to enrich the life of man.

I deplore the tendency in some of the alumni of the University, to so engross themselves in their particular vocation that they have neither the time nor the inclination to pursue their literary studies, or to cultivate their faculties of close reasoning and constant inquiry. Nothing is calculated to petrify the development of the intellect and make it submissively accept the pre-conceived opinions of others, as this policy of intellectual inertia. One of the greatest legacies of a University training is that the best thoughts of the men of letters of all nations of the world are available for the keen student of human nature, and it is these elevating ideas and ideals that will, ere long, help him to take his proper place in the body politic and add his quota to the welfare of the general public.

And now let me address myself to the graduates in the several Faculties.

GRADUATES IN LAW.

'Gentlemen of the long robe,' it is not a mere accident that has determined your order of seniority among the Faculties of this University. You belong to a noble profession of great antiquity and are the inheritors of traditions of ages, not of one country but of all. The traditions of the bar in this country are as honourable as those of any other country, and a veritable galaxy of legal luminaries of outstanding merit and moral greatness have made it easy for you to follow their noble example. Remember, there are pitfalls, there are temptations in your profession, as in every other profession. Remember that

your profession is in the unique position of supplying both the component parts of the judiciary—the bench and the bar—and that the strength and the success of the one depend on the other. A weak and vacillating bar, a bar that does not stand out for that sturdy independence and that unflinching devotion to justice, is a great handicap to the development of a strong and independent bench commanding the confidence of the profession and of the public. Remember that the bench is rightly protected from the criticisms of the public and the press, because there can be and is no better corrective for the vagaries of the bench than a bar of outstanding character and probity. In like manner, it should be the duty of the bench to see to it that, while every consideration is shown to the bar, no lopsided tendency to step the bounds of legitimate conduct and due respect to the bench is allowed, and that the bench and bar alike, in harmonious co-operation, seek for that divine justice which it is their duty and privilege to administer. Remember that whatever be the interest you evince in your clients' welfare, your outstanding duty is not merely to win a case or benefit your client, but essentially to help in the administration of justice.

GRADUATES IN MEDICINE.

Graduates in Medicine, to you I offer a particularly warm welcome to the profession, which despite the cheap criticisms of a few, is still one of the noblest of professions. I congratulate you on your success which, I know, is well-merited. You have just left the portals of a famous institution, despite perhaps the desire of some of your professors to enjoy your company a little longer. Let me at the outset warn you that if your ambition is for worldly goods, for the amassing of fortune and for a round of unending social pleasures and attractions, it were well even now that you think of other vocations. Your profession is a jealous

mistress and does not tolerate any divided allegiance. An esteemed friend of mine, who is well-known in Southern India as a repository of knowledge of quaint customs and manners,—Rao Bahadur R. Krishna Rao Bhonsle— informs me that in some ancient continental Universities, it was at one time the practice to present the medical graduate, at the convocation, with a ring, a barret, and an open and a shut book. The ring was to remind him that henceforth he was wedded to his profession and should, for better or for worse, continue the alliance once established. The barret or cap indicated his consecration as a priest of science. The open book symbolised the knowledge he had already acquired, and the closed volume was the significant emblem of that wider and up-to-date knowledge which, thenceforward, should be the business and labour of his life to consistently acquire.

My young friends, in no profession does the public expect a greater spirit of self-sacrifice and devotion to duty than in ours; in none perhaps is there a warmer sense of gratitude exhibited at the time of deliverance from ills which human flesh is heir to. What though, in some cases, that feeling of gratitude is not much in evidence at a later stage when recovery is assured! The pleasure one derives at having done something to relieve suffering, compensates us for occasional disappointments in other directions.

To you my advice is, *Be Prepared*. Keep yourselves abreast of the times by constant study and observation, and I can assure you that at some stage or other of your career, opportunity will knock at your door, and if it finds you then unprepared for the task, it will leave you in the cold and may not come to you again.

GRADUATES IN ENGINEERING.

To you of the Faculty of Engineering, opportunities are offering themselves once again which will open a wide field for showing your

talents and originality. There are few countries with greater possibilities of development than India and yet comparatively little progress has so far been made. Harnessing the forces of Nature for the material good of mankind will be your chief concern, and you will still be the pioneers in many branches of Engineering. Floods and famine have been the twin dangers that have come like a bolt from the blue on the poor unsophisticated rustic population, and it must be your duty to bestow concentrated thought and attention on methods by which Nature's forces can be controlled and diverted to useful channels to the great benefit of the country. India is a country which can be proud of its ancient architecture and its engineering skill and the wonders of the Kuth Minar, the Pillars of Asoka, the Madura Temple and the Taj Mahal, prove conclusively that the great marvels of engineering skill are by no means new to this country.

GRADUATES IN TEACHING.

You who betake yourselves to the profession of Teaching, let me exhort you to remember the great ideals of the Guru in our country. To you will be entrusted the youth of this country and on you will depend in a very special sense the future of the country. Your profession demands of you many virtues, exemplary conduct in life, a natural humility born out of sound learning, a sweet temper and an optimistic outlook. You are charged not merely with developing the mind but with the higher mission of moulding the character of those entrusted to your care. Despite the many handicaps and difficulties which you will have to face, pray do not lose sight of the fundamentals.

GRADUATES IN AGRICULTURE.

Graduates in Agriculture, you stand on the threshold of a new and bright future. The country is resounding with the call,—'Back to the Land.' In the field of rural reconstruc-

tion, in the need for improvements in Agriculture, and in the desire to bring new lands under the plough, you will find opportunities of an unrivalled nature to utilise your knowledge and talents. It is a matter of no small degree of satisfaction that this University is the first in India to introduce a degree in Veterinary Science, a subject of such close alliance to the department of Agriculture. I hope that you will not treat with indifference the ancient lore available on this subject in India, but will, with your knowledge of modern science, adapt and assimilate it to the greater advantage of the country.

JOURNALISM.

To some of you, Graduates, the lure of the Press may be irresistible, and many of you will doubtless enlist in the ranks of journalism. It is but right that the cream of the intellectual aristocracy of the nation should be eager to guide the people through the powerful influence of the pen. The Press is no longer the fourth estate of the realm: in a very real sense, it has come to occupy the premier position and play the leading role in the life of the community and of the nation. Grave are your responsibilities in such a position and earnestly do I beg of you to realise them. Question it who will, the Press is a great power for good—it is also unfortunately a great power for evil. It can expose and insist upon the remedy of wrong—it can also do wrong. The thoughts and expressions that you have once committed to writing are there, and no power of yours can alter the impression thus created or the prejudices roused thereby. Yes, friends—

The Moving Finger writes; and having writ,

Moves on: nor all thy Piety nor Wit
Shall lure it back to cancel half a line,
Nor all thy Tears wash out a word of it.

(Omar Khayyam).

A freedom-loving Press that is honest, incorruptible and subject to no influences of power, wealth or the more subtle and less evident forms of social pressure, is a great national asset. And who can better help in the creation of such a press than you, Graduates, who combine in you the idealism and independence of youth, the intellectual vigour and discipline of a University training, and the love of justice and fairplay of a cultured mind? Is it not sad to contemplate that, to-day, if humanity is divided into warring camps of aggressive nationalism, if mankind is slowly developing the herd instincts of the denizens of the forest prowling about for the next prey or preparing for the next contest, the blame is not a little due to the jingoistic tendencies of a morbidly excited press?

In another direction, perhaps, you have to resist the temptation of falling into methods of writing, which may be eagerly looked for by a dissipated frame of mind. The Press that stands for sensations, that will splash the most trivial of incidents because of its obvious appeal to the vulgar, and that will itself cater to a lower taste of mankind with drab pictures and still worse matter—such a press should have no place in a cultured society. Fortunately, the traditions of the press in our country have been always high, and I beg of you to maintain those traditions and to improve on them.

DUTY AS CITIZENS.

Fellow Alumni, whatever branch of learning you have specialised in, whatever profession or career you may have chosen, a University education, if it has equipped you aright, should have given you the training to play your part worthily in that larger life which it will be yours to share, and to discharge those obligations which you will be called on to fulfil as citizens. You stand on the threshold of a new era. The dark clouds

overhanging have slowly disappeared, and you see before you the first glimpses of a new era, an era of hope and expectation, an era of good-will and cheerful co-operation in the interests of the nation and for the uplift of the country. The historical glory of a great civilisation glows behind you; the rising splendour of an enlarged nationality and of a new intellectual world is before you. You may well be stirred with noble emotions at the sight of where you are and what you have to do.

Citizens of the future—To you, your *Alma Mater* looks forward, not only to carry the torch of knowledge, but to share in the glory of service to your countrymen and to the land of your birth. Nowhere is such service in greater need, for, the harvest is great, though the labourers are few. Nowhere are the opportunities more abundant to give freely those gifts which you have received within the portals of your University.

BE TRUE PATRIOTS.

If the interests of your country are paramount and if the uplift of your fellow-citizens and their welfare is the dominant thought within you, you cannot but throw yourself heart and soul in any field of public service which it may be your privilege to partake in. Do you really feel that every citizen in this land is a brother of yours? Do you look upon him as one entitled to the same consideration as yourself? Do you recognise that equal opportunities should be available to every one to be the architect of his own future? If you do, if you have overcome the artificial barriers of race or religion, of position, wealth or birth, if the accidents of life have no significance to you, and if your interest for human welfare is broadbased on the dictum that everyone of your fellow countrymen has God-given gifts, opportunities and privileges and has no reason to be ashamed of the trivialities of birth and of

THE GREAT APPEAL.

social position, then only have you realised the true lessons of your University training. If that spirit pervades through the length and breadth of this country, if every graduate of a University realises the truth of the oft-quoted couplet of that Scottish Bard and patriot

"The rank is but the guinea stamp,
The man's the gowd for a' that," (*Burns*).

the future of this land is assured, and no more shall we have to hang our head down, as when faction, disharmony, mutual suspicion and antagonism have the upper hand. True patriotism consists in ignoring differences and emphasising points of agreement, in discarding age-long customs and traditions, which, whatever their worth at one time, have no place in a world permeated with the spirit of Equality and Fraternity, in appreciating more fully that in the struggle between the 'Haves' and 'Have nots,' the time is come when the 'Have nots' must be shown a generous gesture. Friends, believe me, what are wanted most in our country are "Unity in essentials, Diversity in non-essentials, and Charity in all," and were that spirit to pervade your daily life and conduct, you would have carved for yourself a glorious place in the history of your country.

Yet another duty devolves on you as products of University life and culture. Let me remind you of a solemn promise you have just now made. You have promised that you would, as far as in you lies, uphold and advance social order and the well-being of your fellowmen. Let me emphasise the fact then that the well-being of your fellowmen implies the happiness and prosperity of all men, irrespective of their nationality, race or country. In a world torn asunder with conflicting ideas, where it almost appears as if night is right, and where unfortunately new dogmas are being preached and new methods are being advocated as short-cuts to prosperity and material gain, there is the greatest danger that one may forget the fact that one's duty is to humanity at large as much as to one's own countrymen.

The problem of today, in a world surcharged with emotion, where dictatorship is undoubtedly making a sharp bid to conquer new realms of thought and expand its influence by the creation of more dictatorships—the easy and facile idea that it cultivates that there are short-cuts to rapid progress—is to cultivate the critical faculty, to review all possibilities and to safeguard that freedom of thought that has been the priceless possession of all ages. To young men of vision fresh from the portals of a University, the world looks with anxiety for the dawn of a new era, when peace and good-will among nations will not be a dim panorama of a distant past. To you and to such like you, humanity, haunted with the memories of an unforgettable past of ruthless slaughter and unspeakable suffering, looks forward with hope that you will rise above all selfish appeal, above the tyranny of dictators, and above all narrow passion and sentiment. May not the great gifts of your University life and training, encourage you to follow a policy of intense love for your country with that greater ideal of love of humanity? May not the angel of peace record in that book of fate your names in the roll of honour as men that love their fellow-men?

Then may we lift up a corner of the curtain that hides the great shall-be and look without fear on what lies beyond. Then may the eye see that which shall gladden the heart. Then may it be possible for the keen intellect and sublime thought of the greatest Eastern race to weld its fortunes with one of the most democratic races of the West and rise to the height of its glory. Then shall we see an Indian Empire, proof against traitor within and foe without, an Indian Empire ready and willing to take her stand shoulder to shoulder with her sisters of the great Anglo Saxon federation, rockfirm against all evil-doers, foursquare against the sinister influences of the world with the single determination of preserving peace and ensuring the mental and moral happiness of the world at large. May the Giver of all good shower on you His choicest gifts and inspire you to great ideals and great achievements for the glory of your motherland and the good of humanity!

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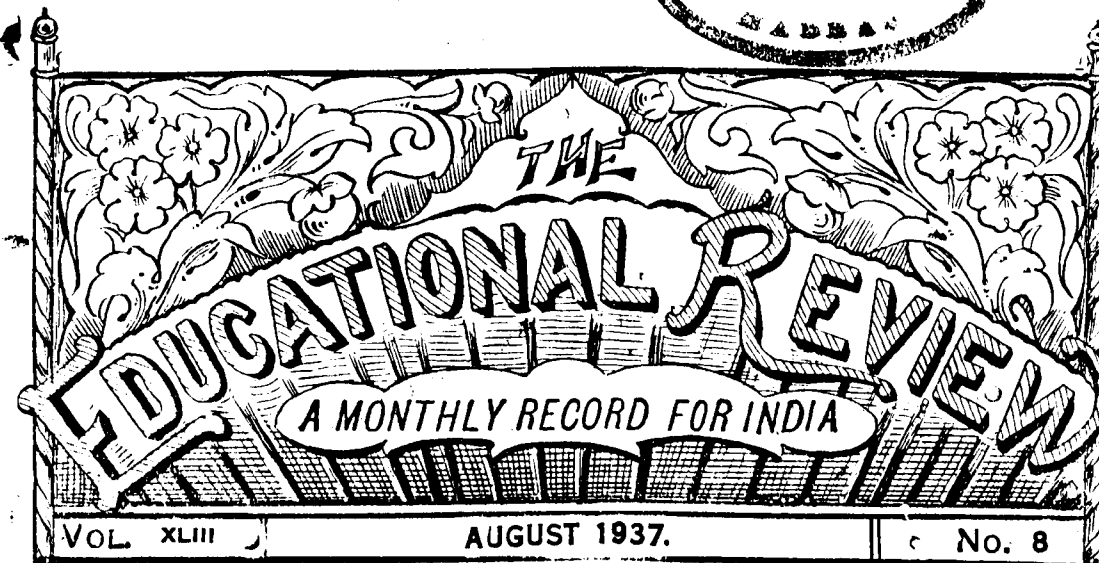
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Still more amazing does it seem that they did not venture to give to their question a plain and immediate affirmative. They wrapped up their reply in long periods, but the fact is that "Yes" would have meant the rejection of so many candidates that the Examining Bodies could not face the consequences. They had indeed been told by the Board of Education that "a large proportion" of the pupils must be expected to pass, and were not altogether free agents in the matter.* Were the Examining Bodies right or wrong? They had the alternative of the farce of passing a multitude of candidates with no reasonable command of the mother tongue and the tragedy of rejecting them and wrecking or retarding the career of thousands of young people. They chose the farce, and I think that in existing circumstances their decision was right. What is wrong and absurd is a system by which this alternative between tragedy and farce may be imposed on an Examining Body. Different fundamental causes may lead to it. I mention three: unsatisfactory curricula prescribed by the Examining Body, as in Latin; unsatisfactory examining combined with unsatisfactory teaching, which may be due to the method of examining, as in History; unsatisfactory examining in part due to unsatisfactory teaching, as in English. And I will add a fourth on which I shall have more to say; the unsuitability of the whole scheme to the gifts of many individual candidates.

In English, what is the remedy? It is a large question. Some of the Examining

Bodies have laid down, as we have seen, a requirement that English composition must be satisfactory. But how do they test it? As a preliminary, it is a great advantage to get this question of English composition extricated from the mish-mash of the English papers and considered as a test of a utilisable skill. But it is only a preliminary. Many of us recognise with gratitude the improvement in the testing of the comprehension of English in some of the more recent papers in English. But that is not a sufficient test of constructive skill. Could anything be more absurd as a test of the powers of clear and logical exposition of a pupil of sixteen than to ask him or her to write, presumably as if for the world at large, an essay on 'Gossip,' 'Gardens,' 'Gambling,' 'Pilgrimages,' 'The Good Old Times' or 'India' (!), within the space of about an hour? I have taken examples, probably neither the worst nor the best, from actual examination papers. In France the time allowed for the corresponding test is three hours.

The weakest point in the whole system both of teaching and of examining in English is the 'essay', on which I have written a good deal.† Of the generally unsatisfactory results of our teaching and examining in English, there is plenty of evidence from the outside. I quote two *obiter dicta* by persons whose competence will not be challenged. Lord Eustace Percy, President of the Board of Education from 1924 to 1929, remarks casually in his *Education at the Cross Roads* that the English boy

† In *The Writing of English*, in *Record or Message*, and in the recent volume of *Essays on Examinations* in a contribution on "English Composition at the School Certificate Examination and the 'Write Anything about Something for Anybody' theory."

cannot really express himself in French, only for the reason that, at the age of ten, he has not yet learnt to express himself in English" (op. cit. p. 44). Field-Marshal Sir Philip Chetwode, late Commander-in-Chief in India, said in 1935:

Many officers to-day cannot even express themselves clearly in the simplest language, alone with any style or distinction." (*the Chronicle*, 12th March, 1935).

Could there be any more severe criticisms of our teaching and examining in this subject? I need reforms in both. My Committee at present engaged on an investigation which the object is to try to improve both the validity and the consistency of English examination tests. How far we shall succeed I cannot say.

REPLY TO SOME CRITICISMS OF RECENT INVESTIGATIONS ON CONSISTENCY.

Before passing to wider issues, I want to say one more word on consistency tests. When *An Examination of Examinations* appeared at the end of 1935, the pamphlet gave rise to much controversy; it was warmly received by many people and bitterly attacked by some. Certain defenders of the present system said that we ought to have concealed our results so as not to alarm the public unduly, since we had no remedy to propose. This policy of concealment seems to me as foolish and dishonest as it would be to conceal the mortality figures for disease. What would be the condition of public health if we tried to conceal the facts and statistics of disease? Other critics described the elaborate methods at present used by the Examining Bodies to secure consistency of marking, and suggested that it was actually secured. Let me quote our reply.

"The Examining Bodies do not at present know how far the methods which they use to reduce irregularities are effective. They can only guess. They have not tested them precisely, as they might have done, by submitting photographic copies of the same set of, say, 30 or 50 scripts (from which all marks of every kind have been removed), at the conclusion of the examination, for independent marking by their own Chief Examiners and Assistant Examiners. Such a test would clearly reveal the success or failure of their machinery. It may be asked why it has not been used." (*The Marks of Examiners*, p. 338.)

THE TRAGEDY OF THE FAILURES.

I have pointed the way to the removal of some serious defects in the method of examining in certain important subjects, but my suggestions have all been made with a view to giving more significance to a Pass. I now turn to the question of failures, one of great importance in considering the system as a whole. The figures I quoted at the outset shew that rather more than a quarter of the candidates for a School Certificate fail to get one on each occasion. But those figures do not by any means represent the whole truth. I quote from a paper on the subject by Mr. C. L. Bryant, an assistant master at Harrow, written, it is true seven years ago, but I doubt whether there has been any great change since then.

"The greatest harm . . . that the examination did was to those who failed in their endeavours. It was not unfair to say that from the moment a boy entered his preparatory school his training was directed towards this examination. Speaking for himself, a careful study of school records had shown him that one-half of the boys who

* See *Report of Investigators*, para. 10, and page 148, para. (iv).

started fell out by the way, and never reached First School Certificate standard. It was a very sad thing to watch their struggles towards the end of their career, and to see the deadening effect that failure had upon them."*

Must we not regard the failure of all these pupils as shewing a serious maladjustment between education and examination, as indicating a grave defect in the system? Yet my suggestion that the examination should test adequately the utilisable skills which may be expected at the age of sixteen involves a stiffening of its requirements. Am I in an *impasse*? I think not.

FIVE PROPOSALS FOR REFORM.

Changes in examination technique need long and careful experiment. But changes in regulations can be effected at relatively short notice; and I have five changes to suggest which would, I believe, have far-reaching effects both in increasing the efficiency of the examination itself and in diminishing the present over-pressure of examination requirements. They are as follows:—

(i) To classify examination tests in different subjects in such a way as to show employers in what cases they will be able to rely on a School Certificate as showing the possession of utilisable skills;

(ii) to adopt the proposal of Dr. Edwards with regard to School Certificates, which I shall describe below;

(iii) to abolish the Group system;

(iv) to supplement School Certificates by Cumulative School Records;

(v) to abolish examinations of the present kind in subjects like History, English Literature, and General Science, and to provide for the compulsory inclusion of such subjects in the curriculum and the school time-tables.

SPECIFICATION IN SCHOOL CERTIFICATES OF UTILISABLE SKILLS POSSESSED BY THE CANDIDATES.

(i) I have dealt with my first proposal already, and re-insert it here only for the sake of convenience. I have named above two subjects in which a utilisable skill might be expected at the School Certificate stage, *viz.*, English Composition and Translation from French prose into English prose. I must leave it to specialists in other subjects, such as arithmetic and geography, to define the finds of utilisable skill in those subjects which may reasonably be expected at this stage.

DR. W. EDWARDS'S SCHEME OF GIVING A CERTIFICATE TO EACH CANDIDATE WHO PRESENTS HIMSELF, SHOWING HIS PERFORMANCE IN EACH OF HIS SUBJECTS.

(ii) The scheme of Dr. Edwards, at one time Inspector of the Board of Education, and later Chief Inspector and Examinations Secretary of the Central Welsh Board,† is simple. According to his proposal,‡ every

† Dr. Edwards was also a member of the Secondary School Examinations Council from 1920 to 1926. He writes therefore with a full knowledge of the problems with which he deals.

‡ Dr. Edwards's original proposals, made in the *Journal of Education* for June, 1926, over the signature "Marchwithian," were re-published by him in 1929 in a pamphlet entitled *The School Certificate Examination, A New Proposal*, which may still, I understand, be obtained from the author (at 7, Courtland Terrace, Merthyr Tydfil). Dr. Edwards published a further letter on the subject in the *Journal of Education* for November, 1933.

In this connection reference may be made to letters from myself, Dr. Cloudesley Brereton, Sir William

pupil who has presented himself for the School Certificate examination should receive a Certificate shewing his performance in terms of a scale of adjectives varying from 'Excellent' to 'Weak' and 'Very Weak.' I strongly support that proposal in its general outline. The question of adjectives needs consideration. I should be inclined to make no mention of a subject in which the appropriate adjective was less favourable than 'Satisfactory;' and 'Satisfactory' should mean 'satisfactory' to a prospective employer, if placed opposite such a subject as English Composition or Translation from French. I should certainly avoid the use of the epithet 'Very Weak.'

Under this scheme any candidate who had failed in a given subject would be able to re-present himself in that subject and get an additional Certificate. If passing really means the acquirement of a permanent skill, it should be unnecessary to repeat the test six months or a year later.

SUGGESTED ABOLITION OF THE GROUP SYSTEM. PRINCIPLES UNDERLYING THE PROPOSAL.

(iii) I would abolish the Group system. Does that mean that I would leave each pupil absolutely free to choose his own subjects, and to take one or two only when he first presented himself for the General Examination? Not at all. For that would mean an impossible time-table for the schools, and chaos. But I would leave the school to determine the examination programme to suit each child, after a much more careful pre-

Larke, K.B.E., Director of the British Iron and Steel Federation, and Dr. Edwards, published in the *Times Educational Supplements* of 17th, 24th and 31st October and 21st November, 1936. Sir William Larke's support of the proposals, written from the point of view of the great employer, is of particular value.

liminary investigation of his or her particular aptitude than is carried out at present. Underlying this proposal there is a new educational and a new social ideal. If you will read three admirable addresses given at previous meetings of this Union, the address by Sir Michael Sadler to which I have already referred,* the one by Dr. Cyril Norwood† (whom I certainly do not claim as a partisan of my scheme, though he is a partisan of the views which underlie it) and the address given last year by Dr. Cloudesley Brereton;‡ if you will look at Sir Percy Nunn's inspiring classic, *Education: Its Data and First Principles*, § at the admirable book by Lord Eustace Percy from which I have quoted, ¶ at the important article by Dr. Delisle Burns on "Examinations and the Social Needs of the Modern World" in our *Essays on Examinations*, and at the masterly and eloquent work on *Examinations and their Substitutes, especially in the United States*,** by Professor I. Kandel, which I warmly recommend to your notice, you will find striking statements of this theory in its varying forms. There is in our system of education, and of the examinations which are supposed to be subordinate

* See foot-note 2, p. 451 of the July issue. Both addresses by Sir Michael Sadler should be referred to. The earlier one deals explicitly with the point under discussion.

† *Education—a Preparation for Life*, given in 1934. Professor H. J. Fleure, F.R.S., in his address in 1933 to the Union on *Inter-Relationships between the University and Secondary and Technical Schools*, also asked for more freedom for the schools.

‡ *The Future of the Central Schools*, given in 1936.

§ *Passim*, and especially, in this connection, pp. 251-252 of the edition of 1930.

¶ *Education at the Cross Roads*; see especially pp. 60-61.

** Published by the Carnegie Foundation for the Advancement of Learning, 522, Fifth Avenue, New York, 1936.

* The quotation is from a paper read at the Parents' Association, and reported in *The Times* of 28th February, 1930.

to it, but which, in effect, control it, an intellectual snobbishness which must go, if democracy and the national interest are to prevail. There are splendid features in English education, inherited from a humanist past, not found, I believe, in the same perfection, in most of the schools of the United States. But there is a movement in American education at the present day of which there are only germs in our English system, though it has found expression in the writings of notable Englishmen in the past.

Here are three passages from recent American writers, quoted by Professor Kandel,* which have found many echoes in the United States :

"There are no misfit children. There are misfit schools, misfit texts and studies, misfit dogmas and traditions of pedants and pedantry. There are misfit homes, misfit occupations and diversions. In fact there are all kinds and traditions of misfit clothing for children."

"As well say a man does not fit his clothes as say the child does not fit the school. The child is the standard to which all other things must be adjusted, and to the extent that this adjustment is imperfect, to that extent the school fails."

"To fail large masses of young people on the ground that they have not lived up to the minimum essentials of a pre-determined curriculum is both a professional blunder and a social injustice. There is no way of adjusting the school except by studying the capacities, achievements, interests and needs of growing individuals."

Here are two passages from English writers, also quoted by Dr. Kandel. The first

* Loc. cit., pp. 70, 71.

is from John Locke's famous *Thoughts Concerning Education*, published in 1693 :

"God has stamp'd certain Characters upon Men's Minds, which like their Shapes, may perhaps be a little mended, but can hardly be totally alter'd and transform'd into the contrary.

"He, therefore, that is about Children, should well study their Natures and Aptitudes, and see by often Trials what Turn they easily take, and what becomes them ; observe what their native Stock is, how it may be improv'd and what it is fit for : He should consider what they want, whether they be capable of having it wrought into them by Industry, and incorporated there by Practice ; and whether it be worth while to endeavour it. For in many Cases, all that we can do, or should aim at, is, to make the best of what Nature has given, to prevent the Vices and Faults to which such a Constitution is most inclin'd, and give it all the Advantages it is capable of. Every one's natural Genius should be carry'd as far as it could, but to attempt the putting another upon him, will be but Labour in vain : and what is so plaister'd on, will at best sit but untowardly, and have always hanging to it the Ungracefulness of Constraint and Affectation."†

The second quotation, which Dr. Kandel tells us has served as the text for his volume, is from an English administrator of education in the nineteenth century, the late Sir Graham Balfour. The object of educational administration, said Balfour, is

"to enable the right pupils to receive the right education from the right teachers, at a

† See the text published by R. H. Quick (Pitt Press, second edition, 1884), § 66. Quick points out that this message did not appear in the first edition of the *Thoughts*.

cost within the means of the State, under conditions which will enable the pupils best to profit by their training." *

USE OF THE CUMULATIVE SCHOOL RECORD TO SUPPLEMENT THE SCHOOL CERTIFICATE.

(iv) I would supplement each School Certificate by a Cumulative School Record. It was suggested in the Report of the Consultative Committee, on the advice of important witnesses, that the school record should be taken into account in the award of the School Certificate. When the fate of a pupil depends on success or failure at a School Certificate Examination, this may be a useful expedient ; but it is only an expedient, and not, I think, the best. I suggest that to say that a boy has passed in French when he has actually failed, to give him what Dr. Cloudesley Brereton calls a 'charity pass,' because he has done well in other subjects and has a good school record, is a blunder. The proper and honest thing is for the examining authority to give exact information as to the performance of the examinee. The Certificate should not be modified by the record, but supplemented by it, and by a record far more comprehensive than that contemplated by the Consultative Committee. During the past years there has been worked out in the United States a new theory of the Cumulative School Record, on which experiments of an important kind have been carried out by the Kent† and Wiltshire County Councils. I would refer you to Professor Kandel's book for examples of recent types of Cumulative School Records. The new record contains

* *Educational Administration* (Clarendon Press, 1921), p. 36.

† See *Education in Kent during the Five Years 1928-1933*, p. 49.

something more than a record of the marks of masters who may conceivably be in certain cases prejudiced, and in others unequal in quality. It contains a record of intelligence and objective tests standardised by competent authorities. Many persons in England do not realise to what extent objective tests have been improved in the United States. Anyone who thinks that they test only memory is mistaken. I have seen tests in chemistry, for instance, which could not possibly be answered satisfactorily by a person not acquainted with the theories of chemistry and physics. A person who merely guessed would not have the slightest chance of obtaining a satisfactory score."‡

PROTECTION OF CERTAIN SUBJECTS FROM EXAMINATION-PRESSURE. THEIR INCLUSION IN THE CURRICULUM AND THE TIME-TABLE.

(v) I come to my fifth and last point. Many of the recent critics of our Committee have suggested that though we said definitely that we regarded examinations as necessary as tests of efficiency this was a mere blind ; and that those who could publish so damning a report must wish to abolish examinations altogether. I believe that the suggestion was in some instances made in order to force us on to ground on which we could have been more easily attacked ; but my Committee and I, as you will have gathered, are perfectly sincere in believing that examinations, in

‡ Owing no doubt to the immense scale on which objective tests have been conducted in the United States in recent years, there has been some tendency in this country to overlook the pioneering work on such tests due to Professor Spearman, Mr. W. H. Winch, Dr. P. B. Ballard, Professor C. Burt, and Professor Godfrey Thomson, though it is, of course, well-known to all specialists. See, in *Essays on Examinations*, 'The use of Psychological Tests in England,' by Professor Cyril Burt.

some subjects, and of certain kinds, are necessary and must continue. I shall not elaborate here the views that I have previously expressed on that point. Examinations are necessary to test efficiency, and a great many of them do not test it at the present moment; but I have long believed that when examinations attempt to test culture, which is sensitive and individual, they tend to kill the plant which they wish to grow. I suggest to you that you may examine if you like in the History of Literature, but that, at any rate at the School Certificate stage, an examination in the essentials of literature is futile, and that the school teacher of literature should be free from examination bonds. I very much doubt whether school examinations in History, except in a knowledge of facts and dates, far more easily covered by an objective than by an essay test, are anything less than absurd. Do I want History and Literature excluded from the school curriculum? On the contrary, I should insist that, up to a certain stage at any rate, they should figure as compulsory in the time-table for all pupils, and that each teacher should be free to teach them in the way that seems to him most inspiring. The quality of our English teachers and of our History teachers has been, I believe, immensely improved during the last twenty-five years. They would rise to their opportunity.

Let me take another subject in which I am particularly interested, the teaching of General Science, on which the Science Masters' Association have recently issued an illuminating report.* I regard it as of importance

* *The Teaching of General Science* (John Murray, December, 1936). See also the Report by Sir Richard Gregory's Committee on Science in School Certificate

that every boy should have the windows of his mind opened to the teachings of science, biological as well as physical science—and with the boys I have, of course, included the girls. Especially is this true of those pupils who are going to become classical scholars or historians or artists. Make 'General Science' an examination subject, and you will limit its scope, and deaden its inspiration. If ever there was a subject in which the go-as-you-please method of an enthusiastic teacher not bound to an examination syllabus was the best of all methods, I believe that you have it here. Therefore, make room for it in your curriculum, but impose no examination burden on the pupils.

IS PREPARATION FOR AN EXAMINATION AN EVIL IN ALL CASES?

I am now in a position to attempt an answer to a question which I propounded early in this address. Is preparation for an examination an evil in all cases? The answer is this. We must distinguish. It is an evil when it tends to sterilise interest in a subject which we wish to encourage. It does nothing but good when it means the acquirement of a much needed utilisable skill. What I have said before makes enlargement on the point unnecessary.

CONCLUSION.

Without traversing again the ground I have covered, may I sum up my general conclusion? I believe that I have shewn that the present

Examinations in the *British Association Report* for 1928, pp. 443-532, and especially pp. 446-447; and a recent paper by Professor L. Hogben, F.R.S., on *The Teaching of Science in the Education of the Citizen*.

I refer to these papers not to support my views on examinations but to illustrate what is meant by 'General Science.' I should add that an interesting article on the subject by Dr. Shackleton Bailey appeared in the *Spectator* of 9th April, 1937.

system of School Certificate examinations, in spite of virtues on which, in my desire for reform, I have not perhaps sufficiently dwelt, is in many ways an expensive make-believe, in which the Examining Bodies are forced into the farce of passing large numbers of candidates, incompetent in particular subjects, in order to avoid the tragedy of ploughing them; and that the whole fabric needs reconstruction. I hope, to quote Wordsworth's phrase, 'that common sense may try this modern system by its fruits.' It has been slack where it should have been severe, and meticulous in the application of regulations which, in the interest both of national efficiency and of individual justice, should be abolished. The changes that I advocate would, in my judgment, make the working of our secondary education at once more efficient, more stimulating, more just—and more merciful.

I feel that I cannot conclude without expressing my gratitude and obligations, and those of my fellow workers, to the International Institute of Teachers' College, New

York, and to the Carnegie Corporation, for the series of investigations on Examinations which they have set on foot in the United States, in Scotland, in France, in Germany, in Switzerland, in Norway, in Sweden, in Finland, as well as in this country. It is twenty-five years ago and more that I first suggested investigations of the particular kind which these two bodies have enabled us to undertake in England. I hope that they will not be without profit to English education.

POSTSCRIPT.

In order to avoid the possibility of misunderstanding, I must add that though many of the subjects dealt with in this paper have been discussed with my colleagues on the International Institute Examinations Committee, and some of the views quoted or expressed have received the *imprimatur* of the Committee in the Prefaces to *An Examination of Examinations* and *The Marks of Examiners*, I must bear the sole responsibility for the present address as it stands.

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THE BUILDER.

(Dedicated to my Venerable Friend Rabinranath Tagore.)

BY H. E. PROF. NICHOLAS ROERICH, *Naggar, Kulu Valley.*

CAN the sower know for certain how his sowing will produce? Will hail fall, will there be enough horses to take out the given harvest? The sower can only surmise, it is not given to him to know. Vigour and tenacity are given him in drawing each new furrow of the field. The sower knows the dates of sowing and makes haste not to let them pass, even in a single premise.

The builders of wonderful temples and strongholds have not known if it would be given to them to complete them. Yet for all that, they laid the foundations in steadfast confidence and kept on erecting, as long as there were forces and possibilities. Sometimes only in the course of centuries was the structure crowned, but those who began new foundations were not distressed by this and did not grow cold in their constructive zeal.

Construction is prayer of the heart. Sowing is a necessity of the spirit. If one has doubts and grieves beforehand at all the dangers which may happen to the future harvest, then of course this will be not life but the worst dissoluteness. If the spirit be crushed by the unlikelihood of completing the structure, then of course this will be a retreat into savagery.

A writer inspires readers unknown to him. A singer composes his tunes for listeners unknown to him. A creator sends his attainings to the need and joy of the world. Does the bird sing for itself or for the world? It cannot help singing each morning. Not fearing a marauder, the bird builds its nest on the ordained date.

The builder has to construct. He cannot live without buildings. Construction is his song, his prayer, his most pleasant task. The builder lays the foundation of strongholds and

temples and storehouses, not enfeebling himself with the thought who will complete the roof of the building and when. The builder does not let pass the dates of beginning, knowing about the growth of the seed.

Does the builder stop because of uncertainty about resources for the roof? The seed grows and with it grows everything surrounding. The ship does not know all the whirlwinds breaking out along its path yet nonetheless it spreads the needed sails in good time. If we examine the history of all buildings, we are actually amazed at how possibilities came to life while walls and towers went up.

And creator and steersman and builder are not acquainted with fear. The foundations are not made strong in fear and tremblings. The seed is small yet already it has within itself the whole store of growth and flowering and fragrance. The seed will produce also the succeeding seeds. The sower is not afraid to sow, the builder does not fear to construct, if only the heart knows the indeferrable need of harvest and building.

For any beginning a small seed is needed. It is also possible to teach in a very small house. It is possible to create in a cramped corner. It is possible to stand guard in the plainest armour. In each striving for construction will be a search and thirst for new perfectionment. In these quests is the basis of life. Its steadfastness is composed by irresistible striving for attainment. Indeed these attainments are both goal fitted and commensurate.

The so-called Babylonian towers will not be lasting whose sole *raison d'être* is to surpass each other. The true builder strives

for perfectionment, but the thought is alien to him of merely outdoing something. The true builder first of all co-measures in order that his building stay within the needful proportions and by its harmony only enhance the consonances of the epoch. The builder understands that such evolution is eternal spiral motion in its infiniteness and unceasingness.

Any incommensurate ugliness will be repulsive to the builder. A feeling of harmony, of commensurateness, is manifested as a distinctive quality of the true builder. It is impossible to teach a man these in-born constructional proportions and provisions. If these qualities are present but dormant, they may be awakened. The sleep of the qualities is broken by the most unexpected means, sometimes unsurmised and unspoken. Wise conversations, quests of broader horizons, the art of thinking, all may awaken in secret the innate constructional needs. By all admissible means it is needful to uncover these secrets, the treasures of which can produce a true usefulness for humanity.

Likewise precisely is it necessary to develop in oneself also the consciousness of how a sturdy tree always grows up from a small seed. So many times people have tried to plant in the ground large adult trees, and almost never have these incommensurate plantings produced lasting results. But in order to realize the goalfittedness of planting from the seed, one has to understand in spirit and to grow to love all the miracle-working power of the seed.

The observation and investigation of seeds gives rise to most unusual meditations. Even while it knows beyond question what giants grow out of the tiniest seeds, the human mind is always hesitant about this miracle. How is this possible, that within the tiniest envelope there have already been conserved all the forms of the future structure, all its curative and nutritive properties? The

builder must think upon these seeds, from which so strongly and goalfittedly grows the whole succeeding tree in many ages.

It is possible for the builder to delay his constructive thoughts until all the means of fulfilment shall be mechanically collected together. It needs to be remembered that the resources grow together with the process of construction. If the means be exhausted before the structure is finished, this only means that somewhere new stores have already come into being, already been composed, and it is necessary to look for them.

The work of the builder must be joyous work. In his heart he knows his building to be completed. The fuller and deeper the builder realizes this summation, the more joyful will his path be. In his very being the builder cannot be an egoist, for surely he does not build for himself! The builder first of all understands the meaning of formational movement and therefore in his thinking he cannot be immobile.

Each immobility is already death, it is the forerunner of dissolution and downfall. And just as precisely is each construction the forerunner of life. Therefore at each decision of the builder there starts up an outpouring of new energy. What appeared unbearable yesterday becomes easy when the necessity of the new building is affirmed in the spirit. Verily in each new structure is manifested the beautiful.

Builders are of all kinds. They touch all earthly limits. Let this creative diversity be preserved, for in the very greatest creativeness there is primarily an incalculable multiformity. Wherever there is even the embryo of constructiveness there will deserts come to life. Aside from all the physical deserts, there remain most terrible the deserts of the spirit. But each builder will already be an enlightened reviver of these most menacing deserts.

Long live beautiful construction!

THE BIRTH-DATE OF SHIVAJI AS GIVEN IN THE BHAKHARS.

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

I. THE BIRTH-DATE OF SHIVAJI AS GIVEN IN THE BHAKHARS.

THERE are supposed to be some seventeen Bhakhars having a bearing on the life of Shivaji. Of these, Sabhasad's Bhakhar, Chitragupta's Bhakhar, 91-Qalami Bhakhar, Malhar Ram Rao Chitnis's life of Shivaji (in seven chapters), 'Shivadigvijaya,' Pant Pratinidhi's Bhakhar, Justice Pandit Rao's Bhakhar, 'Shri-Shivaji-Pratap,' Shedgaonkar's Bhakhar are important from the point of view of the birth-date of Shivaji. We quote here a summary from the "Shio-Charitra-Pradeep," page 34, which was published as an article in the *Kesari* of the 24th April 1900. Sabhasad's Bhakhar was prepared in 1694, *i.e.*, within fourteen years of Shivaji's death.* It does not mention any date at all. The only time-reference is that when Shivaji and Jijabai went to see Shahji at Bangalore: "The king was at that time of twelve years of age." Chitragupta's Bhakhar is admittedly an expansion of Sabhasad's Bhakhar.

The third Bhakhar, namely, that of Malhar Ram Rao Chitnis's, mentions "Shaka 1549, Prabhav Samvatsar, Vaishakha, Shuddha (bright fortnight), 2, Thursday" as Shivaji's birth-date. Mathematical calculations show that, on the above date, the day was Saturday and not Thursday. This Bhakhar was prepared about 130 years after Shivaji.

* We are of opinion that this Bhakhar was prepared in 1697 A.D.

The "91-Qalami Bhakhar" mentions "Shaka 1549, Kshaya Samvatsar, month Vaishakh, Shuddha (bright fortnight), 5, Monday" as the birth-date. The Rairi Bhakhar of Forrest's selections mentions Shaka 1648 in the fifteenth article, but in the ninety-first article it mentions that "Shivaji was born in the month of Vaishakh and the year of Shalivahan 1549 and died at Raigad in the year 1602 of the Shalivahan era. He therefore lived fifty-three years; he had reigned on the masnad seventeen years, and had been engaged in conquest and plunder thirty-six years." Further it says: "This account of Shivaji and Shahji was in the fort of Raigad. Mahadeo Bhim Rao Kulkarni of the village of Rir, at the asking of Naikji Kadam, Patil of the village of Kamri, copied it from the Daftar-Khana (records) in that fort. Signed E. J. Frissell, Poona, 30th April 1806." The above does not mention the Tithi and the day; but all the Marathi editions (Bharatvarsha, Rajwade and Sane) mention the fifth Tithi and Monday. The late B. G. Tilak remarks that mathematical calculations show that the fifth of Vaishakha Shaka 1548 was not Monday, but Thursday, and the Nakshatra was Ardra rather than Rohini.

A calendar sent from Dhar to the editor of "Kavyetihās" (a defunct periodical) mentions "1549, Prabhava, Vaishakh, Shuddha (Bright) 5, Monday." It is remarked on this that the fifth Tithi began on the evening of that date, but the Nakshatra was, according to

mathematical calculations, probably Mriga or Ardra rather than Rohini.

"Shri-Shiodigvijaya" mentions "Shaka 1549, Prabhav, Vaishakh Shuddha, 2, Thursday, Rohini Nakshatra."* But on the second Bright of Vaishakha, neither the day was Thursday nor the Nakshatra Rohini. This Bhakhar was composed in 1828. Rajwade remarks about it that "the information contained in this Bhakhar was derived from the old papers."† "Shri Shio-Pratap" mentions Shaka 1549, Raktakshi Samvatsar; but it is to be noted that this Samvatsar fell in the

* The "Shiodigvijaya" mentions the birth-date in these verses, which are supposed to be older in composition than Chitnis's Bhakhar. The verses are:—

अब्दे वैप्रभवभिधे नरपते शालिप्रवाहात्परम्
शाके वेदनवाधि देन्दुशखे मासे च सन्माधवे ॥
नक्षत्रे च तिथौ विधौ गुरुदिने पक्षे सिते शाहजेः ।
जरतोनाम शिवजिको नखरो यो वै हुतांशो हिते ॥
प्रभवान्दो गुरुवासरो च जहला वैशाख शुक्लौविर्जो
शक्की (शाकी) सोमपतत्रिवेद निधिच्या नक्षत्रे
रोहिनी ।

ज्याच्या (तीव्र) प्रताप सूर्यकिरणें शत्रुतमा नासुनी ।
शिवनेरीरु (सु) भूपसूर्य उदयो उद्युक्त सद्रक्षणी ॥
शिवाजिवर्मा नृपतिर्भूव विशाखमासे सितपक्षमस्ये ।
गुरो द्वितीया तिथि भान्वितेहि नागाब्द (म्बि)
नूत शशिबाणवर्ष ॥

These slokas contain without any mistake the birth-date. The first seems to be the original and the other two were composed on its basis. The late B. G. Tilak, criticising the above verses, says that the first being the oldest, was misconstrued by the commentator. Mathematically, the correct interpretation ought to be "Shaka 1549, Prabhava Samvatsar, Vaishakha, Shuddha, 1, Thursday, time after mid-night" Ashvini Nakshatra corresponding to the 6th April 1627). This opinion, though scientifically correct, is not based on practical facts as we shall see.

† In our opinion, this Bhakhar was composed later than 1828 A.D., probably towards the end of the nineteenth century. It is a haphazard re-statement of Chitnis's Bhakhar.

Shaka year 1546, and not in the Shaka year 1549.

"In the Small Bhakhar of the Maratha Samrajya published in the "Kavyetihās" (a defunct periodical) the birth-date mentioned is Shaka 1549, Kshaya Samvatsar, month Vaishakha, Shuddha, 5, Monday." The objections against it are that the name of the Samvatsar of the Shaka 1549 was Prabhav and not Kshaya, and the Tithi in the morning of that day was the fourth rather than the fifth which began in the evening.

A genealogy published in the "Bharat-Varsha" (another defunct periodical) mentions "Shaka 1549, Vaishakha, Shuddha, 5." The name of the day is not mentioned. So it is not possible to verify its correctness. Similarly, Pandit Rao's Bhakhar mentions Shaka 1549, Prabhav, which is still less detailed. Pant Pratinidhi's Bhakhar published in the "Bharat-Varsha" mentions Shaka 1549, Prabhav Samvatsar, Vaishakh, Shuddha, 15, Monday. Clearly 15 was mistakenly written for 5.

2. SOME GENERAL REMARKS ABOUT THE BHAKHARS.

We beg to offer a few remarks about the Bhakhars. Sabhasad does not mention any date at all. The only reference to Shivaji's age is that he at the age of twelve years was sent away with his mother and some trustworthy officers to Poona by Shahji from Bangalore. Chitragupta is admittedly an expansion of Sabhasad. The 91-Qalami Bhakhar was clearly written before 1685 A.D. and is in our opinion most reliable for many facts and certainly reliable for the birth-date of Shivaji. We think it most important among all the Bhakhars and therefore we shall consider it in detail. Chitnis has used not only Sabhasad, but other Bhakhars, but not very critically. The "Shiodigvijaya" seems to have been based upon the known Bhakhars,

especially Chitnis's Bhakhar, and traditions. The first Sanskrit verse contained in it, that gives the birth-date of Shivaji, is certainly older than Chitnis's Bhakhar and was based upon reliable sources. Its translations do contain some mistakes, probably of interpretation, also probably of wrong additions due to overzeal for details. This point also we shall consider along with the critical examination of the 91-Qilami Bhakhar. Pant Pratinidhi's Bhakhar (composed in 1844 A.D.) has borrowed its material from others but most from 91-Qilami Bhakhar. It has already been remarked that 15 (fifteen) is a mistake for 5. Pandit Rao's Bhakhar is not important as it is a mere compilation. Much need not be said about it. Similarly, the "Snri-Shivaji, Pratap" was composed upon the basis of the Rairi-Bhakhar. In short, we are of opinion that the "91-Qilami Bhakhar" was used by many of the Bhakhar-writers for their own Bhakhars. They seem to have tried to use other Bhakhars, sources and traditions known to them. A very critical examination of the facts and language of the Bhakhars is sure to reveal this fact.

3. OBJECTIONS AGAINST THE BHAKHARS.

In order to gauge the reliability of the Bhakhars, we must note the objections raised against them, especially by those who object to the date given by them. Among these, stand foremost Mr. S. N. Joshi and Mr. A. V. Apte, whose articles are published in the "Shio-Charitra Pradeep." We shall therefore first sum up their objections here.

The original letters have been classed as the first-hand source, and the rest of the sources as (1) the Shakavalis, (2) the well-known earlier eight Bhakhars, (3) the memoranda, Karinas, Genealogies, etc., (4) some poems, have been classified as the secondary sources. It has, however, been acknowledged by Mr. Joshi that even the original letters must be used

with circumspection and that they must be put to the test of comparison with other sources. Having thus dubbed the Bhakhars as secondary sources, Mr. Joshi proceeds to note his other objections against them. For this purpose he has analysed the dated facts of Shivaji's history of all the important Bhakhars. It is no use giving here his table. It is enough to note that none out of the important Bhakhars mentions more than one-fifth of its facts with dates (the reliability of which can yet be a question). He has then mentioned that the Jedhe-Shakavali, the Shio-Nidhan-Shakavali and the Rajyabhisheka-Shakavali contain 164, 98 and 124 dated ones out of 243, 102 and 169 facts respectively contained in them; if selection be made of all the separate facts relating to Shivaji's history, contained in them together, then their number comes to 180. Thus indirectly there is this hint that the Shakavalis are immensely more reliable than the Bhakhars—a generalisation, though true in a general way, can be yet questioned with respect to the date of a particular fact. In the seventeen works already referred to, dated facts relating to Shivaji are only 45, all taken together. Out of these, Shivaji's birth-date and the date of his coronation and death have been mentioned by most, *i.e.*, by 14, 15 and 13 authors. Four have each mentioned the date of the commencement of his work of establishing Swarajya, Afzal Khan's murder, attack on Shaista Khan, and death of Jijabai. Three each mentioned the date of Shivaji's marriage with Saibai, murder of Mores and the birth-date of Sambhaji and Rajaram. Only two have each mentioned the date of the death of Dadaji Konddeo, the conferment of Chitalship upon Balaji Avji, the return from Agra, the coming of Gagabhatta and the marriage of Rajaram. None of the rest twenty-nine events is to be found in more than one author

but of these twenty-nine facts, sixteen have been mentioned by only one, *i.e.*, Shedgeaonkar in his Bhakhar. (Out of these 45 dated facts, the Jedhe-Shakavali mentions 22 with dates). Thus it is clear that out of the 45 dated events, mentioned by the seventeen Bhakhar-writers taken together, only sixteen are such as have been mentioned by more than one author, and therefore, can be verified as to the general agreement or otherwise about them. The rest 29 facts, which have been mentioned by only one author each, have to be tested for their correctness by examining their backward-forward relationships, causal relations, etc., mentioned in the Bhakhars and in other books. If these tests be adopted, it is found that out of the sixteen events generally mentioned by most only about nine there seems to be general agreement; and out of these nine, only seven are really correct. (We have to say of general agreement about nine events; for it has been found that while two or three authors agree about three or four facts, there is at least one author who disagrees from them on these points.) Of the rest seven facts there is no agreement in their mutual relationships and the date of none of these seven has been correctly mentioned by any. Out of the rest 29 dated events, the dates of only five are correct. In short, out of the 125 or more facts mentioned by the Bhakhars, only 45 are dated, out of which only twelve are correct, the dates of the rest have yet to be verified, and the dates of twenty-six facts are indeed incorrect."

Mr. Joshi has jotted down his remarks on 27 out of the above-mentioned 45 facts. We do not think it worthwhile to quote them in lots; in order to show the lines of his remarks those on a few events out of the above will be quite sufficient. So we cull down his remarks on some important events:—

"*Shivaji's birth-date*:—Fourteen Bhakhars mention this. Out of these fourteen, nine together show variety of eleven kinds. Though five Bhakhars fully agree with one another on this point, their statement does not seem to be mathematically correct. In short, the details of Shivaji's birth-date, mentioned by any one Bhakhar, do not agree with each other, are mathematically incorrect and do not certainly agree with those mentioned by the three important "Shakavalis." "*Death-date of Dadaji Konddeo*:—The Shiodigvijaya and Pant Pratinidhi's Bhakhar mention respectively Shaka 1562 and 1556. The Shedgeaonkar Bhakhar mentions that in Shaka 1570 Dadaji Konddeo had been to Bangalore and that on his return from there, he died in a few days. This shows that, in accordance to this, Dadaji Konddeo died in 1648 A. D. Rajwade's "Sources of Maratha History," volume 16, article number 20, however, shows that he was alive in 1647 A. D. (as this article, being a letter, is dated Shaka 1567). And similarly, documents published in page 10, page 349 and page 111 of Rajwade's "Sources of Maratha History," volume 20, show that he died in Shaka 1569, *i.e.*, 1647 A. D. So, Shakas 1562, 1556 or 1570 cannot be the death-date of Dadaji Konddeo."

"The date of the murder of Afzal Khan has been mentioned by four Bhakhars. Leaving the 91-Qilami Bhakhar aside, the rest three out of these four books mention the year, Shaka 1581 (*i.e.*, 1659 A. D.) of this event quite correctly. The 91-Qilami Bhakhar mentions Shaka 1574, quite a wrong date. And if the name, Vikriti Samvatsar, mentioned along with it, be taken into consideration, then the year of the event (according to mathematical calculation), comes to Shaka 1572. It need not be said that the day, etc., (*i.e.*, the other details of the date) do not agree with the true facts at all.

"The date of the return of Shivaji from Agra:—Malhar Ram Rao's and Shedgaonkar's Bhakhars state the year that agrees with that of the "Jedhe Shakavali," etc. Malhar Ram Rao mentions the miti, Margshirsha, Vadya, 10, which agrees with the "Shio-Nidhan Shakavali." The "Jedhe Shakavali" mentions the miti, Shuddha, 5, which is evidently discrepant with that of the "Shio-Nidhan Shakavali."

"Coronation ceremony:—15 out of 17 Bhakhars mention it. But even about it the number of the year, month, miti, and day differ in six or seven ways. Even if we take some of them as slips, the time of the ceremony is not given in such minute detail as is that of the "Jedhe Shakavali."

"The date of the death of Jijabai:—Only three Bhakhars mention it, and one of them mentions only the Shaka year 1596. Malhar Ram Rao's Bhakhar mentions Jestha Vadya 9, which is quite correct. But Shedgaonkar's Bhakhar mentions Kartic Vadya 11, which is quite wrong. The "Jedhe Shakavali" and the "Rajyabhishaka Shakavali" mention Chaitra instead of Jestha by mistake. The "Shio-Nidhan Shakavali" mentions Shaka 1596, Jestha, Vadya 9, which is quite correct."

"Death date of Shivaji:—13 out of 17 Bhakhars mention it. Three mention the name of the day which is variously mentioned in two as Sunday, but in one as Saturday. The rest of the 13 mention Shaka 1602 Roudra Samvatsar, Chaitra Shuddha 15, noon," as the time. The "Jedhe Shakavali" mentions in addition the name of the day as Saturday."

It will be clear from the above that the Shakavalis, especially, the "Jedhe Shakavali," are thought of as the most reliable ones and the Bhakhars are at a discount. Mr. Joshi says: "Our discussion so far shows that any one Bhakhar or all taken together, cannot give date and fact history (of Shivaji) in a decisive

manner. Historical events mean the particular action of particular men at a particular time and at a particular place. The above shows how the Bhakhars are useless to determine not only the time of events, but even the particular persons and places associated with them. Those books are therefore certainly useless to determine causal relation, an important aspect of history."

4. OBJECTIONS TO SHIVAJI'S BIRTH-DATE GIVEN BY THE BHAKHARS.

Having thus noted the general objections against the Bhakhars, we shall proceed to note the particular objections raised against the birth-date mentioned by the Bhakhars. These we find best in Mr. D. V. Apte's article ("The true Birth-date of Shivaji Maharaj") published in pages 254—289 of the "Shio-Charitra-Pradeep." In order to show the inconsistency of the Bhakhars in the matter of the description of the birth-date of Shivaji, he says the following:—

"The statements of the Bhakhars have already been given in this book*. They can be summarised thus—

(1) Jadhao Rao could not tolerate Shahji's crowning a minor boy on the throne of the Nizam Shahi and his administration carried in the name of that minor king. He (Jadhao Rao) therefore got forces from Delhi.

(2) In accordance with this request, Mir Jumla † came down with an army. At this

* We have not reproduced these lengthy passages for fear of adding to the volume of this already lengthy discussion.

† In the first issue of the 11th year of the Bharat-Itihās-Sanshodhak Mandal Quarterly, there is printed a short note on Malik Amber by Mr. K. D. Wadekar based on the Dutch sources. In that note it is mentioned that Malik Amber had under him one Mir Jumla, originally called Abdul Fatiz (Abdul Fateh?). It seems that Mir Jumla, colleague of Lakhuji Jadhao Rao, in pursuing Shahji seems to be this very man. In the time of disorder caused by Fateh Khan, son of Malik Amber, he also should have gone over to the Moghals like many

time, Shahji was at Mahuli with the royal princes and the Queen Dowager. The Moghal army therefore laid siege to this place.

(3) Having fought for six months and seen that it was not possible to make a further stand against the Moghal forces, on account of the misleading advice of Jadhao Rao, the Queen Dowager prepared to surrender herself to the enemy. At this Shahji decided to seek the shelter of the Bijapur King.

(4) Jadhao Rao pursued Shahji while he ran away from Mahuli at night with Jijabai and Sambhaji. Jijabai, on account of advanced pregnancy, could not ride rapidly enough. Shahji was therefore forced to leave her behind.

(5) Jadhao Rao sent away Jijabai for safety to Shioneri, where she gave birth to Shivaji.

"We have jotted down the contents of the Bhakhars (having relation to the birth-date of Shivaji) in five series of statements. Now we shall criticise each of them."

"(1) In Shaka 1548-49 (1626-27 A. D.) the king who was on the throne of Nizamshahi was not a small boy; he was a fully grown-up man, given to debauchery and other vices. On this point all the historians are in agreement. Therefore, the facts that Shahji used to sit on the throne with the child-king in his lap and that Jadhao Rao became envious of him on that account, seem to be impossible facts. This Burhan Nizamshah was killed by Fateh Khan in Shaka 1553 (1631 A.D.) It was after this that a minor

other Sardars of the time. So this shows that the pursuit of Shahji by Lakhuji Jadhao Rao and Mir Jumla is not a fiction, but a historical fact.

boy came to occupy the Nizamshahi throne; and when after two years this boy-king was taken captive, Shahji placed on the throne another boy (see "Badshah Nama" and Professor Sarkar's article in the "Modern Review" of September 1917 A.D.) In short, it was after Shaka 1553 (1631 A.D.) that there was a boy-king on the Nizamshahi throne and not in Shaka 1548 (1626 A.D.)"

"In order that the statements in series 2, 3 and 4 may turn out to be correct, the year when Shahji could have been besieged at Mahuli should be Shaka 1548 (1626 A.D.); but this fact actually occurred ten years after, i.e., in Shaka 1558 (1636 A.D.) This fact has been clearly mentioned in "Badshah Nama" and "Busatine Salatin" and has been accepted by Professor Sarkar (see "Modern Review," September 1917 A.D.), Rajwade and Khare. Therefore we have to remark that the Bhakhar writers have by mistake mentioned the fact of 1636 A.D. for that of 1626 A.D."

"(4) The statement of the Bhakhars that Jadhao Rao sent Jijabai to Shioneri for safety, is not worthy of belief. The reason for this (disbelief) is that since the year 1625 Jadhao Rao seceded from the rebel Shah Jahan, and entered the service of the Moghal Emperor, Jahangir, and remained in that service till the death of Jahangir. Thereafter when Shah Jahan having become the Emperor, sent an expedition against the Nizamshahi, Jadhao Rao came back to the Nizamshahi. So it is clear that he had no reason to come in 1625 to Shioneri in the territory of the Nizamshahi. Secondly towards the end of the year 1626, Shah Jahan came down from Nasik to stay at Junnar. Thereafter, Mahabat Khan saw him there, and Shah Jahan

started (for the north) towards the end of 1627. It does not seem therefore possible that Jadhao Rao should have sent Jijabai to a place where there was Shah Jahan at the time."

5. THE OBJECTIONS ANSWERED.

The business of this discussion is not to prove that everything that has been said in the different Bhakhars is wholly true and correct. Nobody would like to make such a statement. That the Bhakhar writers have confounded the facts and dates not a little is undisputed. But this does not mean that all the statements must be dubbed as unworthy of belief or even unworthy of verification. Even those who in one breath pronounce them as unworthy of touch, go to them for some history after all.* The fact is that many of the statements of the Bhakhars are no doubt facts, which the writers have undoubtedly confounded, especially with regard to their dates. It must also be admitted that they have many hearsays in them. What Mr. Vinayak Sadashio Vakaskar has said about the Bhakhars in general in his introduction to the 91-Qalami Bhakhar is worth quoting.

He says :—

"The Bhakhars relating to the history of Shivaji are the following :—

- (1) 91 Articles' Bhakhar—composed in 1685 A.D.
- (2) Sabhasad's Bhakhar 1694 A.D.(?)
- (3) Shiodigvijayaya 1718 A.D.(?)
- (4) Chitragupta's Bhakhar 1759.
- (5) Rairi Bhakhar (translated in) 1805 A.D.
- (6) Chitnis's Seven-chaptered Biography of Shivaji 1810 A.D.

* See "Shio-Charitra-Pradeep," pp. 295-99. We have already quoted at length the opinion of Mr. D. V. Apte on the reliability of the Bhakhars.

(7) The small Bhakhar of Maratha Samrajya 1817 A.D.

(8) Tarikhe Shivaji 1820 A.D.

(9) Shivaji Pratap 1829 A.D.

"Out of these Nos. 1, 5, 7 and 8 have the same origin and are printed in this volume. Now therefore remain only five to be considered. Out of these, Chitragupta's Bhakhar is only an expanded form of Sabhasad's Bhakhar. Therefore, there are extant only four Bhakhars that can be said to be independent compositions. These four Bhakhars do not agree with each other in several points. The facts are not given in chronological order and the details of many dates, as given in them, are wrong. The detractors therefore say that the Bhakhars have made a mess of the historical facts."

"While admitting that the above charges against the Bhakhars are not baseless, we have to say that they are nevertheless very much useful. For, all the history (of Shivaji) could not have been embodied in contemporary letters and all the necessary letters have not been got hold of and will never come to hand. Moreover, there are many facts which cannot be put in letters then and there, and, if put in them, they are done so after distortions. There was the practice of noting the daily activities of the Moghal emperors. Babar and Jahangir wrote their autobiographies. Then Humayun had his biographer in Gohar, Akbar in Abdul Fazl and Inayatullah, Jahangir in Mohamed Khan and Aurangzib in Sahi Mustayed Khan. There were no such attempts made on our side (*i.e.*, in Maharashtra). Shivaji had appointed Dattaji as his Wakenavis. What value his 91-Qalami Bhakhar can be given, can be gauged only by reading the same.

Sabhasad no doubt wrote a biography of Shivaji on the asking of Rajaram. But this practice of writing biographies does not seem to have been followed (for some appreciable time) after Rajaram. Even the Peshwas do not seem to have given any encouragement to it. There seems to be therefore no sense in discarding the Bhakhars that are now available at all. On the other hand, this will make us part with many facts. Some of the important facts which can be known with the help of the Bhakhars only and not with that of letters, are noted below :—

- (1) Shivaji's boundless devotion to his mother.
- (2) Shivaji's great care for his people.
- (3) Shivaji's equal treatment towards all the religions.
- (4) Motherly attitude towards the women of all other men.
- (5) Intense reverence for the saints of all the classes.

These important facts cannot be rejected simply because they cannot be read in the contemporary letters. We do narrate with pleasure the fact that Shivaji sent away the daughter-in-law of the Subedar of Kalyan after bestowing on her all motherly respect, though this is nowhere mentioned in the contemporary letters This does not mean that the letters are useless (for history). We have only to show that the Bhakhars are not useless altogether."

The fact of the birth-date of Shivaji is one which was to the writers very important and they must have taken pains to ascertain the truth. How is it then that there is so much variance in them about the details of the date excepting the figure of the year, the month and the fortnight? The answer is that, all

the discussion so far done has presumed that a horoscope was prepared. We beg to hold that *the very fact of the preparation of a horoscope of Shivaji after his birth is perfectly unreliable*. In this connection, it has to be firstly remembered that very few horoscopes of the time have been discovered. No horoscope of either Shahji, Jijabai, their parents or their other sons have been yet got hold of by any one. Secondly, there is a belief that Shivaji was not regarded as a twice-born (Dwij). It was of course faintly remembered in the family that they were the descendants of a Kshatriya, and that they had come from Udaipur; but almost all ceremonies proper to a Kshatriya had ceased to be performed. It was on the occasion of the coronation ceremony that the necessity of the thread ceremony of Shivaji was raised and that when the Brahmins questioned as to whether Shivaji was a descendant of a Kshatriya or not, he had to send his Chitnis, along with others, to trace out the genealogical connection with the house of Udaipur. This shows beyond doubt that there was with Shivaji no authentic record to prove his Kshatriya descent and that the people in general did not know of it at all. The only document that has some reference of this kind is a letter addressed to Ali Adil Shah by Shahji in the year 1657 A. D. That does not show that the people in general know of his Kshatriya descent. The horoscope was and is first prepared on the occasion of naming (Barsa) ceremony, which is performed on the twelfth day, when, after the performance of a set of religious functions, the child is given a name. Shahji was not present at Sheoneri at the time of Shivaji's birth, and whatever religious ceremonies, if performed at all, were performed according to both the "Rajvyavahar.

kosh" and the "Shiobharat" by the priest. In such circumstances, it is more than doubtful if a horoscope was prepared at all. The child was named 'Shivaji', according to the "Shiobharat" after "Sheoneri" (the place of his birth) and according to the Bhakhars after 'Shiwai Goddess' who, Jijabai thought, had blessed her with the son. So, the Barsa (naming) ceremony must not have been performed at all. Most probably, the Bhonsales and other people of the Maratha caste had left performing the Barsa (naming), thread and such other ceremonies long before the seventeenth century. So the necessity for a horoscope should not have arisen at all till there arose the question of the performance of the thread ceremony before the coronation ceremony. Then, the circumstances through which Shahji and Shivaji had to pass from birth till death and the circumstances through which the whole of Maharashtra had to pass after his death were too disturbed to allow Shivaji's papers to remain in tact. "Even Shivaji's early days were not free from peril and adventure. Before his birth, his grandfather, Lakhuji Jadhao Rao, had joined the Moghals, and Shahji by refusing to follow his example had incurred his bitter enmity. The quarrel was taken up by other nobles in Moghal service. And although Lakhuji Jadhao Rao died in 1629, treacherously assassinated at Daulatabad by Murtaza Nizam Shah II, the hatred borne by the Moghals to Shahji survived Lakhuji Jadhao Rao's death. A certain Mhaldar Khan, originally appointed by Murtaza Nizam Shah II to be governor of Trimbak, deserted to Shah Jahan. Wishing to secure the favour of the Emperor, he arrested Shahji's wife (1633 A. D.) Jijabai succeeded in hiding Shivaji, but she herself was confined in the fort of Kondana. During

the three years, 1633 to 1636, in which Shahji defied the Moghals, they made every effort to find out Shivaji's hiding place, that they might hold him as a hostage for his father. But Jijabai's wit baffled them, and Shivaji remained safe until Shahji's final surrender."* Even if the authenticity of the above story be questioned, there is no doubt that Shivaji passed through several perils, on account of his father's perilous life, till the age of twelve when he seems to have enjoyed some quiet for some years till he began his career of building an independent kingdom and liberating Maharashtra from Muslim domination. Then began a life, the activities of which had several places for their play. There must have been few great men whose life could equal his in the matter of troubles and dangers. Poona, Rajgad, Raigarh, Satara and all other important forts had to experience destruction at the hands of the Moghals, some of them several times. Shahji passed his life at Bangalore and at several places in the Carnatic. His papers, if there were any, must have passed on to Ekoji, and could not have come into the hands of Shivaji. If the horoscope of Shivaji was prepared at all (which can be doubted cent. per cent.), it should not have come into the hands of Shivaji. If it did come at all (which also can be doubted cent. per cent.), it should have never survived the various attacks of the Moghals. We have already shown that neither the "Shiobharat," nor the "Jedhe Shakavali" was composed before 1707 A. D. Is it not then a matter beyond all possibility of belief that the writer of any of these could get a copy of the true horoscope of

*"History of the Marathas," by Kincaid and Parasnis, Volume I, page 124. A similar story has been narrated by Mr. C. V. Vaidya in his biography of Shivaji.

Shivaji? How this so-called horoscope of Shivaji could have originated, we have already shown. Now, we have to show how the date, 1627, came to be known and can be worthy of belief.

THE GENESIS OF THE DATE 1627 A.D.

The fact is that the birth-date was told by mother Jijabai as well as women can. She could locate (1) the year by remembering her own age and telling about the attendant circumstances, (2) the month (which cannot be forgotten) and the fortnight as well by remembering darkness or light. The Indian women generally remember the month, the fortnight and the time of the day of the delivery, but forget the year, the Tithi and the name of the day quite easily. The year could have been found out by reference to her age at the time of Shivaji's birth and her age at the time of the coronation. Even in this all the elderly heads must have been put to sufficient pains to excavate the year out of memory. But the Tithi must have seemed to be beyond recovery in a definite way. *She and others trying to remember it could have been able to give a rough idea of the possible Tithi.* The astronomers and astrologers must have each tried to find out, each in his own way, the date that suited his birth best in view of his past life. The last decision must have been made by Gagabhatta himself. We are of opinion that Jijabai must have mentioned facts tallying with the fifth Tithi of Vaishakh, bright fortnight, but Gagabhatta, must have accepted the second Tithi of Vaishakh, bright fortnight, as the most probable Tithi of Shaka 1549 (i.e., 1627 A.D.) and performed the ceremonies accordingly. This Tithi must have been chosen in view of the great events of Shivaji's life. As many an expert must have tried his head at solving the problem each in his way, there came to be in existence a good many horoscopes and days of birth. The one accepted by Gaga-

bhatta—this, as we have said, being the second Tithi—and the other, thought to be the most probable one—the fifth Tithi—came to be noted in the memory of the important men and government records; therefore, these dates are more well-known and have been more used by the Bhakhar writers. We do not know if at that time there were means to find out correctly the name of the year, the name of the day, the Nakshatra, etc., and then see their astronomical agreement; or, even though they were available, the idea of testing each detail in a scientific way struck them at the time. It is the heat of the discussion that has brought forward this idea of testing the agreement of the details mentioned by the Bhakhar-writers and the horoscopes prepared at the time of the coronation. Mistakes regarding some of the details would be discovered in many horoscopes even of the nineteenth and twentieth centuries. There could be many more and quite surely in the horoscopes prepared on the basis of facts excavated out of long-forgotten memory. The divergences about the details of the birth-date are quite natural; they should not surprise us. Anything else could not be expected in the circumstances of an attempt to remember details of the birth-date. *The discrepancies are the very life of the believability of the birth-date of Shivaji.* Mr. D. V. Apte says on page 287 of the "Shio-Charitra-Pradeep" that "the Bhakhar-writers might have got hold of some birth-date note of some member of the Bhonsale family, which, not having the name noted on it according to the practice of the time, was taken to be that of Shivaji." The readers will see that, in view of what we have said so far, this remark of Mr. Apte applies with greater force to the note or horoscope, coming to the hand of the composer of the "Jedhe Shakavali" or the "Shiobharat," for the very correctness of a

horoscope* in all details takes away from it all its life of reliability in view of Shahji's and Shivaji's most disturbed life from beginning to end and the great storm and destruction coming in the train of Aurangzeb's invasion; the mathematical exactness of the details of the birth-date as mentioned in the "Jedhe Shakavali" and others points to its being a fabricated one—which fact we have already pointed out as the most probable. The remark that the Bhakhar-writers did not get the original birthday note or horoscope † is no doubt true, for there was no such thing in existence. We refuse to believe that there was any such thing as a horoscope at all, in existence before the coronation, as is mentioned at page 5 and page 287 of the "Shio-Charitra-

Pradeep." All horoscopes came to be prepared, as we have said, on the occasion of the thread and coronation ceremonies of Shivaji. The most reliable was believed in by the ministers of Shivaji. We have already said that the birth-date of the 5th of Vaishakh, bright fortnight, Shaka 1549, as mentioned in the "91-Qalami Bhakhar," seems to be the most reliable one. Why we place so much reliance upon it, is that this Bhakhar, with all defects, is the first most authentic record of Shivaji's activities, written by any one in most adverse circumstances. We must therefore now proceed to show that the date as given in the "91-Qalami Bhakhar" is the most probable one.

(To be continued.)

* Remarking in his article on "Maloji and Shahji," published in the first issue (July 1920) of the *Bharat-Itihas Sanshodhak Mandal*, Poona, on when Maloji got buried wealth, Mr. Wasudeo Shastri Khare says:—"The year (of this event) given in the "Shedgaonkar Bhakhar" is Shaka 1516 (1594 A.D.) and has been pulled backward by seven or eight years; it then need not be said that the date, Shaka 1515 Magh, 15, Sunday, given by the author of the "Shiobharyajya," is also incorrect. But it is strange that Sjt. Kajwade thinks it to be the most reliable date, and the reason given by him for this is that the 15th of Magh of that year was undoubtedly Sunday. If we were to determine the reliability of a date in this way, the authors of forged statements will then reap a bumper harvest. One who would like to write an imaginary fact to solve a difficulty, can have recourse to an old calendar and write a date consistent with the day, etc. It is however clear that the agreement of a date with the day, etc., is not sufficient for this purpose (i.e., the determination of the reliability of a date); for it, other facts likely to contradict it must be taken into consideration." (p. 4) Mr. Khare's view applies pertinently, to the birth-date given in the "Jedhe-Shahavali" and the "Shiobharat."

† See "Shio-Charitra Pradeep," page 287.

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AS A MAN GROWS IN YEARS.

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

AS a man grows in years, he finds a different world under his feet. It is not 'apparelled in celestial glory' but clothed in a cold and rigid form. The golden mist seems to have passed over his head and he now stands under a cheerless sky. Everything under the sun presents a dark aspect to him. A wretch of wont and custom, he finds himself as robbed of a grandeur that was once his.

The world is now reduced to a mechanical thing governed by matter and motion. It is a sort of planet moving with a bewildering rapidity at such and such rate.

The so-called changes are but molecular adjustments due to motion. This is the cold scientific talk often on his lips as a glorious achievement of modern scientific discovery. And well he may gloat himself over this information but what are his gains and losses as the years close upon him? Doubtless he has improved a great deal in prudence and gathered much experience in different directions but when things are balanced on the other side he finds himself poorer for the loss. He has become a wiser head full of maxims and abstract statements. He seems to have drunk deep at the fountain of knowledge and holds a central figure in the unwise. Under his egoism he teaches the younger men the lessons of prudence and precaution with a superior air. Every year that he lives adds to the store of his knowledge and opens out another chapter for him in the book of his experience and since he has walked so much in his life's journey he rightly thinks himself to be a competent man to guide others in the way.

He has perhaps travelled in the trackless wastes, sailed over the tempestuous waters,

fought out worst enemies, lost or won a thousand battles or suffered much under the wind and weather, under friends and foes, witnessed many changes and chances in life sustaining numerous failures and shocks of a terrible nature. And to put the dark picture of life into relief he may have experienced pleasure and happiness, achieved successes in life, enjoyed place or power and moved with a better race of men, friends, relatives and strangers. He has mused pleasure and sorrow in one lair and thus tasted the cup of life in different measures.

He has now become the master of ceremonies and must do everything according to the day's programme. He is now held in bondage by routine and custom and now goes for it. Cribbed, cabined and confined he must say or do anything according to the prescribed code or fashion of the times. His word or deed now strikes a note of caution or prudence. He must rather think twice before he sets about doing anything. The grim realities of life are now over his head. To him a fact is a fact, a spade a spade, nothing more nothing less. He must now think life as a serious affair and cannot choose to dally with it. He cannot weave out false stories, nor indulge in vagaries of the mind. He is now confronted by the worries and responsibilities of life and at every step he has to solve the problem of life with promptness and care. He cannot afford to be late. He must think and resolve and act.

His words are now well-balanced, carefully thought out, carefully selected, apt and appropriate, perhaps pat to the occasion lest his utterances should excite interpretations other than he had really meant. And yet he has

to speak in a guarded manner. And for this he must equivocate, turn and twist, palliate every vice and extenuate every circumstance. He must phillipise so long as Phillip is the master and yet, must throw points enough for the Athenian ears. He is now not himself but somebody else has got into his shoes.

His composition suffers serious complications so that his character is merely a confused mass of stray qualities rather than a finished picture. Even his amusements have assumed seriousness and are not reckoned as such unless governed by laws and ordinances. He has no time to play pot cockles or blind man's buff. The dancing butterfly no more attracts him. He has ceased to take interest in dolls or marbles, no story can relish his appetite. He must wait on spices and drugs now. He must take hot drinks to warm himself or he is merely a drudgery on earth. The mountains, rivers and hills lose all their charms for him and he who once could bound like a roe uphill and down dale has now a formal gait and a measured step. He walks, runs and plays not because in his legs he feels a sort of walking but because he must do so in order to keep his body a little alert and nimble. He has gone far away from nature and as it is, the glorious sunset, the bright hues of the sky, the singing of the birds and the rippling of the waters are all trite and commonplace things. The sweet bright flower passes away unnoticed and is allowed to wither on the stock. The bird comes and sits by him and he takes it for an ordinary thing of nature. Being deeply absorbed in the affairs of the world he is now hardly fit for the things of nature. He may have hoarded a large amount of fortune by this time; his coffers must have been packed up with gold and silver, he may have become a man of note and respectability receiving visitors through double-belled doors, his

attendants waiting on him in decent liveries and yet mentally he has been undone and almost ruined and reduced to a state of beggary. He has toiled, suffered in the struggle. He has surveyed various aspects of life and yet the more he has travelled the worse he has fared and the poorer he has become. A spoilt child of fortune, he is hardly capable of continuing the strain and perhaps seems to be crushed under the weight. The buoyancy of his spirits is now gone, and life hangs heavily on his shoulders. Only some time ago he could see and enjoy beauty all around. His bright smiling face could sow anonymous pleasures here and there and could perhaps add to the liveliness of the scene so much so that a perfect harmony could have prevailed between him and the objects round him and a secret close sympathy could have bound the two together. But now he sees everything with a cold and heavy heart. When everything is there it is he alone who has changed altogether and stands stork cold in the midst of the beauties of nature. And no doubt like Benjamin Franklin he may be counting money in the parlour and crying business every second but the thing is that once he is dragged away from his routine and engagement into purer atmospheres he must look blank and stand dumb-founded crying "Where shall I go." The worries and responsibilities of life are perhaps too much for him and he often pines for moments of rest and peace when he could forget them all. There might be parties and picnics, music and rejoicing about him; but there is no music in his heart which has been torn asunder by the worries and anxieties of life. The thought of life is now uppermost in his mind and that he has to live it out better or worse is his main concern left. To be or not to be—that is the problem and he now wavers between the two. And not only that the life's problem confronts him in an awful

form, even the little odds and ends fill his mind with scruples and suspicion and while a grain of common sense in him carries him farther the well-known deity. Prudence creates in him a series of conflicting emotions and there is nothing that he can set his hand upon with self-security and determination. He thinks that the world is not like a pill to be swallowed. He must observe, examine and analyse it well. "There is a worm in the bud." This is always a red signal to him. In the midst of so many hands his hand must be held up first to signify "pause" and as he grows he hardens into a staunch conservative with years. Every innovation must, of course, harass him with regret and despair and he must look back upon the past for his satisfaction and relief. But when he has been reduced to such an extremity, there is still something left in him to enable him to amuse himself.

He perhaps goes out for a play or a walk or a change or it may be that he goes to the cinema or the theatre and yet he does all this because he wants to fly away from the pressure of worldly duties which have already bent him down and are perhaps the "last straw" on his back. But even these amusements and diversions cannot satisfy his harrowed mind. They are good to him only in that they have taken away so much time out of his serious engagement. And what a short picnic indeed they make so long as they last! His artistic tastes are gone and he has lost one great faculty of appreciation. His heart now no more leaps out of joy when he sees a rainbow in the sky. He can only explain the natural phenomena by tracing out the causes and effects and combining the two together.

His aesthetic feelings have been destroyed and to satisfy himself he must now murder things with that sharp and rough instrument called intellect. He has ceased to be a man of instincts and therefore he has ceased to be a child of nature. He has now lost that inner power of vision—the mind's eye through which he could have seen into the nature of things and have established a holy communion between the soul of nature and his own soul. He was only yesterday a part and parcel of nature and to-day he has been reduced to the flotsam and jetsam of the wrecking ship now floating adrift. There is in fact nothing to soothe and to nourish his mind. Even imagination has deserted him at this stage. And no doubt he can now and then fight out battles without bloodshed, picture to himself an array of forces marching in front of his room, build castles in the air and weave out stories, but when he is safely indulging in the manner the constant flow of his thought is at once checked by the great fact that he has to grapple with the hard and clamant realities of life. If he is out in a pleasure garden he must return from the place. If he is on his bed he must get up and make himself ready for the coming struggle and if he is enjoying some pleasurable reading, he must fold the page of the book and set it aside and even if the soft swelling strains of music are floating through the air like the sweet fragrance of a distilled flower, and passing through his ears and enrapturing his soul he will pass it over and close his ear against it. He must harden his heart and hold up his sleeves and mind his business to earn his daily wages.

For this he must work laboriously all the day long and at the close of the evening must calculate his gains or losses.

He has perhaps at this time got several incumbents dependent on him and has to administer to the wants of each. His egoism has now taken a turn and covers a wider sphere than before ; but his generous impulses have all been blunted down and his large-heartedness has given place to narrow-mindedness. His universality of interests now suffers "greatly and all his efforts and attention are now concentrated on his kith and kin. Thus narrowed down in his nature he has raised a barrier against him and cannot go beyond. "Man for himself and God for all" is his motto. He leaves his friend to the next door and considers his next door neighbour a mere stranger.

His activities are now purely self-regarding and he touches nothing that does not satisfy his aim and object. He has doubtless acquired some knowledge of philosophy, religion and politics by this time ; but all his stored-up knowledge remains in mere theory and when it comes to practice he finds it very tough affair under his hands. He has certainly mastered household politics and has a command over it ; but outside his commonsense philosophy his genius cannot go. But when he is in the thick of the work-a-day world where he finds himself tied down hand and foot to the daily routine so much so that he cannot hold his breath even for a single moment, he soon begins to realize the immensity of the world's space and the vast proportion of duties thereof, while his own thin-spun and meagre existence looks like a caricature and his "little bit" in the tenour of his life in the midst of endless things still to be gone through by him, makes him go ashamed of his deed.

"I wish I could be a child again." This is the expression often on his lips. But the

pity of it is that right from the arcadian forest of youth he has already retired into the reclining valley of age. And this makes all the difference in his life's stand-point. The essence of life has been drawn away from him. The glory of life has fled and all that remains is but the sign not the thing, but the shadow not the substance. He is absolutely a man of custom and conventions. He must celebrate an occasion and laugh with the world because he "has laughed of yore," otherwise the true spirit of religion and faith has now gone away. He is a club-going member indeed and must pay his subscription for formality's sake, he must give donations or distribute charity to humour the world.

To beguile the time he must work like the time and take his share in the common lot of the suffering humanity. But even these conventions cannot stand him in good stead ; for he soon finds that they have become monotonous enough and he must get rid of them—the sooner the better. Now he is hard pressed by the affairs of this busy world and heart-broken by various regrets, disappointments and failures of life, he finds himself crushed under the weight of duties and responsibilities. Finally sorely amazed at the wonderful contrast between what has been and what has become now, and nonetheless ashamed of his little pigmy-like figure tottering in the wide world, he now takes a long sigh and resolves at once to go back to nature which alone can inspire him and soothe his struggling soul. It is now at this moment that he realises that it is the man that withers while the world grows from more to more. This is the aggregate of the world's philosophy which he now seems to

possess after long wanderings through the by-lanes of life. His egoism now melts down and he seems to have crossed the valley of humiliation realising that the ranks of nature are always full and that a single man's existence is hardly indispensable. Even the brooklet seems to whisper to his ear "For man may come and man may go, but I go on for ever." And this must make him blush. He now stands as a recluse at heart and looks back on nature. But now the tables have turned. His bright and sunny youth has gone.

While a child, he could run, leap and jump and imitate the endless pursuits of man but

at this stage the comic and the burlesque have vanished. He now plays a serious part. Bewildered he stands and casting a glance at nature he finds that amidst the same unabated freshness of nature, he alone has suffered from a tremendous change ; so that he might feel with Wordsworth

"It moves us not Great God ! I would rather be

A Pagan suckled in a creed outworn

So might I standing on this pleasant lea

Have glimpses that would make me less forlorn."

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CINEMA DRAMATURGY.

BY MR. SHEIKH IFTEKHAR RASOOL,

Multan Cantt.

EVERY kind of art has its own manner of treating the raw material which it requires, and the art of the motion picture is no exception to this rule.

To set out to write a film scenario without being posted in the specifically cinematographic technical means used by the film director is to invite a profitless labour. Or, in other words, it means running the risk of writing a scenario that is impossible to translate into animated pictures. It is incorrect to believe that the scenario writer's task is limited to putting down the simple plot of a film. As a matter of fact, the film director is not asked to be the dramatist of the picture, but to translate by technical-industrial means that which the author has conceived in his 'cine literary' work. Confusion is often made between the two kinds of scenario, the literary scenario or 'subject' and the technical scenario or 'decoupage.' Apart from the fact that the latter is the result of the former, it is only of use to the maker of the picture since it is only a plan to work upon both as regards the order and positions of the shots and the order of the mounting of the scene after the pictures have actually been made. This type of scenario has not a proper dramatic life of its own. It is not an artistic work, but a purely technical job. It lacks everything in the nature of emotion, atmosphere, everything, in a word, which constitutes the drama, and which, before finding an expression in a motion picture, must have an expression in a literary scenario.

This literary scenario, which in a way sets the tone of the film is just as necessary to the film director as the technical scenario or decoupage.

The growing tendency on the part of many film directors to write their own scenarios is explained by the fact that as often as not they are handed subjects which cannot be cinematographed, or scenarios which have already been cut for scene effects and shooting. This obliges them sometimes unconsciously to picture the work mentally in its dramatic and artistic whole. Some directors like Eisenstein, Pudovkin and Dovjenko have always preferred to write their own scenarios, so that being at one and the same time conceivers and directors of their pictures they have constantly present in their mind, during the production of the film, all its dramatic and artistic points. Moreover, it was sufficient for them to mark on the technical scenario the outlines of the shots, because they saw in their minds already how the camera work should be done.

Nevertheless, those persons who maintain that the technical scenario, with the various kinds of shots and angles marked, is the real scenario are mistaken. The error depends on the fact that they do not take account of the fact that whosoever arranges a technical scenario bases his work unconsciously on a 'mental scenario.'

There are again people who deny the quality of a new dramatic and cinematographic

production to a scenario, putting forward as a proof of their statement the fact that a number of novels and literary works have been adapted for the screen, that is to say, translated from one art form to another. But what does this prove save the fact that such literary works possess, in addition to their literary qualities, some cinema aspects? On the other hand, if we recognise that plays have apart from their scenic efficaciousness, a literary value, is it not logical to admit also that a scenario is not only a cinematographic work, but also a literary one?

CATEGORY OF DRAMAS.

We all know that there exists a category of dramas which can be read with the same interest that they evoke when acted. On the other hand plays of Scribe, which do not give us any intellectual delight when read, acquire a remarkable dramatic and artistic effect when acted on the stage.

Has it been properly understood that the scenario ought and can have a double literary and cinematographic character? In the majority of cases it would seem not.

Just as the literary expression of a play has a character and a technique which distinguish it from those of the novel or short story, so the scenario should have its own proper character which should chiefly be marked by concision, and the art of evoking with a few words cinematographic sensations and images. In a scenario words have only a value in so far as they can be plastically translated and arouse in the mind a succession of definite pictures without any necessity for defining them by technical indications, that is, with terms belonging to the scenario of cutting and mounting. Unlike the novel, where the author's task is

to arouse emotions and sensations, the words of a scenario should evoke pictures. Whence the necessity of a special style and the use of striking metaphors.

While the dynamism of a theatrical piece depends to a very large extent on the harmony of the language, the animation of the dialogue and the ability of the dramatist at his task, together with the diction and acting of the actor, the dynamism of a film, on the contrary depends on the concatenation of events, otherwise the action. The text whether or not given in sub-titles, is only an accessory intended to connect and reinforce the action, but not in any way to substitute it, as too often happens.

For a play as for a cinema scenario, the point of departure is the same: it is the idea. This means, the written words are also the same but the end is different. While the stage play has as its final end its own dialogue, the scenario aims at interpretation through the animated image. Now it is just the difference in the end aimed at which requires a difference in the means used. The written word is the same for both forms, but while the dramatist has to work out his plot 'theatrically,' the cine-dramatist must elaborate his work cinematographically, and both of them must do this in a literary form. What should we think of the author of a play who was satisfied with numbering his scenes, indicating the characters with their entrances and exits, whether on the right or the left, and just giving us the idea of the plot, leaving the rest of the work to the stage manager to give the play a literary form? Such a state of things would be an absurdity, of course. Yet this is exactly what is done by those persons who, without any literary scenario, proceed

straightaway to the technical side, substituting technical terms for a literary expression of thought.

Some people have thought it well to react against this manner of proceeding by devising a purely literary type of scenario which does completely without cinema technique and technical terms and attempts to suggest to the film director by the pure merit of the literary style the feeling which should vivify the various scenes. This is only falling into the opposite extreme. If the cutting and technical division of the scenario is nothing more than a technical analysis of the scenes, the purely literary scenario attempts, on the contrary, to substitute for the cinema-

tographic content the impression which the film director ought to arrive at. Both of these excesses are forms without content.

What are we to conclude from all this except the fact that the cinema scenario should be a complete dramatic work conceived in a new literary form that lends itself to filming, but is not forcedly and exclusively a filmable work, but one that is ready to be turned into a technical scenario? It becomes the task of the film director to prepare this technical scenario and his plan of work. He will find in the original scenario continuity, atmosphere, emotion and all the dramatic elements of his picture.

Approved for class use for schools in the Madras Presidency. (Vide Fort St. George Gazette, dated 4th May 1937).

NEW INDIAN CLASS READERS

BY

P. C. WREN, M.A., I.E.S. (Retired),
ASSISTANT DIRECTOR OF PUBLIC INSTRUCTION, BOMBAY.

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OPINION

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COOPER, Publishers, BOMBAY, 6.

RANA PRATAP OF MEWAR. A CLASSICAL HERO OF INDIAN HISTORY.

BY MR. SATYA BHUSAN SEN,
Gauhati.

RANA PRATAP was pre-eminently a hero and a hero of the very first water. Born in better times and placed under a more favourable environment, he would have attained to a grander stage in the drama of human history and achieved success on a far vaster scale. Nevertheless what he did achieve already entitles him to a place among the immortals of the world.

Pratap did not belong to the antiquity of mythology or ancient history; on the other hand he came at a time which might be called the threshold of the modern age.

When Akbar, the great Moghul, was building up an empire in India, the Rajputs were already a race of remarkable people. The whole of Rajputana was divided into small kingdoms of which Mewar was a very prominent one. Akbar in the course of his conquests naturally turned to Chitor, the capital of Mewar. When Udai Singh, the unworthy king, was defeated, all the other Rajput chiefs flocked to save the city of Chitor from the Moghuls. There was one very remarkable lady, who, with the avowed purpose of rearing up her son as a warrior prince, denied herself the usual privilege of con-cremation with her husband who also had died in fighting for Chitor. Putta, the son of this widow, was sixteen years of age at the time of Akbar's raid against Chitor. After Putta was sent out to fight for his country, this remarkable lady took Putta's wife—then only a girl—to her side, dressed her up as a warrior and then both of them stepped out into the

field of battle to fight against the raiders. When a number of Moghuls had fallen victims to the arms of these two ladies, this sent a thrill through the hearts of the young ladies of Chitor; and they too came out to fight. The men and women of Chitor fought with their life-blood, but they were no match against the countless hordes of the Moghuls. Chitor fell at the hands of the Moghuls only after the Rajputs had fought to their last man and those who were not fit to fight had taken recourse to self-immolation by surrendering themselves to flames lit up for the purpose. It is said that the victims of this battle on the Rajput side which numbered thirty thousand included nine queens and five princesses and many other ladies. This was on the last Sunday of March 1568.

Such was the state of affairs when Pratap, the son of Udai Singh, was acclaimed as the King or Rana of Mewar.

A Rajput prince is above all a devoted patriot if he is anything at all. Pratap used to read in the annals of his country about the splendid deeds of heroism of his forefathers—and Pratap was an impressionable youth. Pratap had succeeded to the titles and renown of a very illustrious house, but he had no capital and had no resources; on the other hand his kindred and class was dispirited by reverses and the wily Akbar had bought many of them over to his own side. Even the princes of Bikaner, Amber, Marwar and Boondi and even Pratap's own brother, Sagarji, sided with Akbar when the latter planned an expedition against Pratap.

But no amount of odds could dispirit Pratap who stood as optimism incarnate. Pratap always had before him a vision that some day in the future his attempts to free his native city of Chitor from foreign yoke would be crowned with success. To start with, he remodelled his government adapting it to the exigencies of the time and to his own slender resources. Kamalmeer, the seat of his government, and other mountain fortresses were strengthened. All his subjects were commanded on pain of death to leave the plains desolate and repair to the hills.

Pratap had also other odds against him. Some of the Rajput princes had given their daughters in marriage to the Moghuls thus forming matrimonial alliances with the Moghul royal family which was so much eagerly sought for by Akbar himself. To a Hindu, and particularly to a Rajput and a Rajput prince of those days, a matrimonial alliance with a Moslem was a gross violation of Hindu prejudice and a vile degradation with no hope of redemption. Those princes—and they were a host of them then—who had thus degraded themselves automatically got alienated from Pratap. This degradation was so shocking to the sense of family traditions that many of them afterwards thought fit to redeem their family honour and prestige and with this end in view they solicited—and very humbly solicited—to be readmitted to matrimonial alliance with the house of Pratap which by itself would redeem them from their degradation.

The sense of degradation reached a climax in the case of Man Singh, which also had a far reaching consequence. Man Singh's father, Bhagabandas of Amber had given his daughter in marriage to Akbar. As a result Man Singh got indissolubly linked up with Akbar and served a good turn to the latter's dream of empire building. It was Man Singh

the General, who won for Akbar the dominions from the Caucasus to the Arabian Sea and from Afghanistan to Arakan, the extreme east of India.

Man Singh on the way from one of his many conquests thought fit to interview Pratap, who of course offered him hospitality. A feast was arranged on the bank of the lake Udai Sagar and when the board was spread, Amar, the son of Pratap, waited upon the guest—Pratap absenting himself on one plea or another. When Man Singh would accept no plea and insisted on the presence of the main host, Pratap appeared in person and told Man Singh plainly—that he, Pratap, could not sit to his meals with a Rajput who had given his sister in marriage to a Moghul. This was indeed a crowning insult and a man of the type of Man Singh could not be expected to digest it in silence. He could not possibly partake of such a meal and left the place forthwith. After he had left, the eatables were all thrown away and the place was washed and purified with the holy waters of the Ganges. Then all those who had attended the presence of Man Singh bathed themselves in the Ganges with a view to purification from sins of contact with an apostate.

This sensational affair got reported to Akbar in all details and naturally he took it as an insult not only to Man Singh but also to himself. This certainly hastened affairs and brought it to a head in the battle of Haldighat which immortalised Pratap.

On the Moghul side the force was led by Prince Salim, the heir of Delhi, guided by the counsels of Rajah Man Singh and the apostate son of Sagarji, Mahabat Khan, who afterwards carved out a career for himself and left a name in the history of Moghul India.

Pratap had anticipated such an attack all along and had been preparing himself for it

in his own way. Almost all the illustrious houses of Rajputana had proved alien to the interests of the mother-country in having joined the Moghul camp. But his own Sardars or chiefs were faithful to Pratap unto the last, true to the traditions of a Rajput. In their loyalty to their king and their country and in their grim determination to fight to the last drop of their blood they were second to none in the history of the world.

With such a loyal band of 22,000 followers Pratap took his stand in the memorable field of Haldighat, which, being situated in the midst of hills, could only be approached through narrow passes or defiles; an approach was made further difficult owing to many hill streams intersecting the place. Pratap had also in his following a band of unsophisticated aboriginal people, namely, the Bheels, who had imbibed the virtue of patriotism and loyalty perhaps from their neighbourly contact with the Rajputs. These Bheels took their stand preferably on the hill tops armed with their bows and arrows and a contingent of heaps of stones which they might hurl down on the enemy forces.

When the Moghuls advanced there was a glorious struggle for the maintenance of the pass. Clan after clan followed with desperate intrepidity while Pratap himself led the crimson banner into the hottest part of the field. Pratap strained every nerve to encounter Man Singh but in vain; in its stead, however, he made good a passage to where Prince Salim was in command. His guards fell before Pratap and as represented in all the historical drawings of this battle the gallant steed of Pratap probably drawing inspiration from its master stood up and placed one foot on the body of the elephant of Salim and Pratap aimed his lance at Salim. The life of Salim, the future Emperor Jahangir, was providentially saved owing to the blow of Pratap having been repulsed by the steel

plates of the howdah, the seat on the back of the elephant, and striking the mahut instead who fell down dead. At this point naturally the fighting became all the more keen and naturally all the forces of the enemy concentrated towards Pratap who could easily be identified by the insignia of the royal umbrella over his head which he would not lay aside. Pratap had already received seven wounds from swords, spears and a shot and was nearly overwhelmed when the faithful Jhala chief, Manna, showed a signal instance of fidelity. He managed to seize the insignia of the royal umbrella and rearing it over his own head he drew the brunt of the battle on his own self and Pratap was forced away from the field. True to the traditions of the Rajputs, the Jhala chief, Manna, with all his vassals fell fighting for their king and country. Mewar had to sacrifice most of her choicest heroes in this battle, thousands of noble Rajput ladies were widowed and of the twenty-two thousand Rajputs only eight thousand lived to see the light of day again.

This was on the seventh day of Sravan, latter part of July, 1576, a day ever memorable in the annals of Rajputana when the best blood of Mewar irrigated the pass of Haldighat. On the Moghul side Salim was very much elated but the rainy season having set in they had to retire and Pratap gained a respite for a time. But in the latter part of January 1577 Haldighat was once more the scene of a battle and Pratap was once more defeated. Pratap then left Udaipur and resorted to Kamalmeer, but being hunted down he had to leave Kamalmeer also. Then he took shelter in several hill forts by turns but the Moghul army granted him no peace. This went on for several years; every year Pratap gained a little respite when the Moghul forces would go away owing to inclemencies of the rainy season—but only to reappear with the advent of better days after the rains.

Beset on every side, dislodged from all the most secret retreats, hunted down from glen to glen any man other than Pratap would have felt humbled beyond all hope. Pratap undaunted under all circumstances of privations lost no opportunity of assailing the enemy. On one occasion a Moghul force was surprised by him, blocked up in a defile and the whole force cut down to a man. At last the Moghuls in spite of all their vantage points got disgusted in fighting against an enemy who was seldom tangible to them.

When Pratap commenced his career he had almost no other resources except the noble spirit of his race and a pious determination to vindicate the honour of his illustrious house and recover Chitor. He fought against the mighty forces of the Moghuls so far as it was humanly possible. Even after the ever memorable battle of Haldighat each year continued to diminish his resources and increase his misfortunes. He was reduced to the extreme point of privation and hardship. He had to fight against the Moghul forces in season and out of season and at the same time he had to fly away from place to place in order to save his wife and children. He never felt free from the anxiety of the possible captivity of his family. On one occasion his children had to be saved by his devoted Bheel followers who carried them in cradles and suspended those cradles on the branches of trees in the forest recesses. The royal children had to be sustained on very frugal meals, sometimes on the roots and fruits available in the forests. On many occasions meals prepared had to be abandoned because of the hot pursuit of the Moghuls; on one occasion such deprivation of meals occurred five times in the course of a single day. On another occasion a wild cat emerged from the forest and snatched away a piece of bread from one of his daughters; the piercing cry of the baby roused Pratap from his reverie.

This incident, typical of the hardships and deprivation that his children had been suffering, touched the father's heart and Pratap was tempted to sue for peace at the hands of Akbar. But at last better sense prevailed and he abandoned the idea.

Pratap's life-long ambition was to recover Chitor from the hands of the Moghuls and to this end he had strained every nerve for so many years. Being unable to stem the tide he formed a resolution of abandoning Mewar and repairing to some place across the desert on the bank of the Indus. He actually descended from the Aravalli hills and with his family and his devoted chiefs and vassals reached the confines of the desert when there was a turn in the tide.

The minister of Pratap whose ancestors had also held that office before him placed at the disposal of the Rana all the accumulated wealth of his family with all other resources stated to have been sufficient for the maintenance of twenty-five thousand men for twelve years. This proved a stimulant to the drooping spirit of Pratap who with the replenished resources at his command became able to strike a death blow to the forces of the Moghuls. In many places they were surprised by the strategy of Pratap, and Dewair, Kamalmeer and thirty-two other fortified posts were thus occupied, the troops being put to death without mercy. In one short campaign in 1580 Pratap recovered all Mewar except Chitor, Ajmer and Mandalgarh.

A life of repose was, however, not the lot of Pratap. A premature decay assailed the pride of Rajasthan; a mind diseased preyed on an exhausted frame and prostrated him in the very summer of his days. His last moments were an appropriate commentary on his life which he terminated like the great Carthaginian, swearing his successors to eternal conflict against the chronic foe of his

country's independence. But his end was clouded with the presentiment that his son and successor, Amara, would abandon his ideal for inglorious repose. His mind was set at ease by the devoted band of his followers and chiefs who pledged their word of honour that while they lived they would not spare anything to preserve the ideal of Pratap and also to inspire Amara to that end.

Thus closed the life history of a Rajput whose memory is even now idolised in the whole of India and will continue to be so as long as the history of India is not obliterated from the pages of the history of humanity. Even among the patriotic Rajputs he was the most idealistic patriot. When he started his career his dear city of Chitor was already in bondage. As a penance for this Pratap interdicted to himself and his successors every article of luxury until the insignia of her glory should be redeemed. The gold and silver dishes were laid aside and he used to get his meals served on leaves of trees; he abandoned the bed of luxury for a bed of straw. Pratap never swerved from this programme; it is said that even now the

successors of his house keep up the tradition and place a leaf beneath their gold and silver dishes and a piece of straw under their beds. Side by side with his idealism Pratap was no less a practical politician who had to oppose the resources of a small principality against the then most powerful empire of the world, whose armies were more numerous and far more efficient than any ever led by the Persians against the liberties of Greece.

"There is not a pass in the Alpine Aravalli that is not sanctified by some deed of Pratap—some brilliant victory or oftener more glorious defeat. Haldighat is the Thermopylae of Mewar; the field of Dewair her Marathon."

Leonidas, the King of Sparta, won classical fame and immortality in one single instance of his resistance to the army of Xerxes. But Pratap's whole life consisted of a sustained effort for more than a quarter of a century against the more formidable forces of the Moghuls. If Pratap's name is not so well known to humanity his case very richly deserves to be put up to the tribunal of history.

(Approved by Madras and Travancore Text Book Committees)

JUBILEE READINGS

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BY

Henry Martin, M.A., O.B.E.,

Principal, Islamia College, Peshawar

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MASULIPATAM

STANDARDS OF ATTAINMENT FOR EACH CLASS IN THE ELEMENTARY SCHOOL IN NUMBER AND SPACE WORK.

BY MR. N. R. SESHACHARI,
Saidapet.

NUMBER instruction must be offered early. The foundations should be laid in babyhood. The little child should be encouraged, but not urged, to count. The child that is fortunate enough to have the right kind of mother or nurse, gets his first number knowledge from her. She plays with his fingers and toes, taking them one after the other in order. As she touches or folds each finger, she says a line from one of the old established rhymes, "This is the woman who brings water," "This is the girl who sweeps the floor" and so on. The child's fingers of the one hand are made to represent father, mother, brother, sister and aunt as the mother folds each finger. Action songs like

"பெருவிரல் ஆடவே அப்பா எதிர் நிற்கவே,
சுட்டுவிரல் ஆடவே அம்மா முன்னே சிரிக்கவே,
நடுவிரல் ஆடவே அண்ணாவிளையாடவே,
மோதிர விரல் ஆடவே அக்கா ஊஞ்சலாடவே,
சுண்டு விரல் ஆடவே அத்தை பாட்டு பாடவே;
சுண்டுவிரல் நீட்டுவோம் ஒன்று என்று சொல்லு
வோம்,
பொன்விரல் நீட்டுவோம் இரண்டு என்று
சொல்லுவோம்,
நடுவிரல் நீட்டுவோம் மூன்று என்று சொல்லு
வோம்,
சுட்டுவிரல் நீட்டுவோம் நான்கு என்று சொல்லு
வோம்,
கட்டை விரல் நீட்டுவோம் ஐந்து என்று
சொல்லுவோம்

may be sung to create an interest and thus the notion of an ordered series may be formed in the child's mind

Counting of pictures in the house, windows, iron bars of the windows, doors, bottles, books, small vessels and steps of the staircase by the mother will also be interesting to the child. He begins to count with her and can soon say the first nine or ten number names in order. Concrete and smaller things like beads, pebbles, seeds, sticks, nails, etc., may be used at a later stage when the child could use them carefully without any risk. When the child is able to repeat from 1 to 10 at home, we can say that he is fairly equipped for the number lesson at school. Naturally he takes considerable interest in number.

What is the standard of attainment of number and space work in an elementary school?

INFANTS. I CLASS.

Ability to do simple sense training exercises, to compare heights and bulks of objects; to recognize numbers 1 to 10 in a variety of materials, bricks, sticks, shells, beads, etc., to count by groups and not by ones; ability to count, write and recognize numbers up to 12; to recognize sets of numbers domino cards; ability to count up to 20 and back, to recognize composition of numbers up to 20; ability to add two numbers the sum not exceeding 20; ability to do simple subtraction within 20; ability to count up to 100 and to work out easy problems involving addition and subtraction.

LOWER TRANSITION. II CLASS.

Ability to count and write up to 100, to add mentally three or four single digits, to recognize composition of numbers up to 100, to measure lengths of objects with a yard stick or a foot rule, to repeat multiplication tables up to and including multiples of 10; to do simple multiplications (24×8); to do problems involving the use of such a knowledge; to count by fives; to do mentally subtraction of any number less than 50 from a number of three digits; to divide a number into groups of two and three; to repeat tables on Indian coins and to count and write up to 500 and backwards.

UPPER TRANSITION. III CLASS.

Ability to count up to 1000; to add and subtract numbers in three and four digits; to compare weights of objects by handling, lifting and testing by the bazaar balance; to repeat tables in Indian weights, multiplication tables up to and including multiples of 12; to do simple multiplication sums involving numbers of two and three digits (284×24 and 246×234); to do simple division sums ($248 \div 8$); to draw lines of given lengths with the aid of the foot-rule; to read time by a clock or a watch and to read and write backwards from 1000.

FOURTH CLASS.

Ability to repeat multiplication tables up to and including multiples of 16; to do addi-

tion and subtraction involving numbers of six and seven digits; addition and subtraction involving rupees, annas, pies; yards, feet and inches; maunds, seers and tolas; to represent rupees into pies and pies into higher denominations; to have notions of fractions; to do additions and subtractions involving fractions $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$ and $\frac{1}{5}$; to do bazaar problems; profit and loss; time and distance; to draw squares and rectangles with the aid of set-square and foot rule; to measure the length and breadth of rooms, halls, verandahs, etc., with the aid of yard stick; to do division sums involving two or three digits ($484 \div 24$ or $2849 \div 384$).

FIFTH CLASS.

Ability to repeat multiplication tables up to and including multiples of 20; to do sums on long additions, subtractions, multiplications and divisions; to do bazaar problems; problems on profit and loss, time and distance of a more difficult type than in the fourth class; to do problems involving, fractions to have notions of decimals, to do simple sums involving decimals, to draw plans of square fields or plots of grounds according to scale; to mark out positions of houses, wells, roads, etc., thereon, to do paper models of box with lid, to calculate simple interest on small sums of money, and to do problems involving the use of such a knowledge.

ACADEMIES AND LEARNED SOCIETIES IN SWEDEN.

THE Swedish Academy, Stockholm, was founded by Gustavus III in 1768 on the model of the French Academy. Its purpose is "to work for the purity, strength, and ennoblement of the Swedish language." The King is the patron and nominates its members after their election by the Academy itself. The number of the members is eighteen, among whom are three officials, the director (chairman) and the chancellor (vice-chairman), elected every half year, and the secretary, who is permanent and should be resident in Stockholm. The great day of celebration of the Academy is December 20 (the birthday of Gustavus Adolphus). Its main source of income is the monopoly of the publication of *Post-och Inrikes Tidningar*.—The Academy annually awards one of the five Nobel Prizes and has for this purpose a special Nobel Institute and Library.

The Royal Academy of Science, Stockholm, was founded in 1739 by a society, among whose members was Karl von Linne (Linnaeus). Its object is the promotion first and foremost of mathematics and the natural sciences. The Academy publishes the Almanac and the State Calendar, of which it has the monopoly, and which constitutes its principal source of income. The Academy consists of at most 100 Swedish members distributed among eleven classes, and an equal number of foreign members, similarly sub-divided, who are all elected by the Academy itself.

The Chairman of the Academy, called "Praeses," is elected annually by the members. The scientific officials are: a secretary; an astronomer, who is also director of the Observatory; a physicist; a director of the botanical gardens (the Bergian Gardens, so called on account of the donation made by

Berg), and a librarian. Under the supervision and care of the Academy are the National Museum of Natural History, the State Central Meteorological Office and the Nobel Institute for Physical Chemistry. The Academy awards two of the Nobel Prizes.

The Royal Academy of Literature, History and Antiquities, Stockholm, was founded by Gustavus III simultaneously with the Swedish Academy. Strictly speaking, the Academy was, when founded, not an entirely new creation, as it united with and continued the traditions of the Academy of Literature, founded in 1753 by Queen Lovisa Ulrika, mother of Gustavus III. The object of the Academy is to promote the study of history, archaeology, and numismatics, to exercise the most careful supervision over the archaeological remains in the country and the national collections entrusted to its care, and to inspect designs for medals and for public inscriptions.

The Academy is composed of a maximum number of 10 honorary members, 25 active members, 20 foreign members at most, and correspondents to an indefinite number, all of whom are elected by the Academy. The officials are the secretary, who is also State Antiquary, and four antiquaries.

The Royal Academy of Agriculture, Stockholm, was founded in 1811. Its purpose is to apply science and experiment to the development and improvement of agriculture and the industries allied to it. The Academy is composed of a president and vice-president, appointed by the Government after being first proposed by the Academy, 24 honorary members, 150 active and at most 75 foreign members, elected by the Academy. Its officials are the secretary, treasurer, notary, librarian, and director of horticulture.

The Academy enjoys the use of land just outside Stockholm, a part of the Royal Park (Kungl. Djurgården). Here are situated the Agriculture and Fisheries Museum and the Academy's Horticultural School, with a garden, orchards and glasshouses attached.

The Royal Academy of Fine Arts, Stockholm, was founded on March 21, 1735, by G. K. Tessin. Its chief purpose is to promote in Sweden the development of painting, sculpture, architecture, and allied arts. The Academy consists of a Chancellor, if the Government should nominate one; of Royal Honorary members, at most 12 other Swedish honorary members, and not more than 50 Swedish ordinary members, besides foreign honorary and other members to an indefinite number, all of whom are elected by the Academy: only artists are eligible for membership. Its officials are the Praeses and the Vice Praeses, a treasurer and a librarian, elected for a term of three years, and a secretary, nominated for a year, after which time, on the proposal of the Academy confirmed by the Government, he may be appointed to the position indefinitely. Under the supervision of the Academy is the Royal High School of Arts, for providing the instruction requisite for the artistic pursuits of painting, sculpture and architecture. The teaching staff consists of 8 professors, one of them being elected as Director for a term of three years, and 4 teachers. All instruction is free of charge and open to both sexes.

The Royal Academy of Music, Stockholm, founded by Gustavus III, on September 8, 1771 has as its mission the promotion and protection of the study of music and among other things, is charged with the duty of exercising most careful supervision over the Conservatory of Music, in which instruction is given in all the subjects appertaining to a musical education. The number of Swedish members is at most 60 men and 20 women, the foreign members at most 50 men

and 20 women elected by the Academy. Furthermore, the Academy has a right to elect at the most 40 Swedish men and women as associates. The officials are: the President and Vice-President, who are elected for a term of one year at a time, the secretary, the treasurer and the librarian.

The Academy of Engineering Science, Stockholm, was established in 1919. The object of the Academy is to promote technical and scientific research within the country and thereby to give support to Swedish industries and to the exploitation of its natural resources. The Academy consists of not more than 14 honorary members and 80 working members, divided into seven classes.

Among other learned Societies may be mentioned:—The Royal Society of Sciences at Upsala (1710), the aim of which is the advancement of scientific research, more especially in the realms of Mathematics, Natural History and Medicine, and also the study of Swedish Nature and Archaeology.

The Royal Man-of-War Society of Karlskrona (1771) for the development of the Science of Naval Warfare and of the Marine Services in general.

The Royal Physiographical Society of Lund (1772) whose activities now embrace all branches of Natural History Sciences.

The Royal Society of Sciences and Literature, in Gothenburg (1773).

The Royal Association for the Publication of Manuscripts concerning the History of Scandinavia (1815), Stockholm.

The Royal Association for Literary Science at Upsala (1881) established with the object of promoting the Sciences of Philosophy, Philology and History.

The Royal Association for Literary Science at Lund (1918) has for its object the promotion of Humanistic Science, including Religion and Law.

The Scientific Society of Lund (1920) aims at the advancement of scientific research in the Humanities.

The Swedish Society for Anthropology and Geography (1873), Stockholm.

RUSKIN AS A STYLIST.

A REVIEW IN CRITICISM.

By 'PHOENIX.'

PROBABLY, no intellectual of the nineteenth century literature has exercised such a commanding influence over the resources of language with a sweep and compass, a tempest of imagination and tornado of eloquence, a gorgeous rhetoric and symphony of musical assonances and alliterations, with as much of fastidiousness in the choice of expression as of elaborateness in description, as Ruskin whose appeal to his own generation in the matter of morals and aesthetics was one of solemnity and tenderness of pathos. Though there may be the colouring and imagination of Carlyle, there is not any eccentricity nor want of balance in his style to leave the reader in a maze of confusions as to the evolution of thought or coherence of descriptive sketch or presentation of matter in a picturesque manner. His early writings, especially *Modern Painter*, indicate to fullest possibility of perfection his leanings towards the poetic-prose in ornamental colourings, higher range of imagination, exquisite melody and rhythmic utterance, and exuberance of dramatic effects in stilted bombast, resonant and resounding with cadence and undulating with the magic of expressions of jewelled beauty interspersed with reflections.

His later writings, though not fully devoid of the flaws of his earlier style underwent a modification with a view that his writings should have greater effect and more impressive appeal on the thoughts and tendencies of his generation in their outlook and conceptions of the purposes of life and their contribution to the fulness of life by a har-

mony between their way of acting and the injunctions of religion.

In a critical review of his mode of writing the main features of his style comprise of a copious diction and richness of imagery which he owed to the writings of Hooker and Jeremy Taylor in the seventeenth century and the *Authorised Version of the Bible*. His descriptive sketches trace their influence to his minute observations of nature in her varied manifestations and landscape sceneries in different places and positions, so much so that consecutiveness of details and consistency of pen-portraits are never missed but sustained in a gush of torrential eloquence and roaring cataract of imageries without any levity of inapposite description. A greater number of Biblical quotations and classical allusions which his writings abound in, without archaisms and latinised ephisms or syntactical solecisms evince his prodigious learning and grasp which enabled him to use his powers of expression to the best advantage, in appealing to the shallow minded cretins and material-ridden worldlings and diverting their thoughts into channels where intense activity and energetic exertion are required for the realisation of those essential truths for which he laboured as a protagonist and as an exponent.

His style sometimes in its invioluted outbursts and scintillating flashes, with its impassioned pleading, scathing irony and searching humour, and sparkles of sarcasm rises to the crescendo of inimitable excellence and

transcends that of De Quincey and Landor in its prolixity and flamboyance.

His style is neither one that is imitable on account of its variety and sweep nor one that is to be discarded from the purview of criticism as trashy and insipid; for every line that he wrote has sprung out of his heart, his passionate temper and his intellectual resilience. To read his writings on art and architecture written in a magnificent style of harmonious rhetoric and balanced rhythm is like entering a magic cathedral of Gothic architecture with its columns, and frescoes and Corinthian marble, and losing oneself in a reverie and dreamlike trance, forgetful of environment. Everything is grand but never grandiose.

His *Sesame and Lilies*, the most popular of his writings, but written in the most pellucid style though under an enigmatic title is a passionate and wise plea for the right use and estimation of books, for wise and reverent reading of good and useful books of all time which would make life beautiful and serene and at the same time a vigorous and scathing

indictment of the nation's apathy, extreme callousness and supine indifference towards literature, art, nature, science and compassion. The humanising tone of his appeal for the founding of libraries is replete with delicate ironies and innuendoes and lambent humour and urbane pathos. What he aims at is that kind of liberal education which makes life ennobling enriched with everything that is good and beautiful on this side of the grave.

In his *Queen's Gardens*, the plea is for the advancement of women by a course of studies which would enlarge their artistic instincts, expand their sympathies and extend their imagination without being fettered by needless restrictions and innumerable vexatious restraints. The style is trenchant, supple, sharp, forceful, appealing to the very core of the heart, pathetic and emotional, with a tincture of irony and a tinge of passionate directness and full of pulpit eloquence. The citations from the Bible add an aroma to the fragrance of his eloquence and humour. The style expresses his entire convictions as a resourceful personality.

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EDUCATION OF COUNTRY CHILDREN IN GERMANY.

PHYSICAL AND ACADEMIC TRAINING IN
ACCORDANCE WITH THE PRINCIPLES
OF UNIFORMITY.

REICH Peasant leader Darre and the Youth leader of the German Reich, von Schirach, signed an agreement on May 28, upon the care of country children, which will afford unified work in the education of country children in all spheres,—physical, intellectual and moral, as well as in the vocational-agrarian spheres. The text of the agreement reads as follows :—

In accordance with the Hitler Youth Laws of December 1, 1936, the Hitler Youth has been charged with the care of the physical, intellectual and moral education of the whole of the German youth. The Reich Peasant leader is responsible for the vocational and political-agrarian training. In order that unified efforts might be made in this direction, the following ordinance has been drawn :

1. All the principal measures to be made for the welfare of the country youth will be issued upon the approval of the Reich Youth leader. Agreement upon these measures ensures immediately between the Reich Peasant leader and the Reich Youth leader.

2. The education of youth, especially of the youth of the country, in preparation for country work, is the mutual duty of the Hitler Youth and the Reich Estate of Nutrition. The department "Landjugend" in the Reich Chief Department I of the Reich Estate of Nutrition is alone commissioned with the supervision of this mutual task. Country youth work applies its attention not only to the Hitler Youth in the country but to all young people in the country districts of Germany.

3. The Department "Landjugend" is to participate in all questions of the Reich Estate of Nutrition touching young people. This is especially applicable in the questions of the employment of young people in agriculture, juvenile law in agriculture, vocational training, and the selection of a fitting group of young people to undertake authoritative posts in future.

4. The special fields of action belonging to the department "Landjugend" are as follows :—

(a) The training of country youth in questions concerning political-agricultural work.

(b) The promotion of the physical fitness of the youth of the country.

(c) Inland exchange of young agricultural workers.

(d) Carrying out of international exchange of young agricultural workers.

(e) Vocational promotion of the country youth and additional vocational training.

(f) The Reich Vocational Competition of the Group, "Estate of Nutrition."

(g) Arrangement of celebrations and vacations.

(h) Recruiting of youth for the special tasks of agriculture.

5. The leader of the department "Landjugend" in the administrative office of the Reich Peasant leader, and in the agricultural country groups will be appointed and recalled, with the approval of the Reich Youth leader, by the Reich Peasant leader.

6. The supervisor of young people in the district agricultural groups will be appointed

and recalled by the country peasant leader with the approval of the district leader.

7. The leader of the department "Landjugend" in the administrative office of the Reich Peasant leader and in the agricultural districts is simultaneously "Chief Reporter for Agricultural Affairs" (Hauptreferent für Bauerntum) in the Reich Youth headquarters, or, as the case may be, "Chief Reporter for Agriculture" in the competent quarters for his seat of office. In this capacity he is immediately responsible to the Reich Youth leader, or respectively, to the district leader.

8. The supervision of young people in the district agricultural group is allotted to the competent agricultural leader of the Hitler Youth as agricultural authority for the district in question.

9. Charge of country girls is correspondingly subject to the measures which have been met.

10. All ordinances not in keeping with these measures will be replaced.

11. The agreement will be legally effective as from April 20, 1937.

BHEDABHEDA

OR

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

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

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

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

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OUR CONTEMPORARIES.

Social Virtues in the Nursery School.

LOUIS Verel writes in *The New Era in Home and School*: "On his arrival at the Nursery School, the child is above all an individualist...Children of two or three are glad enough to play alongside of one another, but they rarely play together, for they are hardly capable of organising a common game. Therefore, in order to ease the child's introduction to collective living, the Nursery School had devised activities, which derive their whole point from being performed in common...The participation in the life of a group should serve as the starting point in the long process of social education...Discipline, which is at first mechanical should become as the child grows, a reasoned and willing obedience... The education of the will is perhaps the most useful form of social training in the nursery school...The education of the will has various forms in the nursery school, but it always comes back to curbing of anti-social and the development of social tendencies in the child... The acquisition of certain social habits, orderliness, cleanliness, politeness, is the result of perseverance on the part of both the teacher and the taught...The nursery school also takes pains to help the child to be persevering... Thus, thanks to collective exercises which encourage the child to discipline, thanks to the games which teach self-willed and tyrannical children that they must not assert themselves over others who have equal rights, the nursery school in all its activities is shaping the young child's will. It develops in him a certain negative virtue—the courage of renunciation and respect for other people... But apart from this negative virtue, the nursery school sets out to furnish the child

with positive social virtues, by fostering the growth of seeds already within him...In numberless little ways the observer can affirm that mutual help and fellow-feeling are living factors in the small world of nursery school life. This play of the group sense gradually flowers into good-will.

The nursery school aims at assuring the child's adaptation to a certain pattern of social life. It initiates the child into language, 'the supreme instrument of social relationships', but above all it develops in him a certain social sense. It is for the small child a first apprenticeship in social living. And this apprenticeship, in the hands of a true teacher, will leave its mark, in spite of the sometimes conflicting influences of the family, the streets, and the other groups. In his first school, the child learns to love communal living, but he also learns to submit himself to a rule, to bridle his anti-social instincts, to place the interests of the group above his personal desires. This little world fosters the growth of innate qualities: the spirit of fellowship, of mutual help, of loyalty, justice and charity.

Yet the nursery school does not stifle personal characteristics, and the methods that are honoured there tend to develop the child's individuality, his powers of judgment, his confidence. Nursery school education aims at finding a happy compromise between individual and social aims, in the interests of a conformity, which yet does not exclude originality. That is why this education, as an initiation into social living is particularly suited to the needs of the future citizens of a democracy.

The Development of Elementary School Curriculum in England.

Mr. A. K. Mohajer writes in the *Hyderabad Teacher*:

The conception of an elementary education more or less common to all classes was non-existent at the close of the 18th century in England. The nature and scope of an elementary schooling depended upon the social grade to which the individual belonged. The motive of a charity school was primarily to give a moral and religious training. Instruction in reading, writing and arithmetic was sometimes added to increase the economic efficiency of the pupil, or to improve the quality of instruction by coupling it with a training in some occupation according to the judgment of the particular governor.

Rousseau, the oracle of the period, taught that man is born good, and unless interfered with, will develop according to natural law. Hence it is the business of education to allow him freedom to self-realisation. In other words, there is a shifting of emphasis from the curriculum to the child. Richard Lowell Edgeworth (1744—1817), father of the perhaps more well-known Maria, who began to educate his son according to Rousseau discovered his mistake at the end of nine years. So Rousseau was put aside and Edgeworth set out to discover a better method for himself. By education, he understood much more than instruction...cultivating the understanding, encouraging initiative and inventiveness and evoking a deep sense of religion...He recognised in children's play a great educational means, for *doing* is the key-note of the child's life.

In the first part of the nineteenth century, two rival conceptions of the educative process

held the field: the one, *objective*, regarded education as primarily external, determined and imposed on the individual from without, the other, *subjective*, considered education as conditioned by the spontaneous development of the individual. It was the former of these two conceptions that implicitly or explicitly dominated educational thought in England. In the schools, education tended to become purely a matter of machinery, the grading of instruction, the length of periods and invention of ingenious devices for assisting memory. Even the invention of the monitorial system did not do away with this. It introduced two important things: (1) a new plan of school organisation on a cheap scale and (2) improvements in the methods of instruction. Reading was taught as a mechanical art, arithmetic was the manipulation of figures, writing was concerned with penmanship and spelling.

John Wood emphasised that pupils are not machines or irrational animals to be driven, but intellectual beings who may be led... School-work to be of any value must start from the pupil's experience. He invented no system, but took the monitorial system and sought to infuse in it a new spirit. Other improvements came with the development of infant schools. The primary function of the preparatory and dame schools of the working classes during the early nineteenth century was to mind children, while their parents were at work. The improvements in common school education brought about by the introduction of the monitorial method directed attention to the need of reform in infant education. Robert Owen's infant school at New Lanark set a new standard. Children from two to four years of age were occupied with games, singing, object lessons, conversation

and story lessons. Those from four to six had lessons in reading, geography, natural history, singing and drawing. An equally liberal curriculum governed the work of children from six to ten or twelve years of age. Instruction was conveyed in as pleasing a manner as could be devised, the object being to evoke and maintain interest and quicken the understanding. In the infant school at New Lanark, Wilderspin saw a means of checking the growth of juvenile depravity even in large towns. Teaching was to proceed by means of objects and pictures. Pupils were to be led to examine, compare and express what they saw, the inferences they drew and so forth. The spirit was excellent, ... but Wilderspin confused education with instruction.....David Stow exerted a far greater influence. His aim was the moral education of the masses. The business of the teacher is to evoke activity and to direct it to arouse worthy motives and to implant ideals...Great stress was laid on oral teaching on the ground that it was provocative of thought and that it could be adapted to suit particular circumstances.

With the spread of Pestalozzian practice in England, the names of Mayo and Kay-Shuttleworth are especially associated, the one as a practical teacher and writer of text-books and the other as an administrator. Dr. Mayo's school was conducted on Pestalozzian lines. The practice of this school was set out in a series of text-books, the best known of which was Miss Mayo's "Lessons on Objects" (1830), which set up a reorganised procedure in lessons of this type, lasting for nearly three-quarters of a century. Kay-Shuttleworth inaugurated a number of far-reaching reforms. Elementary teaching became a profession, the method of mutual

instruction was replaced by the modern class system, and a type of Pestalozzian practice was imposed on schools and retained for half a century.

Under the Revised Code of 1862 a new era began for the elementary school. Reading, writing and arithmetic were divided into six stages or standards and immediately attained exaggerated importance along with plain needlework for girls. The bulk of the grant that could be earned depended upon the success with which each child could pass an annual examination in them...The Code tended to discourage attention to the higher branches of elementary instruction...

In the development of educational thought and practice during this period, the influence of Froebel, Herbert and Pestalozzi has been very marked. Of contemporary writers, Herbert Spenser, John Ruskin, and of more recent date, John Dewey, occupy a foremost place. Spenser's value is felt to lie in the powerful plea he made for a training in scientific method and for the introduction of science into the school curriculum. The demand for instruction in science and a more practical education grew and various scientific subjects began to be encouraged by the Education Department. Further encouragement was given by Mr. Mundela's Code of 1882, which for the first time sought to introduce the teaching of elementary science in all classes.

Another outcome of the scientific movement was seen in the spread of Hygiene and Physical Training. After 1895 no school could earn the maximum grant which failed to make provision for some form of physical exercise...The movement for vocational training and against the bookishness of schools

may be said to have begun with the publication of the report of the Royal Commission on Technical Education in 1892. The Cross Commission considered that such instruction ought to have a place in the elementary school curriculum.

With the abandonment of the system of individual examination and payment by results, which began in 1890, but was finally abolished in 1897, a gradual extension of the curriculum took place, culminating in the present day position. Now something of the true Froebelian spirit is to be seen. It was recently urged that sufficient attention had not been paid in the past to the child's spontaneous activity and the stimulation of that activity in certain well-defined directions by the teacher and to the harmonious and complete development of the child's activities.

As the curriculum has steadily widened, the teachers are now faced with an overcrowded time-table...The economy of time and effort that would result from a proper grouping led to many attempts to evolve new schemes...So many facts have to be learnt and the teacher has to resort to various devices to interest the children and sugar the pill.

Religion in Education

Prof. Srinivasa Sarma writes in the *Educational India*:

When the Christians and the Muhammadans have solved the problem of religious instruction in a most satisfactory manner, it is regrettable that the Hindus are not courageous enough to solve it. Where there is a will, there is a way. When the importance and the necessity of religious instruction is recognised and the will to act is aroused, the method and manner of execution will suggest themselves automatically...The period of adolescence is the time of moral awakening.

Ideals are formed and thought begins to play on the ideals of life...Therefore religious instruction at this stage is most imperative and should combine depth with freshness. The old truths should be presented in new lights and in relation to the fuller intellectual life, which is unfolding,—The quest of truth, the love of God, the claims of humanity—such are the chief ideas underlying religious education.

The Indian Craftsman Today.

In the course of an article on Art and Its Place in Modern Civilisation in the *Hindustan Review* Mr. C. R. Gerrard writes:

In my opinion there are four factors to account for the lamentable position of the Indian craftsman today.

No. 1. Sometimes his work does not come up to the standard of the best traditional Indian work of the past; this is perhaps due to his confused ideas caused by contact with the many articles produced by machine mass production methods. The craftsman is often influenced by mechanical finish, which indeed often fascinates him, and he not only tries to imitate such finish, but also attempts the impossible feat of competing in its price.

No. 2. Lack of efficient organisation in distribution and sale of work.

No. 3. Vested interests, that is, wholesale buyers, who control the low prices and output of work in a specified time and who finally reap the harvest.

No. 4. Certain crafts of a more primitive nature should retain their primitive traditional characteristics. If they are to flourish and should not be influenced by passing fashion, except in those objects of more modern usage, which lend themselves to a more modern treatment, in which case, simplicity should be the aim and incidentally this may be the beginning of a new school of Indian design... It should be remembered that although it is necessary for the craftsman to keep one eye on tradition and another on modern design it is occasionally good to keep both eyes on the importance of modern psychology in advertising.

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NEWS AND NOTES

ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

Important Notice.

The 13th All India Educational Conference will be held at Calcutta on December, 27-30, 1937. 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 General Sessions and the Sectional Conferences.

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

(d) Resolutions that should be passed by General Sessions or 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 Secretaries of affiliated Associations, individual members and the educationists interested in the Conference should kindly send suggestions to the undersigned regarding each of these matters for the General Session and for each of the Sectional Conferences separately, so as to reach him by the 22nd August 1937 at the latest.

INTELLECTUAL CO-OPERATION.

Educating Children and Adults.

The League of Nations Indian Bureau has issued the following communique:

The Liaison Committee for Major International Associations recently met in Paris at the International Institute of Intellectual Co-operation.

It may be recalled that this Liaison Committee was founded in 1925 for the purpose of grouping and co-ordinating the work of about 30 different international associations; its activities now extend to 61 countries. Its chief aim is to facilitate exchange of views among its members, promote studies in common, and to suggest what practical measures may be taken to educate the rising generations in a spirit of peace and to ensure the organisation of peace itself.

This year the Committee examined, more particularly, the following questions:

Teaching of Modern Languages;

Teaching of History and Geography;

Cinematograph and Broadcasting;

Study visits and educational travels;

Vocational Guidance in the field of Secondary Education;

Relations between Western and Eastern countries;

International pedagogy and understanding.

It formulated several recommendations and at its recent session special attention was given to the earliest and broadest application possible of two international conventions drawn up under the auspices of the League of Nations; one to facilitate the circulation of educational

films, and the other on the use of broadcasting in the cause of peace.

The Committee also examined the problem of Education and International Understanding, and, in this connection stressed the need for educating not only children but also (and more particularly) adults.

KURNOOL DISTRICT TEACHERS' GUILD.

Half-Yearly Conference.

The half-yearly conference of the Kurnool Dt. Teachers' Guild was held on the 28th August 1937 in the Coles Memorial High School, Kurnool, under the presidency of Mr. G. Gurubatham, B.A., L.T., Manager, S. P. G. High School, Nandyal. A large gathering of men and women teachers including the delegates of nine affiliated Associations and several heads of institutions in the District attended.

The proceedings began at 3 P.M. when Mr. B. Lakshmana Pillai, B.A. B.L., Municipal Commissioner, Kurnool, opened the conference. In his address, he exhorted the members of the teaching profession to work unselfishly in their noble calling, to instil the right ideals among the children entrusted to their care, and not to countenance too frequent changes in the school curriculum.

The Secretary of the Guild, Mr. K. N. Pasupathi Aiyar, B.A., L.T., thanked the Commissioner for associating himself with the Guild's activities and for his instructive address. He then extended a hearty welcome to the delegates and requested them to bear in mind, during their deliberations and discussions that evening on the question of educational re-organisation, the resolutions of the South India Teachers' Union passed at the Provincial Educational Conference at Tanjore, and strengthen the hands of their central organisation.

The President then outlined briefly the chief features of the Government Communique on the

re-organisation of education, and invited discussion on some of the important issues. He spoke at length on the present condition of elementary education in our province and said that it was not the elementary teachers alone that were responsible for the defects in it, but also the Inspectorate and the education department as well as the public. He referred to the District Educational Councils and their working and stated that by reforming them, they could be made better instruments for the spread of elementary education. He deprecated the idea of abolishing the Councils—an idea often expressed to-day in the press and on the platform by several prominent men.

There was an interval for tea from 5 P.M. to 5.30 P.M. Tea over, discussion on the proposals for reorganisation of education was resumed.

Mr. M. Venkataramiah, Assistant Master, Coles Memorial High School, Kurnool, spoke in Telugu pointing out the proposals of Government to avoid wastage and stagnation in elementary education. Several delegates took part in the discussion, and the following resolution was adopted:—

The District Teachers' Guild, Kurnool, endorses the main proposals of the Government for the spread of elementary education. Free and compulsory elementary education should be introduced in the whole of our province within the next five years. To get over the financial difficulties and the need for finding the necessary staff, it is suggested that classes for the first and second standards of elementary schools be held in the mornings, while those for the higher standards be held in the evenings.

The house next discussed the proposals on secondary education and adopted the following resolutions:—

(1) The middle school course should be confined to three years, as heretofore.

NEWS AND NOTES

ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

Important Notice.

The 13th All India Educational Conference will be held at Calcutta on December, 27-30, 1937. 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 General Sessions and the Sectional Conferences.

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

(d) Resolutions that should be passed by General Sessions or 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 Secretaries of affiliated Associations, individual members and the educationists interested in the Conference should kindly send suggestions to the undersigned regarding each of these matters for the General Session and for each of the Sectional Conferences separately, so as to reach him by the 22nd August 1937 at the latest.

INTELLECTUAL CO-OPERATION.

Educating Children and Adults.

The League of Nations Indian Bureau has issued the following communique :

The Liaison Committee for Major International Associations recently met in Paris at the International Institute of Intellectual Co-operation.

It may be recalled that this Liaison Committee was founded in 1925 for the purpose of grouping and co-ordinating the work of about 30 different international associations; its activities now extend to 61 countries. Its chief aim is to facilitate exchange of views among its members, promote studies in common, and to suggest what practical measures may be taken to educate the rising generations in a spirit of peace and to ensure the organisation of peace itself.

This year the Committee examined, more particularly, the following questions :

Teaching of Modern Languages ;

Teaching of History and Geography ;

Cinematograph and Broadcasting ;

Study visits and educational travels ;

Vocational Guidance in the field of Secondary Education ;

Relations between Western and Eastern countries ;

International pedagogy and understanding.

It formulated several recommendations and at its recent session special attention was given to the earliest and broadest application possible of two international conventions drawn up under the auspices of the League of Nations; one to facilitate the circulation of educational

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films, and the other on the use of *broadcasting in the cause of peace*.

The Committee also examined the problem of *Education and International Understanding*, and, in this connection stressed the need for educating not only children but also (and more particularly) adults.

KURNOOL DISTRICT TEACHERS' GUILD.

Half-Yearly Conference.

The half-yearly conference of the Kurnool Dt. Teachers' Guild was held on the 28th August 1937 in the Coles Memorial High School, Kurnool, under the presidency of Mr. G. Gurubatham, B.A., L.T., Manager, S.P.G. High School, Nandyal. A large gathering of men and women teachers including the delegates of nine affiliated Associations and several heads of institutions in the District attended.

The proceedings began at 3 P.M. when Mr. B. Lakshmana Pillai, B.A. B.L., Municipal Commissioner, Kurnool, opened the conference. In his address, he exhorted the members of the teaching profession to work unselfishly in their noble calling, to instil the right ideals among the children entrusted to their care, and not to countenance too frequent changes in the school curriculum.

The Secretary of the Guild, Mr. K. N. Pasupathi Aiyar, B.A., L.T., thanked the Commissioner for associating himself with the Guild's activities and for his instructive address. He then extended a hearty welcome to the delegates and requested them to bear in mind, during their deliberations and discussions that evening on the question of educational re-organisation, the resolutions of the South India Teachers' Union passed at the Provincial Educational Conference at Tanjore, and strengthen the hands of their central organisation.

The President then outlined briefly the chief features of the Government Communique on the

re-organisation of education, and invited discussion on some of the important issues. He spoke at length on the present condition of elementary education in our province and said that it was not the elementary teachers alone that were responsible for the defects in it, but also the Inspectorate and the education department as well as the public. He referred to the District Educational Councils and their working and stated that by reforming them, they could be made better instruments for the spread of elementary education. He deprecated the idea of abolishing the Councils—an idea often expressed to-day in the press and on the platform by several prominent men.

There was an interval for tea from 5 P.M. to 5.30 P.M. Tea over, discussion on the proposals for reorganisation of education was resumed.

Mr. M. Venkataramiah, Assistant Master, Coles Memorial High School, Kurnool, spoke in Telugu pointing out the proposals of Government to avoid wastage and stagnation in elementary education. Several delegates took part in the discussion, and the following resolution was adopted :—

The District Teachers' Guild, Kurnool, endorses the main proposals of the Government for the spread of elementary education, Free and compulsory elementary education should be introduced in the whole of our province within the next five years. To get over the financial difficulties and the need for finding the necessary staff, it is suggested that classes for the first and second standards of elementary schools be held in the mornings, while those for the higher standards be held in the evenings.

The house next discussed the proposals on secondary education and adopted the following resolutions :—

(1) The middle school course should be confined to three years, as heretofore,

(2) There need be no public examination at the end of the middle school course.

(3) There should be a bifurcation of courses at the end of the middle school stage.

(4) The pre-University course should extend to three years.

Then there was an interesting discussion on the subject of the compulsory introduction of Hindi in schools.

Mr. K. N. Pasupathi Aiyar, B.A., L.T., moved a resolution in favour of the compulsory introduction of Hindi as a language subject in the first three forms. He had addressed a circular to all the schools in the District, and several Associations had replied in favour of the idea. He appealed to the delegates to accept the resolution. Mr. S. Vaidyanatha Aiyar, B. A. (Hons.), L. T., made an eloquent speech in Telugu in seconding the resolution. Mr. Syed Khadar, B.A., L. T., of the Government Muhammadan High School, also spoke on the resolution. The following resolution was adopted:—

Hindi might be introduced as a compulsory language subject in the I, II & III forms in schools where Urdu is not taught.

Then several resolutions of a purely business character were passed of which the following are important:—

1. Mr. G. Siva Rao, B.A., L.T., Headmaster, Municipal High School, Kurnool, is elected Vice-President of the Guild in place of Mr. R. K. Kuppuswami Aiyar, retired.

2. The affiliation fee of a Middle School Teachers' Association and an Elementary Teachers' Association shall be Rs. 2 only. (Amendment to bye-laws).

3. The President, Kurnool District Board, is requested to restore the fifth assistant's post in the Board Middle School, Pyapully, and other Board Middle Schools in the district.

The conference ended at 7 P.M. with a hearty vote of thanks proposed by Mr. K. N. Pasupathi Aiyar, B.A., L.T., to the President for the patient, able and business-like manner in which he conducted the proceedings.

A Text-book of Tamil Composition

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

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

BY

G. DAMODARA MUDALIAR, B.A.

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

Price As. 12.

Approved as a Text-book for Schools and Colleges
(*Port St. George Gazette. Supplement, Part I-B, 10th June 1936.*)

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

REVIEWS AND NOTICES.

POETRY SPEAKING FOR CHILDREN—PART III.

SENIOR WORK. BY MARJORIE GULLAN AND PERCIVAL GURREY—METHUEN & CO., LTD.
Price 3s. 6d.

Our High School teachers who desire to develop among their pupils a keen appreciation of the varied delights of poetry through the speaking of it, cannot find a more suggestive and fascinating guide than the book under review. It is primarily intended for the use of teachers in England; but our teachers in India can profitably apply the instructions given here to Indian conditions, and find for themselves examples suitable for use in India. The only 'poetry speaking' that is at all practised in our schools is what is popularly known as 'recitation,'—often mechanized to the point of boredom.

The present book offers very helpful and intelligent suggestions to the teacher on this much-neglected but indispensable work of training up pupils in different forms of 'poetry speaking' and promoting the growth of personality,—which indeed is the ultimate purpose of all training in literature.

The different directions in which 'poetry speaking' could be encouraged,—cultivation of the sense of rhythm, refrain and chorus work, dialogue and two-part work, sequence and grouping, linking and other variations, ballad acting, choric drama, lyric pattern and design, meditation, musical poetry,—are all elaborately discussed and illustrated here. Detailed instructions are given to teachers to enable them to achieve the maximum results.

Stress is rightly laid on the need for teachers themselves to cultivate the "attitude of the explorer and to enlist the pupils as fellow-explorers in this fascinating world of spoken literature."

The book under review embodies the rich results of the experience of two such explorers;

and we are sure that every teacher of literature in our educational institutions would find sufficient guidance and stimulation in this book to enable him to share with his students the manifold delights yielded by 'poetry speaking.'

ONE HUNDRED LATIN PASSAGES—FOR PREPARED OR UNPREPARED TRANSLATION—
BY W. G. BUTLER—METHUEN & CO., LTD.
Price 2s. 6d.

Graded Latin extracts which are interesting in themselves and at the same time representative of the authors' style form the body of this book. Not only the 'easier' writers like Ovid, Caesar and Nepos, but also some of the 'more difficult' writers like Livy, Tacitus, Virgil and Horace find representation in this selection. Some of the extracts deal with definite topics of historical interest and are consecutively set out. The subject of each piece is indicated by a brief title. The Notes include the biographies of the writers and grammatical and textual explanations.

A List of Proper Names (with short notes) and a Latin-English Vocabulary are embodied. The book is eminently suited for use in the upper forms of High Schools and in the junior college classes in connection with 'translation-work' in Latin.

PREPARATORY ENGLISH COURSE FOR FOREIGN STUDENTS BY RANKIN WENLOCK.
MACMILLAN & CO., LTD. Price 1s. 6d.

This small book of seventy-seven pages is written by a teacher who has had opportunities of realising the difficulties felt by foreign (European) students in the acquisition of the English language. The popularity enjoyed by English to-day as an international language creates the need for books of this kind in which the subject-matter and the method of treatment have to be adjusted to the special requirements of foreigners tackling English,

The short Introduction explains the phonetic symbols briefly, and provides exercises for phonetic drill. Part I contains ten easy lessons on simple topics. Part II provides another ten lessons of a slightly more advanced nature on topics like 'Tea,' 'Dinner,' 'Flight in an Aeroplane,' 'A Railway Journey,' in most of which English customs and English conditions are described. Dialogues on topics of a more general appeal follow. Part IV is a panorama of English and American literature. A few nursery rhymes are put together in Part V, which is followed by a few pages of grammatical information.

Each lesson in the first two parts is constituted of the reading matter, word-lists, questions and exercises and simple grammatical material.

The book will be very much appreciated by those for whom it is intended.

—
THREE TALES FROM HAWTHORNE—ADAPTED AND REWRITTEN WITHIN THE THOUSAND-WORD VOCABULARY—BY HAROLD E. PALMER, GEORGE G. HARRAP & CO., LTD. Price 1s.

It has been claimed that the vocabulary known as *Thousand-Word English* would provide every beginner in English with just the necessary word-stock for practical purposes, and that a carefully prepared scheme of vocabulary limitation of this kind will smoothen the path of the student of English.

The present book provides interesting reading matter in the shape of three simple classical stories rewritten within the limits of this special vocabulary. Brief biographical explanations are given at the end.

DIE TOLLE FAHRT DER ARTEMIS (THE MAD JOURNEY OF the *Artemis*)—AN OLD SEA-STORY—BY JURGEN RIEL—EDITED BY C. E. STOCKTON, M.A. METHUEN & CO., LTD. Price 2s.

This is a fine sea-story in German, recounting the adventures of a British frigate of the eighteenth century. Though the days of the corsairs and the 'Sea-dogs' were long past, the life of the eighteenth century sailors was still full of thrills and surprises. The hard lot of the sailors of those days, the mutinous spirit which this often engendered, and the adventurousness that animated British seamen are well portrayed in this story. The bogey of a Scotch captain, the *Strandbandit* Kerrok, the cabin-boy Percy and the half-grown youngster Gwynn are quite alive in the story.

The book provides material for 'rapid reading' in college classes where German is taught.

—
ELEMENTARY FRENCH MANUAL FOR SCHOOLS BY F.P. DOBSON AND H. DUTATE. UNIVERSITY TUTORIAL PRESS, LONDON. Price 3s.

This is a course in French containing twenty-four lessons followed by a systematized grammatical synopsis. Each lesson contains two prose passages and one poetic piece; and round these extracts are assembled lists of words, questions, exercises, short notes for retranslation, and hints for composition. The opening lines of the prose and verse pieces are also transcribed in the International Phonetic Association script. The pieces are selected from the works of well-known French writers like Hugo, Lamartine, Dumas, Maupassant, Loti, Daudet and others; a study of these pieces would serve as an introduction to these writers themselves. The book, according to the authors, is intended for the middle forms of English schools; here in India it may (we think) be used in the School Final class and even in the junior college classes.

PRIMARY SCHOOL IN JAPAN

A SYSTEM OF UNIFORM TRAINING

BY SOZO KURAHASHI.

THE age for entering primary school in Japan is six. Every child, on reaching this age, is required to enter. The proportion of those who fail to enter, for one reason or other, is but 42% of the entire number. That is to say, the total number of children who enter school reaches the unbelievable figure of 99.58% or more. Among those who send their children off to school at this time there is no distinction between rich and poor, city and country. The highest duty of Japanese parents to their children is the sending of their little ones to the primary school.

Compulsory education in Japan was inaugurated in the twelfth year of Meiji, A. D. 1879. At that time the compulsory period covered four years. This was later extended to six; and the present government has a plan to extend the term to cover eight years of the child's life, *viz.*, from six to fourteen.

* * * *

The number of schools in Japan proper, excluding Chosen and Formosa, schools of primary grade, reaches more than 25,700. Among these there are four that are under the national government, one hundred are private, but the vast majority are local government institutions. It is the duty of parents to send their children to school, and it is the duty of the city, town or village to provide the school for their education. In such a country as Japan, where the birth-rate is high, and there is a steady increase in population, the number of public schools must be steadily and proportionately in-

creased. And the local governments, however much they must economize in other directions, have a wholesome rivalry in increasing the support of their primary education; this not only to furnish sufficient accommodation for the children, but also to provide the proper equipment and instruction. Visitors from abroad are often surprised at finding our primary schools large and well equipped, even in seemingly backward rural places. Those of such large cities as Tokyo and Osaka have of course truly splendid buildings.

As a rule, these public primary schools charge no tuition fee. Even in those places where local conditions may compel the payment of some tuition, according to State regulations this figure is kept very low. This is because such education is recognized as a universal claim.

The four primary schools conducted by the national government are attached to the higher normal schools for men and women in Tokyo, Hiroshima and Nara. There are primary schools attached to each prefectural normal school. But all the others are under local city, town or village government. Some aid is received from the national treasury towards the payment of teachers' salaries, but all other expenses are met locally. The private schools are those conducted by individuals, or other than government agencies. There are one hundred of these, some of which are widely known. But whether government or private, all primary schools are established and conducted under the

same regulations. They are all therefore one in their essential character. Without exception, all primary schools are subject to the same regulations. In other words, we may affirm that all primary schools in Japan are in strict conformity with the educational policy of the government. One of the outstanding characteristics of Japanese education is this, that all Japanese people have had absolutely uniform training in their primary grades.

Anyone is free to visit a primary school on permission of the principal. If such a visitor, whether lady or gentleman, has a real interest in such a school, the principal would be only too glad to show and explain the inner working of the institution, and offer any other courtesy. An understanding of primary school education in Japan is essential to the proper understanding of Japan herself. It is this primary education which, together with their home training, is to provide their true development as Japanese people. The children are trained, not merely in knowledge or skill or moral character; they are trained to become true Japanese subjects.

In these primary schools all the text-books are determined and edited by the Department of Education. And this supervision covers not only education given through books, but also every other form of educational training. Education through living, education through objects, education through action, are all a part of it, the contents and grades of such subjects being fixed by the primary school regulations, and are fully set forth in the text-books prepared by the government. Therefore the government places great importance upon the preparation of primary school text-books, and as times and condi-

tions change provides for their prompt revision.

The subjects of study are as follows:—morals, Japanese language, mathematics history, geography, general science, drawing, music and physical education. In addition to these some schools have courses in manual training for boys and sewing for girls. However, though these are the titles of the subjects, education is not confined to these. Various extra-curricular activities add zest to the child's school work, such exercises as field meets, excursions, and entertainments of various kinds. Some schools are provided with the most up-to-date equipment, and the radio, moving pictures and other programme fill the day with pleasure as well as study. There is strict discipline, but no severity is required in its enforcement. It is not surprising, therefore, that the children love their schools, and find their daily attendance a joy.

In Japan all primary school teachers are required to have a government licence. There are among them many men and women of ability, graduates of normal schools. The ratio of men to women is about nine to one. This high proportion of men may seem strange to visitors from the United States and certain other foreign lands. But whether men or women, the primary school teachers here are gentle and kind, passionately devoted to the care of their children. These teachers seem never to weary of their tasks, fulfilling their mission with real devotion to their children, and dedication to their work. Those who visit Osaka may see there a monument dedicated to the memory of the primary school teachers who laid down their lives to save their children in the destructive tornado of a few years ago. This is but one

example of the readiness of teachers to sacrifice themselves for their children. It is by such teachers as these that our national education is conducted.

It must not be forgotten, however, that the fundamental spirit of all Japanese national education, the very heart of primary school education, is to be found in the Imperial Photograph and the Imperial Rescript on Education, possessed by every primary school in the empire. On certain fixed days each

year the Imperial Photograph is disclosed in the auditorium of the school, and the Imperial Rescript on Education is read by the principal of the school. The national anthem is sung by the entire body of teachers and students. This is the very soul of the primary school of Japan. If foreign friends would truly understand the primary school of Japan they must, in addition to the educational provisions and the definite subjects that are taught, endeavour to grasp this spirit of the primary school which we have just described.

CURRICULUM FOR PRIMARY SCHOOLS.

BY MESSRS. N. L. KITROO, B.A., B.T., AND D. N. DHAR, B.A. (Hons.), L.T.
Srinagar.

INTRODUCTION

A WORD of explanation is due for the revised syllabus for the primary course here in-after outlined. The existing syllabus is narrow in scope and unpsychological in content. It is divided into water-tight subjects which have no affinity for each other. The only relation which is sought to be established is vertical, *i.e.*, a sort of logical continuity in the treatment of a subject from class to class. It does not appear to have occurred to those responsible for drawing up the syllabus obtaining at present that a relation could be established among different subjects taught in the same class.

Another characteristic of these syllabuses is the absence of relation in the content of the subjects with the requirements of the daily life of the pupils. Indeed it almost appears that care has been taken to dissociate knowledge from life. The trend of modern education, however, has come to value knowledge

in direct proportion to its utility for practical needs.

The limited scope of the syllabuses is evident from the absence in them of subjects like hygiene, local history and tradition, which are admittedly more important than the knowledge which is keenly stressed in school and quickly set aside as useless lumber after the schooling is over.

Another patent defect in the existing curricula is the stress laid on mere book-learning. No place has been given to self-expression either as a natural propensity of child life or even as a help to the understanding of the very knowledge in whose interest it is being suppressed in our schools.

It is defects like these that the present syllabus is intended to rectify. An attempt has been made to associate related subjects together. Due emphasis has been laid on *expression* through language, drawing and

handwork. The scope has been widened in conformity with the requirements of life and with due regard to the stage of development of the children for whom it is intended. The provision of hygiene requires no apology. The elementary knowledge of the history of the past gives the child a consciousness of the heritage which has come down to him from his ancestors. Here too, within the limited scope available for the purpose, an attempt has been made to trace the development of society rather than the causes and results of wars and other such facts which generally pass for history.

It is, however, in the method of treatment in certain subjects and in the omission or inclusion of information in others that the departure from the existing curricula is most marked. It is a four-year course, which, while it will facilitate transition into upper grades for those who may have the ambition to go forward, will prove a self-sufficient course for the larger majority whose limited means may stand in the way of their education beyond the primary stage. Four years' course is admittedly a brief period for effective elementary education, and has been adopted only as a compromise in view of the paucity of funds available to the Government as much as in the interests of poor parents who cannot afford to keep their children longer at school.

The Education Department of Jammu and Kashmir State adopted in March last a syllabus on these lines submitted to it in 1930. The scheme outlined here is, in the main, a simplified modification of this syllabus and is believed to be a further improvement thereon.

In the first three classes all subjects except the language are intended to be taught orally

and no text-books are to be placed in the hands of boys. It is only in the fourth class that text-books in arithmetic and social studies will be provided for school children to develop in them a capacity to use books on allied subjects after their schooling is over. It will, however, be necessary to provide literature for teachers in the form that will help them to give effective teaching on the new plan.

The medium of instruction will, it is hardly necessary to point out, be the dialect or language which children can readily understand and will, therefore vary from place to place.

The authors believe that the syllabus can be adapted to the requirements of any place in India by minor changes being introduced in Social Studies.

Those interested in the problem are earnestly requested to communicate their valuable suggestions and criticisms to the undersigned so as to enable them to verify or amend the results of their experience in this vital question, and to take in hand work on these lines for the next higher stage.

FIRST CLASS.

1. Language (Mother-Tongue).

(a) *Conversation.* 1. Movements in class room and school. 2. Objects in class room, school, street and home. 3. Pictures (simple). 4. Movements and plays.

(b) *Reading.* 1. Recognising simple and easy compound letters at sight. 2. Reading the text correctly and (unseen) sentences embodying words read in the text.

(c) *Writing.* Alphabet after some work under Expression is done. Takhtis or tablets to be used.

2. Arithmetic.

1. Sequence of Nos. up to 100. 2. Numeration up to 100 through counting common familiar objects. 3. Building up of Nos. up to 100 through concrete objects, units of groups being 10 and sub-units of one, thus:—

(a) 1—10.
 $8 = 7 + 1 = 6 + 2 = 3 + 5$, etc. $7 + ? = 8$, $5 + ? = 8$,
 $? + 2 = 8$.

(b) $10 = 1 \times 10$, $20 = 2 \times 10$, $30 = 3 \times 10$, etc.
 $24 = 2 \times 10 + 4$, $? \times 10 + 4 = 24$, $? \times 10 + ? = 24$.

Notation up to 100.

4. (a) Addition of concrete numbers, sum not to exceed 100.

(b) Subtraction as a problem in addition (concrete objects), Nos. not to exceed 100.
 $15 + ? = 20$, $85 + ? = 93$, $45 + ? = 88$.

$$\begin{array}{r} 88 \quad 93 \\ -45 \quad -45 \\ \hline ? \quad ? \end{array}$$

(c) Multiplication as repeated addition, construction and memorising of tables 10×10 , application of tables 10×10 in four-fold form to concrete objects and situations:—
 $7 \times 8 = ?$; $? \times 8 = 56$, $7 \times ? = 56$, $? \times ? = 56$.

(d) Division as a process of grouping and application of tables as in (c) above. Divide 56 apples among 7 boys. Divide 64 apples among 9 boys. How many does each get? How many remain over?, etc. All questions to be concrete and related to the actual life of the child or to be within his immediate experience (class room, street and home).

3. Expression.

(i) Dramatic plays involving use of very easy language and use of numeration.

(ii) Forming letters and words with sticks, grains, etc., placed on the ground or a board studded with fine clay.

(iii) a. Cutting letters already written on paper.

b. Cutting paper to the shape of letters and words read [coloured paper and scissors to be used, outlines in dots to be corrected by the teacher].

(iv) Copying in sand and clay letters and words read.

(v) Cutting with scissors, pictures of animals and birds in natural colours from picture sheets supplied; pasting these on paper or card board. Encourage reading pictures.

SECOND CLASS.

1. Language (Mother-Tongue).

Text should include lessons on:—

(i) Fairy tales, (ii) Historical and legendary characters, and (iii) Nursery rhymes.

Reading. (a) Recognising compound letters at sight. (b) Reading the text accurately and (unseen) sentences embodying words read in the text, understanding the text and sentences read.

Writing. Alphabet, combinations of letters.

Easy sentences from the text. Takhtis or tablets to be used.

2. Arithmetic.

Numeration and notation up to 1000.

The following operations (the final results should not exceed three digit Nos.):—

1. Addition. 2. Subtraction as a problem in addition. 3. Multiplication as repeated addition. 4. Multiplication and Subtraction as processes rather independent of addition. 5. Division as a process of grouping.

All questions to be concrete and related to the actual life of the child or to be within his immediate experience.

3. Social Studies.

1. Play—Playmates, regulation of play, comrades, our duties to them.

2. Home consisting of parents, brothers, sisters (cousins, uncles, aunts), ties of blood, regulation of home life, responsibilities of members, needs of home life *Articles of food*—Sources of supply, means of transport in the case of local produce, subsidiary articles of diet like oils, tea, sugar, salt and milk.

Clothes.—As above, emphasizing local produce.

Water.—Sources of supply, practical, personal and home hygiene (hair and nits, nails, teeth and brush, neck, ear, wrist, armpits, toes, fingers.)

Baths—cold and warm, soap, change of clothing, dangers of uncleanness to cuts and sores and handling of food with dirty hands. Tidiness, pits for the household refuse, drains.

4. Expression.

Language—Oral, (a) Conversation on the stories read. Answers to questions in simple past and present tense embodying vocabulary as taught in the text.

(b) Recitation of poems read.

(c) Dramatisation of stories read.

Hand work. (a) Familiarise boys with the drawings of natural objects such as familiar flowers, birds and grains on natural or reduced size, copy of these by boys. This should form a basis for scale, plan and map work; colours to be used.

(b) Clay models of spherical, cylindrical and conical figures and cuboids.

(c) Card board models of easy familiar objects like tray, box, prism, etc., (colours to be used).

Paper work—Design and flower in coloured paper to be pasted on white paper and card board.

(d) (Where possible) cutting with scissors and knife pictures of birds and animals in natural colours from picture sheets supplied, pasting them on paper or card board; encourage preservation of these in albums.

THIRD CLASS.

1. Language (Mother-Tongue).

Reading. Text to include lesson on:—

(1) Narratives as for II Class.

(2) Life in other lands.

(3) Simple poems of master writers.

(4) Specimens of letters written in familiar, popular and easy style; elaborate forms to be eschewed.

Understanding the text and books of equal difficulty.

Writing. Transcription from the text.

Easy letters and addresses. Takhtis or tablets to be used.

2. Arithmetic.

Reduction, conversion and four compound rules connected with money, weight and linear measure. Money—Rupees, Annas and Pice. Weight—Khirwar, Trak, Seer, Pav and Chhattak—or any other local weight in use. Linear measure—Yard and Girah. Numbers all through to be three digit.

Processes dealing with measurements in money, weight and length to be actually gone through by the boys; token-coins, weights, scale and measuring tapes to be supplied. Attempts to be made to train the eye to estimate weight and distances (Seers, Pavs and Chhattaks, Yards and Girahs).

Fractional tables: $\frac{1}{2}$, $\frac{1}{4}$ —as half and quarter of concrete numbers (no tables to be memorised).

3. Social Studies.

1. The country or province (use a map) its extent, peoples, their occupations, agriculture, professions, trade, their ways of life, habits and customs. 2. Geographical reasons therefor:—Climatic—hot, cold, wet, dry, etc.;

Approved for class use for schools in the Madras Presidency. (Vide Fort St. George Gazette, dated 4th May 1937).

NEW STUDY READERS

BY

HENRY MARTIN, M.A. (OXON.), O.B.E.

LATE PRINCIPAL OF THE ISLAMIA COLLEGE, PESHAWAR.

Primer, As. 5; Reader I, As. 7; Reader II, As. 9; Reader III, As. 12;
Reader IV, As. 14; Reader V, Re. 1.

The following are some of the prominent features of this new series of English Readers, planned to teach our children to speak and write English effectively. It is the outcome of years of practical experience, and combines the best features of modern methods of teaching a foreign language.

1. The reading matter is very carefully graded; it is also easy and of varied type and interest.
2. Variety is a characteristic of each book.
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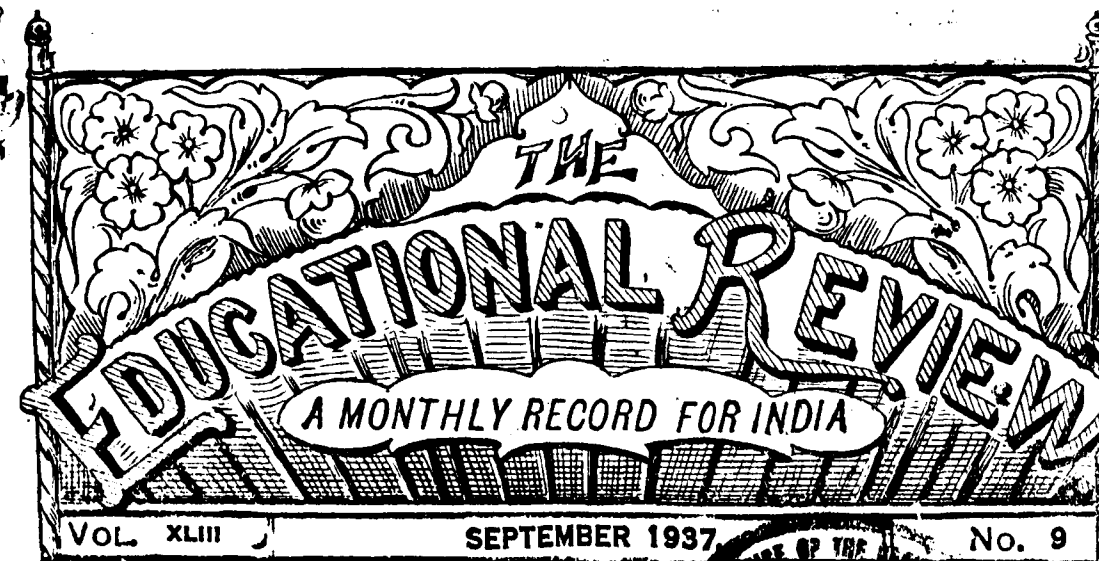


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THE REPORT OF THE EDUCATIONAL EXPERTS
AND VOCATIONAL EDUCATION.BY MR. N. KUPPUSWAMI AIYANGAR, M.A., L.T.,
Trivandrum.

It is no secret that teachers as a whole were against the importation of the experts. The All-India Educational Conference passed resolutions to that effect in two successive sessions—Nagpur and Gwalior. They had nothing personal against them. It was thought that there were men in India competent enough to do the job equally well but at a considerably reduced cost. This is justified by the fact that there is not a single idea in the report that has not been expressed by Indian educationists. Secondly, teachers know that the motto of every Englishman is "my country, right or wrong." They know also that this was proved by the reports of all the commissions and experts, Royal or otherwise. They had no reason to expect anything different from these experts.

It is a pleasant surprise to see that, true to the traditions of the teaching profession and those of the educated classes, these experts have tried their very best to look at the matter in an impartial manner. This was not particularly easy for them. The Government of India have prejudiced the case by the issue of their circular which contained statements that no educationist can accept. The

experts naturally did not want to expose openly the hollowness of the circular. They had to approve something or other in it. That they found this rather difficult is clear from the fact that the only thing they could wholeheartedly commend is "the general lay-out of the proposed reconstruction." Last it should be understood to mean more than what they had in mind, they hastened to add: "That is to say, we think (a) that Universities should make themselves responsible for a three-year course leading to a first degree, and (b) that the system of general education below the Universities should be divided into three well defined stages." These are the most innocent and theoretically not undesirable of the Government proposals. Even this approval is qualified. They say: "Though we regard reform of the content of general education as being more important than a re-organisation of the framework of the educational system, we wholeheartedly approve, etc." Every other proposal of the Government of India is considered to be absurd by these experts, though, out of politeness, they do not say so in so many words.

VOCATIONAL EDUCATION AND UNEMPLOYMENT.

When we remember that the main object of the proposed reform was to remove unemployment, the following statements of the experts must be disquieting to the authors of the circular.

The report says: "On this aspect of the problem we may remark that it would not affect unemployment, considered as a quantitative problem, to divert students from Universities into other educational institutions regardless of whether the students from these other institutions were likely to be more successful in obtaining employment than are the B. A.'s and B. Sc.'s. Such a policy would but alter the educational qualifications of the unemployed without decreasing their number."

Out of courtesy to their employers, I take it, they did not add what every country in the world has found out by experience that efficient vocational education increases unemployment by replacing unskilled men by a less number of skilled men and skilled men by machines.

WHO ARE TO BE DIVERTED TO VOCATIONAL EDUCATION?

Both the Government of India and that of Madras want those that fail in the proposed examination to be held at the end of the Lower Secondary Course, to be diverted to vocational courses. The experts' report is definitely against this idea. They say that this plan "assumes that the proper aim of every good student is to proceed to the University and, after completing his studies there, to enter upon a professional career outside industry and commerce; and that only students of inferior ability ought to aim at a career in business, either when they have

finished their general education, or after they have received some measure of vocational training in a technical school." Such an assumption is unsound because "no country can develop its trade and industry through the work of second-rate men only." Among various reasons, one reason why India is backward in industrial matters is that up till now its best brains have not turned their attention to industrial work. The experts say: "Vocational education must be based on an adequate general education." "Employers themselves want it that way," says Mr. H. A. Roberts of the Appointments Board of the Cambridge University. "Business men do not want us to teach business but to train men in such a way that they will be in a position, later, when they enter business to master soon the routine details of their calling and then be fit for industrial and commercial leadership."

Secondly, "Vocational education is not on a lower plane than literary education," say the experts. The general intelligence required for any kind of vocation is the same as that required for the corresponding standard of work in general education. The general intelligence of an expert carpenter is not less, but is, perhaps, more, than that of an ordinary graduate clerk. The intelligence of a good engineer is often greater than that of a Collector or a Professor. Therefore they add that the vocational schools "should be held in the same repute" and "would be parallel to the existing Higher Secondary Schools and Intermediate Colleges." There is no reason why the successful products of the vocational schools should not get admission into suitable University courses.

There is yet a third reason why pupils should not be diverted irrecoverably to vocational courses. Improvements and inven-

tions take place now so rapidly that a person trained to a particular vocation finds his occupation gone in a few years, for, in the meanwhile, better and more efficient methods have been discovered and younger men trained in the newer methods become available. This kind of unemployment after the men have attained the age of 25 or 30 has come to be common in Western countries. Therefore the Board of Education in England in their recently published book, *Suggestion to Teachers*, in discussing the aims of education, say: "Modern education must adapt itself to modern needs..... They (modern citizens) will need, moreover, to accommodate themselves to sudden changes of process and method in the occupation they are likely to take up, and even be prepared to transfer themselves from one occupation to another and from one part of the country to another. The individual, therefore, must not only become more *adaptable as a worker*, must also be in a position to select for himself some worthy and useful way of occupying his free time." In fact, throughout the world, the problem now is, not how soon pupils are to be diverted to vocations, but how long we can keep our pupils in the same school for general education. So according to the report, it is not the failures in general education that should be diverted to vocational education. On the other hand, they want "admission to vocational schools to be something of an achievement." In addition to their passing the "Examination at the end of their general education," the experts say that "it is desirable to hold a special entrance examination in the subjects they have already studied." That is to say, *it is not the failures in general education but it is only those that have shown*

themselves to be superior in the matter of general education that should be admitted into the vocational school. This should be an eye-opener to our arm-chair educationists.

HOW ARE PUPILS TO BE DIVERTED TO VOCATIONAL SCHOOLS? VOCATIONAL GUIDANCE.

Both the Government of India and of Madras naively assume that, by examinations and vocational guidance technique, it is easy to find out who are fit for which kind of education. The report states clearly that "although progress has been made in many countries in the direction of determining vocational suitability, we are not convinced that the investigations have yet reached the point at which their results are of general applicability." This is only a mild way of saying that vocational guidance is still in its experimental stage. No psychologist is prepared to take full responsibility in the matter. Even in go-a-head America, the National Vocational Guidance Association is particularly emphatic that "Care should be taken that the choice is made by the individual himself absolute freedom of choice is his inherent right."

VOCATIONAL SCHOOLS.

The experts recommend the establishment of vocational schools. But they say that "General and vocational education should not however be provided in the same school." Again, they say: "The expansion of vocational education should therefore not greatly outstrip the development of industry." "But the development of industry on a scale which will offer profitable employment to any substantial number of those who are now idle depends upon.....a number of other factors which education cannot influence, as well as action in the field of economics and

politics which do not come within our terms of reference." This may not have come within their terms of reference. But the people of India must insist on solving this economic problem before they are satisfied with any kind of educational reconstruction. For a beginning, they want the Government to make an industrial survey of the country and establish and maintain vocational schools at suitable centres a little in excess but not too much in excess of the needs of trade and industry and in co-operation with them.

RELATION BETWEEN GENERAL EDUCATION AND VOCATIONAL EDUCATION.

It has already been indicated that, in the opinion of these experts—indeed, all sane educationists agree with it—vocational education is not a substitute for general education. "General and vocational education ought not to be regarded as essentially different branches of education, but rather as earlier and later phases of a continuous process, fostered by the community, with the object of helping the immature child to develop naturally into a good citizen." The question therefore arises in what way general education can help in the development of industry and commerce and thus in the removal of unemployment. Our present difficulty is not so much that there is unemployment among the educated but our ordinary educated men are unemployable in any productive occupation.

It is sheer nonsense to say that Indian boys will not take off their coats and do a 'job of work' with their hands. Tiresome, hard physical work, nobody likes—neither the European nor the Indian. But every Indian boy likes manual work as much as any other in the world. The popularity of our manual training department proves it. It is adding

insult to injury to say that you are unwilling to do it without giving you any opportunity to do it—nay, after preventing you from doing it. It is the nature of our education both in the way of omission and commission that has made our boys acquire a distaste for manual work. The experts fully realise the truth of this aspect of the matter. (See page 21, section 55). Therefore they say that "*Manual work, that is, creative manual activities of diverse kinds, should be part of the curriculum of every school.*" "Manual work gives boys a handiness, invaluable to those who proceed from general to vocational schools." This is the most important contribution towards educational reconstruction made by these experts. It remains to be seen whether this recommendation will be implemented in the proposed reconstruction.

This recommendation is made not merely because it would be useful to those who go in for vocational education, not only because "it may lead pupils to acquire interests which will stand them in good stead in their leisure hours," but because "it is an education in itself." It will create a sense of real value. It will make pupils realise what work means and remove the narrow-mindedness involved in having an undue reverence for what are called black-coated professions. It would create a certain amount of respect for the manual worker. It would make the pupil estimate the value of skilled work in a more sympathetic manner. In short, the creation of social sympathy as a result of a better understanding of what is due to others is the aim. This is exactly what the All India Teachers' Conference which met at Gwalior last Christmas and at which the experts were also present, wanted when it passed the following resolution:—

"That this Conference is of opinion that if any educational reconstruction is to be real and satisfactory, it should provide equally for the Humanities, the Sciences, and for practical pursuits in the curriculum of every pupil throughout his educational career."

This, of course means less time for the Humanities and the Sciences. But I have no doubt that, at present, we are teaching a lot of worthless lumber in the name of the Humanities and Sciences. It should not be difficult for teachers to select matter so as to make the curriculum less heavy and more useful.

Summarising, the recommendations are:

(1) Vocational education should be given in separate schools.

(2) Admission to vocational schools should be given, not to the failures in general education, but to those who do well in general education.

(3) Useful constructive manual work should form part of the education of every pupil throughout his school career irrespective of the fact whether he is to enter the University or one of the vocational schools, or he is to take to work directly he leaves school.

It is to be hoped that after spending so much money and time over the matter, neither the Government of India nor the Local Government will shelve this report.

THE SERVICES OF THE RAJA OF COORG TO THE BRITISH IN THEIR WARS WITH TIPPU SULTAN.

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

Virajpet, Coorg.

COORG is a small hilly district in the south-west of India. It is on the summit of the Western Ghats and abounds in beautiful natural scenery and landscapes. It enjoys a salubrious climate, the temperature never rising above 80 even in the hottest part of the year. But being a hilly district it is sparsely populated, its population being 1½ lakhs. Of this the Coorgs proper are in a majority. The Coorgs proper have customs and practices of their own, which are not found in any other people of India. They are Hindus by religion.

Politically Coorg is under British rule since 1834 and it has been constituted into a distinct political unit by itself. Its political head is styled the Chief Commissioner and he

is also the British Resident in Mysore. It has a Legislative Council of the kind given by the Minto-Morley Reforms and its functions are more advisory than legislative.

The early history of Coorg is shrouded in mystery and nothing definite is known about it. The only connected account of the history of Coorg dates from 1633. It is said that in 1633 a prince belonging to the Ikkeri family in the north-western part of the Mysore State came to Coorg in the guise of a Lingayat priest and gradually overcame the petty Nayaks of Coorg and enthroned himself on the gadi of Coorg in a place called Habni. His dynasty continued till 1834 when the last reigning Raja was pensioned off by the British for misrule and oppression. It is the

services of one of the Rajas of this dynasty to the British in their wars with Tippu Sultan that forms the subject of this small essay.

The connection between the East India Company and the Rajas of Coorg first began in 1790 in the reign of Dodda Virarajendra or Virarajendra I. Tippu Sultan was the common enemy of both. Dodda Virarajendra had been kept under confinement in one of the Mysore forts when he was young by Haider Ali and later on by his son and his kingdom of Coorg had been seized by them. But Virarajendra escaped from his prison through the help of some of his friends and re-possessed himself of his ancestral kingdom after much fighting with Tippu's forces.

It was just at this time that Virarajendra came in contact with the East India Company. Tippu had invaded the kingdom of the Raja of Travancore, the ally of the Company, and the Raja of Travancore sought the help of the Company against the aggressor. The Company's officers were already apprehensive of the growing power of Tippu Sultan, and wanted to put an end to it. Therefore they sent armies against Tippu Sultan both from Bombay and from Madras. The Madras army was led by the Governor-General, Lord Cornwallis himself and reached Bangalore. The Bombay army had reached Tellicherry in the west coast on its way to Seringapatam. Just at this juncture the Raja of Coorg happened to send one of his agents, Muthu Dhatta, to Tellicherry with orders to purchase a superior horse and other articles for him. Robert Taylor, the Officer at Tellicherry, heard of the arrival Muthu Dhatta at Tellicherry and sent through him a letter to Virarajendra proposing the formation of a friendly alliance with him. Virarajendra rejoiced at the prospect of an alliance with the Company

and undertook to supply draught cattle to the Company's armies in their war against Tippu. Shortly after this he went to Tellicherry at the invitation of the Company and met Robert Taylor and other Company's officers. There a treaty between him and the East India Company was formally concluded in October 1790.

In the wars against Tippu Sultan, the only safe passage for the army from Bombay from the west coast was through Coorg and the Commander of the forces, Sir Robert Abercromby, requested the Raja of Coorg to allow his army to pass through Coorg to Seringapatam. Virarajendra not only allowed the army to march through Coorg but also supplied it with draught cattle and provisions. During the monsoon, when Lord Cornwallis had to withdraw from Seringapatam for want of provisions and also owing to the commencement of the rains, Sir Robert Abercromby left his ammunition, stores, etc., in the charge of Virarajendra and took his army back to Tellicherry. From this time up to the beginning of the war again, for a period of six months or more, Virarajendra was busy collecting grains and other provisions for the Company's army and handed over to the Company's officers nearly 24000 maunds of rice besides many sheep and goats. During this interval, Tippu Sultan had tried to draw Virarajendra from the alliance with the Company by promising to cede to him some districts bordering on Coorg. But the Raja true to his promise to the Company turned a deaf ear to the entreaties of Tippu Sultan.

After the rains ceased, war operations against Tippu Sultan again began and the Sultan closely besieged at Seringapatam had to sue for peace. In the peace that was concluded a clause in favour of the

Raja was inserted, that Tippu should keep peace with Coorg. Tippu was incensed at this and out of spite transferred his pseudo-claim of suzerainty over Coorg to the Company. But the Raja protested against this question of suzerainty and in 1793 a new treaty was drawn up between him and the Company in which the Raja agreed to pay Rs. 24,000 to the Company in return for their protection and friendship.

After the treaty of Seringapatam which brought to an end the Third Mysore War, Tippu did not continue in friendly relations with the Company. He was secretly intriguing with the French against the Company. Viraraja was always keeping the Company's officers informed of this. Tippu meanwhile entered into a plot with a relative of Viraraja to assassinate the latter. But owing to the timely intelligence of this plot to the Raja this attempt was frustrated. The Earl of Mornington, the Governor-General of India, was in the know of Tippu's intrigues with the French and prepared himself for war with Tippu by forming alliances with Nizam Ali and the Peishwa. He wrote letters to the Raja of Coorg asking him to provide the Company's army with provisions and other stores. The Governor of Bombay too wrote to the same effect. Virarajendra declared his readiness to supply all the things necessary to the Company's forces and when the war was declared against Tippu in 1799, he exerted his utmost to fulfil his word. What he could not procure in Coorg, he got from Tippu's territories by making plundering expeditions. Moreover he erected a hospital at Virajpet for tending the sick and the wounded of the Bombay army.

In a short time after this, news reached Virarajendra of the death of Tippu Sultan in the war. A letter of thanks was sent to him by Major Morris, the Commander-in-Chief, and a present of one of Tippu's horses, one palky and one howdah of his was also

sent to Virarajendra. Lord Mornington too wrote a letter to the Raja acknowledging his services to the Company in the last and the former wars with Tippu Sultan. Later on a certificate was also given to the Raja by the Company duly enumerating his various services to them. The annual tribute of 24,000 rupees paid by the Raja hitherto to the Company was remitted and in lieu the Raja was asked to send an elephant every year to the Company.

Thus Virarajendra greatly assisted the Company in their wars with Tippu. The provisions, the draught cattle and other stores he supplied to the Company were valued at four lakhs of rupees, which, as the Duke of Wellington writes in a despatch in 1803, would have amounted to six lakhs of rupees before the Company would have been able to pay. But Viraraja refused to take any payment from the Company. Such a person was Viraraja, the beau ideal of the Coorgs. Thornton who has written an exhaustive history of India writes of him: "His character was altogether extraordinary and was marked by a degree of romantic generosity of rare occurrence anywhere, and most rare among the generally corrupt, effeminate and perfidious race of Eastern princes."

But as fate would have it his successors were not destined to rule Coorg. He died without any male children and the gadi passed to his brother and then to his son. The latter ruler Viraraja II was grossly sensual and of a sanguinary disposition so much so that all the people of Coorg were glad to get rid of him. Just then he provoked a war with the Company by his continued hostile attitude to them and when the Company's forces came to Coorg, though he submitted to the Company, he was deposed from the throne and Coorg was annexed to the Company's possessions, in consonance with the wishes of the people of Coorg.

DIARY LEAVES.

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

1. MYSTERIES.

ON the Karakorum Pass, at nineteen thousand and five hundred feet—on this highway, the loftiest in the world, the groom Goorban began to question me :

"What is it that has been secreted in these heights? It must be that a great treasure has been hidden hereabouts, surely the way to this place is arduous. Having traversed all the passes, one may chance upon a smooth vault. Something tinkles under the horses' hoofs. It must be that here are great secrets, but the entry-way to them we do not know. When will there be revealed writings in books, where and what has been secreted?"

All around this majestic Karakorum Pass the white peaks glistened dazzlingly. All around us without a break was uplifted a most brilliant scintillation. On the path itself, as if for a reminder, were a great quantity of whitened bones. Were not some of these wayfarers going for treasures? Indeed, countless caravans have crossed the Karakorum for riches.

* * * * *

Here I am reminded about another tradition concerning treasure. In Italy, at Orvieto, they related to me a remarkable legend about secreted artistic treasures. The story concerned either Duccio himself or one of his contemporaries. It was told in a lofty style which goes so well with the mellifluous Italian language.

"Just as it is nowadays, in olden times the best artists were not always understood. To the beclouded eye it has been difficult to

evaluate forms, particularly lofty ones. People have demanded only the observance of old rules, but often beauty has not been accessible to them. Thus it happened with the great artist about whom we are speaking. His best pictures, instead of exaltingly touching the hearts of people, were subjected to condemnations and mockery. For a long time the artist endured this unjust attitude toward himself.

"In divine ecstasy he continued to create many masterpieces.

"Once he depicted a very marvellous Madonna, but the envious pre-vented the hanging of this image in its pre-destined place. And this happened not once nor twice but several times. When the viper begins to creep in, it invades both palace and hovel.

"But the artist, made wiser and knowing the madness of the crowd, was not distressed. He said: "It has been given the bird to sing, and to me have been given forces for glorifying lofty forms. As long as the bird lives it fills God's world with song. And so while I am alive, I shall also glorify It. Since the envious and the ignorant put obstacles in the way of my works, I shall not lead the evil into worse bitterness of heart. I shall collect the pictures rejected by them, I shall store them securely in oaken chests and, availing myself of the good-will of my friend the abbot, I shall hide them in the deep cellars of the monastery. When the ordained day shall come, future generations will discover them. If, then, by the will of the Creator they must remain in secret—let it be so!

No one knows in precisely what monastery, in what secret vaults the artist concealed his creations. True, in certain cloisters it has happened that old pictures have been found in crypts. But they have been found singly, they have not been purposefully deposited there and therefore could not belong to the treasure secreted by the great artist. Indeed in the underground vaults they continue to sing "Gloria in Excelsis," but the searchers have not been lucky enough to find what was indicated by the artist himself.

Certainly we have many monasteries and still more temples and castles which lie in ruins. Who knows, perhaps, the tradition relates to one of these remains, already destroyed and razed by time.

From this time on, people thought that the great artist had ceased painting. But, hearing these suppositions, he only smiled, because henceforth he was not labouring for the sake of the people's joy but for a higher beauty. And so we do not know where this priceless treasure is preserved.

But have you been assured that this treasure is hidden within the boundaries of Italy?"—asked one of the listeners. "Of course, already in remote times people were going to other countries. May it not be that these treasures have likewise been unexpectedly dispersed, or rather, preserved in different countries?" Another present added: "It may be this story does not at all refer to a single master. Of course human practices are often repeated. Consequently we find in history continual seeming repetitions of human wanderings and ascents."

* * * * *

The groom, Goorban, when we reached the middle of the Karakorum Pass, said to me: "Give me a couple of rupees. I will buy

them here! Let us too add to the great treasure."

I asked him: "Then do you think that treasures have been collected together there below?" He looked surprised, even frightened. "But does the Sahib not know? Even to us lowly people it is known that there, deep down, are extensive underground vaults. In them have been gathered treasures from the beginning of the world. There are also great Guardians. Some have been lucky enough to see how from the hidden entry-ways have issued tall white men, who then again withdrew underground. Sometimes they appear with torches and many caravaneers know these fires. These subterranean folk do no evil. They even help people.

"I know for a fact that one local bey lost his caravan in a snow-storm and covered over his head in despair. Then it seemed to him that someone was rummaging around him. He looked round, in the murk, there appeared no horse, no man—he saw nothing. Yet when he put his hand in his pocket, he found there a handful of gold pieces. Thus do the great dwellers of the mountains help miserable people in misfortune."

* * * * *

And again the stories recurred to my mind about the secret magnets established by the followers of the great traveller Appolonius of Tyana. It was said that in definite places where it had been ordained that new states be built up or great cities erected, or where great discoveries and revelations should take place,—on all such sites were implanted portions of a giant meteor, sent from the distant luminaries.

There has even been a custom of testifying to the truth of statements by a reference to

such ordained places. Deponents would say : "What I have said is as true as the fact that on a certain site has been placed such and such."

The groom Goorban again raised the question : "Why do you foreigners, who know so much, do not find the entry-way into the underground kingdom? You know how to do everything and boast of knowing everything and yet you do not enter into the secrets which are guarded by the great fire?"

"Man lives in mysteries,
and these are numberless!"

2. NEW LIMITS.

The question has been raised, when does life become extinct from the legal point of view? From London one writes : "When the man is dead. When the remnants of heart action and breathing have ceased, it must be considered that life has abandoned the human body."

The strange episode of the fifty-year old gardener from Harley, John Pickering, who is at present recovering from an operation when heart action and breathing stopped for five minutes, brings about an entire revolution in the medical world.

The case of John Pickering has upset the criteria of the medical reference books. All those present at his operation were agreed with the statement of the physicians and verified his death.

Any physician, in fact, would certify death at complete absence of pulse, breathing, and heart reflexes, as was done in Pickering's case.

In *Principles and Practice of Medical Jurisprudence*, Taylor says :

"If no sign of heart-beat is revealed in the course of five minutes, a period which is fifty times longer than is required for making an observation, then death must be regarded as unquestionable.

"There is every reason to assume that if the heart absolutely stops beating for a period longer than one minute, death is certain. The same observations also apply to breathing."

The contradictions which arise in the case of Pickering indicate that the manuals of principles must be revised. They were written before the discovery of adrenalin, that life giving stimulant which restores people to life from that state which in the opinion of medical authorities has been called death.

The consequences are very far-reaching, and it is difficult to foresee them. In the first place, relatives will require the most extreme measures of their physicians in cases of apparent death.

Questions also arise in the social and legal fields. For example, what about the last will and testament in such a case as that of Pickering? Will life insurance premiums continue to be demanded? Will marriage be terminated by such a death?

Indeed, besides these questions which spring up, there can be enumerated many others no less significant. In general, the moment of so-called death becomes an extremely conventional one and in reality is subject to revision.

Thus, for example, a case has been cited, when, under hypnosis, a death which has been pronounced inevitable has been considerably deferred. Likewise it is explicitly related that a quasi dead man has uttered words under the influence of suggestion. Most likely some will say that this is impossible. And

yet precisely the authors of the widely used reference books would assume that the above cited case from London would have had to be recognized as terminative death.

Let us not recur to all the erroneous or contemptible conclusions which in their time have led humanity into error. One can recall how at one time people defamed experiments with steam, with electricity, and with many manifestations which have now become matters of common knowledge even in primary schools. It can only be regretted that now, the same as in days past, negation obviously predominates and much is made difficult by these destructive snarls and growls.

Many times people have been advised to keep diaries or written records in which to list known authentic facts. Just as meticulously as meteorological observations must be carried out generally and persistently, likewise many other facts must be noted down in all their unusualness.

One has occasion to read about the birth of quadruplets and even sextuplets. The fact in itself is extraordinary. But when all such facts are gathered together, observations based on them can be very instructive.

Generally speaking, without any negations, one must steadily go on learning to peer into actuality. When timid people exclaim : "This is impossible!"—one should refer to such negative outcries more than cautiously. All those new limits which are seeking recognition in the everyday life of present-day humanity must be realized, and primarily in good.

Even when we speak about new limits, can we affirm that they are new and that they are limits? Who assumes the presumption to

insist that this very thing has not some time been known? Perhaps that language has been forgotten in which these same facts were enunciated, but no one can assert that in the essence of one's being they were unknown.

It is cause for rejoicing to note how recognition of the past and together with it prognosis of possibilities are made broader and deeper. The authentic written record of the ordinary inquisitive man can produce immeasurable usefulness by lessening superstition and ignorance, and by corroborating true experimental investigation.

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THE WORLD OF ROERICH.

BY MR. SOL. MONTLACK,
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[In view of the forthcoming Congress of Baltic Roerich Societies and the celebration of the fortieth Anniversary of the Academicianhip of Prof. Roerich and the fiftieth Anniversary of his artistic, scientific and literary activities, at Riga, on the 10th October 1937, the following article on the Master, will, we are sure, be of interest to our readers.—Ed.]

It has become the custom to deprecate the living and to exalt the dead. Let us disaffirm this custom by honouring those deserving ones who are still with us. Quite naturally, we refer to Roerich in this category. According to legend the gods of ancient times have long since left the earth. Later the half-gods went and still later even the sages retired until man lost the precious treasures of the spirit which the wise men had preserved in their hearts. Lacking the vital knowledge, man dwindled into a creature of earth, bounded by the horizon of his senses, insensible to the secret that lies in the chamber of his own heart and unable to understand him who has recaptured the secret.

We maintain, however, that as long as we have amongst us spiritual awakeners such as Roerich to guard the Gates of Beauty, we may rest assured that the precious treasures of the spirit will continue to be cherished and preserved. Roerich in a poem called "The Guard" tries to arouse the sleeper into awakening:

THE GUARD

"Guard, tell me why
Thou dost close this door? What
So constantly dost thou guard?"
"I guard
The secret of this chamber."
"But empty is the
Chamber. Worthy people
Have declared: 'There is nothing.'"
"The secret of the chamber I know,
To guard it, I am appointed."

"But empty is thy chamber!"

"For thee it is empty!" answered the guard.

Those who are accustomed to live by their senses alone, are blind to the invisible world of Spirit. They affirm only what they can see, feel, taste, touch or hear. Nothing else exists for them but the physical proofs of life.

During this epoch of strife and dissension when the foundations of the world seem to be shaken, we are thankful that we have among us those who live by the spirit and follow the ancient path that leads to the Beatific Vision. The future owes a debt of gratitude to these men, for it is they who guarded the sacred tradition in times of danger and threatened catastrophe.

In the Book of the Ages, therefore, let us inscribe the name of Roerich, Apostle of Beauty, mighty Warrior of the Spirit, Citadel of Courage, Messenger of Culture.

When we think of the great men of past ages who have contributed largely to the advancement of humanity, we associate them with invincible daring and heroic fortitude, with the magnificent courage that remains unwavering during the most severe trials when all seems lost. Exactly these qualities are characteristic of Nicholas Roerich. He has dared to think in terms of all humanity in an age that exalts nationalism; he has dared to seek beyond the limited confines of conventional narrowness for the broader vision which guided the foot-steps of Confucius, Lao Tze, and the Buddha; he has dared to follow

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THE WORLD OF ROERICH.

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the path of the spirit in a materialistic epoch. Such is the individual whom we are to study.

During his youth Roerich studied art as well as law. Fortunately, he came into contact with an inspiring art teacher who left an indelible impression on his life. It is typical of the vast range of his intellect that Roerich should not confine himself to one subject exclusively, but should avidly seek knowledge in various fields of endeavour. For example, Roerich made important discoveries in archaeology and studied the cultures of many lands.

At the beginning of the last decade Roerich received an invitation to come to the United States where an exhibition of his pictures had made him famous.

Despite his success, however, Roerich did not remain in America. He organized an expedition which led him to the lonely peaks of the austere Himalayas as well as to wild deserted regions that few Westerners have ever trodden. In these travels he learned much of the secret lore of the East which is only repeated by word of mouth to those who have prepared themselves to receive it. Personal privation was the order of his life during this time, for he had to endure the tropical heat of equatorial India as well as the intense cold of the mountain tops. When Roerich speaks of courage, therefore, we know that it is not an idle concept, but that he himself had made it an integral part of his character. One needs but to read his diary called "*Altai-Himalaya*" in order to realize the many dangers which tested his fortitude and ingenuity. At the same time he developed a remarkable understanding of the diverse peoples with whom he came into contact. In a land where strange customs prevailed, he

learned tolerance from actual experience. Though nations differ in their expression of ideals, Roerich sought the underlying spirit that animated an action.

In 1921, Roerich founded the *Master Institute*, the avowed purpose of which was to integrate the various arts and to create in the hearts of men a sincere appreciation of all that is beautiful. The mission of his life may be summed up by saying that he seeks to bring about the regeneration of man by the torch of beauty: the beauty that inspired our great religious teachers, the beauty that filled the hearts of poets, musicians and artists, the magnificent vision of beauty that will unite all peoples under one banner, and the beauty that will result in welding the bonds of brotherhood with the irresistible force of creative peace. This word beauty—it is easy to misunderstand it. For Beauty is not a descriptive word for a certain kind of concrete thing. Beauty is not only that which as someone said is skin deep. The beauty which Roerich speaks of is a beauty which is within as without. It is that beauty which is a purifying force and cleans out the ugliness even out of the darkest hidden recesses of our own character. That is true Beauty.

John Keats, the English poet, once said: "A thing of beauty is a joy for ever." Therefore let us apply the word "Beauty" only to those things which have Infinite and Eternal value.

The nations of the world are to-day separated by innumerable barriers such as speech, differing opinions and countless prejudices. In order that a more understanding spirit be manifested, Roerich declares that Art should be cultivated, that art which brings a spiritual message to the heart and mind of man. Art

is a way of life. It is the sign of a broadened consciousness. It is a creative force.

Art is not dependent upon language, it appeals to all human beings. We do not need to undergo a long preparation in order to appreciate a Chinese poet or a German painter or a French musician. There is no stigma attached to a work simply because it was created by someone of a different nationality from our own. All that is necessary is the appreciation of beauty, the understanding of the vision before us.

If we were asked to define wherein the treasure of a nation consisted, would we not declare that it resides in the art, in the ideals, which the people have? Of what value is the material wealth of a nation if there is not a goal towards which that nation is aspiring? It is written in the Bible: "Where there is no vision, the people perish." Precisely when a nation loses all conception of its spiritual destiny, it passes on the road to degeneration. Art in all its forms and not least the art of living, is a measure of the creative aspiration of a people; it represents the clearest visions, the highest ideals, the deepest intelligence and the most heroic deeds.

The true function of the artist is to be a bearer of ideals to the unknown ages that will follow after. Roerich tells us that inner sight shall be ours because there are those heroic few who are willing to go in search of the real treasures of humanity. We who have tasted the creative joy received from constantly striving for the unusual, for the blessed Kingdom of Spirit, will always continue to seek out these rare treasures in spite of the numerous temptations and threats that try to hinder us in our Search. We encounter many people on our pilgrimage, people contented

with the ordinary pleasures of life. They even try to induce us to partake of the evil fruit. Little do they realize that the treasure we search for obliterates their petty desires. Others are negatively dissatisfied; always critical and continually lament their fate. Still others are selfishly ambitious and try to seize all that their eyes fall upon. But these are so busy trying to grasp material possessions, that in their rush, they disdainfully ignore us.

Roerich beautifully expresses this picture in one of his poems and also encourages us to continue seeking even though the way is sometimes dark and the path hard to discern. He symbolically terms these treasures of the Soul—"The Sacred Signs". In a beautiful poem called "*We Shall See*" he prophesies:

WE SHALL SEE

We go to search for Sacred
Signs. We go carefully and
In silence.
People pass by. They laugh.
They summon us to follow. Others hurry
on In discontent. Others threaten us.
They want to seize what we possess.
The passers by
Do not know that we have gone
To search for sacred signs. But
The threatening ones shall pass.
They have so much to do. But we
Shall search for Sacred Signs.
We walk
A big time. Keenly we look.
Many people pass us by.
Verily, it seems to us, they
Know the command: to find

The Sacred Signs. Darkness falls.
It is difficult to discern
The way. Indistinguishable the paths,
Where can they be—
The Sacred Signs?... To-day, it may be
We shall not find them
But tomorrow will be
Light. I know
We shall
See them.

In art is a force which will unite the worlds, for if we appreciate the beauty that others are striving to express, we also acquire a love for those who seek to manifest it.

To surround our lives by beauty is a magnificent goal. It means that our actions should be measured in terms of beauty, that our thoughts should be evaluated by beauty, that our way of life should be regulated by the conception of beauty: That beauty which is Truth and highmindedness. If we can make our lives expressions of beauty then we will have achieved a goal which teachers of all ages have pointed out. All that is ugly and undesirable in life may be considered as an expression of darkness; but that which is beauty is truly a product of resplendent light. Roerich says that "the pledge of happiness for humanity lies in beauty. Hence, we assert Art to be the highest stimulus for the regeneration of the spirit. We consider Art to be immortal and boundless."

Yet—Roerich is not just an artist. He is a Soul who, through his art, endeavours to point a way towards the achievement of Soul-Life. In studying his paintings, we are filled with a realization that this man has a great message. He constantly conveys to us that he is not painting merely to astound us with wonderful colours, lines and design. He is not merely

trying to impress on us that he knows how to paint—but he tries to touch our own spirituality and awaken in us a love for that beauty which is also truth. He uses this medium of painting to convey to us the wisdom of the great masters. One painting in particular has inspired me often to live differently. It portrays a man standing in the midst of towering snow-capped mountains. The sleeve of his right hand is rolled up to bare a powerful forearm and the hand clutches a mighty sword with a firm tight grip. In his left hand he holds his own head which he has cut off. To the spiritually blind it is a peculiar impossibility, To the awakening Soul—it symbolizes one of the deepest truths. It gives us a sacred commandment—to cut off our own heads—to cut off the foolish reasoning and to let the heart and the intuitive spirituality in us, guide us. But we cannot do this unless we first grasp the sword of Sacrifice with a firm grip. For this is required great inner strength, or courage, as the powerful forearm in this painting symbolizes. Then it is possible to, symbolically speaking, cut off our own heads, cut off the intellectual pride which closes the mind and makes of it a dead thing. Our colleges do not help us with this problem. They succeed in filling the students' heads with facts and even help him to forget he is a Soul who is made "little lower than the angels" and who also has a divine inheritance. So Roerich says: "Cut off the head. Let thinking take the place of memorization and closed-mindedness. Intellectual pride is the most sure slayer of Friendship and all that is beautiful in life." Therefore I say such a painting is a great treasure and could do much to help us in our daily striving.

If we desire to test any action, word or deed, apply the test of beauty. That which

is beautiful is an expression of man's intuitive comprehension of truth. When we say that Christ or Buddha lived beautiful lives, we mean nothing else but that their love for the truth was so strong that their lives had to be beautiful. The measure in which we cultivate the love of truth, in the same measure will our lives become beautiful.

Therefore, when we speak of beauty we are not dealing with an abstract concept that has no value in life. The love of the beautiful must pervade our daily existence as a delicate perfume of indescribable fragrance. Our very speech should be redolent with gentle harmony, with the soothing quality of serenity; our thoughts should constantly dwell upon beautiful things, for we must not forget that we become that upon which we think. He who thinks upon infinite beauty surely becomes it, just as he who allows the ugly microbes of vice to enter his mind will debase his character. "By what men fall, by that they rise." Only by making our own lives more beautiful through overcoming the obstacles, through sacrificing the petty selfishnesses can we understand such a statement. Even under the least suspicious circumstances it is well to think of beauty which is the same as saying, "It is well to think of the Infinite and Eternal Reality at all times."

When Roerich refers to culture, it is not the purely intellectual culture of which he speaks; it is certainly not a product of the academician's intellectual speculation, it is a quality that springs spontaneously from the heart.

To be cultured has nothing to do with a nice veneer. True culture is character. This realization of a higher Culture is the synthesis of Science and Religion or Intelligent Think-

ing. Thus culture can help us realize perfection in our daily lives.

Dr. Kettner says: "A new era of freedom and friendship in human society will begin with the affirmation for true culture. We have already achieved a state of advanced civilization but not got one of real culture."

Roerich has said: "In culture is synthesized everything spiritual, everything heroic, everything constructive and creative. To call friends and co-workers to the festival of constructions and cordiality is full of dignity and beauty." Culture is a spiritual uplifting force that teaches us to live more abundantly. It is the basis of friendship and the essence of tolerance. It is found only in those who are truly wise and live actively on the basis of this wisdom.

Roerich is constantly calling us to action. Of what use to affirm the highest principles, if our lives remain as before? "The quality of action is affirmed in striving. When words are transmuted into action, the highest energy is affirmed. Therefore, only in life can one manifest the highest energies. Not words, but actions are considered as the affirmation of the highest energies. Only when the potentiality of spirit is manifested in action is the higher concordance affirmed."

In speaking of the value of Activity, Roerich relates an Ancient Legend about the great Akbar who drew a line and demanded that Birbal, his wise man, shorten the line without cutting or erasing from either side. Birbal then drew a longer line parallel to it and Akbar's line was thereby shortened. So Roerich says that "Wisdom lies in drawing the longer line." To continue the parallel, when we witness the constant rush and hurry in our daily lives we sometimes feel helpless

in our efforts to shorten this turmoil. But Roerich emphatically states that only by imagining a longer line of real activity can we shorten the line of rush.

When we compare the result of deep silent activity with that of the rush that goes on all about us we readily see which line is longer.

But Roerich has not only spoken of the foundational concepts on which humanity should rest, he has also been practical. Realizing that war oftentimes caused the destruction of art treasures that were of priceless value, he proposed that a Peace Banner be placed above cultural institutions and that combating nations refrain from destroying them. This suggestion won the approval of many outstanding leaders in various fields of activity. It was a most concrete and practical step in the direction of peace. To understand the significance of Roerich's proposal one should remember an incident that occurred many centuries ago. A Moslem warlord invading Alexandria was asked whether the soldiers should spare the famous library of that city. The warlord replied: "If the books in this library contain the same doctrines as the Koran, then they are unnecessary; if they are different, then they are heretical and should be destroyed." As a consequence the famous library of Alexandria was set into flames. Thus, the creative aspirations of many ages are destroyed by fanaticism and intolerance. To-day we have not progressed very far from this barbarous state and we must heartily thank those men of vision, like Roerich, who appreciate the treasures that are contained in art and literature and who seek to teach the world the necessity of actually applying the splendid ideals of those thinkers who sought

to build a more beautiful future for the human race.

Roerich does not disdain the achievements of the human spirit regardless of the land or the race where they are to be found. He will speak in the same glowing enthusiasm of Confucius and Lao Tze, of the Buddha and Ramakrishna, of Mohammed and the Bab. He is a citizen of the entire universe, a world citizen, for his is truly a cosmic perspective. The separative distinction of East and West has no meaning for him. When asked whether the distinctions and differences between East and West were insurmountable, he declared: "The most beautiful roses of both East and West have the same fragrance."

Roerich knows that perfection is everywhere because this universe is permeated by a Spirit, infinite and eternal in its power and essence. With deep humility, he shows he understands that cosmic thought which Christ expressed when He said, "The Father is greater than I."

In the following few words Prof. Roerich humbly makes us aware of the ocean of divinity all around us and what a small degree man is able to absorb.

DROPS

Thy benevolence fills
My hands. In profusion it is pouring
Through my fingers. I shall not
Keep all. I am not able to distinguish
The glowing streams of richness. Thy
Benevolent wave pours through the
hands
Upon earth, I do not see who will
gather
The precious fluid. The tiny sprays,
Upon whom will they fall? I shall not
have.

To reach home. Out of all the benevolence,

In my tightly holding hands I shall bring only Drops.

Realizing the essence of this thought, how impossible and ridiculous it becomes to pride ourselves on our imaginary accomplishments! Filled with humility becomes our Soul. We are therefore on the path to overcoming and changing; for in no other way but the humble way is it possible to change our characters from the ordinary to the Beautiful.

Yes! "The Father is greater than I."

The New Age will not come of its own accord. The road that leads to a brighter future is strewn with innumerable dangers, with heart-rending obstacles, with infinite toil. Seeing but the darkness which obscures the path, there is a tendency to despair, to say, "Wherefore shall we strive when the goal is so hopeless? How can we expect to overcome conditions which have accumulated through many centuries?"

Shall ours be the coward's cry that fears the scene of the battle and hurries from the creative labour that will bring the New Age to birth? Shall we passively submit to the indignity of inaction? The necessity of the hour is not to submit, but to overcome. Roerich cries in ringing tones: "As long as we do not realize that obstacles are stepping stones, we have not understood the teaching. Without obstacles, there can be no real victory." Roerich says: "Blessed be the obstacles, they teach us energy and resistance."

Each obstacle is a test of our ability, a challenge to our ingenuity and creativeness. Let us consider the significance of obstacles when applied to the scriptures. We read

that the world was created out of chaos. Notice these words carefully, for even to-day man is constantly seeking to create order out of chaos, and in the measure in which he is successful, he mirrors the divine. To create cosmos from chaos was not only a necessity at the beginning of the world, it is a necessity at this very moment. Chaos is the eternal obstacle which confronts us. It is for us to transmute, not to discard it, by utilizing the wondrous power of creativeness. Thus shall our powers of creation be enhanced. To this festival of labour, to the mighty creativeness of the spirit, to the inspiring battle to wrest cosmos from chaos, Roerich summons us.

At this crucial moment when the darker forces appeal to the baser motives in human nature, we should all the more devotedly dedicate ourselves to the courageous affirmation of creative peace.

Actually, peace is vibrant activity. In peace does the artist create, in peace are the myriad mysteries of existence realized. Neither happiness nor love can exist where peace has folded its wings and fled. Without peace there can be neither friendship nor unity. Is it possible to co-operate when there is no peace? One might as well imagine an orchestra without rhythm.

Real peace has a spiritual basis, has its roots in the knowledge of the Highest. In a poem called *Light* Roerich gives us his prayer of devotion to the "Highest." He tells us that we can visualize the "Eternal Being" only through the depth of our heart, our intelligence, and through creative work. And that only through the enlightenment of this Infinite Being can we understand that which is invisible and intangible.

LIGHT.

How shall we behold Thine Image?
The all-penetrating Image,
Deeper than feeling and reason,
The intangible, the silent,
The unseen. I summon
The heart, wisdom and labour.
Who has apprehended that which has
No form, no sound, no taste,
Which has no end and no beginning?
And the darkness when all shall cease?
The thirst of the desert and the salt of
the
Ocean?
I shall await Thy
Glory.
Before Thine image
The sun does not shine. The moon does
not
Shine. Nor the stars nor the flame
Nor the lightning. The rainbow does
not shine.
The Light of the North does not
glimmer.
There shines Thine Image.
Everything gleams through Thy light.
In the darkness are shining
Particles of Thy glory.
And in my closed eyes
Dawns Thy wondrous light.

Perceiving the Inner Light is like hearing the clarion call to action. Only by action do we manifest the beauty of unified thought and the fire of creativeness. "Life rushes as a waterfall. But not many perceive this motion. As a tomb is the life of those who strive for rest. What is rest? This conception is an invention of the dark ones. What manifest caution people disclose when they speak of

rest! They conceive of rest as repose. And repose is always linked with earthly joy. But this joy of idleness is not ours. When is nature inactive?"

The youthful hearts to-day know that only with unfaltering courage can we break through the barriers of prejudice, the darkness of materialism, and the fears of the Unknown. These youths are the courageous pioneers who blaze the trail so that others may follow with comparative ease. As a result, in a short time, what was once a dangerous undertaking, becomes an everyday accepted occurrence.

Those who are aware learn from these significant experiences and they always look toward the future for their inspiration and never dare to look backward. Heroism is the most important weapon in the battle for the essential life. Dr. Kettner has said, "Why else shouldst thou wish to live unless thou canst heroic be?"

In closing I will quote the poem that brings out the central theme of Roerich's courageous spirit. It is called *At the Last Gates*.

AT THE LAST GATES.

We were told "Forbidden!"
Yet we entered none the less.
We approached the gates,
Everywhere we heard "Forbidden!"
We wanted to see the signs.
We were told: "Forbidden!"
We wanted to kindle the light.
We were told: "Forbidden!"
Gray, seeing, knowing guards,
You are erring guards.
The Host has permitted to know,
The Host has permitted to see.
No doubt it is His wish
That we shall know, that we shall see,

Behind the gates a messenger stands,
He brings us something.
"Let us in, guards!"
"Forbidden!" we were told,
And the gates were closed.
But none the less many were the gates
We passed. We broke our way through
And "Permitted" remained behind us.
The guards at the gates halted us.
And they begged. And threatened.
And we were warned: "Forbidden!"
We pervaded everywhere: "Forbidden"
All Forbidden? Forbidden all?
To all Forbidden?
And only behind us "Permitted?"

But on the Last Gates
It will be traced "Permitted!"
And behind us "Forbidden."

"Thus inscribe!" He commanded
"Upon the Last Gates."

Let us remember the magnificence of the
ideals which Roerich brings to us; let us
cultivate in ourselves the deep love of beauty
which he proclaims; and let us unceasingly
strive to lift our thoughts to the effulgence of
light.

Greetings to Nicholas Roerich, the Prophet
of Beauty!

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THE DATE OF THE RAMAYANA PERIOD.

By MISS P. C. DHARMA, M.A., L.T.

BY the Ramayana period is meant the period, during which Rama and Dasaratha lived and reigned; the period in which the main events related by Valmiki occurred. It has no reference to the period of the so-called final redaction. When did Dasaratha and Rama reign? During what period of history did the events narrated in the Epic occur? Years ago the celebrated American Sanskrit scholar W. D. Whitney made the remark which since then has often been repeated. "All dates given in Indian literary history are pins set up to be bowled down again." For the most part this is still the case to-day as has been pointed out by the late lamented Dr. Winternitz.* It is difficult to assign dates for pre-historic events.

Professor Macdonell has remarked in his *History of Sanskrit Literature*: "History is the one weak spot in Indian literature. The total lack of the historical sense is so characteristic, that the whole course of Sanskrit literature is darkened by the shadow of this defect, suffering as it does from an entire absence of exact chronology."† But this is largely true of the early history of Greece also. Judson Bury in his *History of Greece*, has stated that the construction of the early history of the Greeks was founded on "legendary tradition and framed without much historical sense."‡ In fixing the date of the Ramayana period one can suggest only a possible date and not a certain one. There is

* Winternitz: *History of Sanskrit Literature*, p. 25 of Vol. I.

† Macdonell: *History of Sanskrit Literature*, p. 10.

‡ Judson Bury: *History of Greece*, p. 78, 1922 Edition.

no tangible archaeological evidence throwing light on the events of the Ramayana. Future excavations in the United Provinces and Oudh and possibly in Assyria and Chinese Turkestan may throw some light. Inscriptional evidence throwing light on the Ramayana period is also not available.

An important source of information is tradition. The relative value of these two kinds of evidence, traditional and archaeological, has been well stated by R. C. Dutt.* "Inscriptions on stone and tablets, and writings on papyri are recorded with a design to commemorate passing events. The songs and hymns and religious effusions of a people are an unconscious and true reflection of its civilisation and thought. The earliest effusions of the Hindus were not recorded in writing,—they are, therefore, full and unrestricted,—they are a national and true expression of the nation's thoughts and feelings. They were preserved, not on stone, but in the faithful memory of the people, who handed down the great heritage from century to century with a scrupulous exactitude, which in modern days would be considered a miracle."

A working hypothesis is furnished by a discussion of the relative chronology of the Ramayana period and the Bharata War. The date of the Bharata War can be fixed with tolerable certainty with the help of the dynastic lists of kings as given in the various Puranas.

The extension of territory occupied by the Aryans during the Bharata period warrants

* See his *Civilisation in Ancient India*, p. 1, etc.

the conclusion that the Ramayana period preceded the Bharata period.*

The Mahabharata contains not merely references to the Ramayana personages but also an abbreviated Ramopakhyanam, whereas the Ramayana contains no reference to the personages of the Bharata. The Ramayana deals with many fabulous personages and events as in the case of the Ancient Sagas of Scandinavia, and the Persian, and the classical mythologies, while the Mahabharata deals with the adventures of human beings who resemble the present day men and women. In all countries, mythic and fabulous events figure largely in the earlier works, while men and events described in the later works resemble those of the present day.

Further, in all countries the chivalrous types of men have been found in the earlier ages as during the Ramayana period. The later types show a lack of the chivalrous instinct. The embittered hatred, the fierce resentment, the war to the knife, the greed of land and money, the readiness to take advantage of the weak and the helpless, the crushing of beaten foes, and the absence of generosity to beaten foes characteristic of modern nations, are typically portrayed in the Bharata heroes. In the earliest period of evolution, men were savages, but as time went on they evolved into a higher type with a sense of fair-play and justice; and still later when the struggle for life became keener, all the savage and brutal instincts were revived. The Bharata heroes pretended to have high moral ideals; but their conduct was wicked, cunning and often mean. They often took advantage of the weakness of their rivals. The conduct of the Ramayana heroes certainly betokens a much higher moral standard—in every walk of life. It can

be safely assumed that the Ramayana period preceded the Mahabharata epoch.

The priority of the Ramayana period is further established by the insignificant part played by the Atharva Veda in it. The Atharva Veda is generally considered to be the latest of the Vedas. "The Rig, Sama and Yajur Vedas alone were originally recognised as canonical collections.* A considerable time must have elapsed before the Atharva Veda attained to the rank of a canonical book. "In the Mahabharata we find the importance and the canonical character of the Atharva fully recognised."

In the Ramayana, Rama mentions only the three Vedas—Rig, Yajus and Sama (IV. iii. 27). The Aditya Hridaya hymn in the Ramayana (VI. cvii. 13) also refers only to the Rig, Yajus and Sama Vedas. Aditya is referred to as Rig-Yajus-Sāma-tāraka. The Atharva Veda had not yet established its status as one of the Vedas. It is true that one meets with a reference to Atharva Śiras in the Ramayana in I. xv. 2. But in the Mahabharata its importance is fully recognised. In the Index to the Bharata by Sorensen, one meets with about twenty references to the Atharva Veda. This is a clear proof that the Ramayana period preceded the Bharata period.

There is no reference in the Ramayana to a real "Sārvabhauma" or Emperor, as the country was divided into a number of small independent kingdoms. But during the Bharata period King Jarāsandha of Magadha had established a powerful empire. At the time of the Digvijaya of Yudhishtira before the Rājasuya sacrifice, Jarāsandha was a real emperor or Sārvabhauma. We can realise the extent and power of the Magadha empire, if we remember that Jarāsandha had vanquished and imprisoned 86 crowned kings in his

palace. He was waiting to make the number one hundred, so that he could sacrifice one hundred crowned kings in his intended human sacrifice. Sri Krishna himself attested to his great prowess when consulted by Yudhishtira.* Magadha continued to be a big Empire even in the later Buddhist period. But in the Ramayana period, Magadha was a tributary state of Kosala (II. x. 35.)

As the establishment of the Magadha Empire must have followed a series of wars for a very long time with the neighbouring powerful kingdoms like Kosala, Videha, Anga, Kasi, etc., some centuries must have intervened between the Ramayana period and the Bharata period when the Magadha Empire was extensive and powerful. As the Ramayana deals with the glorious days of the Ikshvaku princes, and as Kosala had fallen into decay and been swallowed up by the Magadha Empire during the Bharata period, the Ramayana period certainly preceded the Bharata period.

Other incidents might also be mentioned to prove the priority of the Ramayana period. When Yudhishtira performed his Rajasuya* sacrifice, he sent his brothers to conquer the whole of India and collect tributes. During the Digvijaya, Blīna is said to have fought and vanquished Bṛhadbala, king of Ayodhya,† Abhimanyu killed Bṛhadbala in the Great War.‡ This Bṛhadbala was the twenty-ninth king after Rama, according to the Vayu Purana.§

Though the Rājasuya Abhishechana had lost its Vedic significance as a Coronation rite,

* P. C. Roy: Translation of the Mahabharata, Sabhaparva—14th and 15th Cantos.

† Vāyu Purana, Mahabharata, Sabhaparva, Cantos 30 and 31 (P. C. Roy's translation).

‡ Mahabharata, Dronaparva, Canto 47 (P. C. Roy's translation).

§ Bibliotheca Indica Series, Vol. II, page 285.

during the Ramayana period Sita made a reference to it, when she hoped that Rama would be crowned with the rites of Rājasuya-Abhishechana in II. xvi. 22. Sita could not have thought of it, unless she had heard of this Vedic rite. The reference warrants the conclusion that the Ramayana period was not very far removed from the Vedic period.

It is the date of the Bharata War that gives the most important clue to the Ramayana period, as we can trace the genealogies of the Ikshvaku princes, from Rama to Bṛhadbala who was killed in the Bharata War.

Our knowledge of ancient India rests mainly on tradition as stated before. Tradition must be considered as reliable testimony in fixing the dates in Indian history.

Even if we grant that the Ramayana was reduced to writing in the fifth century B.C., the events described relate to a period more than 2000 years ago. The various customs of the present day Brahmans in South India exactly resemble those described in the Ramayana. Oral tradition has been accurately kept up. Foreign critics cannot possibly note the great similarity between the customs of the present day and the customs as depicted in the Ramayana with respect to marriage ceremonies, funeral ceremonies, adornment of houses on auspicious occasions, worship, blessing or Svastyayana ceremonies, bathing, dress, ornaments, processions, behaviour of women towards their husbands, and their relations, the lamentations over the dead, &c. The Ramayana might be considered as a descriptive book of the social customs in South India even now. Still at least 2000 years must have intervened between the present century and the Ramayana period. The real interval is more than 3000 years. Pargiter has very ably proved in his works the value of the Puranic lists in enabling us to fix various historic events. The

* Monier Williams: *Indian Wisdom*, p. 417 (Edition 1893).

* See Macdonell: *History of Sanskrit Literature*, p. 185, 190 f and 193 f.

Puranas are valuable to the historian and to the antiquarian as sources of political history by reason of their genealogies, even though they can be used only with great caution and careful discrimination. Dr. Waddell also bears testimony to the accuracy of the Puranic lists in his book "The Makers of Civilization."

As pointed out by Winternitz, "many of the old legends of kings and some very old genealogical verses (*anuvamśaślokaś*) and song-verses (*gāthas*) have been saved from the original bard poetry and incorporated into the later texts which have come down to us"* Critics find fault with the later redactors who have affixed supplementary chapters to the earlier Puranas, that they do not reveal their names and want to pass off their compositions as part of the original text. Such defects are due to the extreme indifference to the right of literary ownership. The Ancient Indian writers, as a rule, do not seem to have cared for personal fame, so long as the information was made available to the public. When the disguise of prophecy is set aside, "and when all legendary or imaginary elements are removed, the last two sections of the Puranas afford valuable information as to the geography and history of Ancient India."† Hopkins quotes as follows, from Pargiter evidently with approval:—"Mr. Pargiter finds that a period of 1400 years intervened between the first king Ikṣvāku and the great war; and that Rama, the hero of the Ramayana, lived in the fifth century before the Great War of the Bharata. The great war itself marks the beginning of the present age (Kaliyuga) about 1100 B.C."‡

* Winternitz: *History of Indian Literature*, Vol. I, p. 530.

† Rapson: *Cambridge History of India*, Vol. I, p. 303.

‡ *The Cambridge History of India*, Vol. I, p. 276

The fallacies in arguing about the dates from genealogies have not been overlooked by Pargiter.* It must be noted (1) that the same name may belong to father and son (e.g., George II, III, IV), (2) that the same name may refer to different individuals in different places, e.g., Janamejaya in the Ikṣvāku list (Solar line), (the Ramayana II-lxvi-43) and Janamejaya of the Bharata period (Lunar line) met with in the Mahabharata. (Three different Sampātis and three different Rṣabhas are met with in the Ramayana) and (3) that in some lists unimportant names might also have been left out. Discrepancies in the number of reigns differently referred to in different books can thus be accounted for.

In his *History of Sanskrit Literature*, Macdonell has stated:—"The historical germ of the great epic (Mahabharata) is to be traced to a very early period, which cannot well be later than the tenth century B. C." "The oldest evidence we have for the existence of the Mahabharata in some shape or other is to be found in Asvalayana's *Gṛhya Sutra*, where a Bharata and Mahabharata are mentioned. This would also point to about the fifth century B. C."† The Mahabharata must have been composed some time after the war just as the *Iliad* was composed three centuries (i.e., in the 9th century B.C.) after the Trojan War (in the 12th century B.C.) If we admit the 5th century B. C. for the great epic in book form, the Bharata War must have taken place at least two or three centuries earlier.

Rapson places the Bharata War at about 1000 B. C. "We must be content with the general conclusion that the tradition of the Puranas, according to the dynastic lists of Hastinapura and Magadha, places the great

* Pargiter: *Ancient Indian Historical Tradition*, p. 133.

† Macdonell, *Op. cit.*, p. 285.

war early in what we know as the Bṛhmadva period, say about 1000 B. C."*

Pargiter† has stated that the date of the battle (Bharata War) may be fixed at 950 B. C., on the authority of Vayu, Matsya and other Puranas while K. P. Jayaswal is inclined to fix it at 1424 B. C.‡

Orthodox Hindus calculate the date of the Mahabharata battle to be 3139 B. C. from astronomical data, contained in the Mahabharata regarding Bhishma's death.§

The proper way to fix the date of the Bharata War would be to start from the date of Alexander's invasion in 327 B. C. or Chandragupta's accession in 322 B. C., and trace the events backwards. It has already been pointed out that the dynastic lists of the Puranas, Vayu, Matsya, &c., contain valuable evidence. The lists sometimes are appended in the Puranas in the form of prognostications and sometimes as past events. Historians have accepted the date of Chandragupta's accession as 322 B.C.¶ Between the Bharata War and the accession of Chandragupta there were 46 kings, Sahadeva, king of Magadha, killed in the Bharata War was succeeded by 22 kings of the Bārhadratha dynasty, 5 kings of the Pradyota dynasty, 10 kings of the Sisunaga dynasty, and 9 kings of the Nanda dynasty. Chandragupta ascended the throne after the extinction of the Nanda dynasty.

Pargiter || allots 628 years for these 46 reigns (or roughly 13½ years for each reign)

* Rapson: *Cambridge History of India*, p. 307.

† *Ancient Indian Historical Tradition*, p. 182.

‡ Pargiter: *Ancient Indian Historical Tradition*, p. 182.

§ Somayajulu: *Ancient History of India*, p. xi.

¶ Vincent Smith: *Early History of India*, p. 124 and Pargiter: *Ancient Indian Historical Tradition*, p. 287.

|| Pargiter: *Op. cit.*, p. 182 and p. 287.

and fixes the Bharata War in 950 B. C. But Jayaswal and other Indian writers, as already mentioned, fix the date at 1424 B. C.* If we accept the average years of reign of the British kings since the Norman Conquest, *vis.*, 23½ (say 24) as the standard, the date would be 1426 and would correspond to Jayaswal's date. It is not unreasonable to accept the average period of reign of the English kings as the standard. As there is a generally accepted tradition that the Ikṣvāku princes were long-lived, we can safely accept the English standard.† If we accept 1424 B. C. as the date of the war, we can then fix the Ramayana period by adding 29×23 years (667 years) for the 29 kings,‡ who intervened between the Ramayana period and the Bharata War. The approximate date of the Ramayana period would thus be about 1424 plus 667, or 2091 B. C. Sir Wm. Jones, the great Orientalist, placed Rama in the year 2029 B. C.¶

It is interesting to note the remarkable coincidence of this date 2091 B. C. with the date given by Waddell (2109 B. C.—2089 B.C.) in his book on the "Makers of Civilization,"|| after an exhaustive study of Sumerian history. The difference is only eighteen years which is a mere trifle. Waddell finds that the chronological list of Sumerian kings is an exact parallel to our Puranic lists. He identifies Ikṣvāku, Sagara, Daśaratha and Rama with kings Ukusi, Sargon I (2800 B. C.) and Dashashuraseh and Amar-Sin of the Sume-

* Pargiter: *Op. cit.*, p. 182.

† The Greeks used to allow one century for three generations (Judson Bury: *History of Greece*, p. 79.)

‡ *Vayu Purana*, Bibliotheca Edition, Vol. II, p. 285 f.

¶ P. 2 of the Preface to Griffith's translation of the Ramayana (Library Edition).

|| Waddell: *Makers of Civilization*, p. 485.

rian list. (The reader is referred to Waddell's book for further information.)

The late Mr. Swamikannu Pillai*, after discussing the horoscope of Rama, as given in the Ramayana and making elaborate astronomical calculations came to the following conclusion: "The conditions of Rama's horoscope would have been fully satisfied in two years 2055 B. C. and 287 B. C. 2055 B. C. may be considered too remote for any historical or quasi-historical speculation. 287 B. C. was about the epoch when the Ramayana epic was in process of evolution and construction, but the data are yet wanting to enable us to affirm that Indian astronomers of that time had the knowledge requisite for the construction of a horoscope like Rama's." Without going into the question further it suffices to say that the year 2055 B. C. is not far from the year 2091 B. C. (According to my calculation) thirty years can be considered as a fair margin of error when dealing with thirty centuries. Of the two possible dates arrived at by astronomical calculations by Mr. Swamikannu Pillai, the earlier date of 2055 B. C. is the only possible

* L. D. Swamikannu Pillai: *An Indian Ephemeris*, Vol. I, Part I, p. 122.

one as the Ramayana period was certainly anterior to the Buddhistic period and as it tallies with the date arrived at by tracing backwards from Chandragupta's accession. It also agrees with the date in Dr. Waddell's choronological list. The Ramayana period may tentatively be fixed at about 2090 B. C. The customs and institutions described by Valmiki in the Ramayana can safely be said to be characteristic of the twentieth century B. C. also. The similarity between the social habits of the Hindus living in the twentieth century B. C. and the Hindus (at least in South India) in the twentieth century A. D. is truly astonishing and is a proof of the value of tradition in Indian history.

As Valmiki was a contemporary* of Rama, the kernel of the Ramayana (at least Books II-VI) must have been composed in the twentieth century B. C., and the composition must have been transmitted orally from generation to generation, till it was reduced to writing.

*In the Aranya Kanda (II-lvi-16 F.) Rama is described as meeting at Citrakuta Valmiki who offered him due welcome. In Book VII Valmiki is represented as attending Rama's horse sacrifice.

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THE FUTURE OF SANSKRIT.

BY MR. K. SUNDARAM AIYAR, B.A., B.L.,
Jamshedpur, Tatanagar.

THERE cannot be any two opinions among the various views on education regarding the setting before our minds Sanskrit as one of the essential factors in the future of Indian education. As the store-house of ancient Hindu history, arts, sciences and religion it is a priceless heritage handed down to us through the vicissitudes of Time.

Since the promulgation of Provincial Autonomy in the Indian Empire, educational policy will be shaped more or less according to the public opinion in the country. What place is Sanskrit to have in the curricula of studies in the regular schools—from the lowest elementary school to the University? There is an increasing volume of opinion to give Sanskrit its rightful place in the scheme of studies.

The syllabus should be so framed that at least within the course of a study for five years the pupil should get a workable knowledge in Sanskrit—at least to understand the ordinary Sanskrit and to converse freely in Sanskrit. An application of the "Direct Method" in which lessons in Sanskrit will be in Sanskrit may be begun in special centres. Even the ordinary educated Hindu who has not studied Sanskrit would be able to follow any lecture in Sanskrit. It has been the experience of many. Young Indian boys are taught English direct without any intervention of their mother-tongue.

Diplomas for various Sanskrit branches are being issued to Siromanis, Sastris, Pandits, Visaradas, etc. Those who get out of these, though they have some working knowledge of Sanskrit, fall short of the mark.

Yet even now during these ten or eleven decades since Sanskrit lost its place as the

medium of instruction, there have been a few scattered in the villages who have studied in the traditional method of learning by rote, the Vedas, the Vyakaranas, the Vedanta, the Kavyas, the Jyotisha, the Ayurvedic Sastra and the Agama as well as the Mantra Sastras. Though many of them have died for want of the necessary atmosphere some contrive to survive. The sooner the educational authorities try to find them out and give the necessary patronage the better for Sanskrit. They have been the sources to which the Sanskritists are indebted in those days when practically every important Sanskrit work was impressed on the Grey Matter of these learned men. Sanskrit studies can be purely entrusted to a body of the traditional learned men. The eighteen or nineteen Universities can each contribute its share in the shape of men and money. There is enough work for English educated men in the other fields of thought—the vocational and the cultural. Instead of raising all sorts of imaginable hurdles why not start it in some place or another? The Hindu University, as its name indicates, and located at Benares: the cultural centre of the Hindus, if they are not already doing something in the direction, can concentrate all Sanskrit subjects under one Central Board and work it out. The details will be worked out by the Working Boards in each Branch. The other Universities without spending much time or money can depute a certain number of the local men to work under the direction of the Central Board.

It will be a Sanskrit academy for all India with different branches. The traditional schools, the various Sanskrit schools and

colleges may come under a working programme. This will avoid overlapping reduplication.

As a preliminary a general survey of Sanskrit literature has to be made. The works have to be classified as literary, ecclesiastical or religious and scientific. The task, though a huge one, provided a few earnest souls work it through is bound to become successful. An encyclopaedia containing all branches of knowledge is no distant vision but a realisable object—only the focus should be nearer. Eternal vigilance is the price of enlightenment.

The various diploma-issuing departments may conveniently hand over the work to those who know Sanskrit well.

Like every part of the vast Hindu superstructure the traditional Hindu Acharyas have become rusty by Time. From Abbe Dubois from the land of Dupleix to Miss Mayo of the land pollars every globe-trotter has a hit on the dummies of the ancient Hindu relics. Is it not wiser to approach them in a sympathetic manner and try to bring them round and make them realise their importance? Man has many duties here in this world. Every Hindu has got the debt or obligation to keep alive the Old Lamps which are still flickering.

The winter has gone and spring is dawning. There is still sap enough for the old stem to sprout.

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CURRICULA IN ELEMENTARY SCHOOLS.

THE mass of articles that have so far appeared on this important subject have ignored some fundamental principles which are of vital importance in the matter of educational progress. The spirit of the Government Communique issued some time ago amounts to confirming the principle that Elementary Education should be something different from Secondary Education and be regulated so as to perpetuate the distinction now existing. The deeper implications of this distinction as well as the effects of it in regard to educational progress in the province do not seem to have been understood by anybody. Having myself watched the progress of education from within as teacher and headmaster for over half a century and studied these matters with some care I think it my duty to offer my views on this important question to be taken for what they are worth.

HISTORY OF THE DISTINCTION.

A perusal of the Standing Orders issued by the Department in 1880 and the Educational Rules that remained in force from 1891 to 1905 shows that the same curricula and courses had been prescribed for all schools whether in metropolitan, urban or rural areas without any distinction. Then they had treated the whole education from the first standard right up to the B.A. and M.A. classes as one continuous whole only divided into different stages, one leading to the other, Primary, Middle School, High School and Collegiate. They looked upon it as one continuous ladder and designated it as General Education. In the matter of courses and curricula they had prescribed them so as to suit the capacity of students at their different ages. The present

distinction was inaugurated in 1906 and formed a part of the great educational revolution ushered in in pursuance of Curzonian mandates. And it appears that this novel distinction was imported from England where it had been in existence for some years previously; and as such there was at the time some excuse for the adoption, though not a justification. I deliberately say that there was no justification because this distinction was looked upon with distrust even there, there being only thirty Higher Elementary Schools in the whole of England and Wales. These schools were recognised by the Board of Education in 1900 and a separate section was introduced in the Education Act to regulate the working of these schools. But this section was expunged from the Act in 1918, from which date even the few Higher Elementary Schools ceased to exist, so much so that just now not one Higher Elementary School is to be found there. If the administrators and educationists in our province ever cared to acquaint themselves with the state of things in England regarding this distinction, it should have entered the grave long ago; thus the abolition of this distinction is long overdue—some two decades. But the communique clearly indicates that the Government are going to give it a fresh lease of life.

THE UNDERLYING PRINCIPLES.

After all what was this distinction for? What are its achievements and what its effects? At the time this distinction was inaugurated there was the complaint that general education, such as it was, was not enabling the recipients to be fit for life and avocations; that most of them are not fit to go up for higher education; and they should be diverted to some rural, industrial and

vocational pursuits so that from the moment they leave school they may enter life with a fair prospect of working and earning capacity. So far the aims were no doubt good and desirable. But has this object been achieved to any extent in our province during these thirty years? I have to give an emphatic 'No' in answer. There is no use hiding facts or ignoring and suppressing them. Pardon me when I call a spade a spade, and no better. Can anybody in the province now honestly assert that anything of the kind is being done in our Elementary Schools, Higher or Lower? Why, the Communique admits it. Could the department evolve a list of the subjects to be so taught and supply the equipment requisite for them? Do we find there teachers trained and qualified to deal with such subjects and do justice to this task? If after thirty years of the operation of this principle we find nothing of the kind, is it not the height of folly to adhere to this distinction and blindly try to perpetuate it?

Yet it may be said that all this would be possible hereafter and that strenuous efforts would be made in the future, and so on and so forth. But a clear vision of some glaring facts and a little thought should suffice to dispel this fond hope. In the first place, indigenous vocations and industries in our country are closely interwoven with the caste system and no one of one class would ever go in for the avocation or industry of another caste. Agricultural activities form the staple industry in our land; spinning and weaving come next; pottery, making of baskets, mats, etc., are restricted to some castes; there are carpenters, smiths, barbers, dhobies, etc., following their respective avocations. They are mostly unable to eke out a good living. If the numerous students going to elementary schools should take to such avocations, how can it benefit them? Again do they require to learn all this in schools? And are our

teachers qualified to teach these things? No, No. All this is idle talk. The failure of this attempt during the past thirty years must have convinced the educationists of the futility of this attempt. What can this conservatism be due to? Ignorance or folly? Perhaps both. I challenge, this attempt must ever fail. Personally I am sure of this; and I have a strong reason to foresee like this because in England which is a highly industrialised country unlike ours, this attempt failed and was given up long ago, two decades back and we find distinct pronouncements made to this effect by a respectable body of Royal Commissioners. When I say all this I may not be taken to be opposed to furnish vocational capacity to our youngsters. I do concede that this attempt is really desirable and laudable; and if the attempt has failed so far nobody is to blame, but all credit to the attempt, notwithstanding its failure. Now there is one important effect of this distinction.

THE DANGEROUS EFFECT.

There is one other feature which is a corollary to this distinction and is making no small havoc in this country. It consists in prescribing courses and curricula for the elementary schools different from what are adopted in secondary schools—no doubt an innovation imitated from the English school; and what is worse, even in regard to the Three R's and literacy they have devised curious nomenclature and methods which render them quite distinct in character and differ widely from the same subjects taught in secondary schools. There is the whole crux of the problem. The reason for this course can be found in a desire, as they say, to make elementary education realistic and practical and shape it all so as to suit local conditions and requirements. In this connection the Communique says:—

"If the village school is to be of real value to the village children and to the surrounding

rural life generally the teaching imparted in the school must be directly related to the realities of life in its environment."

This statement sounds very well and also reads well on paper. But where are such schemes? Can the inventors of this wonderful idea bring out a scheme of studies in any of the ordinary school subjects incorporating this superwise proposal. And if any such courses can at all be formulated why should not the students of secondary schools also be benefited by them? And why should there be two sets of curricula one for each of the two sets of schools so far as they relate to the Three R's, literacy and general knowledge? Alas! Let us unlearn these utopian ideas and learn to think more honestly.

Now what is the effect of this distinction? The practical effect of this distinction is to deprive the youngsters of these schools of all opportunity to proceed to secondary and higher education. Youngsters of these schools cannot be admitted into the corresponding classes of secondary schools except in stray cases. If we take note of the fact that the rural population is at least ten times that in urban localities, we can realise the amount of havoc this principle has worked and is still working by way of shutting out the channels of secondary and higher education from a large mass of youngsters. There must naturally be in those rural areas thousands of youngsters worthy of and fit to benefit by higher education. Is it fair to stunt their growth by creating this artificial, meaningless and good-for-nothing distinction? They may say that many unfits are now entering our high schools and colleges, and that this measure is meant to prevent it. But how can this view justify the indiscriminate prohibition of large numbers of youngsters in elementary schools and rural areas from having an opportunity to prove their worth? If after training on the

right lines some are found unfit for higher studies it is but right that they should be kept back; but the depriving of large masses of students mechanically from all opportunity for higher education is simply atrocious; and every right-minded man who has the country's progress at heart should be shocked to see this distinction.

They raise one curious objection to introduce the curricula of secondary schools into elementary schools by saying that the teaching staffs in these schools are of inferior attainments and qualifications and cannot handle the subjects adequately. This is only a way to evade the right action. When once the same curricula are introduced I believe the teachers in elementary schools also would learn to handle those subjects as efficiently as their compeers in secondary schools. If at all there should be men so unworthy as to handle the subjects they must be eliminated and replaced by better qualified men. This is really an important step to eliminate wastage of public funds, and at the same time to create employment to so many qualified men who are rotting with higher qualifications, and thus mitigate the evil of educated unemployment.

Again I find complete lack of correct insight with regard to two important subjects: Higher Education and the course of General Education. To start with, it is Higher Education, and that alone, which goes a good way to supply useful citizens, officials of all ranks, administrators, leaders in every field of activity, and last, not on that account the least, good teachers and professors who alone are to build up the nation. When channels to this stage of education are closed against a large mass of youngsters in large areas and large numbers of students in elementary schools, the country loses the right intellectuals of those areas and schools; and this policy should be shocking to anybody. To

speaking the truth, many a great luminary who shone in public activities in the past—was the product of pial schools ; and it goes without saying that many a budding intellect there pines away under this invidious arrangement and his services would be lost to the country. I therefore believe that a distinction fraught with such grave consequences is the gravest sin which an administration can commit.

The conception regarding the *Course of General Education* consists in dividing it into so many stages each to be complete in itself and quite independent of the others. As already stated the whole course of General Education from beginning to end forms one continuous ladder divided into so many steps but all firmly connected into a whole ; and if you cut it into parts and shape the several parts independent of each other, where is the ladder to mount up to the top of the edifice ? Of what use are the parts as ladder ? Alas ! This misconception must go.

If the authorities and learned educationists in the province cannot condescend to consider the views of a humble worker like myself I should like to invite their attention to what has passed in England recently. A Royal Commission was appointed in 1924 under Sir Hadow to investigate into the 'Education of the Adolescent' (11-15) ; their report was published in 1926 and their recommendations are the rule of the day there.

Their recommendations are :—

I. In all types of schools the same courses and curricula should be adopted so far as they relate to General Education.

II. Vocational bias should be introduced only when the students' age is 14 and 15 (which corresponds to our V and VI Forms).

III. In introducing the vocational bias into schools care must be taken that it does not prejudice the progress of students in General Education.

PRESTIGE.

In our province I heard on several occasions and from high quarters that the Department as well as the Government are imbued with the notion that their prestige would be lost if they should give up this and that. After all, this is only a sentiment which deserves to be unlearned. Error is human, but correction is divine. There can be no prestige in persisting in an error. There can be no loss of prestige in correcting a mistake once committed. Did not the Board of Education correct their own mistake ? No doubt it requires a strong morale and a stronger nerve to rise equal to the occasion ; and I think that the subject is one which calls forth a judicious consideration and independent action.

MILLER'S MESSAGE.

When I referred above to the Educational Revolution of 1906, I had in my mind a pretty good number of drastic changes inaugurated at the time ; and the subject of this article is *only one* of the several atrocities which are eating into the very vital parts of the educational system. When I make bold to make an assertion like this, I crave the indulgence of the authorities and educationists in the land and request them to take note of what an eminent educationist of South India said about the changes referred to. In his message to the Christian College Day Association in 1917 the Rev. Dr. Miller wrote as follows :—

"The authorities concerned chose to enter not on the path of reform but on sudden revolution.....Nothing is more fatal to the development of masses of men than violent breaches of continuity—and chaos is the result.The University and all concerned with it will suffer much and long, because the new was not allowed to grow by graded development from the old, because the

changes introduced were based not upon hard-won experience but upon undigested theory."

THE APPEAL.

The abandonment of this distinction is long overdue since the vocational aims were found to be futile and since the English school from where it was imported abandoned it two decades ago—and even within two decades after its adoption (1900 to 1918.) It is the duty of the Department to watch the history of the principle in the land of its origin and modify our system on the lines of its progress and changes then and there. If the Department have not been aware of the reaction in England it is not to their credit ; and if they are aware of it and still persist in it, after thirty years, I do not know what to call it. No matter ; there are the facts. It remains to be seen what the Department would do now since the whole truth of the question is placed before them now. In this connection, it appears in the fitness of things that the new Ministry will take up the Reorganisation of Education into their hands and proceed with

the business in due course. I, therefore, submit this representation just now in the hope that when the question is taken up, the Department, the Government and the Ministry would put their heads together and do what they think best in the new light thrown upon the problem by this representation.

To conclude, the following are the steps to be taken at the ensuing Reorganisation of Education :—

I. The differentiation of courses and curricula between elementary schools and secondary schools so far as they relate to general education should be abandoned ; and the same courses, curricula, standards and methods should be adopted in both types of schools.

II. Vocational bias should not be introduced at stages below the high school ; and if at all they are introduced into any schools, care should be taken that their introduction does not prejudice the progress of students in the subjects of general education.

(Approved by Madras and Travancore Text Book Committees)

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HIGHER EDUCATION FOR WOMEN.

BY MR. K. R. VAIDIANATHAN,
Palghat.

AN unprejudiced examination of the condition of literacy in India would show that at present the percentage of literates is very low, and for women it is still lower. If we turn our eyes to the education of women even to an elementary standard we have to admit that it is very lamentably neglected. This neglect on the part of the parents to give as much education to girls as they think of giving their boys, has a very great bearing on the welfare of the country. The women being the natural guardians of children up to an age when the latter can take care of themselves and having more chances of observing and studying the manners and inclinations of children, can easily find out the directions in which the faculties of children can be developed. And for this purpose, there is an absolute necessity for the woman of the country to liquidate her own ignorance first, to possess a reasonable standard of the ideas of education and an unconfused vision as regards the channels through which the children can develop their brains. Such a woman would be able to point out to her children-wards the exact channels through which they should work as if she is pointing out to the babies the toys which would give them some means of understanding things. Hence for the purpose of placing education for the children of the country on a sounder basis than at present, it is really women who should equip themselves with the requisites necessary for imparting good education to children.

If one compares the standard of culture attained by a son or daughter of an educated lady with that of an uneducated lady, one would be struck by a perceptible difference, in that the former would possess a far greater volume of ideas and facts which are quite beside the ambit of the school curriculum than the latter, being able to base his conclusions on a scientific and reasonable argument. The child being in contact with the mother for a longer portion of the day than with the father at home, insensibly imbibes much important information on various subjects during the ordinary course of conversation and movement, which a score of lectures cannot in the same period and in the same manner inculcate in the mind of the child. Look at the natural teacher, the mother, and improve her status in education who has been created by God to literally feed the children with literacy in addition to giving them food diet.

Thus, it is abundantly clear that ordinary education is quite insufficient for a woman if our objective is to give our children the maximum benefit of education in a minimum period. A lady, who has received higher education, can clearly perceive the fields where the child is lacking and make up for its wants. Hence, I strongly plead that our country has to take good strides in the field of education to women, which means the education of the country.

ELEMENTARY EDUCATION.

SUGGESTIONS.

BY MR. D. PURUSNOTHAM,
Chittoor.

INTRODUCTION.

WHEN I attempt to give out my findings on elementary education—a vital and unpleasing subject, I have my own limitations. What does a person require to live, if at all he wishes to live in this world? Each one requires some food to eat, ragged clothes to wear, a little education to enable him to move in society, and lastly a shelter worth its name. Let me record my thoughts as far as education is concerned. I shall deal with elementary education at present.

Is elementary education or the elementary school or both a *mockery* in India? It is not uncommon to hear parents in disgust say to their sons: "I say, son, how mischievous you are! I can't deal with you. At least go to a school." The parent perhaps thinks that the teacher can control about forty such uncontrollable children, when he himself is not able to control his one single son. The parents with their anxiety to keep their children out of mischief send them to the *detention place* (school).

What does compulsory elementary education mean? It means education imparted to children between six and eleven years of age for at least four hours a day (Is it imply compulsory attendance for five years?). Any way, boys mark time in the elementary schools. *No education is better than bad education.* Teaching every child indiscriminately to read and write results in nothing, except than in mass illiteracy. We do realise that there is something wrong somewhere. Children are like parrots kept in mud cages. *We want to cram their heads with*

what they do not like, or what their parents do not want and lastly, what their country does not need.

The present day curriculum is but a patchwork. As Charles puts it, "the curriculum has become the amorphous product of generations of tinkering." It should embody its 'urbano-rural,' social, economic, cultural and political aspects. The framers of the curriculum should pay due regard to the child's all-round growth; study the various social aspects of different human beings; the place of school subjects in the curriculum; a comprehensive scheme of study; the role of the teacher with the taught; and lastly, the local adaptation in the curriculum-making. Let us not change for change's sake. If at all changed the curriculum should change in *purpose*, change in *content*, change in *organisation* and change in *method*—all for the better outlook in life.

EDUCATIONAL TYRANTS.

But how to do away with the following educational tyrants? (a) The framers of curriculum (University heads); (b) authors of textbooks; (c) booksellers, publishers; (d) teachers, examinations and administrators of schools. They should all be consulted and convinced first as to the positive harm and the greatest damage they are doing to the cause of elementary education. The University authorities question us: What ought to be the syllabus? Who should frame it? What is the aim behind it? What is the method to be put into operation? By all means, let the University play its part by asking the pupils to knock their heads against the wall, so that

their annual *Tamasha* and emoluments may continue and not dictate directly or indirectly. But one thing; mere spread of elementary education is as good as useless, as you cannot have all roots and no stem and branches.

With due respect to our good old "*Kulapatis* and *Gurus*, I may plead for the introduction of the Western system of education before dispensing with it as *alien*. Let the text-books be written on the same lines to suit Indian conditions. If they say, '*Oak*,' let us say '*Mango*' and for '*Coffee*' let us say '*Buttermilk*.' You may laugh at this idea. But where is the mistake in copying this principle which had been deduced after a thorough research by many experienced educational experts? Let the State find suitable men to write and supply text-books at the cheapest possible price, and dissolve the Text-Book Committees for some twenty years. Let the State afterwards get some experts in various subjects and see that they train many of the unemployed literates, so that they may be posted after training in various parts of the country. Let the graduates be informed that no diploma will be given till they go to a village either to preach or teach what they know; and in this case the benign Government would be quite prepared to raise the age of candidates entering Government service to twenty seven or even twenty-eight years. The printers, publishers and book-sellers should not dream of amassing anything from such educational books. It is my sincere belief that they do more harm than good.*

In America the system of education is unitary, secular and free. In France, the elementary school teacher is regarded as a *missionary* of the French Language; but in India it is quite the opposite; and also he is

* What with the changes in syllabuses every now and then, and the keen and unhealthy competition that now exists publishers find it difficult to carry on—leave aside amassing wealth? We cannot subscribe to the view of the author.—Ed.

regarded as the missionary of enlightened patriotism by his method of teaching History. In Germany, special stress is laid on *the teaching of Geography, History, Physical Training and 'Hitler Youth*.' There, every pupil should spend his or her eleventh year (country year) in the country which completes the work in elementary schools; and by this method they are brought face to face with nature and rural life. Their latest methods of Pedagogy may be the best, but the Nazi scheme proposes to place every child and youth in subjection to the State. Any way, it is high time we evolve some such formulae for the expansion of elementary education in our country.

TRAINING INSTITUTIONS.

The faults of the teachers also are there. This is due partly to the present training institutions. The present '*leftish*' teacher is not able to create a sound and happy countryside, as sufficient facilities are not provided in training schools, where he has his early training. India is a country of villages. The villagers want indigenous arithmetic, recitation of familiar poems with appropriate tunes, if possible some knowledge of astrology, astronomy and auspicious days. It is a pity that these things are conspicuous by their absence in the elementary school curriculum. What the teacher teaches is 'a barber shaves,' 'a Sanyasi begs,' 'the cow's milk is white,' etc. from a *text-book*. Literacy is necessary to create self-respect, to avoid exploitation and to use franchise intelligently. If the end and aim of education is that the villager should no longer be duped by false pronotes and bonds, and that he is in a position to buy things (after calculations) from the weekly Shandy, then it is worth its name. It would be all the better, if he can calculate the interest also when clearing the debts. In this respect some knowledge of indigenous arithmetic helps to a great extent

and not a quarter sheet of paper and a sharp pen (leading to the wrong answer). The public are not far wrong when they think that the children only kill their time in school, by their not being taught their professional subjects. Granting a pupil reads till his eleventh year, he is taught *so much* that he cannot clearly express his own ideas or improve them.

Within the first six months after the admission of a pupil into school, the parents expect much progress. The teacher is accused of wasting the pupils' time and so, 50% of the pupils stop away before the close of the year. To add to this, the auspicious days for admitting a child into a school fall in September or October, whereas the school year begins in June. Statistics disclose the distressing tale that for every 100 enrolled in the First Standard, only 21 on an average reach the Fifth Standard. What are the reasons for this sorry tale? How should we try to overcome them?

SUGGESTIONS FOR SCHOOL TIMINGS.

The village children help their parents in grazing cattle, collecting manure, looking after babies, etc. We should not interfere with their legitimate work. The school timings are not suitable to bring them to school. When other circumstances are favourable, let us have only two terms. Let us begin the first term from February or so—after harvest—till the monsoon, *i.e.*, about four months, when the villagers have light work. Then the duration of school work may be 2 hours—30 min. reading, 30 min. writing, 30 min. Arithmetic and 30 min. general knowledge. For the remaining seven months, let us have school at some hour convenient to the children as follows.—First day reading, second day writing, third day arithmetic and fourth day general knowledge. (Does general knowledge mean a knowledge of nothing in particular? Most of the present teachers are

lacking in general knowledge for reasons known). By this method the public may rest assured of dead and slow progress. But we cannot help considering the other conditions. Half a loaf is better than no loaf.

Another suggestion to be seriously considered is that the children may be allowed to come in two batches, during the whole period of five years. In this way the children may help their parents to a great extent; but the progress made may be very little. Granting sixteen children attend the school according to the present system, I am certain thirty-two can easily read, if tried in batches.

My third suggestion is that the primary classes may be held in the mornings from 7 to 9 A.M. and upper primary classes from 3 to 5 P.M. Classes may be held in the morning during harvest season to enable parents to have the services of their children for the rest of the day. No hard and fast rule can be laid down for any school, but everything depends upon the school, its surroundings and the nature of pupils involved and the limitations of the teacher.

CLASS INSTRUCTION.

What about the teaching? The children in the elementary schools do make an effort to attend and absorb a few facts, but very quickly the mind is off again, as subjects like vernacular, arithmetic, history, geography and civics are taught, one following another so quickly in the day's time-table as to make it impossible for the pupils' minds to retain anything at all. Lessons are not made attractive so as to engage their whole and undistracted attention. The constant change of subjects—half an hour's arithmetic, a bell; a complete forgetting of that, then readjustment to civics, history and so on is rather exhausting

to any brain ; more so to the volatile mind of a child. It may be reasonable *if it can be correlated and reduced to three or four subjects—one for each day.*

Imagine the mental state of the child who attends school during one session only. At the end of his science period, he comes home with a little knowledge—his mind not confused with snippets of grammar, bits of geography and scraps of civics. In the afternoon he may help his parents in household duties. By bed time, the child is pleasantly tired and sleeps with a mind untroubled by thoughts of half-learned lessons, corrections not done, sums not understood, etc. The next morn the child will come back readily to absorb fresh matter. The chances of reading manuscripts are very few or none, and so the teacher will do well to arrange for the same.

EXPERIMENTS IN ELEMENTARY EDUCATION.

In the Punjab, Mr. McKee has introduced the Project Method and story method of teaching. Teachers are trained at Moga and sent out as supervisors to village schools. I am sure even this method of teaching may be found to be not so good. Some other retired educationists have come to the conclusion that the sentence method is good and they say that the year's portion—according to the present method—may be successfully completed in four to five months. Mr. Daniel's experiment with 40 letters in Tamil instead of 247 may be considered seriously. Some such method might be tried in various elementary schools and the progress carefully watched.

Let there be at least one model school or experimental school under the immediate supervision of the inspecting officer. That school may be provided with a boarding house, at least three acres of land for model and

experimental cultivation, a carpenter's shop and a weaving shed. The farm will pay some part of its own cost, the children may make school furniture and also do other repairs for the public at the minimum rate ; and some of the pupils' clothes might be woven or sewn in the school shed itself. Let a portion of the land be utilised for children's play ground, and for other common public activities. To add to this a common well, both for the public and the school, will go a long way towards hearty cooperation. These are not Utopian schemes anyway. If there is that cooperation among all, and towards all, the things stated above are possible. I know many persons and things stand in the way of progress. *If they cannot be convinced let us fearlessly remove the individual or thing that impedes progress.*

In rural parts, wherever possible, we may have a few farms (connected with schools). Let us have a few railway carriages converted into refrigerators and thus supply milk to big cities and towns. Whoever objects to this? Let the benign Government pay more for the things prepared here than elsewhere. Why cannot paper mills be started in the Godavari District and schools of fisheries be established in sea coast towns? Let our aim be to have schools self-supporting and at the same time engage the services of the public.

To achieve the above ends, I am for the abolition of all separate schools including those for girls. We should know that co-education in urban schools is not so happy. Where is the danger in co-education up to the thirteenth or fourteenth year? In the West, the pupils are educated up to their fourteenth year and the public are agitating to raise the age to at least fifteen if not sixteen.

What about the school building?

Less than ninety years ago, Macaulay said in the House of Commons that the typical

school room of that time was " a room crusted with filth, without air, with a heap of fuel in one corner and a brood of chickens in another." It is much worse at present in most areas. Many school buildings are dilapidated, time-worn thatched huts, some that serve as night cow-sheds are converted into day school houses. In localities where there are no schools, the Local Government, in consultation with the authorities, may elect suitable teacher-managers, who would for a selected period receive a certain amount of aid from the Board. The Local Boards might restrict their activities only to such places and areas as prove unattractive to private agencies.

For the real advancement of elementary education, a drastic step, such as closing down of all phial schools recognised and unrecognised—should be our aim. To be brief, persons, irrespective of age, with little or no interest in education and with no education at all, collect a few kiddies from here and there and detain them in the school under the cloak of educating them. On the other hand, they only enrich themselves at the expense of the poor children, who are given a really very bad start in education.

I am far from wounding the feelings of anyone through my observations. But I only want to bring certain hidden facts into light. The Panchayat schools should not be placed in the hands of ill-organised and illiterate Panchayatdars for some time to come. I would like to suggest a step, however drastic it may be, *i.e.*, to close down at least 50% of the urban schools and increase the rural ones by 50% ; so that the masses may receive some benefit for what they pay.

Most of the Panchayat schools work or close at the discretion of the Panchayatdars. A President said to a teacher, " Teacher, close the school, go to the forest and find out who cut fire-wood there last night." One

President who is also a Village Munsiff said, " On ! Teacher, go to that village—ten miles off—and get me a detailed report of the drowaing case." The teacher said, " Sir, the School Inspector visits the school today. How can I do it?" The President got wild and dispensed with his services at once. Do the Panchayatdars expect their teachers to pass the Village Munsiff's test also as an additional qualification? I can supply many instances to prove that Panchayat schools are closed if the Presidents have no children of their own to study in their schools. How can the teacher be held responsible for the Presidents not having any children?

The school houses are at times converted into Travellers' Bungalows. If we convert Mantapams, Chatrams, temples and other public places into schools on all days when they are free, we shall be doing the greatest service to God and humanity at large. I know there are some obstacles to be overcome. There is the strong opposition from a section—the richer and socially higher class. The richer class think that literacy or civilization is their birth-right. The class is afraid that the education and uplift of the depressed and the backward will result in the dislocation of the social order.

The Reformatory School Act of 1897, by which the young are kept in Reformatory schools till they are eighteen years of age, and the Children's Act of 1908 were piloted to reform the status of children to some extent. Similar Acts with some suitable modifications were passed in Madras in 1920, in Bengal in 1922 and in Bombay in 1924, but they are applicable only to Presidency Towns. Let these Acts be extended and applied to District Towns, if not to every town with a population of more than 15,000. After-care or follow-up

work is necessary with children who had been in Reformatory schools, as more pupils in schools mean less in Reformatory ones.

SCHOOLS SUFFER FROM MORTALITY.

In 1825 the number of schools was 12,498 and so roughly there was one school for every 1000 population. Like human *beings*, elementary schools suffer from mortality. On an average 5000 elementary schools are closed per year and only about 50% of the aided schools have been aided without break for five years. What are the reasons for this? I leave it to the public to find out.

What steps have we taken to impart at least some knowledge of village uplift, sanitation, manures, improved methods of agriculture and use of latest implements in a short time? To achieve some of the aims, private schools have been started which are run on better lines than Government or Board schools; as there is more of proper tuition and individual attention. The greatest credit goes to the Mission schools. Sometimes it so happens that the teachers work energetically in Board or Government schools till their confirmation and then slacken. The idea of at least many teachers is to be just above the average standard of positive efficiency. We teachers are mostly, if not wholly, responsible for the extinction of many schools. Are the teachers doing their legitimate duties to the management, to the schools and to the pupils and to their conscience? If not, better they choose some other profession.

SUPERVISION.

Let us take the Panchayat schools into consideration. In place of District and Assistant District Panchayat Officers, Panchayat Supervisors (like the present Co-operative Bank Inspectors) may be appointed for every fifty schools, so that they may have periodical inspections and improve the system by con-

structive suggestions. The State must have a hand in the appointment, transfer and removal of teachers.

The plight of the Panchayat school teachers is so bad that it breaks the heart of any hearer. If there is a provision today that the pupil teachers in the training schools may be there for three more years, I am sure that with that Rs. 6 or so, 90% of them will be prepared to be there. The following is the *Mantram* which every elementary school teacher chants every morning. "Oh God Almighty! I am so uncertain and harrassed to know if this day will pass quietly. I feel I have no rights whatever. The demands made upon me are enormous. I am enslaved and have neither means nor strength to put up a fair fight. I shall be more thankful, if at least the present meanest scale is not brought down lower still. But I submit to the inevitable and have to be dumb."

To add to this, M.A.s and L.T.s are appointed in the elementary schools. This system is not at all good. A pen-knife and a sword are indeed of the same kind; but you can do nothing in the battle with a pen knife nor can you mend a pencil with a sword. We must have the appropriate things in their appropriate places. Better have a general rule as the following. Higher Grade teachers for elementary classes; Trained School Leaving Certificate holders to teach up to I Form, Trained Intermediates up to III Form; L.T.s up to VI Form and M.A.s for the college classes. In an elementary school of six or more teachers, one might be an L.T. and in every school of more than three teachers, one lady teacher may be appointed. Women, known for their sympathy and love, are the best in the lowest classes. Even untrained women

may be given a chance. The institution of grants to homes functioning as schools for certain (*backward*) communities may be tried—a good device for the adult to take more interest in the education of his children. The State may take all the elementary schools under its direct control, fix up an universal cadre for the teachers and make regular monthly payments (as in the case of Village Munsiffs).

We know that no adult education means no education at all. Adult educated means he is an amateur. No amateur means no professional. So, that branch of education should not be forgotten. If each Inspector serves in an elementary school for at least two years (probation period) it would be

very beneficial both for the Inspector and the education.

To be brief, elementary education should not end with marking X in the ballot papers, but something more substantial. In these days of reorganization of education, care should be taken to consider the suggestions of *teachers who are actually in the field*. Why do all the systems of education fail, is that these teachers are not consulted at all. Let the teachers unite together and put forth the real state of affairs for the consideration of the authorities. Let them remember:

When money is lost, nothing is lost.

When education is lost, something is lost.

When character is lost, everything is lost.

(To be continued.)

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TAGORE'S "THE POST OFFICE."

BY MR. SATYA BHUSAN SEN,
Gauhati, Assam.

'THE POST OFFICE' is a very fine piece of drama by Rabindranath Tagore. It ought to be admitted at the very outset that this drama is based on a very slender plot and there is hardly any dramatic action in it; so that it may not be considered a drama at all in the popular sense of the term. But all the same it was staged in England and appreciated and appraised by connoisseurs of art and literature; it was also very well reviewed in the Press.

Having no strong motive of dramatic action it may also be called a static drama but in its very essence it clearly belongs to the category of symbolic drama and symbolic literature generally. Certainly it was a new departure in the literature of Tagore from what preceded it; though it may be told here in parenthesis that a few poems of Tagore—the most prominent among which is 'The Golden Boat'—belong to the type of the symbolical literature but in a different form.

The idea of the symbolical type of literature perhaps requires a little elaboration. A work of art interests us in the thoughts, sensations, feelings or emotions which it evokes and give shape to or interprets. Love, devotion, sympathy, bitterness, hatred, anger, passion, mirth, sense of aesthetics—these are all very well known to us and so they are also clearly well defined. But these do not exhaust all the possibilities for us. For instance we have it in the immortal Kalidasa that a look at a beautiful site or as we listen to a pleasing note it often takes us away from our realistic environment and reminds us of

associations of love relating to some previous births. Why go so far back to Kalidasa at all? We have it in Wordsworth, strongly in his famous 'Ode on Intimations of Immortality' and very profusely in Tagore—instances where the idea transcends our worldly environment and carries to us suggestions of something beyond the earth. These again inspire in us certain emotions, for instance, a hankering for a knowledge of the unknown or an yearning for the infinity or the unattainable. These emotions not being so well defined cannot be comprehended fully or given expression to in their entirety. Hence the necessity for the symbolic way of expression which can at least suggest what it may not comprehend fully.

'The Post Office' is a symbolical drama. The plot and the theme of the drama is this. Madhava had no child and he adopted his wife's nephew, Amal. Amal was a sickly boy; he was enjoined by the family physician and so also by Madhava not to stir out or even to cross the threshold. Amal used to sit by the window and his imaginative mind used to wander about.

Amal wistfully looked at the hill that stood there at a visible distance and yearned to cross it over. His uncle called it an absurd idea—inasmuch as the hill stands there like a rampart the idea of crossing it over is evidently forbidden; otherwise what was the use of worrying over accumulating such a massive structure? Amal could not see eye to eye with his uncle and he said—"On the other hand the earth having no voice of its own beckons to

us with the signal of the hill pointing towards the blue sky."

The hawking notes of the curd seller suggest to him a lot of associations. The seller hails from a village at the foot of the Panch-murah hill on the bank of the river Shamali, and a red road encircles the village where the cows of the village graze on the hill sides and the women-folk dressed in red coloured clothes and with pitchers balanced on their heads go to fetch water from the river.

The curd-seller passes on but leaves an impression on Amal—the associations of the hills, the river, the village, the village maidens and so forth.

Then comes the sentinel who is strolling about there. The sentinel is entrusted with the charge of striking the gong every hour. Amal feels immensely interested—What is the meaning of your bells ringing every hour?

The bell announces that time cannot stay at rest. Time flows on incessantly.

Where does Time go to? Nobody knows where? "O how I wish I could go on along with Time—to that distant land which nobody knows."

The Postman impresses him also—his is a very responsible business; he has to deliver letters to every household, the poor as well as the rich, and in all weathers, in the rains and under the sun.

The flower girl passing by his window is going to gather flowers. Amal feels a longing to accompany the girl—how he would gladly gather flowers for her from all inaccessible places; he also feels a longing—if he could be born as a flower on the topmost flexible twig on a tree where the Manua bird enjoys a swinging.

Thus all the different phases and movements of the outside world open up their charms to the impressionable age of Amal and they become doubly dear to him because he is confined to his room. All these pass by his window within the range of his vision in a panoramic stream but they are beyond his grasp—to him they are unattainable. The boy grows restless and his yearning for these touches of the outside world grow all the more acute. Because they are unattainable to him they seem to him to be so many glimpses of the infinite beyond. This hankering of the restless spirit for the infinite is the main theme of 'The Post Office.'

It has been mentioned already that 'The Post Office' has got no dramatic action or dramatic movement in the strict sense of the term—then why call it by the dignified name of a drama, and why was it given a dramatic shape at all? The sense of hankering for the infinite could very well be finished in the form of a lyric, such as the "The Golden Boat," etc. If the hankering of a restless spirit for the charms of the outside world were the only theme of this piece of literature the lyrical form would have been sufficient no doubt. But the other characters besides Amal and the scraps of scenes introduced for the purpose of elaborating the main theme present a diversity of interests; and they in a concerted way create some sort of a dramatic interest in the whole piece. Hence the justification for the dramatic garb given to it.

At this stage the question would naturally arise—what is the idea in confining Amal to his bed room and within such limitations and why should he at all be conceived of as a sickly boy. The idea is clear—it symbolises the normal man, crippled and circumscribed

within limitations as regards his situations and environment but endowed with a spirit of yearning for the infinite. Time and again a glimpse of the infinite touches us or a call from the infinite reaches us but we cannot respond to it as we cannot free ourselves from the shackles of limitations in and around us: the spirit is willing but the flesh is weak.

But the human mind admits of no limitations; in spite of all shackles and fetters in and around him his imagination soars above and looks about him for glimpses of the infinite in everything and through all possible loopholes. This is the stage where the charms of the outside world bring in their appeal to Amal and where they seem to give him a foretaste of the infinite beyond.

By a progression of thought the drama develops to the next stage where the diversities of the experiences of life do not enthrall him any longer and after the storm and stress of life man yearns for the fulfilment of life—a hankering for the infinite.

The charms of the outside world no longer fascinate Amal with the same intensity as before. He feels that the time is now ripe when all these merge themselves into a possibility of greater fulfilment. He seems to feel that he is going to have a message from the King. He does not know nor does he care to know when actually the message from the King will reach him. He feels happy with the very idea that he will have the message and he ruminates over the idea with great relish. He seems to visualise that the letter from the King has already started and that the postman carrying the letter is progressively advancing—coming down the hillsides, passing along the bank of the river, by the fields of sugar-cane cultivation; and thus advancing

day and night. This vision and the very idea of it endows the boy with a thrill of delight. The visualisation of the postman coming down with a letter from the King is symbolical of the idea that not only the human soul has inherent in it a hankering for the infinite but that the infinite spirit has also a destiny of coming down to commune with the individual spirit with a view to fulfil itself. This idea has been fully developed by Tagore in many other instances also.

At last the climax appears in the last scene when the messenger from the King announces that the King himself is coming in person to meet Amal. Along with the announcement comes the King's physician who enquires about Amal's present state of health. Amal states that he is all right; he then expresses that for a boon from the King he would ask for the appointment of the postman.

This clearly indicates the approach of the consummation. The idea of the King's physician enquiring about Amal's health is symbolical of an enquiry as to whether Amal is fit and in receptive mood to receive the consummation. The idea of the postman is symbolical of a process of interpretation between the individual being and the infinite; the very name of the drama is also suggestive of this.

The King's physician orders all doors and windows to be opened, the light is then put out. And Amal falls into a state of sleep. The curtain falls. The consummation that brings the drama to a close is the death of the boy which symbolises the passing away of the individual soul from the earthly life and its merging itself into the infinite spirit beyond.

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WHERE SCIENTISTS GATHER.

BY MARGARET FRAZIER.

JAPANESE, Americans, Frenchmen, Germans, Italians, Indians, in fact people from every corner of the globe, are assembled in the friendly clubrooms and living quarters of Harnack Haus in Berlin, many of them world famous in their particular line of study and research. They are all drawn together in sympathetic comradeship and an all-consuming interest, that of science. To serve as a centre for these learned men and a meeting place for leisure moments, the Kaiser Wilhelm Society for the Furtherance of Sciences opened a clubhouse or hostel in Dahlem, one of Berlin's most beautiful suburbs. It is called Harnack Haus after the first President of the Society. Near to it are the ten scientific Research Institutes of the Kaiser Wilhelm Society in Dahlem as well as various state and academic research institutes and scientific laboratories.

Before describing the various amenities of the Harnack Haus, let us first consider the Kaiser Wilhelm Society for a few moments. It was founded in 1611 at the suggestion of the German Emperor on the occasion of the hundredth anniversary of the University of Berlin. The Society's main work has been the creation of research institutes, especially in the domain of natural sciences, in which the leading men of learning and their collaborators could be released, as far as possible from the duties of teaching. The origin and purpose of University laboratories led to their being equipped for educational purposes with the material necessary for pure research work only available to a limited extent. The result was that at the turn of the century Germany was in danger of losing her leading position in scientific fields because other countries were equipped with better facilities for research.

The growth of the Kaiser Wilhelm Society has been great despite the many changes that have come over Germany since 1911. It has conquered each obstacle one by one until now it is able to develop freely under the encouragement that is being given by the Germany of today. There are at present thirty-four different research institutes belonging to the Society. Ten of them are in Dahlem. A few are scattered in other countries. The rest are in other parts of Germany. Many outstanding contributions to science have been made as a result of discoveries made by its eminent staff of scientists coming from Germany, the United States, Europe and the Eastern countries. The facilities of the institutes are open to all advanced scientists the world over.

And now, since May 1929, bearded scientists speaking many different languages, and eager young men with eyes that sparkle with the excitement of work that inspires them, have been given headquarters near to the scene of their various experiments and yet quite removed from the familiar odors and sounds of the laboratory. Harnack Haus has its own large garden. It is so large one cannot see the end of it, even when one stands on the elevated brick terrace where white tables and chairs are placed to invite many a scientist to linger for a cup of tea or a glass of good German beer. One can see from this vantage point the three tennis courts that are much used by the younger assistants and staff members, and by some of the older and more dignified professors as well. If one walks about in the garden one finds many attractive paths bordered with rose bushes, fuchsia trees and tall spikes of phlox. There are also chaises longues to tempt the scientists, for after all scientists are "just folk" like the rest of us, and do not mind an after-lunch

snooze, a game of cards now and then, a set of tennis, and even a dance to the latest records. Therefore Harnack Haus has many charming rooms with easy chairs and tables suitable for many uses, its library containing 2000 volumes, nearly all of them novels, and its reading room with over 100 different periodicals and newspapers in several languages. The novels are for the relaxation of their learned readers, for there are scientific libraries aplenty in the various Institutes. The Music room is named after Mozart. The main living room is known as the Bismarck Saal. In fact each room is named after some great German. The Goethe room serves for large gatherings, such as lectures and dances. A smaller room is devoted to lectures on scientific subjects and is fully-equipped for this purpose. Shower rooms and steam baths add the final touch to the comforts of this house.

The dining room is the gathering place of scientists, whether they be Germans or foreigners making use of the research possibilities of the Kaiser Wilhelm Society. About 260 meals are served every noon in the attractive room with its early German architecture. They range in price from 60 pfening to 1'20 marks.

Harnack Haus has one more important service. It is "home" to 25 persons, most of them scientists from foreign countries (especially from North and South America and the English colonies) and in many cases their wives and families. Most of the rooms have their own private bath and sitting room, and they are all decorated in simple good taste. The people who planned these rooms must have understood just what a scholarly sort of person wants—an airy room with wide windows facing over gardens and meadows where no discordant street noises can penetrate, a substantial desk with adequate lighting, a telephone near at hand, a private bathroom, comfortable beds, a day couch, and an easy chair.

No, Harnack Haus is not a "paying proposition." Its facilities are open to the staffs of the Kaiser Wilhelm and allied research institutes, to members of the Society and to foreign scientists and professors wishing to do advanced work. They pay no dues. The meals are served without profit. The bed-sitting rooms and apartments are likewise rented on a non-profit basis. This is, therefore, all the more reason why the hospitality of Harnack Haus is welcomed by hundreds to whom it has come to mean a second home.

OUR CONTEMPORARIES.

The Teaching of Controversial Subjects.

THE *Indian Journal of Education* extracts an article from the *Journal of N. E. A., U. S. A.*, in the course of which Walter E. Myer writes: Teachers interested in realistic political education are likely to find that the teaching of controversial subjects involves many difficulties. Opposition to a realistic study of contemporary problems involving disputed points comes from within the school as from without. There are teachers of social studies who argue that discussion in the classroom should be confined to well-tested and universally accepted truths... The trouble with this theory of teaching is that it cannot be successfully practised in the social studies without emasculating them. If we waited for absolute certainty, we could not do much teaching... And even though truth might be accessible after a lapse of years, we cannot wait so long for a revelation. If the schools are to say that they are not sure enough of their ground to teach facts relating to the controversial facts of the present, they are confessing failure in the teaching of citizens. For citizens cannot wait for years to discover the truth. The question which educators must answer is whether the schools will train young citizens to come to grips with the swiftly moving problems of the day.

The teaching of controversial subjects in the schools is supported on the ground that in no other way can a student be trained to become an effective citizen. The reason is that the really vital questions with which a voter must deal are of the controversial variety. Imagine an individual who holds views only on matters concerning which there is no dispute and who fights only for causes about which all are agreed... It may be argued that if one does not gain practice in the balanced consideration of public issues in school, one

will get it elsewhere... But does the average adult as a matter of fact show himself to be so immune to propaganda and special pleading as to suggest that he has never stood in need of intelligent, public-spirited, and impartial training in the analysis of issues, in the sifting of alleged facts and the evaluation of opinions?

When opposition to the teaching of controversial subjects comes from the community rather than from within the school, it is usually based on the presumed dangerous effects of such teaching upon the minds of the young. In order to shield young people from possibly subversive notions, some people are willing to keep them from contact with all controversial questions. But it cannot be done... The only question we have within our power to answer is this: Shall the boy or girl receive his education on controversial matters exclusively from outside, uncensored sources or will he supplement such education by formal training in school... where there is at least an intelligent attempt at scientific method, where he will be taught to select material, to see different points of view, and to criticize the sources of information? Teachers of course have a responsibility which they must respect when they teach controversial questions. They must refrain from any attempt to influence opinion. When they take up a disputed point they must first see that the admitted facts are understood. When they reach the place where there is a divergence of opinion they should see that the conflicting points of view are clearly and fairly presented. There they should stop. The public has a right to insist that teachers and texts be free from indoctrination and propaganda. But in exercising this right, the public should be prudent and restrained...

Democracy will be safer if its young citizens are well equipped with facts relative to all the big problems of the public life. The citizen who opposes communism or fascism can fight these systems better if he knows what they are than if he speaks of them in ignorance. And if it be argued that one may be ensnared as one studies conflicting forces: if it be said that one is more likely to accept wrong notions than right as one pursues truth honestly and fearlessly, the answer is that such timidity is a betrayal of the democratic faith. Democracy is based on the assumption to which lip service is too often given that in the free interchange of ideas, truth is more likely than error to emerge the victor. The exponent of democracy must not lose faith in his mighty battle-cry: "Ye shall know the truth, and the truth shall make ye free."

Child's Questions about the Universe.

Edna Dean Baker writes in the *Bihar and Orissa Teacher's Journal*: Studies concerning the questions of children in the field of religious education indicate that about fifty per cent. are about the supreme being, His nature, powers and activities, and that the other fifty per cent. include questions concerning other heavenly beings, the nature of the universe, suffering, death, the hereafter, etc. These questions are to be expected, they are natural, inevitable. Children ask them in some form at some time. Should adults attempt to answer these questions? Some one asks. Only in so far as they have answers that seem to them true and within the child's ability to understand. Commonsense as well as good mental hygiene should indicate that ignoring questions of so vital a nature as lie in this stream might serve to increase the child's fear, confusion, uncertainty and therefore in time to affect his health and happiness in a very serious way. It is of

supreme concern that we so treat each question as to keep the child's confidence, to give further stimulus to the enquiring mind, and to add to his sense of security. To attempt to answer all such questions or to answer them too dogmatically could make the universe as simple as a cross-word puzzle, and eliminate that element of mystery which is so big a challenge to the adventuring spirit of man.

Mahatma Gandhi's Educational Views.

Prof. M. Venkatrangiah writes in the *Educational India*: "The implications of a scheme of self-supporting education were clearly stated by Mahatmaji in an issue of the *Harijan* (July 31, 1937). (1) His idea is to begin the child's education by teaching it a useful handicraft and enable it to produce from the moment it begins the training. He would make it a condition that the State take over the manufactures of schools. (2) Literacy should not be regarded as the end of education or even its beginning... The scientific, as distinguished from the mechanical, teaching of every handicraft is what constitutes real education. (3) Colleges and centres of higher learning should not be maintained by the State. They should be self-supporting, or they should, if they happen to be centres of technological learning, be maintained by private industrial and commercial organisations which may be in need of technical experts in carrying on their business enterprise... (5) Teachers should be recruited through a system of conscription...

Mahatmaji and the Congress ministries will be doing the greatest service to the cause of children's education, if they succeed in giving a substantial place to crafts as the medium of instruction. But Mahatmaji's emphasis on the teaching of arts and crafts is not based

entirely on the view that they afford better opportunities for the self-expression of the child than literacy. He goes a step further and believes that this will make education self-supporting...It is here that there is room for scepticism...It is the peculiar exigencies of the present financial situation that has made Mahatmajl put forward this plea for self-supporting education. Does this mean that the only alternative to the inability of the provincial government to bear the burden of expenditure on education is to throw that burden on the shoulders of children? If so, it results in flying from one extreme to another. But there is the possibility of Village Panchayats undertaking this responsibility....It is quite possible for the Village Panchayats to tap certain sources of revenue—whether in the shape of money or grain or labour which it is not possible for a distant provincial government to tap...There is also another very important point which should not be lost sight of in this connection...Education, which is the drawing out of all that is best in the child, is to be looked upon in the light of an investment which, like all capital goods will yield an income in the future and not in the immediate present...

In Mahatmajl's view, it is not proper for the State to maintain colleges and institutions of higher learning...It is not known whether Mahatmajl is enunciating this policy as a measure of emergency or as a permanent feature of the new governmental policy. If the latter, the policy appears to be a dangerous one. It is also unfair. It is not merely the owners of private enterprises that are in need of engineers and other technicians. The State also is in need of them...History shows us that when power to train and recruit experts is given to any class or section of

people, it tends to be abused in the interests of that class or section...The State, which stands for the equal welfare of all the individuals in the country, should not keep itself aloof from the centres of higher learning...Colleges, where learning is pursued for its own sake, are bound to disappear, unless they are patronised by the government. It is very rarely that such learning adds its value as appreciated by the ordinary populace.

Present-day financial exigencies are responsible for the idea of conscription for the recruitment of teachers...If the only means to making education self-supporting is to employ conscripts as teachers, it is better that no attempt is made at universal education until as a nation we are more prosperous and until our Governments have richer finances at their disposal...It is not any kind of education that we want. We are anxious to have the right kind of education and conscription is hardly consistent with education of the right kind.

Co-education.

J.R. Dani writes in *Teaching*: Among the several educational reforms that are being tried and discussed, co-education is the foremost...Blind admirers and hot advocates of the co-educational system pre-suppose that boys and girls have equal abilities for achievement and that their intimacy during the learning period is mutually beneficial...A closer acquaintance with the scientific opinions of psychologists and medical experts reveal fundamental differences between the two sexes. These may conveniently be classed under the three heads, physiological, psychological and sociological.

1. Medical statistics of many American doctors convincingly prove that women are physically weaker than men and liable to greater nervous strain.....Ages will have to pass before girls can play football and other manly games with boys.

2. Stanley Hall, Havelock Ellis, Mall, Freud, and a host of other scientific and expert thinkers have shown without a shadow of doubt that sex matters tremendously in education and vocation...The reformers ignore the most vital and dynamic factor involved in co-education, *vis.*, 'the unconscious mental conflict' due to the repression of primitive sex desires...The honest investigations of psychologists and medical experts into the realities of sex relationship show how undesirable is the co education of boys and girls.

3. Let it be remembered that the home is the most primitive and eternal school, where first we learn to pass beyond our lowlier selves into love for humanity; and woman is the inspiring genius of the home. She is neither the rival nor the slave of man, but a great complement, complementing him as mother, wife, sister or daughter. Without these varieties of relationship, human society would be the poorer and wanting in many respects...Rightly does Tagore remark: "If women act on the assumption of sex-equality (and this is what precisely co-education fosters) any civilisation would sooner or later sink into utter confusion or chaos." Separation of the two sexes for entirely different treatment to suit their different capabilities becomes inevitable and undisputed. Co-education is thus untenable on principle...

Considering the problem with special reference to India, co-education is neither a pressing need nor a desirable reform. The conditions and ideals of Indian society are different from those of western society and provide little scope for co-education. It implies ultimately a social reform, and the school is not the place for the experiment.

The Problem of Illiteracy.

Mr. Burra V. Subrahmanyam writes in the *Triveni*:—The real problem of illiteracy is always the young illiterate, because in ten years it is the young illiterates who swell the ranks of adult illiteracy. The same arguments are tenable in their case as in the case of adults against a whole-day school or a night school. It is true that the young people do not toil so much as their parents. But specific economic duties are laid on their shoulders during the day, whether they are tending cattle every day of the year or doing more important work in the season. Every village and every villager will maintain that these duties are indispensable. Civilised Governments see to it that no child under a certain age who ought to be attending a school, shall be sent down to labour. But in the absence of favourable conditions in our country, we have to take these daily duties of the youngsters into consideration while prescribing a course of elementary education for them.....

In a welter of economic facts, we are ignoring the central economic factor—the man. It is very easy to answer back that a man cannot become a very much improved man just because he knows the alphabet. But the transition from illiteracy to literacy in the case of any person is not so much a transition from one level of ignorance to another, as it is a transition from one world to an altogether different world, from a world of superstition and acquiescence to a world of light and independent judgment. Literacy is like the chemical catalyst. It may appear to be of little significance in itself, but it can make every force of national regeneration more effective in the moulding of our country's future just as surely as the illiteracy of the bulk of the people retards the progress of even the more progressive elements in the country

NEWS AND NOTES.

A Society for the Protection of Tamil Language has been formed with Mr. M. V. Nelayappa Pillai, Retired Tahsildar, as President and Messrs. V. S. Sivagnana Desikar, T. S. Kandaswamy Mudaliar and V. Thiruvarangam Pillai as Secretaries. Under its auspices a public meeting was held in the Manthiramoorthi High School, Tinnevely, on the 3rd instant under the presidency of Mr. V. S. Sivagnana Desikar when Messrs. R. V. Chockalingam Pillai, Vidwan P. K. Arunachala Gownder of the Hindu College, M. S. S. Quraishi, Urdu Pandit, Hindu College, Chavadi S. Koothanainar Pillai, President, District Congress Committee, M. V. Nelayappa Pillai, Vidwan P. C. Punnaivananatha Madaliar and others spoke forcibly and enthusiastically opposing the introduction of Hindi as a compulsory language in the lower forms. The following points are among those laid stress upon by the speakers. Tamil is a fine language and second to none while Hindi is only an allied form of Sanskrit. It is unjust to introduce Hindi, an alien language, upon Tamilians when the literacy is less than 5%. It is to be regretted that Tamil is not yet made compulsory. There is no necessity now for a common language and when it is needed what language should be the common language and how to introduce the same will be considered then. By the introduction of Hindi in the lower forms the study of Tamil will be affected and the language will be dead in course of time.

To avert such a catastrophe every Tamilian should wake up and agitate. The blood of the Tamilians will find that an alien tongue is sought to be imposed upon them. The Aryan language has vainly attempted to spoil the customs and civilization of the Tamilians. Now Hindi takes its turn. All should join in the battle, irrespective of caste or creed—sex or age. The mother tongue being now at stake, now or never is the life of Tamil to be saved. There is no use in organising protest meetings and passing resolutions. Propaganda work and processions are to be held and the people should be made to foresee the danger. They must be prepared to make great sacrifices in the battle. A party should proceed from Tinnevely to Madras doing propaganda work in all the important towns and villages on the way. They must be prepared for Satyagraha in the Premier's residence and wait upon His Excellency on deputation.

The resolution insisting upon immediate steps being taken to protect our mother tongue and fight out the danger was unanimously carried and the meeting came to a close after vote of thanks.

On the 5th September a monster procession along the streets of Tinnevely with Bhajana and appropriate songs with musical accompaniments was arranged and a mass meeting was also held.

REVIEWS AND NOTICES.

JOHNS, WARE AND REES: GRADED AND EVERY-DAY EXAMPLES IN PHYSICS. PP. xi + 407. MACMILLAN AND CO., LTD. 6s.

Though the number of books published in recent years on numerical examples in Physics has been quite large, yet the appearance of this volume must be welcomed by the very large number of pupils of the School Certificate and Intermediate Classes. The book is the outcome of the wide teaching experience of the authors, who felt rightly that 'there was not available a sufficient range of exercises in physics.' Modern text books have recognised in full measure the importance of making scientific principles interesting by associating them with practical and every-day applications; however, they have not paid the same amount of attention to numerical examples. Hence the importance of a book like the one under review which is intended to supplement the text-book in this important direction. Any teacher of Physics will willingly admit that real familiarity with the principles of Physics can be acquired only by sufficient attention to numerical examples and hence it is a great handicap to him if a suitable book of numerical exercises is not forthcoming. No less important is the problem of providing extra work for the intelligent pupils. The present book therefore supplies a real want.

One good feature of the book is its graded exercises which have a practical bearing. Considerable care has been taken to make the data as accurate as possible. In this particular respect the questions set by examining bodies have not been as helpful as questions made up from other sources.

Each chapter is introduced with a statement of the principles and formulae which find application in it, a sort of summary useful for revision. This is followed by a set of fully

worked out examples and then come the exercises set for solution. At the close of each stage there is a set of revision papers testing the students' progress. Some chapters are extremely lucid, as, for instance, the chapter on machines and that on latent heat. It is worthy of note that tables of relevant physical constants are given at suitable intervals.

The book is most modern in its outlook. Take, for instance, the convention of signs in Light. Based on the report on the teaching of geometrical optics issued by a committee of the Physical Society in 1934, all measurements made in the direction of the incident light are taken as positive and the focal length of a converging lens also is positive. Here and there pitfalls of the average student are indicated with the method of avoiding them, as, for instance, the graphical check for numerical calculations on spherical mirrors.

We feel that an appendix giving the pronunciation of names not pronounced as spelt, e.g., coulomb, may be usefully added as is the practice in some American publications. In the interests of beginners, it is desirable to indicate the number of decimal places to be retained after calculation in a few cases, *vide* Ex. 2, p. 2. Accuracy of expression being one of the primary results to be achieved by a study of Physics, it is rather disappointing that in a few places the statements are not accurate. An instance may be taken from p. 195. Defining specific heat the expression 'to raise the temperature of the substance' is given rather loosely for 'to raise the temperature of a given mass of substance.' We are aware that in some other books also such expressions occur but they are not quite accurate when critically examined and had better be avoided. When the use of logarithmic tables is recommended in a book of this kind, it

is better to indicate how logarithmic tables are to be used, as students often forget the procedure. The table of reciprocals may be usefully added. Graphical work also may receive greater attention.

It is worthy of note that the Macmillan standard of get-up is maintained in this book. The book is an invaluable aid for the home work of earnest students of the Intermediate standard of Indian Universities.

BIOLOGY FOR SCHOOLS. BY E. R. SPRATT AND A. SPRATT. UNIVERSITY TUTORIAL PRESS, LTD.

While the book is primarily intended for students appearing for the School Certificate Examination of London, Oxford, Cambridge and Durham, it is also found suitable for candidates appearing for the Intermediate Examination of the Madras University. This book is of special advantage to them as it comprises in one book both the Zoology and Botany syllabus and just that syllabus! One conspicuous feature of the book is the clearly-named and well-sketched diagrams. That diagrams play an important part in the teaching and study of Biology cannot be gainsaid but one almost always finds biology books full of diagrams which are more perspective than descriptive, with parts named in abbreviations! One stumbling block which comes in the way of students in comprehending the matter in text-books of biology is such diagrams with a formidable array of abbreviated symbols below them which students have no patience to go through, with the result that their notions about things are hazy. This book has served to obliterate this defect and would therefore tend to better comprehension.

EVERYDAY BOTANY BY L. J. E. BRIMBLE. MACMILLAN & CO., LTD.

While Botany should be more interesting than Mathematics or Physics as it deals with living objects, it has not yet become as popular as it should be among pupils and educationists. This is largely due to the dearth of interesting books in Botany. Beginners are appalled at the large mass of technical terms and Latin names used in books of Botany and they shrink from pursuing the subject as they consider that the study of such terms will serve no useful purpose.

"Everyday Botany" is written from a new standpoint. The subject is made interesting by the avoidance of such terms and names not useful to the beginner, by connecting the subject to everyday life and by bringing out the utilitarian value of Botany to the fore-front, preserving at the same time its academic value.

A MAP BOOK OF THE BRITISH ISLES FOR SCHOOL CERTIFICATE FORMS. BY A. FERRIDAY, M. SC., MACMILLAN & CO., LTD. 1s. 6d.

The object of this book is to present the chief geographical facts of the British Isles in map form. The letterpress on the page facing the map explains most of the details indicated in the map and in some cases supplements them. As it is common experience that pupils enjoy drawing sketch maps or filling particulars in outlines supplied to them and thereby acquire geographical knowledge easily the use of books like these is indispensable if geography is to be learned properly. There are twenty-three pages of maps. Beginning with the continental shelf every aspect of school geography is stressed in each of the regions. On each area questions

selected from School Certificate standards of the different examining bodies of Great Britain have been given. On the last page (p. 48) again there are general revision questions. A careful study of this book will help our geography teachers to prepare similar books for class use.

THE ANDAMAN ISLANDS. BY F.A.M. DASS, B.A., WITH A FOREWORD BY C. J. VARKEY, M.A., M.L.A. P. RAMA AIYAR & CO., LTD., MADRAS. CR. 8VO. 129 PAGES. RE. 1-8-0.

In the Foreword Mr. Varkey writes: 'The author gives a clear and vivid picture of the land and its resources and beauties as well as of the people and their peculiar habits and government. The book is so admirably written and so beautifully illustrated with pictures and scenes that after reading it one feels as if one had just returned after a pleasant sojourn in these fairy islands of the Indian Bay.' The book is in two parts. Part I has chapters dealing with Topography (6 pages), Ancient notices of the Island (7 pages), Race, religion and language (6 pages) and social life and government (9 pages). In the second part there are nineteen chapters dealing with the history of British occupation, the convict settlements, means of communication and other facilities for the people of the islands. In the chapter on colonising the islands the author suggests that the island might with advantage be colonized by Indians. The recent hunger strike gives a topical interest to the book. If a map had been given it would add to the usefulness of the book.

RICHARD CARVEL. BY WINSTON CHURCHILL. AN ABRIDGED EDITION FOR SCHOOLS WITH NOTES AND QUESTIONS. MACMILLAN & CO., LTD. 2s.

The Introduction aptly gives a concise account of this book. This is an abridgment of the historical novel *Richard Carvel*, written by Winston Churchill, an American novelist. The book gives graphic descriptions of life in England and the American colonies before the War of Independence. The book opens with an account of the childhood memories of the hero who comes of a well-to-do family in Maryland and his uncle and life long enemy Grafton. Richard Carvel's love for a charming neighbour, Dorothy Manners, is the main theme of the novel. We read in the book of the early friendship and the sequence of exciting situations which ultimately end in the happy union of Richard with Dorothy in the newly constituted United States of America.

The abridgment has placed within the reach of high school boys a good story with a historical background. The book will be a useful addition to the class libraries in our schools.

AN ENGLISH COURSE FOR SCHOOLS—THIRD BOOK. BY ALDERTON PINK. MACMILLAN & CO., LTD. 256 PAGES. 3s.

"The third book of the series provides material for the school certificate stage; but it has not been planned primarily for examination purposes." The book has been divided into three parts. Part I, The Craft of Writing (pp. 3-152), Part II, Precis and Discussion (pp. 153-206), Part III, Introduction to the History of the English Language (pp. 207-246). There is a very useful appendix on simple rules of punctua-

tion and an index. In Part I training is sought to be given in the critical appreciation of what is good and bad in contemporary prose. The chapters on the structure of sentences and the ones on (1) simplicity and clarity in expression (Ch. VI) and (2) strength in expression (Ch. VIII) are very useful. In Part II essay work and precis-writing have been linked together and this will be useful as the passages which have been selected are those which have a bearing on aspects of modern life. The long list of acknowledgments is an indication of how current literature has been incorporated in the exercises of the book. We recommend the use of this admirable series of books.

HISTORICAL ATLASES.

1. THE MAP APPROACH TO BRITISH HISTORY, 1603-1914. BY W. E. BROWN AND A. W. COYSH. UNIVERSITY TUTORIAL PRESS, LTD. LOCAL AGENTS: OXFORD UNIVERSITY PRESS. 1s. 6d.

2. AN ATLAS OF INDIAN HISTORY. BY E. W. GREEN, I. E. S. MACMILLAN & CO., LTD. Rs. 2.

An atlas is a valuable companion to the text-book of history and so these two atlases are welcome additions to the books on the market, as history text-books can never be fully illustrated by an adequate number of maps. The particular usefulness of both the atlases under review is that along with full page maps there has been provided a brief, clear and accurate commentary on the important facts represented in the maps. There are twenty-eight pages of maps in black and white in the former and twenty pages of maps in colour in the latter. A noteworthy feature of Mr. Green's atlas is that his maps represent 'periods and not particular milestones in it.' May the reviewer be permitted to say that the price of the latter is such that all high school pupils cannot afford to have it?

BHEDABHEDA

OR

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

BY P. N. SRINIVASACHARI, M.A.,

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

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EDUCATIONAL REVIEW.

While we are in perfect sympathy with the desire to evolve a national language for India and approve of efforts to teach Hindi in the South, we must protest against the proposal to make it a compulsory subject in schools here. There are a number of educational considerations which render such a step extremely undesirable. It must be remembered that the curriculum of studies in our schools is already overburdened and efforts should be made, on the other hand, for lightening them and not increasing their weight. English has to be retained and the mother-tongue has to be given its due importance. It is apparently ignored in some quarters that Sanskrit and Arabic have also a strong claim on Hindus and Mohammedans respectively. One can put up with bilingualism, though even that is a burden on little children. Circumstances in many countries have compelled its

adoption, however unsound it may be, at least in the elementary stages. Trilingualism would be a curse, but the teaching of four languages is beyond the limits of endurance and only those without any appreciation of the educational burden involved in it would be guilty of advocating such a proposal. After all, every child is not going to be a politician rushing up to Northern India many times in the year to thump the platform for villagers who do not know English. May it therefore not be wise for the new Ministry in Madras to provide facilities for the optional study of Hindi and see how the experiment works? If a pupil studies so many languages, there will hardly be time and energy left for acquiring other knowledge and the consequence will be intellectual exhaustion, which will not be immediately visible, but will certainly operate on the unfortunate children.

We regret to record the death of Sir Syed Ross Masood who was for several years Director of Public Instruction in the Nizam's Dominions and later, Vice-Chancellor of the Aligarh Muslim University. A grandson of the famous Sir Syed Ahmad whose foresight was responsible for the founding of the M. A. O. College which has since developed into the Aligarh Muslim University, the late Sir Ross started with great advantage which he utilised to the fullest extent possible and distinguished himself as an educationist and later, as a trusted Minister in Bhopal. Though he started his life in the province of Bihar, he was chosen at an early age for the Directorship of Public Instruction in Hyderabad where he worked vigorously for several years entering upon a programme of educational expansion. As Vice-Chancellor of the Aligarh Muslim University, he did well too and was responsible not only for collecting large sums for the University but also for improving its educational facilities in many directions. It was unfortunate that he had to leave the University, when his work was not completed, but he found himself soon after as one of the Ministers in Bhopal. A cultured and well-mannered gentleman, Sir Syed was a fine conversationalist and it was a great pleasure to know him. His death will be regretted by a large circle of friends, besides generally all those interested in education in India.

Another sad death is that of Mr. K. P. Jaysawal, Bar-at-Law, of Patna. Though a lawyer by profession, he was a well-known scholar of Indian history who had devoted his life to research and who had achieved valuable results by his investigations. He was an authority on many matters concerning archæology and his death is a great loss to the cause of Indian scholarship. Mr. Jaysawal was keenly interested in education and was a member of the Syndicate of the Patna University for several years. In private life, he was an amiable and pleasant gentleman of fine manners and strong intellectual tastes. We wish to convey our profound sympathy with the members of his family in their sad bereavement.

We cannot but express our severe condemnation of the introduction of communal feelings in education, an extreme instance of which has happened recently in Bengal. The students of the Government College at Rajshahi were so communally minded that the Hindu students would not allow Mohamedans to occupy their residential block, though apparently there was no attempt at forcing them to do so. About a hundred protested, a large crowd of five thousand Mohamedans having practically laid siege to it in protest. It is, therefore, not surprising that the Government closed the college temporarily and have now passed orders

abolishing it altogether! It was even intended to give transfer certificates to students and send them away to other institutions. Apparently other arrangements are being made to continue the present students at the institution, pending the abolition. This is a state of affairs which does no credit to the communities concerned and there is not much chance of a political future of this country unless we are able to evolve a better communal relationship between Hindus and Mohamedans.

We offer our hearty congratulations to the University of Allahabad on its Golden Jubilee which is to be celebrated in the month of November. Founded in the year 1887, the University has now completed fifty years of its existence and we are glad the occasion is to be celebrated in a fitting manner. Many educational leaders from all over India will gather in Allahabad on the occasion, besides several distinguished alumni of the University itself, past and present. The University of Allahabad has achieved considerable distinction in recent years in competitive examinations held by the Public Service Commission and has also striven hard to keep up Uni-

standards amidst the welter and confusion of a multiplicity of new Universities which have not been subject to the dilution of University standards. The work and organisation of the University of Allahabad has much to teach to other Universities in India, particularly in its residential life and the Golden

Jubilee should serve as an occasion for most valuable visits from outside of those interested in University developments in India.

There is apparently no doubt of the fact that the new Congress Ministry in Madras is showing considerable strength in Indianisation. It is very pleasing to find that almost for the first time in its history, the Madras Medical College has now an Indian Principal in Dr. Lakshmanaswami Mudaliar. We congratulate not only Dr. Mudaliar, but also the Hon. Dr. Rajan who was responsible for the appointment. The fact that Dr. Mudaliar is not a member of the heaven-born Indian Medical Service, but belongs to the Provincial Service is another interesting circumstance making the appointment significant. We are glad that Indian claims are receiving the attention they deserve and we hope the same spirit will be maintained throughout the period of the Ministry, however short or long it may be.

We are glad that in the course of his Cochin Jubilee Memorial Lecture on the subject of the Universities of India, Ancient and Modern, Professor P. Seshadri put in a vigorous defence of our Universities and protested against their thoughtless condemnation so fashionable on the public platform. He rightly claimed that practically all impulses to progressive activities in the recent history of India had come from

those who had been trained in our Universities. There may be defects as in most human institutions but it is wisdom to build on existing foundations and take advantage of all the good traditions we have been able to establish since their foundation in 1857. It is necessary that we should occasionally have such reminders of the good work of our educational system, in view of the ignorant, destructive criticisms we are hearing from all quarters.

Lecturing on Educational Reconstruction to the University Students' Union, the other day, Sir C. P.

Ramaswami Iyer gave some useful advice on Students and Politics. He rightly said that in Politics students must be able to see the other side of the case as there were always two sides. Education would be defective and would fall short of its aims if balance and perspective were not taught. In their University life, they ought to be able, while discussing everything, still to retain the balance. It might be difficult for persons in active politics to retain that balance and sense of proportion, though it may be so in the case of a fortunate few. "That was why," said Sir C. P. Ramaswami Iyer, "young men and women were called upon to eschew politics." We endorse the advice.

We are glad to hear that Hyderabad is embarking on further Educational Reform in Hyderabad. Schemes of educational reform. The course leading up to the High School Examina-

tion is to be extended to twelve years, the Middle School being four and the High School three, accompanied by a more intensive programme of teaching. The Wireless and Cinema are to play a more prominent part and there are to be courses in Hygiene and Agriculture. A special effort is to be made at the introduction of technical education and heads of departments will co-operate in finding out the number of workers, trades and occupations can absorb and train people accordingly, so that there may be no over-crowding in any one industry. In view of the backwardness of women's education in the Nizam's Dominions, it is interesting to note that a new committee has been appointed with Sir Akbar Hydari as President and Miss Pope and Mrs. Engler as members to make recommendations on the subject. We understand that the curriculum for girls will include cooking, sewing and domestic science, but we hope that nothing will be done to restrict the facilities for higher education open to girls and such of them as feel an impulse for advanced studies in any subject will continue to have opportunities of satisfying their ambitions.

Sir Henry Sidney, the well-known leader of the Anglo-Indian community in India, did well in preaching against communalism in the course of his address the other day, to the students of the Bangalore Intermediate College. "Students of Indian communities not excluding the Anglo-Indian

and domiciled European communities," said Sir Henry, "must be taught from the early stages to think and act nationally, first as citizens of India, and if necessary as communities last. It must be impressed on them that religion is between themselves and God and care must be taken to see that religion is not allowed to interfere with their duty towards their countrymen." Many of the ills to which India is subject to-day are due to the bane of communalism and no further progress in political life seems possible without its early eradication. It may be difficult for the elder generation, brought up in a different atmosphere, to work effectively for the achievement of this object, but at least the younger generation must be made to feel the great need, so that a happier state of affairs may be inaugurated at least in the next generation. Sir Henry said in conclusion: "I aver that the complete reorientation of Indian and Anglo-Indian education, the killing of all superiority and inferiority complexes and the encouragement of healthy team work on the play grounds are the surest means of evolving in India nationalism out of communalism."

A refreshing feature of the recent budget debate in the Bengal Legislative Assembly was the strong plea for improved facilities for women's education made by the women members themselves. They complained about the inadequate facilities in the province and asked for the opening of more educational institutions for girls. There was

also the criticism that there should be more facilities for physical education for girls, particularly in view of the confined conditions in which women live in seclusion in the province. It was essential, the lady members contended, that the problem of women's education should be treated as a major problem and not as a minor, being a mere appendage to the general problem of education. May we repeat here the commendation made by the Hartog Committee that at least for some years to come, women's education should have precedence over men's education? In fact, in some provinces, this principle is already being acted upon, with valuable results.

Opening a school building the other day, Mr. S. P. Rajagopalachari, Acting Diwan of Mysore, took occasion to review the progress of elementary education in the State and referred to the need for a new examination of the subject. He said that the time had come when a comprehensive inquiry should be undertaken into the present system of primary education, the adequacy, or otherwise, of the progress achieved since the passing of the Elementary Education Regulation and the lines on which further efforts should be directed. The pressing problem, he said, was not merely one of expanding the educational facilities in rural parts; it was even more necessary that the wastage prevailing in the present primary school should be eliminated. In every progressive State there must be a periodical examination of educational effort to ensure satisfactory results.

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