

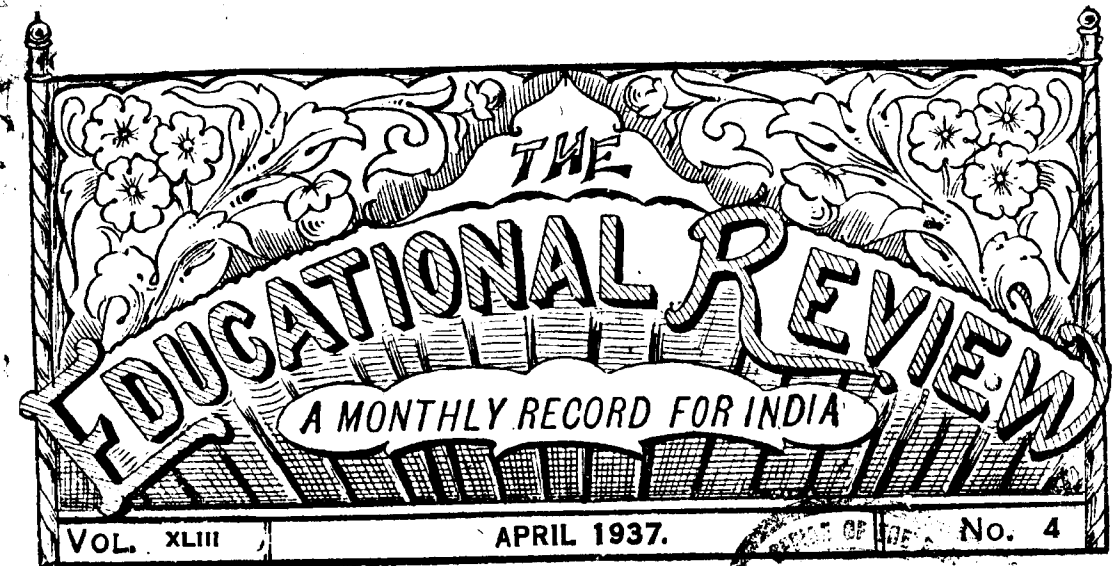
THE EDUCATIONAL REVIEW

Vol XLIII No. 4 April 1937

No. 5 May 1937

No. 6 June 1937

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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLIII.]

APRIL 1937.

[No. 4.]

CAN INDIA AFFORD TO NEGLECT HANDICAPPED CHILDREN?

By MR. CHINNIAH DORAISWAMY, M.A., ED. M., B.T., Madras.

THE HANDICAPPED—WHO ARE THEY?

THE word "handicapped" is a relative term and it has a wide implication. One can find various kinds of handicaps in the normal as well as in the non-normal beings. Laying aside the great jungle of handicaps, and taking into consideration only those that are popularly known they may come under two main divisions. One is the mental, varying from the slightest degree of disorderliness to the total, and the other is the physical, varying from the slightest to the total deformity.

In the Western countries, especially the United States of America, in the field of education, the mentally handicapped children are classified into groups, such as the feeble minded, mentally retarded, backward, dull, and those possessing criminal tendencies. The physically handicapped children are classed as the deaf, blind, deaf-blind, crippled, and those with defective sight, hearing, and speech.

THE HANDICAPPED ARE AN ASSET TO HUMAN KNOWLEDGE.

When we survey the growth of modern civilization and the great achievements of the

human thought, we would not for a moment hesitate to declare that the handicapped are a great asset. They can legally claim a place in the life of our modern society in virtue of their birth and rights.

The investigations into the means and methods adopted for the training and education of the physically and mentally disabled people in the Western countries reveal that their existence in the society brought forth many wonderful inventions and valuable thoughts.

It was the difficult problem of the re-adjustment of feeble-minded and mentally retarded children that stimulated the minds of Binet and his contemporaries, to go into a new avenue of child-study, child psychology and the methods of measurements of intelligence. To-day the psychology of a child is considered highly practical, and is an invaluable legacy to the field of education. This legacy is not limited to one particular group or country, but has become universal property. It was the problem of deafness and dumbness that incited the great mind of Alexander Graham Bell, who earnestly and patiently tried for

more than fifteen years to invent a means with the aid of electric current with which his deaf and dumb wife could communicate with the hearing world. His invention of the Telephone has at present become a great and indispensable part of our modern life and civilization. It was the stone-deaf Ludwig Van Beethoven who in the silence of his soul composed symphonies that sweep and steal through the hearts and souls of men and women in the West. His musical compositions are regarded as the most remarkable and profound exaltation of the innermost rhythm of the human soul. It was Homer's and Milton's blindness that made the human mind soar so high into philosophical excursions and flights of poesy, and take us into celestial regions. The invention of the Type-writer and the development of the touch method owe their origin to the blind. Originally, it was invented to enable the blind to write and communicate with their seeing brethren.

That great deaf, dumb and blind lady, Helen Keller, whom I had the privilege of seeing and talking to, has achieved great eminence in life in spite of all her miserable handicaps. Miss. Keller's life, however, led many depressed and pessimistic souls into an optimistic world of attainment and success. She says that there are impossibilities in the world but God has given man a wonderful power to turn impossibilities into possibilities. In spite of his crippled condition from a very young age, Franklin D. Roosevelt, the President of the United States of America, through education and by strong determination and persistency, has become a great and powerful leader of a great nation. If such is the contribution of the handicapped and of those who devoted their lives for their cause in other parts of the world, can India afford to be indifferent towards her own millions?

THE CONDITION OF THE HANDICAPPED IN THE WEST.

The West bestowed its thought upon the problem of the handicapped children about one hundred years ago. Since then, wonderful transformations have been taking place in the society and in the lives of the handicapped.

Prior to the starting of schools for the handicapped children, and in the early pioneering period, such children were considered as a disgrace to, and drag on, the community. They were often isolated and concealed from the public eye, and kept in solitude. But, to-day, in the same West, the lives of these children and the attitude of the general public towards them are quite different from those of the past. This is undoubtedly true because of the growth of modern science and child psychology which paved the way for intelligent treatment of such children in schools.

Once the place or the institutions in which they were gathered often were designated as asylums and refuges. Those that were congregated in them were looked down upon as objects of pity and public charity. These children were formerly called the deaf-mutes, dumb-mutes, and blind-mutes and so on. But, to-day, these institutions are not considered charitable asylums, but are regarded as great schools of learning and training. These less-fortunate brethren are no longer objects of pity but have the legal birth-right for education and training just as much as the other children. They are no longer considered as mutes but intelligent personalities worthy of encouragement and education. In many ways they are the true inculcators of initiative to the teachers and inventors.

At present, in the business or professional life of the West, the trained handicapped

people are holding an important place as productive and useful members of the nation. The physically and mentally handicapped children are given training in the following according to their mental capacity, special aptitudes, and physical handicaps: agriculture, manufacture of machines, domestic service, trade, engineering, photography, painting, architecture, carpentry, masonry, and printing for the deaf. The trained blind are able to earn their full or partial support through poultry, shop-crafts, piano-tuning, broom-making, chair-caning, news dealing, acting as salesmen, basket-weaving, telephone-operating, teaching music, practising law, preaching, writing books and editing papers. The crippled children do basketing, book-binding, broom-making, carpentry, cane-seating, cobbling, drafting, working in machinery, printing, proof reading, toy-making, weaving, creative designing, embroidery, linotype operating and sewing.

THE HANDICAPPED AND THEIR LOT IN INDIA.

The condition of a great majority of the handicapped children in India is overwhelmingly deplorable as compared with other countries in the world. But, during the time of the Lord Buddha, India was the first country in the world to originate a real sympathy in the hearts of mankind for the care and protection of the handicapped or otherwise afflicted persons. While the Western and some of the Eastern countries are, at present, doing great things for their handicapped people, we in India are still the most backward and indifferent towards our under-privileged children. In no other part of the world do I witness such great outburst of the cry of the handicapped as I do in India. The gloom in which these handicapped dwell with the loss of sight, speech, hearing, the use of arms and other afflictions, is like that of being buried alive. In this land they are condemned to live

in mental, physical, moral, and religious darkness, and experience a living death.

Without going deep into statistical corroboration, one can rationally assume that India may possess a great percentage of handicapped children and grown-ups. But what is India doing for them? Practically nothing has been done in any substantial way except what is being done in a very few schools conducted by private agencies and aided by the educational department. If the handicapped are still to be neglected and if proper attention is not given to protect and arrest the increasing number, their existence in our society will be a great danger and damage to India.

In the West and especially in the United States of America, the Government and the general public have given special attention for the training and protection of the handicapped children and it is not only a great blessing to the afflicted, but it also reasonably and practically proved to be an advantage to the nation. But these children in India are not only living in a moral, physical and spiritual degradation, but also turn to be pests and a great misery to the community. In other words they are living to be everlastingly professional beggars. The horrible and the pathetic groanings of these handicapped and the exposure of their infirmities to excite pity, are seen almost everywhere in our country.

In our national life, the question of the handicapped should be considered just as important as other things. Unless the people, the general public and the Government take special interest as they do in other matters, who will help them? And who is going to stand for their cause? Those who sit in dumb silence, in darkness, and in crippled condition, and the lot which they endure because of their handicaps, should create a sigh of compassion and tear of sympathy from many a human soul. The manifestation of sympathy for the sake of their unfortunate condition should widely be evoked in the breasts of humanity.

SCHOOL SCIENCE.

BY MR. P. A. NARAYANA AIVAR, M. A., *Anantapur.*

SCIENCE, meaning thereby general science, has come to stay in the school curriculum. Formerly, the chief claim for its inclusion was that it provided a unique training in careful experiment, correct observation and logical inference, in other words, a scientific training and a scientific mode of thought. No one would deny the value of a scientific outlook but the pity of it is that the subject is allowed to be handled by inexperienced teachers of rather meagre attainments who often overdo the quantitative side of measurements and notoriously overlook the human side. It should be understood that few of the pupils will become research scientists but all of them will grow into citizens and the task of the present-day science teacher is therefore clear. The chief aim of science teaching is to train the pupil to take an abiding interest in public welfare and to impart such knowledge as would benefit the individual and the community as a whole.

While the cultural value of science ought to take predominance over the utilitarian side, the latter should not be neglected. The history of the world has been completely metamorphosed by the advance of science during the last twenty-five years. The cinema and broadcasting, the motor car and bus, the aeroplane and the wireless have each contributed its share in effecting the change and every year brings with it fresh applications of physical and biological science, to the problems of life and health. No one can afford to neglect a brief acquaintance with these.

The intellectual interest in scientific discovery for its own sake is worth fostering. A

desire to seek, to question and to contemplate is latent in all civilized beings and the modern teacher will find ample room to sow the seed of a vigorous mental life during the formative period at school so that it may bear fruit in adult life for the solution of the many riddles of the universe. The child who gets a peep into Nature will, when he grows old, be able to realise how orderly Nature works up its way. Every item in Nature has its own fascinating story to tell, whether it be a star or a planet, a rock, or a plant, an insect or an animal. One piece of information leads to another and mere love of learning which needs to be cultivated has its own added interest.

Lastly, there is the all-important but often forgotten moral aspect. The same coal tar which supplies beautiful colours, valuable medicines and useful disinfectants can also yield high explosives and irritant gases for the destruction of human life. The aeroplane which in peace times is the quickest means of transport can, during a war, render armies powerless and battleships obsolete. The utility side of science has far outgrown its moral value and people are not ashamed to put to diabolical use what God intended for the benefit of mankind. The future can only be secure if the new generation can be made alive to the moral responsibilities that have to be assumed for the heritage of the past. In this respect, the teachers are the guardians who have a duty to bequeath a correct scientific spirit to the future generation of students.

The claims of science as a school subject being understood, there arises the question

'What should be taught and how?' In schools in India, there are three stages—the primary or the elementary, the lower or incomplete secondary and the higher secondary. The school age is usually fifteen, but the majority of children do not go to a secondary school and to such, there is no planned scheme of post-primary or adult education at present. They lapse more or less into illiteracy and we shall leave them out of consideration in deciding the nature of the syllabus. Even as regards those who could afford to go through a full secondary course, a comprehensive scheme in general science is out of the question. The school curriculum is full to overflowing and three hours a week is all that could be spared for science. Even if double this period were available, it would be difficult to touch more than the fringe of the subject. There is all the greater need therefore to frame a suitable scheme that would encourage the child to take a genuine interest in science.

In drawing up the scheme, the following points must be borne in mind by the teacher.

1. The scheme should be suited to local conditions, the personal attainments of the teacher, the capacity of the children and the available equipment.
2. It should be mapped out as a whole, so that there will be a continuity of the course during the three stages of school education.
3. It should be possible to co-ordinate science with other school subjects. For instance, it is possible to correlate it with geography, resulting in an increased interest in both subjects.
4. It should be capable of elaborate development on the application side through demonstration and practical work.

'Which of the science subjects should be included?' is the next problem. The outline of one or two sciences such as physics and chemistry will only lead to 'cramming' but a general survey of a very wide field, susceptible of simple treatment and practical application will serve as the basis of a sound education.

The elements of astronomy and meteorology, a carefully graduated course in elementary physics and chemistry, a broad outline of the fundamental principles of biology and instruction in elementary physiology and hygiene are what is expected. The details can easily be worked out from the four books of '*Science for Seniors*' by Andrade and Huxley for which W. L. Sumner has brought out a teachers' handbook '*The Teaching of Science*'.

'What to teach' being decided upon, the method of approach deserves our next attention. In science, there are three main stages—those of Wonder, Utility and Systematizing—the counterpart of evolution of the civilised men of to-day. A child's first reaction to the phenomena of Nature is one of Wonder. It merges later on into the second stage where he becomes curious to find out how things work and tries to use them to meet his own end. Finally he is anxious to get an intellectual control by enquiring into the why and wherefore of the processes. In thinking of suitable methods of treatment, these three stages of the growth of the subject should be kept in mind. Much has been talked of heuristic methods. While it is not to be condemned outright, the teacher who desires to adopt this method will find himself on the horns of a dilemma. Either very little ground would be covered or the child is made to believe that he is a discoverer which he is really not. What seems

to be most suitable to gain the object in view is a judicious co-ordination of practical work and demonstration lesson. While during practical work, the child's imagination is stimulated, the demonstration lesson would arouse enthusiasm and enable a large field to be covered. There is, however, a false notion that practical work requires a well equipped laboratory. While a laboratory may have its own function to fulfil it is possible to do some excellent science teaching without one. Laws of physics, chemistry and biology can

be illustrated without an elaborate equipment in the form of flasks, test-tubes and bunsen burners. To add to the interest, lessons in science should be accompanied by hand-craft, excursions, gardening, extra reading lessons, picture reading, cinema films but more than all, it is the teacher who counts. Insufficient preparation, general inexperience, want of attention to detail—these are more often the cause of failure than the want of well equipped laboratories.

THE EDUCATION OF THE MASSES.

BY MR. R. R. KHANNA,

Lucknow University.

EVERYONE knows the abject poverty and colossal ignorance of our masses, both rural and urban. If we wait for the growth of primary education or the extension of the rural uplift movement to every village in the United Provinces, we shall probably have to wait for a century. Recent movements have demonstrated that our young men are impatient with the slow progress and are imbued with a genuine desire to do something to help their simple fellow-beings. What that something should be or how to make a beginning they do not know. They are therefore powerful forces without leadership. With the help of this army of about 10,000 students of University grade in U. P. whose energy and enthusiasm, if turned to good account, we can carry the message of intelligence to our poor, ignorant and helpless masses. During the vacations of three months, these young men return to their homes (some rural, others urban); they find time hanging heavy and little to do. They go home unequipped with

any useful message from the colleges and Universities : they are not trained for initiative, they lack organising power and support. As a consequence they find themselves willing but helpless. The older generation can and should provide them with the necessary guidance and facilities. Some suggestions are made below.

1. Professors and teachers of University standing who feel themselves persuaded to help from the fulness of their heart, and the richness of their learning and experience, should be requested to write out short messages, —comprising of say ten simple but vital instructions, preferably in 10-20 simple sentences. Teachers can supplement these with verbal explanations to their students, and in one or two extra periods of instruction before the vacations. A central organisation should undertake to get these instructions translated into popular Hindi and Urdu and supply cyclostyled copies for distribution by teachers direct to students. Gifted teachers can thus

convey their helpful messages to the masses without waiting for the millennium. These instructions must be non-sectarian, non-party and non-political in character, should be easily intelligible and directly helpful to simple men and women. Learned essays are not required.

2. The Faculty of Science can help by training some students to handle magic lanterns, baby pathescopes, preparation of slides, so that the messages from teachers in the Science Faculty can be accompanied by demonstrations. The Education Department can be requested to circularise the High Schools and Intermediate Colleges for lending out magic lanterns to trained students upon reasonable securities against loss or damage. The Veterinary Department can be requested to prepare a brief message about common diseases of cattle and their prevention. The Agriculture Department can be requested to prepare a simple message about common diseases of plants and crops, with methods of prevention. The Public Health Department can be requested to prepare leaflets containing instructions for prevention of malaria, cholera, plague, simple lessons for village sanitation and drinking water preservation. Medical students can help in carrying the messages regarding Public Health and personal hygiene. Students who are willing to work for their country in an honorary capacity, near their own homes, during vacations, can be put through a special course of 10-12 lectures and be given printed abstracts, in the vernacular, for speaking to village and urban

communities. They will incidentally learn organising work and the art of public speaking.

3. *Finance.* All workers will be honorary. Petty local expenses can be met by well-to-do local residents. The cost of printing and postage will be met by small donations from sympathisers.

4. Do you consider the proposals practicable, useful and worth-doing? If so, please write to the Preliminary Organiser :—R. R. Khanna, Nath-Niketan, Haiderabad, Lucknow.

LIST OF SUBJECTS SUGGESTED.

1. The world and its geography.
2. Modern methods of post and transport by road, railway, sea and air.
3. Wireless news, music, speeches.
4. Prevention and cure of malaria and cholera.
5. Citizen's rights and responsibilities.
6. Marketing of agricultural produce.
7. Advertising for products of local industry.
8. Common diseases of plants and cattle : their prevention and cure.
9. Village sanitation.
10. Drinking water supply on organised basis.
11. Night schools for adult literacy.
12. Improved seeds for wheat, sugar-cane and other crops ; new manures and new crops.

SOCIAL SCIENCES AND SOCIETY.

BY MR. S. GANAPATI RAO, M.A.,

Andhra University.

"It is for the heart to suggest our problems; it is for the intellect to solve them..... the only position for which the intellect is primarily adopted is to be the servant of social sympathies..."

A. C. FIGORU—*Economics of Welfare.*

AN anthropologist writing in the *Science and Society* has said that "practitioners in the various fields of social sciences are apt to regard each other in the manner of priests whose rival images share the same temple. Treating each other with scrupulous politeness, each nevertheless is convinced that while others' disciplines are valid, his own is nearest the heart of things." If the implication is that there is a certain amount of undesirable separatism between the several branches of social sciences, I readily give him my vote. But if it is meant that the social scientists are suffering from a sort of superiority complex among themselves, I have a deeper sympathy for them than this writer has. If there are any evil consequences of this separatism between social sciences,—and there are undoubtedly many—I would rather attribute them to the inherent defect in the method of specialization. For, the specialist tends to handle a given body of ends and means in a certain way of co-ordination following the dictates of pure theory in his own field of knowledge. While this process is rational enough so far as it goes, it does not go far

into solving the problems of social life † unless conditioned by a realization of their essential inter-relatedness. The purely academic life is indeed, as one writer observed, "a sheltered life, shut off.....from the 'hurly-burly' of the world." Hence it is that the lines of an 'expert' rarely appeal to the ordinary man or woman. He is tempted to look at his problems as entirely isolated phenomena even as a skilled archer sees only his mark and nothing around. What is, however, a virtue with the archer becomes a dangerous defect with the social scientist, who has, therefore, always to guard himself against turning out one day a sort of monomaniac.

At present it is the average engineer or the scientist that carries the odium for being a little care-free about this perplexing world of ours, as if human sympathy finds its home in the social scientist, next to the poet. It is, however, ignored that a social scientist can be as much unconcerned—though it is not normally admitted, least of all by himself—with more serious results on society essentially because of the nature of his subject. For, the laboratory of the social scientist is not confined within four walls. It embraces a whole people, nay the whole world. His apparatus also is more delicate and more sensible in that he has to deal with human beings in social life.

† In this article I have used the words 'social life' and 'social problems' in a wider sense to signify life in society in its variegated aspect and with all its problems, economic, political, etc.

* "Anthropology looks at Economics" by Dr. Raymond Firth, *Science and Society*, Vol. I, No. 2.

APRIL 1937.]

SOCIAL SCIENCES AND SOCIETY.

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Human life in society is complex. And an intricate civilization has made it all the more intricate. An honest investigator, therefore, into any social, economic or political problem soon finds himself lost in a bewildering maze of closely inter-related social phenomena with the result that he can seldom resist the temptation of following an ostrich-like attitude. The mind of the people, their social customs and habits, their material conditions and economic objectives, their political position and an incomprehensible host of other factors seem to be working in a mysterious way to evolve the life of a community from time to time. Indeed, time is not—even if it ever was—when we can profitably indulge in isolated discussions of social, economic, political and kindred problems.

The greatest need to-day is to see social life in its entirety. Otherwise, there follow conclusions which, however true or inevitable from the logic of pure theory, may conform but little to the world of facts. But the only effective ideas are those which conform most to the world of facts; and the social scientist, of all people, is liable to delude himself tremendously if he has not learnt or is not prepared to modify his cherished theories relative to changing factors. What, therefore, we want to-day is more hearts that feel and eyes that see than mere 'sterile exercises of the intellect.' We want a capacity for understanding each problem in its full perspective and in its relation to all the factors which are effecting and effected by it. We want, then, people with integral thought, not with partial or compartmental thought. The world wants, now more than ever, balanced minds with reason softened by feeling and feeling marshalled by reason. If an explanation is sought for most of the ills of the world to-

day, this lag between the development of a 'general outlook,' the capacity for unmutated vision and thought about social phenomena, the development in us of all that is implied in that expressive word 'humanity' on the one side, and the advance in the specialist view of things on the other could, I believe, explain them more than half-way.

Here I may be permitted to cite one instance from that social science which has been my own choice, namely, Economics, and to make a particular plea for enlarging its scope as it is my conviction that of all social sciences it is the worst sufferer for not being broad enough. I sometimes wonder whether there ever could have been two opinions about the proper fiscal policy for this country if we had tried to argue the need for its rapid industrialization and the means thereto on, also, other—perhaps broader—grounds than on the grounds of pure unadulterated economics and in relation to our social ends. To be sure, protection has its disadvantages. Which has not? But with plenty of natural resources and great possibilities of a balanced economic life is it irrational, if not a crime, to grow into a modern industrial country because we are told that the benevolent 'theory of comparative advantage'—itself based on an ideal and non-existent free-trade world—would maximise economic welfare (which, by the way, it has not) while an unflinching obedience to which should keep some countries where they are till the crack of the doom?

How else, moreover, can we reconcile a steadily growing population on the one side with ill-developed, ill-utilized, if plenty, natural resources on the other? How, again, can we bring about this development of natural resources among a people so proverbially conservative except by artificial stimula-

tion? Thus, not only do we see that the industrial development of a country is related to many factors in the field of economics alone, from currency policy to railway rate-making, but we inevitably slip from economics to psychology.

When Frederick List said: "If I were an Englishman I would support the free-trade policy of Englishmen because it subserved their interests best.....,"* he was only stressing the 'relativity of all economic doctrine' as to both time and space. List was more than an economist. He was a social philosopher in the sense that he was inclined readily to see fully into social life and to discuss the economic problem in relation to social ends. I should like to see that every social scientist, besides being a specialist in his own field, is also this 'social philosopher.' This, I admit, is an ideal condition which is nevertheless well worth our endless endeavour. The next best, however, and one which ought to be more possible of attainment is for the various 'experts' to be willing to co-ordinate their thoughts in order to arrive at a synthetic explanation and solution of social problems. If they have not the heart and the mind to do this they have no adequate justification. But it may at once be said that the laws of social sciences are not universal truths and the remedies for social problems must necessarily differ, as much as their reasons might, from country to country.

Poverty, unemployment, with unending misery, and an inglorious surrender to pet theories and blind beliefs behind them—these are the problems with which the economist is confronted to-day, and to the extent to which he solves these will also be his justification. It looks, then, that unless economics is made broader than it is and the economist becomes,

* Quoted by V. G. Kale in his "Economics of Protection in India."

also, a social philosopher (in the most practical sense of the term as defined above), he will only continue to be a butt of ridicule, and economics, what is regarded in popular prejudice, 'a futile social science.' The economists have often argued in terms of costs and prices and hence of the immediate economic advantage. No wonder if they are contemptuously disposed of with all kinds of nicknames. For, if to seek immediate economic advantage is a human instinct, a certain restriction of present comfort in order to provide for the future has also been a human instinct from the beginning of history. No more can a country afford to mortgage its future industry for the present 'cheap' comfort.

It is paradoxical that a social science intrinsically capable of great social betterment is almost coming to be condemned as a dismal science or even as a chaos, because its study has been narrow and its application to social life narrower. It is this that is compelling even the economists to be sceptical about themselves. Thus, for instance, Mr. Cole said * he should like to ask certain questions of the economists "if only enough of them can be persuaded to bring their heads down out of the clouds of 'pure theory' to listen to us." For the truth is, time seems to require a tinge of *practical* idealism about the economists, which brings them nearer the heart of society.

I would, however, conclude with the anthropologist with whom I began this article that ".....co-operation with sociologists is of prime necessity, if the economist wishes to use his generalisations to predict the behaviour of human beings or to stimulate his fellow scientists into more disciplined analysis of their own material."

* G. D. H. Cole: "The Changing Economic Order," *Science and Society*, Vol. I, No. 2.

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A MATHEMATICAL DREAM.

BY MR. A. A. KRISHNASWAMI AYYANGAR, M.A., L.T., Mysore.

METHOUGHT I saw a vision of placards bearing the inscription '*A pupil knows little, a teacher less, an Inspector least*' in big bold letters. There were also others in which the order of the nouns was deranged in five other ways. Immediately I realised that there was an anarchy in the education world and it would not be safe for me to be neutral without taking any part. Since the pupils were the largest in number, I chose from considerations of safety to join their ranks. I found that the teachers had become common enemies of both the pupils and the inspectors. I wondered what had become essentially perverse in the teachers' outlook, behaviour and attitude. On enquiry I found that the charges against the teacher were four-fold :

1. He has a narrow outlook.
2. He is supremely content with his own knowledge, his motto being to teach and not to learn.
3. His estimates of pupils' ability and character are partial and imperfect, based on random and incomplete observations.
4. He does not sympathise with the pupils' troubles and difficulties.

A stout old veteran pupil who had failed in mathematics alone since the introduction of the Intermediate Examination was exhibiting before a big crowd in the street his huge pile, six feet high, of note-books, to which he was about to set fire.

He told me that those note-books contained millions of worked examples copied verbatim from the teacher's black-board performance of which he had not understood even a single

symbol or syllable. His grievance was that his mathematics teacher used to go on with terrific speed in the class, as if he were afraid of their following and catching him up, while the pupils could not do anything more than scramble and struggle after him. He also pointed out to me this teacher, a lean short person who was just then turning round a street corner with a placard carried high over his head bearing an inscription in vernacular whose English version crudely runs 'I do not forget; they do not learn.' I pitied the teacher's lot and advised him to try to forget what he knows, so that his pupils may learn better from him. The fact is that a teacher rarely attempts to gain the experience that comes from tackling a new subject himself, the experience that a proper grasp can never be achieved unless one scans slowly every word and line of the new subject and allows time for the subject to soak down sub-consciously into one's mind. If he has this experience, he will soon realise the difficulties of his pupil and sympathetically adjust the speed of his exposition to the pupil's degree of grasp. It is unfortunate that a teacher should resent any demand made on his time to learn new things. Generally, a teacher of any class is tempted to limit the range of his knowledge to that of a failed student of that class; for there is no impetus to read up even a bit more than what is absolutely necessary for the class. He is compelled as it were to imprison himself within the four walls of his curriculum and text-books prescribed by the authorities. Forced thus to live in a small bit of island to which gradually he gets acclimated, he does not view with favour any

change in the curricula, the introduction of any new text-books, in short, change of any kind.

While I was revolving these ideas in my mind, an elderly pupil came thundering down the highway with the slogan 'All teachers should cease to teach as soon as they cease to learn' and a big crowd of students took up the cue and shouted. A street-brawl ensued, in which the teachers won, for the inspectors forgot for a moment their feud with the teachers and came to their rescue. The inspectors expected that a similar ultimatum might sooner or later be hurled against themselves too and deemed it wise to nip the revolution in the bud.

As matters had gone sufficiently far and there was probably little use in endless mutual recriminations, I sued for peace and arranged for a Round-Table Conference of a dozen members of the S. R. C. to represent the pupils, a dozen teachers of all grades, a dozen administrative officers including Inspectors, Principals and Vice-Chancellors to work out a programme which would be satisfactory for all.

My dream became hazy and confused at this point and a few head-lines alone can be recalled, which concerned teachers of mathematics. They ran as follows :—

1. Every mathematics teacher should have a good hand-writing and be correct and skilful in computation and in the use of mathematical tools and apparatus. He should have a good knowledge of statistical technique and methods of testing in mathematics. He should also know the concrete applications of the mathematical theory he is called upon to teach; otherwise he should be classed among what are called 'thoughtless thinkers,' per-

sons who confine themselves to abstract theories without thinking of their applications to actual situations.

2. Every mathematics teacher should try to learn some new branch of mathematics, so that he may be able to realise the difficulties of his pupils by comparing them with those he himself experiences in his learning process. He should psychologise and introspect about his own progress in his learning and draw lessons from it to guide his attitude and relations with the pupils under his charge.

3. Every teacher must cultivate the art of lucid exposition. He should be well-versed in the dynamics of exposition, where the regulation of the speed element is very important. Our schools and colleges are a failure mainly owing to the uncanny hurry or uncanny sloth with which instruction is imparted. This is especially so in mathematics. A teacher should be able to judge for himself when he ought to be slow and when he may be fast.

The subject which a teacher professes to teach should be his personal and intimate friend that he loves passionately, and not a casual acquaintance. Every teacher should be well acquainted with the past history and the present progress of the subject. No teacher should be ignorant of the historical back-ground of his subject and any text-book which does not neglect this historical aspect should be preferred to others which present the bare skeletons of dead material. In the interest of good exposition, it may be remembered that a teacher should not become a slave of his text-books. He should transcend the text-book, of course, the common herd of text-books.

The discovery of new mathematical truths has often given a thrill of joy to their dis-

coverer and if a teacher, in the course of his teaching, can communicate a moiety of his thrill to any of his pupils, he may be said to have obtained his *Moksha*.

Further, every teacher must become a member of a mathematical society and thus put himself in touch with live and growing mathematics.

4. High sincerity, the crowning quality of an efficient teacher, should characterise every-one of his acts whether it be admonishing, punishing, assigning homework, correcting, examining, or teaching. No teacher can afford to become self-complacent and be satisfied that he has done his best. He should be self-critical, fully alive to his shortcomings and spare no pains, time, or energy to rectify and improve himself in every direction. In short, if anything goes wrong in his field of activity a teacher should be the first person to blame himself and the last person to blame others.

Sincerity is infectious, no sincere teacher can ever have an insincere pupil. The teacher's example is a very potent factor in forming the mind and character of the pupil. Is it not a common experience that the pupils copy and sometimes take a mischievous delight in imitating (first consciously and later unconsciously) their teacher's peculiar handwriting, his abbreviations, his method of talk, black-board presentation and so on? So the teacher's work should be neat, correct, and beyond reproach.

5. Every mathematics teacher and student should realise that there is a proper style appropriate to each type of mathematical composition.

6. At this moment when the secondary school authorities in India and America are

steadily tending to minimise the importance of mathematics in the curriculum, and as a consequence the quantity and quality of mathematical teaching are both bound to deteriorate, it has become an urgent necessity for teachers of mathematics to make their classes so interesting and useful that students will, of their own accord, ask for more of mathematics. So, a mathematics teacher should know how to evoke and sustain a pupil's interest in mathematics and for this purpose should possess a good stock of mathematical diversions, pastimes, and anecdotes.

Many of our educators have no idea of the role which mathematics has played in the development of our civilization and its possibilities for future applications. It is incumbent on us to make the pupils realise vividly the famous remarks of Gauss that 'Mathematics is the Queen of the Sciences and Arithmetic the Queen of Mathematics; She often condescends to render service to Astronomy and other natural sciences, but in all relations she is entitled to the first rank.'

As we were winding up our proceedings, an envelope was placed in the hands of the President. With great curiosity, the President tore open the envelope and found it contained a very polite invitation to the members of the conference from an unknown and unheard of teacher of mathematics to wander round his show-room and witness the exhibited products of his labour. We immediately accepted the invitation and went in.

We were surprised to see in the show-room just the very things that we had vaguely formulated in our conference, actually realised. On the walls were hung portraits of great mathematicians of the past and present—Newton, Leibnitz, Lagrange, Laplace, Weir-

strass, Hardy, Ramanujan, Hobson, Watson, and Raman. There were oil paintings from imagination, of the ancient mathematicians, Pythagoras, Archimedes, Euclid, Aryabhata, Brahmagupta, Mahavira and Bhaskara.

The mathematical library contained choice mathematical classics, books dealing with the history of mathematics, source-books in mathematics, biographies of mathematicians, books in mathematical philosophy and foundations of mathematics, books on the lighter side of mathematics like White's 'Scrapbook of Mathematics' and De Morgan's 'Budget of Paradoxes,' and mathematical magazines.

On separate stands were exhibited reprints of dissertations and articles, text-books, mathematical tables, monograms, mental-test sheets, frequency diagrams of pupil's scores, and correlation charts showing the inter-relation between different branches of mathematics and different sections of the same branch of mathematics, all these being the co-operative work of teachers and pupils.

We found also nice show-cases containing geometrical models, card-board models of the Archimedean solids, and stellated polyhedra, wire and string models of ruled surfaces, stencils and mechanical devices for drawing conics, for trisecting an angle, for constructing similar figures, and for solving equations.

We saw also some new mathematical instruments, calculating machines and integrals. We were struck most by a very ingenious invention known as the Photo-Electric Number-Sieve which canvasses certain classes of numbers at the remarkable

speed of 30,000 numbers per minute. The beauty about the machine is that it automatically stops when the correct answer is obtained.

After examining the show-room, we wanted to see what was going on in the workshop. We were welcomed to enter.

The workshop was a veritable beehive of industry. In the centre was the teacher's table strewn with attendance and progress-charts of pupils, some note-books and loose typed sheets; the side-shelves contained some reference books and journals. A number of pupils were working in various small groups at their several appointed tasks, assigned and allotted according to their individual taste and capacity. Some were preparing geometric diagrams, designs and models. Some were computing with the help of a calculating machine, others were recording results in their registers, while a few were consulting various books and taking notes for writing a mathematical drama on the lines of Dr. Abbot's *Flatland*. A group of girls were busy collecting material for an essay on "Women Mathematicians."

We were curious to know what the students felt about their mathematics in this wonderful workshop. I called up one pupil who was deeply absorbed in the pages of a mathematical treatise and asked him what he thought of mathematics. "Indeed," he replied with a gusto which astonished us, "it is a beautiful country seen at first in the distance which will bear to be rambled through and studied in every detail of hill-side and valley, stream, rock, wood and flower."

PRACTICAL SIDE OF HINDU RELIGION. CUSTOMS AND MANNERS

ADDRESS

BY MR. C. BHASKARA REDDI, BA., B.L., *Tirukoyilur.*

MODERN scientific discoveries show that the ancient Hindu saints who gave us religion had scientific knowledge. It is unnecessary to discuss whether they got it by inspiration, intuition or otherwise. But as the generality of mankind was then ignorant but full of blind faith in religion, they gave to the scientific ideas a religious turn which facilitated their adoption by bringing about implicit obedience and by preventing criticism. That the infusion of religious spirit has this effect, even in these modern days of materialism, is clearly illustrated by the attraction of the masses to politics on account of the religious tinge given to politics by Mr. Gandhi. (See the *Auto-Biography of Pandit Jawaharlal Nehru*, pages 71 & 72). Even Mr. Gandhi is not able to give convincing explanations for his actions which are prompted by intuition (see the *Auto-Biography of Pandit Jawaharlal Nehru*, pages 85 & 506). The latest example is the temple of Bharat Mata at Benares in which the presiding Deity is the Relief Map of India in marble.

IDOLATRY.

Children are taught in schools by the aid of models and charts. The same method was adopted by the ancient Hindu saints when teaching about God, when writing or painting could not be usefully utilized. They had to teach with the aid of idols which took the place of models. Idols are necessary to enable the ignorant masses to concentrate thought on the abstract God.

Material representation of God is an idol. Expanding the definition, any material

representation of an abstract idea would be a form of idolatry. Thus graph is a material representation (idol) of the abstract variation (God). Arithmetic is the idol of the abstract God Algebra. Geometrical line without breadth is represented by the material idol of a line without breadth. When you cannot think of progress in mundane abstract ideas without the aid of material representation, how can people of all classes of intelligence think of attaining Godhood without the aid of material idols?

The ancient Hindu idea was that God was omnipresent and manifested Himself in creation in all its forms. They thought that matter was of five kinds and they built temples to represent each; for ether, at Chidambaram; for fire, at Tiruvannamalai; for air, at Kalahasti; for water, Tiruvannai-koil; and for earth at Conjeevaram.

They also found out the process of evolution discovered for us by Darwin, and to help people to understand this evolution, they invented the story of the *Dasavatars*. They begin with the water animal, fish, and trace the subsequent development by the water and land animal, tortoise; the land animal boar, and the animal-man, Narasimha and finally end with the—six avatars of man. The plurality of man-avatars is intended to indicate evolution in the intellectual power of man. Vamana succeeded by strategem, Parasurama used material instruments, Rama taught morality, Krishna practised diplomacy, Buddha preached *Ahimsa* and we have yet to meet Kali.

The earlier of the *Dasavatars* are meant to create in us a respect even for the lower orders of creation and those *Avatars* are supplemented by utilizing the lower creation as *Vahanams* for Gods, e.g., rat for Vinayaka and buffalo for Yama. Thus the Hindu spirit of brotherhood not only applies to the human beings but it extends also to the entire living world.

Other religions which criticise idolatry could not help practising idolatry in some form or other. Muhammadans worship the *punja* or *peerlu* and swear by the Koran which represents God. According to Christians, the bread and wine become converted into the body and blood of Christ.

SHIVALINGAM.

Shivalingam requires special mention as other religions take this as a proof of the lustful degradation of Hinduism, but this is only an instance to teach us that we must not neglect even the generative organs. If this was meant to exemplify mere lust of the people, there is no necessity for Hindu religion to prohibit sexual connection on particular days.

Hindu ideas of giving importance to sex matters are being adopted by Westerners, as they are now feeling that the imparting of sex knowledge is necessary in the case of even school children. The rejuvenation by monkey gland illustrates the importance of sex organs. When the sex gland is rejuvenated every part of the body becomes rejuvenated proving thereby that the sex gland is the most important part of the body.

There is also a special significance in worshipping this form of Siva who is the destroyer in the Hindu Trinity. Ordinarily this must be a symbol of Brahma, the creator. But the fact that the phallic symbol is used

as the emblem of the destroyer means that destruction is only for the purpose of creation and this completes the unseen cycle between death and birth.

The story of Siva blessing Markandeya with the perpetual age of sixteen would show that the soul, as such, can never degenerate by the mere passing of time and by rebirths.

Other ancient nations also worshipped Phallic gods and celebrated religious festivals with sexual orgies. Priapus is a Greek Phallic God and Thyrsis is a Roman Phallic Symbol. So there is no necessity to think of this as a special sign of degradation of the Hindus.

Further no part of the body seems to be without use or significance. Whether moles and *sullies* have proved their significance or not, the famous predictions of Palmist Chiero (Count Louis Hamon who recently died) have demonstrated that the whole life, past and future, can be read from the hand.

SACRIFICE AND PRAYER.

In propitiating God, animal sacrifices may be likened to the idols. They are the crudest form of sacrifices. As we go up in the scale of civilisation, animal sacrifices are sought to be abolished on the ground of some curse (*sāpam*) or other, and we have the sacrifice of *Thulasi* in the story of *Krishna Thulabaram*. In *Gajendra Moksham*, the sacrifice is purely mental. Mental sacrifice takes the form of repentance and prayer. In repentance there is the additional circumstance that we want to undo the effects of our evil actions.

Mantrams are aids to prayer, and they help to concentrate attention. They also form breathing exercises. *Asanams* are also aids to prayer. The particular position of the body helps concentration. They have effect

on the physical body also. Asanams cure diseases also. (*Siras Asanam*) i.e., balancing on the head is said to cure diabetes. The *pradhakshina* while trying to concentrate your mind on God gives you walking exercise. *Suryanamaskarams* give exercise for the whole body, while the pilgrimage, like the continental tours of Europeans, have the practical effect of improving your knowledge of the Indian continent in addition to improving your physical body.

CASTE.

The original basis of caste is political and economic rather than religious. According to that original basis, men had caste according to the professions and the caste of a man was also interchangeable, while women were given no caste. But unfortunately it became petrified into the present caste by birth. The main reason for such petrification is the selfishness of man. People who have advantages in a particular profession do not allow others to join the profession and compete with them and thus lower the profits. The result of this is that marriages, etc., would take place among the members of a particular profession. For the same reason, even when one attempts to practise another profession, he would have no encouragement in that profession and so also he would have to get out of it soon. In the absence of schools, the hereditary transmission of knowledge and skill would compel people to continue in the same profession.

The modern facilities for education have done a great deal to destroy the rigidity of the petrified caste by birth but have given rise to the problem of unemployment as all want to crowd into occupations which do not require manual labour. The compulsory distribution of individuals among the various professions on account of the rigidity of caste has to be

restored on a different basis suitable to the present conditions.

The only solution is to have compulsory selection for different professions and occupations even at the IV Form stage. Though it may appear to work hardship on those selected for manual work, still, if viewed from the point of view of the nation, it will yield the best results and relieve unemployment.

FAMILY LIFE.

In a Hindu family the ideal is that both husband and wife are equal. This is illustrated by God *Ardhanareeswara*, and also by the word, *Arthangi*. But in practice, you cannot have two heads for any one group, either in state matters or in family matters and so in times of crisis, control has to be exercised by only one person. In Rome ordinarily, there would be two Consuls, but in times of crisis there would be only a Dictator superseding the Consuls. History also shows that in such situations it is the more powerful, rather than the rightful or the just, that gets the control. In Greece ostracism was introduced and Artistides who had earned a name as *the Just* had to give place for his rival, Themistocles. The British Government has adopted with modifications the principle of ostracism of Greece. Instead of the ostracised going out of the country he or his group simply goes out of office. The present day democratic Europe has dictators everywhere. The present position of the League of Nations seems to indicate that the more powerful will necessarily assume leadership.

In the family we have to decide who should be the leader—husband or wife. In Sanskrit woman is called *Abala*, i.e., the weak. She has a comparatively short stature. She has also got the burden of bearing children which weakens her and necessitates birth control. Even women have recognised that

married women are unable to turn out a proper amount of work. As early as 1929, the Birmingham General Hospital banned married women doctors. Recently the Conference of Trained Nurses' Association of India made a request to prohibit the employment of married women as nurses. But this disqualification does not apply to barren women or women with grown-up children or maids. The employment of married women in public activities prevents their taking proper care of children either from the point of view of health or of education. When Hindu *Ithihasas* refer to the military activities of Kaikayee and Satyabhama it cannot be said that women were put down merely on account of the prejudice of man.

Even if it is granted that men and women are equally efficient in public work, still is it not better to employ men for public work and women for household work, since men cannot attend to children as efficiently?

SEX APPEAL AND CHASTITY.

Sex appeal is provided in the form of religious necessities. A wife has flowers for the hair, *kunkuma* for the forehead, turmeric for the face and body, *Thali* for the neck, angles for the hands and *metti* for the toes. The widow is not only deprived of these additions but has also to undergo shaving of the head. Further, on some religious pretext or other, she is starved and overworked to kill all sexual desire. Even in the case of a wife when the husband is absent, she should not indulge in decoration, and when the wife is pregnant the husband should make himself unattractive by not shaving.

The fear of the hell called *Puth* is evidently introduced to prevent the sowing of wild oats; otherwise how could Bhishma, Suka, Hanuman and others have attained

salvation? For the same reason the widower is directed to marry either in the third month after the death of his wife or in the third year. If the fear of long interval makes him choose the short third month it has its own advantage of making him divert his attention to the practical life and easily get over the distraction caused by the loss of his wife. Marriage within three months is possible in Hindu society, where parents select the bride but not possible in European society where there is the necessary preliminary of wooing. A person in sorrow cannot successfully woo within such a short time, though we have an exceptional case in Richard III and Anne.

DANCING GIRLS.

Another aid to chastity is the institution of dancing girls. If in a house there is no provision for collecting waste and rubbish, it would be thrown all over the house. Similarly if no provision is made for the irrepressible sexual inclination (which can be compared to hunger), it is bound to spoil the whole society. Solon in ancient Greece established brothels to reduce promiscuity.

The attempts by Roman Emperors and by the modern European countries at putting down prostitution by the closing of brothels have been, as a matter of fact, unsuccessful. On the other hand such attempts have resulted in pretended chastity and the spread of prostitution even in such sacred places as churches along with the increase of sexual diseases. So the European countries are now propagating knowledge of sexual prophylaxis to preserve the health of the nation. Objections to this method apply equally well to the use of contraceptives. But, if the modern ideas of companionate marriage gain ground, brothels will of their own accord cease to exist.

THE HISTORICITY OF THE DATHAVAMSA.

BY BABU SHUKDEV THAKUR, B.A. (HONS.), DIP. ED.,
Buxar.

THE word Dathavamsa (the Dantadhatuvamsa or the Sinhalese Daladavamsa) means an account of the tooth-relic of the Buddha. The word Datha (दाठा) means, tooth-relic and vamsa means chronicle or history.

(i) (1) Tradition goes that the *Dathavamsa* is of unknown authorship, written formerly in the ancient Sinhalese language Elu, in the beginning of the fourth century A.D. and was rendered into Pali by Mahathera Dhammakitti in the thirteenth century.

(ii) That the work the *Dathavamsa* formerly existed in Elu, seems to be probable. This is clear from internal evidence. The writer of the *Dathavamsa* (i.e., the Pali version of the *Dalada*) says (2) that the chronicle was first composed by poets in the language of their own land, (3) and that at the request of the Commander-in-Chief, Parakramabahu, he rendered it into Magadhi for the benefit of other peoples. This Parakramabahu (4) is a real historical person and he reigned in Ceylon in the troubled times of the first quarter of the thirteenth century A.D. It is also known that Dhammakitti, a man well versed in logic and religious literature, was his contemporary, and was the royal preceptor (5). Thus two points are made clear :—

(a) That probably Dhammakitti wrote (translated) the *Dathavamsa* during the reign of Parakramabahu. Now when we compare Dhammakitti's own observation regarding the translation, the fact is established that the Pali *Dathavamsa* was written by Dhammakitti in the beginning of the thirteenth century.

(b) That possibly (because it has not come down to us) there existed then, in Elu, a book *Dalada*, which Dhammakitti translated. If we were to believe solely Dhammakitti's statement, without any other proof, the former existence of the original *Dalada* would also be taken as a fact. But that would go against the sound principles of historical criticism. Hence the existence of the Elu work remains doubtful. Nonetheless we can take it as a strong working hypothesis at this stage.

(iii) In the work the *Dathavamsa* traces (6) of the original Elu are to be found here and there in Pali words (e.g., *camu*, and *tañcaua*, *tañchaua*). This confirms Dhammakitti's statement that the Pali poem is a translation from the Sinhalese. Otherwise it is very difficult to explain these terms.

(iv) At the end of the work (after 'दाठावंसो समत्तो' (7), the author, in a small chapter of seven verses (called कस्तु सन्दस्सनगाथा), gives his own history and says that the work was written by him. The works used are वंसोक्तो, i.e., the chronicle was written. But in the beginning of the work, he has, as stated above, naively and probably unconsciously admitted that he has merely translated. Some would say that he has intentionally tried to deceive posterity by showing the antiquity of his work. But an impartial reading of the text does not give this (latter) impression. I do not therefore see any reason for doubting Dhammakitti's statement.

(v) Two vamsas of the Pali Buddhist literature, the *Sasanavamsa* and the *Gandhavamsa* (8), tell us that it was Dhammakitti who composed the *Dathavamsa*. This clears up two points :—

(a) That Dhammakitti was the real writer of the present *Dathavamsa*, and

(b) that the date of the *Dathavamsa* must be anterior to the two vamsas mentioned above, i.e., anterior to 1300 A.D.

(vi) But all doubt about its date of composition is dispelled by the *Mahavamsa*. It says that the tooth-relic was brought to Ceylon in 311 A.D. (9). Mahanamotherso, who wrote this portion of the *Mahavamsa*, between A.D. 459 and 477 quotes as his authority for the history of the tooth, a work, the *Daladavamsa*—the same which has come down to us as the *Dathavamsa* (10). This, however,

clearly supports the tradition, set above, that the *Dathavamsa* was composed in the fourth century after Christ. By this time (i.e., 459 A.D.) the work *Dalada* must have acquired a considerable degree of antiquity, in the Ceylonese imagination, which justified its quotation in a monumental work like the *Mahavamsa*. This, however, clearly places the date of composition of the *Dathavamsa* considerably before the year 459 of the Christian Era.

(vii) Kern, on the basis of various sources accessible to him, says that the *Dathavamsa* was composed about 310 A.D. and it was translated into Pali in the beginning of the thirteenth century A.D. (11). Even evidences produced above, point to the same time as the date of its original composition in Elu. So we conclude that the *Dathavamsa* was composed in Ceylon previous to the year

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459 A.D., and probably about 310 A.D. and that in its original form it is older even than Mahavamsa and Dipvamsa.

(viii) Kern, in his classification of the Pali Buddhist literature, further remarks and probably rightly, that the Dathavamsa belongs to the class of compendiums (12) and contains repetitions of passages from more ancient works with more or less apocryphal additions. This observation is true not only of the Dathavamsa but of all other works of this class, e.g., Sasanavamsa and others.

The Dathavamsa is a semi-historical work. It is an epic and as in other such works, the historical thread is deeply enveloped in fantastic and miraculous descriptive details. It is certainly not legend and a study of the work gives the impression that it is based on historical facts. Dr. Stede's remarks regarding its historical character are very much near the truth. He (13) says: "The Dathavamsa is a quasi-religious historical record, written with the intention of edifying (Pasādasamvega-kera, as the introduction to the Mahavamsa says, where pasāda means the spiritual satisfaction, samvega the holy thrill: always used with a view to inciting somebody's religious emotions), and at the same time giving an interesting story of the past. As history it is more wonderful, than accurate, and it bears a good many marks of the fairy tale. Nonetheless it would be unjust to deny it altogether the character of an historical record; as regards its merit it ranks as high as the Mahavamsa and higher than the Dipvamsa. In fact all these three remarkable Sinhalese epics have taken their subject from the same source, the ancient Mahāattha-kathā, which was written in Sinhalese. The historical importance of the Dathavamsa is pre-eminently based on the fact that it gives us a full account of the tooth-relic of the Buddha (14). The epic is

wholly devoted to the description of the Datha's adventures. By the way, however, are mentioned certain contemporary rulers of Ceylon, Kalinga, Pataliputra and Ujjain, whose real existence, if proved, would fill up a very dark blank in Indian History. It may therefore be worthwhile to examine critically the historical data supplied by the Dathavamsa. The story of the tooth-relic in short is this. When the Buddha attained Nirvana, his relics were divided between all the kings of Aryavarta. Arhat named Khema took a left tooth-relic. He gave it to Brahmadatta, King of Kalinga, who enshrined it in a Chaitya at Dantapur. Brahmadatta's grand-son, Sunand, was succeeded by Guhasiva. The latter's ministers being unbelievers were expelled from Kalinga. These Nighantas (15) went to the Brahmanical king of Pataliputra, Pandu, and incited him against Guhasiva. Pandu called for the tooth-relic and threw it into a burning pit but the relic quenched the fire and shone like gold. Seeing the miraculous powers of the tooth-relic, Pandu also embraced Buddhism. At about the same time a king named Khiradhara attacked Kalinga and Guhasiva, doubtful of his success in the battle, sent the tooth-relic to Ceylon, under the charge of his daughter and her husband, Prince Dantakumar of Ujjain. They were heartily received by King Kittisirimegha of Ceylon and the sacred relic was safely deposited in a Chaitya, built at a place where Mahinda had preached his first sermon.

We shall now consider briefly the data supplied by this work. It is represented that the tooth-relic was brought to Ceylon about 311 A. D. and that about the same time King Mahasena of Ceylon had been succeeded by his son, Kittisirimeghavanna. It is now fully known from the history of Ceylon (16) that Mahasena ascended the throne in 275 A. D. and after a reign of 27 years was succeeded by his son, Kittisirime-

ghavanna, in 302 A. D. The latter king successfully reigned till 330 A. D. and doubtless, it was towards the end of this reign that an embassy was sent to Samudragupta at Pataliputra.

Guhasiva, the king of Kalinga, is represented as a contemporary of Mahasena, and also for some years of his successor, Kittisirimeghavanna. But who was this Guhasiva? Was there any such historical person? The ancient chronicles of Kalinga do not give us any clue. Modern historians of Orissa do not tell us anything about that period. Not even the very learned book 'Utkal Itihasa' (17) throws light on this point. Let us then see whether the data furnished by the Dathavamsa is supported by any external authority. Brahmadatta is said to have enshrined the relic at Dantapur (18), the capital of Kalinga, soon after the passing away of the Buddha. Brahmadatta is said to have been succeeded by his son, Kasiraja, Kasiraja by his son, Sunanda and Sunanda by his son Guhasiva. One Brahmadatta is famous in Buddhist literature; but he was a king of Kosala. Who this Brahmadatta was is not important for our purpose. But it is certain that the genealogy given in the Dathavamsa is incorrect, for only four kings are made to reign in Kalinga, for the monstrous period of about eight hundred years.

Now as to Guhasiva. The Mahavamsa mentions the tooth-relic, the work the Dathavamsa but not this name. Granting that the original Dathavamsa existed in Sinhalese, it may then justly be argued that these names might have been inserted later. But it must be remembered that the Mahavamsa is a chronicle of Ceylon, and the author had no business (at least his omission of Guhasiva name can be treated as a sufficient proof for the non-existence of such a one) to chronicle the rulers of other countries, except when the latter had some special relations

with Ceylon. Moreover, the Mahavamsa describes the coming of the relic to Ceylon in one sloka, showing thereby that the author did not mean to enter into its details, which were already available, in the Dathavamsa. But besides this, we have positive supports about the existence of such a king or dynasty in local tradition and in the Puranas. The Dathavamsa says that Guhasiva sent the relic to Ceylon shortly before the invasion of Kalinga by a heretic king, Khiradhara. There is an independent tradition that Kalinga was successfully invaded about 318 A. D. by a Yavana named Rakta-Bahu who committed all sorts of atrocities (19). Whether this Rakta Bahu of the tradition is or is not the Khiradhara of the Dathavamsa, it is not at present possible to say (Rakta Bahu, i.e., the Red-Armed, cannot, however, be treated as the proper name of a Yavana; it must be the term by which the horrified Brahmin chroniclers called this invader). Though the coincidence of the time and the similarity of the manner of invasion, and the heretic character of the invaders, would surely tempt one to draw the hazardous inference that Khiradhara and Rakta Bahu were one and the same person, it were futile to speculate further on this point. But as Stirling observes, the story "has obviously been strangely distorted by popular tradition, though in all probability, possessing a foundation in fact" (20). He further remarks (21): "Possibly the tradition which I have described above, may have some connection with the fierce religious disputes which raised between the worshipper of Brahma and Buddha about the period in which the invasion of foreigners and the flight of Jagannath is placed and which, as is well known, terminated in the expulsion of the latter from the continent of India." This clears up another point raised by the Dathavamsa, that there was a religious dispute in Kalinga at that time, between the reigning

Buddhist kings and the heretic Nighantas, and that there was also the same between Buddhist Kalinga and Brahmanical Pataliputra—a dispute in which, according to the Dathavamsa, Guhasiva figured prominently.

The Puranas, however, give a more positive support to the proposition that the Guhasiva of the Dathavamsa was a real personage, who ruled Kalinga in the first quarter of the fourth century A. D. In the list of the early contemporary dynasties (*i.e.*, contemporary with the Barhadrathas and their successors, the Pradyotas and Sisunagas) preserved in the Matsya, Vayu, and the Brahmanda, it is mentioned that 32 Kalingas will reign, but their names are not given (22). Neither is that list important for us, for it deals with a distinctly different period of Indian History. The dynastic lists (of the contemporary dynasties of the early fourth century A.D.) of the Vayu and the Brahmanda Puranas, as worked out by F. E. Pargiter (23), represents one Guha as ruling "the Kalingas, Mahisas, and the inhabitants of the Mahendra mountains" (24). The Puranas' descriptions of this Guha and the traditional account of the Brahmo-Buddhist religious antagonism almost fully fit in with the data furnished by the Dathavamsa. There is, of course, the difference between the two names Guha and Guhasiva.

Three explanations are possible;—

(i) That the Puranas' omission of the syllable 'siva' is due to some emendational or transcriptional mistake; although nowhere except in the Dathavamsa has the full name been found yet;

(ii) That it is due to some apocrypal additions in the Dathavamsa itself;

(iii) That Guha like Gupta is a surname and that 'Siva' is the proper name of the king of Kalinga.

The third explanation seems more reasonable than others. For although Pargiter has treated the word Guha as singular, the context (25) clearly shows that it should be taken as plural. Moreover the list is one of 'contemporary dynasty' and not of individual kings. In some important manuscripts (26) this Guha is even used in plural.

As for the other names, of rulers which appear in the Dathavamsa, two only are important, Prince Dantakumar of Ujjain and King Pandu of Pataliputra. From the beginning of the first century A.D. down to the end of the fourth century, Ujjain was ruled by the Sakas. Most of these were Buddhists. It may be that some Saka prince from Ujjain might have married the princess of Kalinga, who carried the tooth-relic to Ceylon, but we have absolutely no further information on that point. In all the three families of Kshaharata, Castana, and Rudra Sinha II, which ruled Ujjain successively, we do not come across the name 'Dantakumar.' Many names begin with the letter 'D,' *e.g.*, Damaghsada, Damajadasri, and almost all end with either 'damana' sinha or sena *e.g.*, Jayadamana, Rudrasena but no name begins with 'Danta' or ends with 'Kumar' (27). The very name 'the Tooth Prince,' when considered from the stand-point of the Prince's connection with the tooth-relic, appears to be imaginary. As for the other personage also, we are quite in the dark. It is true that Pataliputra was Brahminical in the beginning of the fourth century A. D. but its ruler Pandu who, according to the Dathavamsa, was 'the Lord of the Jambudwipa' is otherwise absolutely unknown. If the account of the Dathavamsa be based on a fact, and if the existence of Pandu be proved by future researches, one of the darkest blanks in the history of India would be filled up.

The Dathavamsa is thus a work which is not altogether without value for purposes of

political history. It is true, works of this kind can only be used with the utmost caution. These works are the products of an uncritical age and when tested in the light of modern criticism they can give good results. The Dathavamsa, judged from this stand-point, must rank very high among various sources of the history of India and Ceylon.

References to Notes.

1. Dr. B. C. Law's "Introduction to the Dathavamsa."

2. The Dathavamsa, 1, p. 1, verse 4-10. Verse 10 runs as follows:—

“सदेसभासाय कवीहि सीह्वे कतम्पि वंसं

जिनदन्तधातुया ।

निरुतिया मागधिकाय बुद्धिया करोमि दीपन्तह-

वासिनं अपि ॥”

"The chronicle of the tooth-relic of the conqueror in Ceylon, which was composed by poets in the language of their own country, will be rendered into Magadhi for the good of the inhabitants of others countries."

3. Elu, in its original stage, was still extant in Ceylon in 1837. *Vide* Turnour's Notes, J. A. S. B. 1837, 1, 856.

4. *Vide* Sir J. E. Tennent's "Ceylon," Vol. I, pp. 320-4.

5. तक्रामादिकुशलेन ; राजगुरुनाचरियेन—
the Dathavamsa, p. 48.

6. *Vide* "A note on the position of the Dathavamsa in the history of Pataliputra" by Dr. W. Stede, Ph. D. (the Dathavamsa I-IV)

7. The Dathavamsa, Edited by Dr. B. C. Law, M.A., B.L., in the 'Punjab Sanskrit Series,' 1925, pp. 47-8

8. The Dathavamsa, Introduction, p.v.

9. Rajavali, p. 240.

10. Turnour's "Mahavamso," Vol. I, Chap. XXXVII, p. 241.

11. Kern's 'Manual of Indian Buddhism' p. 89.

12. *Ibid*, p. 9.

13. 'A note on the position of the Dathavamsa in the history of Pali literature.' The Dathavamsa, p. 11.

14. It was taken after the Buddha's death by an Arhat Khema. Khema gave it to Brahmadatta, king of

Kalinga, who enshrined it in a Chaitya. The relic remained in Kalinga for a long time. In the reign of King Guhasiva about 310 A.D., it was, under the shadow of an impending invasion of Kalinga, brought to Ceylon by Prince Dantakumara. There it remained for many centuries until in 1560 A.D. it was brought to Goa by the Portuguese and burnt to ashes. For a detailed history of the relic *vide* Tennent's 'Ceylon,' Vol. I, p. 389 (foot-note); Vol. II, Part VII, Ch. V.

15. Recluses of the red-class (lohitabbijati). They were Jains and were also known as ekasataka or those who wore one garment. For details *vide* Dr. B. C. Law's 'Historical Gleanings,' Ch. VI.

16. J. E. Tennent's 'Ceylon,' Vol. I, p. 321.

17. 'Utkal Itihasa,' a very able and accurate history of Orissa, written in Oriya language, by the late Pandit Kripasindhu Misra.

18. Dandaguda, Dandagula or Dandapula of Greek writers; identified by Cunningham with modern Rajamahendri, 30 miles to the north-east of Coringa. *Vide* Cunningham's 'Ancient Geography of India,' edited by the late Mr. S. N. Mazumdar Sastri, M.A., P.R.S., pp. 592-3. *Vide* also 'The Cambridge History of India,' p. 173 (about Dantapur, mention in Mahavastu, III, 208, 209).

19. 'An Account (Geographical, Statistical, and Historical) of Orissa Proper or Cuttack,' by A. Stirling (1904), p. 68.

20. *Ibid*, p. 67.

21. *Ibid*, p. 68.

22. “कलिङ्गमहिषाश्चैव दान्तिशब्द”

Vide "The Purana Text of the Dynasties of the Kali Age" edited by F. E. Pargiter (1913), pp. 24, 69.

23. *Ibid*, pp. 53, 54, 73, 74.

24. The sloka runs as follows:—

कलिङ्गमहिषाश्चैव महेन्द्रनिलयाश्च ये ।

स्तान् जनपदान् सर्वान् पालयिष्यति वै गुहः ॥

"Guha will protect all these territories, namely, the Kalingas, Mahisas, and the inhabitants of the Mahendra mountains." (Pargiter, p. 74.)

25. *Ibid*, pp. 53-54.

26. *Ibid*, p. 54, foot-note 22, 'b 1 vs. Guha.'

27. E. J. Rapson's "Catalogue of Indian coins in the British Museum" (1908), Introduction ii, pp. XCVII-CLVII; and pp. 63-194.

DR. NAM'S NEW DEAL IN EDUCATION.

BY MR. S. SANTANAM AYYAR, M. A., L. T., *Tiruturaipundi.*

DR. NAM is of opinion that the present system of education in schools and colleges is defective in many ways and therefore proposes a New Deal. Among the naive notions on which the present is based, he wants to draw our attention to the following:—

1. Schools and colleges are like factories for the manufacture of educated products.
2. Pupils are to be worked up as raw materials.
3. The various classes and forms are like the different continuous processes through which raw materials have to pass to become finished articles.
4. The teachers are to be considered as trained mill-hands or artisans while headmasters and principals serve as managers or foremen in the mills.
5. Success in the public examination is the trade-mark for the products to be sent to the market for sale.
6. Failures are the waste products, not even fit for any by-industry.
7. Over-production results in a slump in the prices of the marketable articles (the successful men in the public examinations).
8. This cannot but lead to a restriction in production and closing down of some schools or classes or divisions.
9. This must inevitably mean the discharge of the employees in the educational mills, and also the cutting down of the salary of the other undischarged employees.
10. The turned-out employees and their cut-brothers cannot even strike, as they are too helpless to do so and have no chance of

getting any public support and as they cannot paralyse the society by a strike.

11. The educational mills are the least useful and important of all mills in the country for the welfare of the society at large.

12. These mill-hands can be struck at by the employers with impunity.

13. Most of them are over-paid and enjoy plenty of holidays and do not produce uniform good results.

14. There can be no reliance on the efficiency of the products coming out of the mills after even the public examinations have stamped them as good by their seal of approval in the shape of certificates. The setting up of Public Service Commissions is due to this feeling of dissatisfaction.

Is it any wonder, then, that the business of education and the role of the educator receive scant respect from the public and the educated turn out to be worthless riff-raff and loafers having no self-confidence to turn their hands to anything useful if they cannot find somebody to put them in as clerks in some office or literate servants in some institution? However much we may find fault with the present examination education system with its rigid courses of study and soulless machinery for mass production, it is difficult to bring about any radical changes in the near future. So Dr. Nam says that it is better to propose a New Deal which may be instituted and worked along with and complementary to the present system.

His proposal may be briefly stated as follows:—

1. A number of L. T.'s can be appointed as rural educational practitioners in the same manner as rural medical practitioners.

2. They may be given a fixed salary of Rs. 50 a month.

3. About Rs. 200 worth of books a year may be sanctioned for a rural library to be built up by these practitioners to a limit of, say, Rs. 2,000.

4. Their duty should be to educate the adults and non-school-going youths within their area through a series of interesting and instructive lectures in subjects like History, Geography, Sciences, Literature, Cottage Industries and the technique of machinery needed for running them, etc.

5. The libraries and lectures should cater to the educational needs of the locality.

6. A suitable site and a good building to locate the library with a good lecture hall attached to it and with attractive surroundings and even radio-fittings, if possible, should be procured for the activities of the practitioners.

7. A system of transfers at the end of a reasonable period may be arranged so as to bring in the scope of all-round general education for the adults benefited in this manner. For example, a Science man may be succeeded by a History or Geography man and he by a Literature man and so on.

8. The L. T.'s chosen may be specialists in child and individual psychology and psychiatry and should serve as educational advisers to the parents and the teachers of the locality in the case of problem children.

9. Practitioners should be men of great experience, say, with a service of at least ten years in educational institutions. Roughly their age may be between 30 and 50, and they must not be kept on service after the age of 60.

10. In view of the great freedom and attraction for public work that such posts hold out, it may be followed as a policy to recruit

very enthusiastic and capable men with good powers of expression and popular exposition for this service. Preference may be given to those who, drawing more salary in educational institutions, are willing to sacrifice it and apply for these posts.

11. The practitioners may be allowed the right of private practice and be empowered to certify that certain people whom they have carefully educated for a period deemed sufficient by them may appear for certain public examinations in the subjects specified by them or before Public Service Commissions for seeking selection to posts in Government service.

12. Real education and not coaching for examinations for the sake of securing degrees or eligibility to something, should be made the aim of this body of educational practitioners. A grounding of the adults, especially the illiterates, in the political, social, and economic conditions of the motherland and other lands and a sound education in citizenship should be the basic object of this New Deal.

13. Great and learned men touring in the neighbourhood and all who can be usefully harnessed for this popular education by the practitioners may be made use of by them for improving the knowledge of the people of his locality and imparting literacy to them.

14. An attempt may be made by them for an impartial and sympathetic presentation of the tenets and practices of all great religions with a view to bring about social harmony and toleration.

What will be the benefits of giving effect to these proposals? They are many. In the first place, the notion that schools and colleges alone, as at present instituted, are the only effective means of spreading the benefits of education will give way. Secondly, premium will be placed on real knowledge got through

living contact with the personality of a real missionary of education without any banking for obtaining an eligibility or degree lacking real desert by some artificial hot-house nurture or even clandestine methods. Thirdly, a thirst for knowledge for its own sake and for the utilisation of that knowledge for self-improvement and social welfare is easily created by an educationist who is given a free hand to develop himself and to work out his way for imparting useful knowledge to the community at large. In this way adult education and University extension work seem to synthesise in a happy manner for the benefit of rural areas. Fourthly, a sort of the Gurukula system of old with a bounty from the Government and other public bodies may be revived through the New Deal. Lastly, a grand scope for the employment of highly educated men for the fertilisation of the virgin soil of the ignorant and the illiterate peasantry of our land opens up, and thus a remedy for the problem of unemployment is found in the employment of the energies of the educated in the finest nation-building activity.

How are the finances to be obtained? What will be the probable cost of working up the scheme? Will it be worth while to spend such sums on such a project? These questions are not too hard to answer. The Government and the District Boards can easily finance the scheme. In each District there may be opened about ten stations. The District Boards may easily find Rs 2,000 each, every year for the building up of the rural libraries in the ten centres within the jurisdiction of each. The Government of the province can find the funds for the salaries of the practitioners which will amount to Rs. 6,000 a year for each district and something like

Rs. 180,000 for our province of Madras or at the most, Rs. 200,000. Is this paltry amount too much for the opening up of the eyes of the village peasantry and illiterate adults to what is happening in the world at large, politically, economically, socially and religiously and to the grand secrets of Dame Nature and Human Nature? Dr. Nam, the enthusiast that he is about the learning of the great truths of History in all its kaleidoscopic variety of the formation, re-formation and de-formation of states and empires with majestic, historic and heroic actors and actresses, and those of Geography in all its panoramic grandeur of relief and climate, vegetation, occupation and the interaction of man and nature, feels confident to rouse up the public with equipment like the magic lantern, or better still, the epidioscope and make the money well spent in the judgment of the public.

So he pleads powerfully for such an investment in education in the hope and belief that public money cannot be better invested than in providing for the people such intellectual nourishment and in affording such fine chances for the happy social gatherings of people of different castes and creeds in the temple of the Goddess of Learning under the ministrations of a devoted high priest like the *Rural Educational Practitioner*. He may turn out to be a benefactor of our rural population as good as, or better than, the Rural Medical Practitioner, the Agricultural Demonstrator, the Veterinary Doctor, the Health Inspector or the Vaccinator. He will impart that healthy vaccine called culture without which human life descends to the level of the beast's.

Therefore Dr. Nam requests the educationists and the public to agitate for such a New Deal and earnestly hopes to have a favourable reception of the proposal at their hands.

THE DRAMA IN NATIONAL LIFE.

BY MR. SHEIKH IFTIKHAR RASOOL.

EVERYWHERE, in every country, one finds two forces of universal appeal—religion and drama.

From the earliest days of primitive man to the world of to-day these two forces have been closely allied. And the connecting link which, in one form or another, has ever been the strongest is the mask, or conventional disguise. For the mask implies mystery, and mystery is the essence both of primitive superstition and of all the great religions of history. In the same way, mystery or the appeal to the imagination is the essence of every art work and in particular of the drama.

INDIAN DRAMA.

The origin of the Indian theatre is wrapped in darkness, and, until fresh evidence be brought to light, the best theory offered is that Kalidasa perfected whereas his fore-runners operated the Sanskrit drama out of the last Prakrit plays, including the *sanvadas* or mysteries which were enacted at solemn seasons of periodic sacrifice. Vedic and epic bards alike, as well as the later dramatists, must have felt that Sanskrit was a finer vehicle than Prakrit for expressing profound thoughts and sublime sentiments, and stood a better chance of survival than the current speech which follows the changing taste and fashion. Yet, there are people who maintain that India has borrowed the drama from Greece. Ever since the days of Alexander the Great, Greek colonies were thriving at the seaports and trading stations of the East. It is quite possible that these settlements of wealthy Greeks kept up a stage so that they might beguile a few hours pleasantly, after a busy day, just as English officers and civilians frequent the performances of various clubs in big towns and districts. Ujjain and Kanauj,

where the early Sanskrit plays took root and flourished, may have come in contact with Greek trade and culture, nay, Kalidasa and Bana had some acquaintance with Attic wit and letters. Even if all these assumptions were correct, although there is no real basis for them, still the classical plays of India would have a just claim to originality. The "Merchant of Venice" is not a mere imitation of an old Italian novel nor is Goethe's 'Iphigenia' borrowed from Euripides, nor 'La Fontaine' fables from an Eastern source. Genius never copies slavishly, although foreign ideas may awaken a congenial strain in the tuneful breast.

On the contrary, there are weighty reasons for disbelieving such influences, for Greek and Hindu plays diametrically differ both in arrangement and principle. The Greeks recognise, whereas the author of *Shakuntala* ignores, the unity of time and place. The Greek chorus, in the character of a moral judge, is entirely unknown in his productions. Again, the happy blending of tragic and comic incidents, which is characteristic of Indian quite as much as of Shakespearean plays, is altogether against the rules of the Athenian stage. The keynote of Greek poetry is joy and pride of life, but Sanskrit dramas, though they all end well, generally moralise on the text that life is but vanity and vexation of spirit.

DRAMA IN THE THIRD CENTURY B. C.

Soon after Alexander's death, the vast dominions which had been subject to his rule were dismembered, for he had dreamt, no less than the great Corsican, of world-wide conquest rather than of a federated empire. Oriental romance endowed Sikander—that is the Persian name of Philip's warlike son—

with magical gifts and superhuman virtues. In the third century B. C., when the Greek dependencies in the East were no longer held together by Alexander's wondrous personality, huge fragments of conquered territory broke off the imperial colossus, and were tossed about like so many tennis balls between usurper and conspirator. Bactria, a Macedonian colony in Turkestan, alone stood firm and grew powerful, despite all political forces and diplomatic intrigues. Asoka's son or grandson, being fully aware of the danger which threatened Magadha if the Greek regiments marched further east, sent Pushyamitra, attacked and defeated the Bactrian forces somewhere in the Punjab, and returned home laden with rich spoil and trophies. His Indian countrymen gave him a splendid reception, and feted him as a national hero, while the victorious troops were vociferously cheered in every town and village through which they passed. Popularity is apt to rouse slumbering ambition, and it is said that about B.C. 180 Pushyamitra overthrew the dynasty of Chandragupta, and succeeded to the imperial crown of Magadha.

Pushyamitra's son and successor was Agnimitra, whose suzerainty was acknowledged as far as Nagpur, where Madhava reigned then. The powerful Raja of Berar had forcibly annexed the little state of Nagpur. King Madhava, on offering resistance, was made a prisoner of war. Princess Kaushiki of Nagpur and her beautiful sister, Malavika, fled in disguise, and joined a travelling caravan which was bound for the capital of Magadha.

In the meantime, Agnimitra's armies marched against Berar to King Madhava's rescue.

Such is the historical background of one of Kalidasa's plays. The drama is very much admired in India, but is rather inferior to *Shakuntala*.

KALIDASA'S SUCCESSOR.

Bhavabhuti stands next to Kalidasa as far as Indian drama is concerned. Like Schiller he was a born idealist, his soul aglow with profound ideas of freedom and liberty. Kalidasa was no less a realist; his poetry mirrors mankind as he saw it, and not as he wished to see it. But Bhavabhuti was a lofty moralist; his genius was logical, restless, romantic, and he was eager to leave the world better than he had found it. He died in Kashmere. His grateful countrymen have never ceased to venerate the sweet-voiced, Shrikantha poet.

THE SPIRIT OF PANTOMIME.

No better example of the spirit of pantomime could be offered than that of Charles Chaplin, the most famous mummer in the world to-day. Chaplin's conventional mask of bowler hat, moustache, cane, baggy trousers and queer boots is known to millions of all races. Without that Chaplin would be unrecognised. His art would fall. Similarly we have the conventional masks and livery of the cinema, 'Felix', 'Mickey Mouse', 'Cowboys', 'detectives', 'chinese villains', and others, the formal types to which popular audiences have grown accustomed. In all these characters we witness expressions of fundamentals in human nature. In India these pantomimes are looked upon with as much favour as the English do on Christmas pantomimes. In Tibet no entertainments are more popular than the sacred masked dramas which depict the several births of Buddha; and also the mystery plays which centre round gods and demons, in particular the dance of the Red Tiger Devil.

The mumming plays of Java afford us a stepping stone from religious ceremonial to the secular entertainment, for the origin of the Java drama lies in ancestor worship, and the process of evolution is represented to-day by actual performances.

The motto of the Chinese drama would seem to be to leave everything to the imagination. Thus the masks, the make-up and the properties are all upon the most conventional lines. Their art falls, broadly, into three classes, and each one is mainly pantomime, with the mask or conventional make-up strongly in evidence. There is first, the Doll Theatre, with life size puppets manipulated by a performer in full view of the audience. This has inspired much of the best of Japanese dramatic literature, and also the invention of much important stage scenery and accessories. It is for example, to the Doll Theatre of Japan that we owe the revolving stage.

There is second, the 'Kabuki' which more perfectly than any other form expresses

Japanese national ideals and tastes. In it every Kabuki actor is a dancer and a born pantomimist, and 'at his best' he is a master pantomimist of the world. To see him rearing magnificently in battle, drooping with pathos under the hand of his defeated master, trotting happily home after victory, or playing the maddest pranks in a comic scene is to witness the perfection of the mummer's art.

Similar ritual performances, with appropriate local characters, are found among other nations all over the world. The wheel of religion and drama has come full circle in the mumming mystery plays which to-day are being increasingly performed within the churches and cathedrals themselves, and to great and deeply religious audience.

SHOULD I?

When selecting text-books, the discriminating Headmaster often finds it difficult to make the right choice. He hesitates, and asks himself, 'Should I, or should I not adopt this book?'

But when he has to select a text-book on English Composition, his task is easy. For the Middle School classes, Wren's "Progressive English Composition" (now in its 50th edition) is used all over India, Burma and Ceylon. And though published only four years ago, Wren & Martin's "High School English Composition" has won a unique recognition, especially in the Presidencies of Bombay, Madras, and the Punjab, and in Burma. No other book approaches it. Every page of this text-book has been tested and found suitable for *practical class-work*.

COOPER, Publishers, BOMBAY.

A COMMON LANGUAGE FOR INDIA.

BY. MR. D. PURUSHOTHAM, *Chittoor*.

IT has been rightly observed that speech, with its medium, the language, forms the boundary line between man and beast. Very early, it was an object of wonder and mystery for us from the times of yore. The very Rig Veda sings in praise of speech in terms of a Goddess (Saraswati). Not only is it a vehicle of thought, but it also regulates and forms our thoughts of God given gifts. "Language," said Carlyle, "is the greatest." It is the most potent of unifying forces. It is certainly a basis for national reconstruction.

Our mother country is a menagerie of languages and yet attempts are not wanting to evolve a common language and common mentality. If thoughts are enough to bind people together, a common language will certainly help such thoughts, to get diffused widely and bring about the desired unity.

ADVANTAGES OF LEARNING A LANGUAGE.

We learn a language for two reasons. Firstly, it is necessary for the practice of our profession in life, and secondly, we need it for cultural purposes. When it is meant to act as an instrument of national unity, then *community of thought* and *community of life* become the essential things. Readers of De Tocqueville's Ancient Regime know how the sameness of thought amongst the French of 1789 made the Revolution (of thought) possible. The diversity of our race destroys our unity and makes it impossible for us to think or act together. It is not now possible to think of India as a whole or as a national unity. Knowledge paves the way for development, cultural or otherwise, and to gain knowledge, we require good literature and a proper medium of thought—namely, a common language.

A common language is, to some people, nothing more than a medium of ordinary intercourse—a sort of pigeon English the Japanese cared for. At the same time, it should be made to subserve the ends of a common literature for all, helping to bring about a widely spread intellectual development of the masses. Indeed the masses have such a fund of vigorous humour, anecdotes, aphorisms and folklore, that a common medium would surely help to disseminate the same and bring about a common cultural outlook.

ANCIENT LANGUAGES.

At one time, in the history of India, the language of *Pali* occupied a predominant place in men's minds. *Pali* is next to Greek among the ancient languages. Just as the language of Greece was eagerly sought after for cultural purposes, and was taught all over Europe in every church and monastery and became an emblem of civilization, so also the language of *Pali* reigned supreme among the priests in ancient India. In the epic *Ramayana*, we find that even women learnt and spoke *Pali*. Gradually, this language was ousted from its pedestal, because *Pali* literature condemned caste and priesthood and proclaimed the equality of men in society.

PLAY OF PRAKRIT.

This parent of all languages in India was some form of *Prakrit*, which was also spoken by Lord Buddha; and *Pali* is one form of *Prakrit*. In those days, the teachers imparted instruction to their pupils through three languages, *viz.*, Sanskrit, *Prakrit* and *Desabhasha*, the last one meaning the spoken language of the country and representing what was known as the transitional *Prakrit*.

IMPORTANCE OF SANSKRIT.

At another stage in the history of the country, we find Sanskrit occupying the place of the language of the learned Pandits. It was also the language of our Rishis. In spite of many difficulties in learning Sanskrit, the Pandits and pupils devoured Sanskrit books with great avidity and were even proud of their Sanskrit lore. It was deemed an honour in those days to be able to speak and read Sanskrit.

At later times, even Sanskrit gradually began to lose its glamour. It was even condemned as archaic. Macaulay would call Sanskrit books as "of less value than the paper on which they were printed, while it was blank." Nevertheless Sanskrit continued to receive encouragement even at the hands of the East India Company, which had set apart "a lakh of rupees for the spread of Sanskrit and Arabic learning." Even before the advent of the British Government in India, there were quite a large number of languages predominating and flourishing at one time or another in the history of the country. Though efforts were made as early as 1854 to evolve a common language for this country, *viz.*, English, they proved abortive, in spite of the material advantages offered and the power of enforcement of the British Government. We are therefore obliged to think that the same fate may await Hindi as well, if attempts are made to make it the *lingua franca* of India. An appeal to the instinct of patriotism of the people alone may not be sufficient to bring about the adoption of Hindi as a universal language. Much depends upon the good-will of the masses who, as we know, will always be dead against innovation.

Everywhere we find a particular language being extolled in a particular province. For

instance, in Maharashtra, the Marathi tongue appeals to the masses. Saint Ekanath has said: "Why should it be supposed that Marathi writers fall below the mark of Sanskrit writers? Have they not tried in their own way to deliver the same message? Is a gold lotus more precious because it is gold? One cow gives milk, but does any other yield water? You say that Sanskrit is the language of Gods. But is not Marathi also the same? or is it a language of the thieves and robbers?"

If we go to Bengal, we see the Bengali tongue much spoken and appreciated, and even the Convocation Address was in Bengali recently. Sir Rabindranath Tagore is honoured for his works in Bengali, no less than any other writer of any other country.

Similarly in the Andhra Desa, Telugu predominates, while in the South, Tamil seems to be the common language of millions and we find from records that the Tamil language occupied the same place of eminence in culture and civilization as Sanskrit.

THE DIFFICULTIES OF LEARNING A LANGUAGE.

In our Indian languages, we find a multiplicity of symbols and combinations of symbols. They are very complicated. The symbols require the drawing of a number of fantastic strokes. Much exertion is needed to learn these symbols. It is not surprising, therefore, that the students in the Central Provinces complained the other day that it took them much longer to write their answers in Hindi than in English. According to the last Census, there are about 225 languages, excluding dialects, spoken in the Indian Empire; and out of this, nearly 150 are confined to Assam and Burma alone. The vernaculars of India have been wonderfully developed and in some

cases almost revolutionised by the example of English, and well adapted to the needs of the modern age, though in the case of languages like Bengali, Marathi, Guzerathi, Hindi, Tamil, Telugu and Canarese, the glaring unequal development is an eye-opener to the philologists for research.

The study of some foreign language or other such as Urdu, Persian or English has been our lot for centuries. When the Government of Russia, Austria and Germany reigned in Poland, they could not crush the Polish language in Poland. But under special circumstances, some languages did change. Hebrew had died away and is succeeded by Syriac. Latin has been supplanted by Turkish. The old Pehleri has given place to modern Persian. Formerly in England, Welsh was universal, but now English. Mustapha Kemal Pasha of Turkey decreed that Roman characters should be employed as the national script of Turkey without any change of language. This has emancipated the Turks from the chains of ignorance, brought them closer to Europe and accommodated their language to that of the continent.

Canada has 178 languages; there are 70 national tongues in Russia. Joseph Jungmann (1773) to whom the Czech language owes so much said: "Sanskrit is the most perfect language under the sun." Then also Antonium Jungmann opined that "Sanskrit is the mother of European languages." In the middle ages, education in England was imparted through the medium of Latin. To-day, they read German, French and Latin works and are examined in their mother-tongue. From the above, we can distinguish the dead languages like Latin, Greek and Sanskrit from the living ones like French

and German and the flourishing ones like English. Goethe remarked once that "he who does not learn a foreign language, does not know his own." In Japan, the advanced students must have a working knowledge of at least two European languages besides their own. In the West, the languages of other nations are recorded and such language records, *viz.*, French H. M. V. C2105; German H. M. V. C2263; Italian H. M. V. C2264; Spanish H. M. V. C2174 (H. M. V. —His Master's Voice) are helping a great deal. How many such language records are there in India at present? Besides learning our mother tongue, we have to read English, as a second language, as the Germans and Japanese do. The Spanish language stands second to English as a vehicle of thought in the business world.

English is the official language. It has unified us politically and it is the commercial language. We know that the English language is most anomalous and erratic, as regards the spelling and pronunciation of its words. The letter A is pronounced in more than four ways—fate, fall, fat, and E as me, met, her; I as five, fix; G as get, gem, etc., The spelling is also different:—daughter, Dawson, Dalton. All admit that neither its spelling nor its pronunciation is perfectly rational.

English gives us a new outlook on life. It is a means of liberal culture. It is at present an instrument of thought and medium of expression to at least 10% of the literates in India. A few talk "Pigeon English" like the Chinese at Canton, which can be compared to the "Railway travellers' Hindustani." For the few thousands of the upper class, good English is required for political and philosophical purposes and for the middle ten

millions 'Pigeon English' does suffice. According to the last Census, about 2½ million are literates in the sense that they know English. If it took a century and a half to make 2½ million Indians literate in English it would perhaps take 210 centuries more to make the entire population of 350 millions, literate in English. In 1830, English was the mother-tongue of 160 millions in the world and is readily understood and used by 60 millions more, *i.e.*, 220 millions of English-knowing people in the world with its population of 1800 millions. Srimathi Sarojini Naidu has rightly said that English has been a boon to the people of India. Lord Macaulay had done a distinct service to this country by the introduction of the English language into India.

English cannot be abolished, as it is the 'language of freedom' as French is 'the language of culture'.

TEACHING BY WIRELESS.

Nobody can deny the part played by the Radio. At present the two giant instruments for education, which appeal through the ear (wireless) and the eye (cinema) are playing the greatest part in the world. For the real appreciation of this listening,—film-trained and film-conscious ones,—English is badly necessary. There are wide differences in the quality of speakers. Without follow-up-work, without careful preparation and careful supervision, the wireless talks would have little value. So the English language is a living, moving and evolving one and it cannot be said to die even for post-mortem. It should be understood that these are my impressions and not judgments. Impressions may change, but judgment shall stand.

THE JOY OF THE MOTHER TONGUE.

There is a joy when one uses one's own mother tongue; and the love and respect

everyone has for one's own literature, *viz.*, the writing of letters to our families, writing of books, etc., exceeds the love that one has towards everything else. The objection to the use of vernaculars as media of instruction is not so strongly felt in the primary and elementary school stage, as in the case of higher forms and Universities. Some of the true objections are: (a) higher works are wanting in the vernacular, (b) there are no scientific works in vernacular literature, suitable for the use of all; (c) the problem of vernacularisation will have to contend against insurmountable difficulties, so long as our people adopt the present system of education as only a means of securing a few petty jobs under the Government; (d) the idea of some people that the introduction of vernaculars as media of instruction might have the effect of deteriorating the standard of attainment in English, is purely imaginary and baseless.

There is justification for every province attempting to advance the cause of the establishment of linguistic Universities all over the country, *viz.*, Andhra in Andhra Desa, Kanarese in Kannada Rajya, Kerala in Malabar or Tamil in Tamil Nadu. But there are some practical difficulties in the way of the achievement of this object. For instance, a pupil from Travancore will not be able to pursue a course of studies in the Punjab.

Of what use is it to study the epics of Homer and Milton, while our boys and girls know little or nothing of such epics as the Ramayana, the Mahabharatha, the Puranas and the Itihasas? Most of the non-Bengalis owe their opportunities of appreciation of their national poet, Dr. Rabindranath Tagore, only to English translations of his works. Outside Hindustan proper, any works of Tulsidas that we find being read, are all of them renderings in English and in these, we would find, that they have lost the richness

of the originals. Sindhi and Cutchi are almost identical languages, but difficult to learn, though the words are of Sanskrit origin and the construction of sentences follows the Persian method. Tamil is not influenced by Sanskrit to any appreciable extent as Telugu.

Vernacular media for both teaching and examination might do for those who stop with the School Fital, as this method will tend to secure greater thoroughness of instruction, intelligent thinking and much saving of time. For those who stop with the Intermediate, subjects like mathematics, history, science and geography might be taught in English and the pupils may be given the choice of answering them either in English or the vernacular. The time thus saved might be profitably employed for teaching English as a language subject. The vernacular spoken by the majority of the pupils in a particular school, may be adopted as the common medium of instruction and the remaining boys may attend special schools for the purpose of learning their own vernaculars. Vernacular books might be prescribed for non-detailed study also and themes for composition selected from them. The syllabuses should include subjects like the history of the language and the history of the people concerned. The division of sections of a class into A, B or C should be based on the principle of the common vernacular spoken as mother-tongue by the boys who would form a particular section. The same thing will hold good in the case of training institutions as well.

To be brief, one may change one's caste, creed or colour, but not one's own mother tongue. Every language is an emblem of its own culture and though it may undergo modifications, yet it never vanishes.

For thousands of years, the Mahrattas, the Punjabis, the Bengalis, the Oriyas, the

Andhras, the Muhammadans, the Tamilians and others have been living close to one another and yet people have not been able to know their neighbours' languages. But it is not so in the west, where foreign languages are particularly learnt. We, in India, should try, at least from now, to shed this conservatism in the matter of study of languages, the ornaments of the world. In Europe, we find Denmark (35 lakhs), Norway (28 lakhs), Hungary (80 lakhs) and Greece (70 lakhs) using their own languages, with an adequate number of text-books of all grades. Of course they do learn English or German or French just as an English man learns German or French or Greek in his own country.

THE CLAIMS OF HINDI TO BE THE *LINGVA FRANCA* OF INDIA.

Whether English should play the role of a common language, as we South Indians would like, or Hindi as North Indians insist, this question will be a thorny problem, inasmuch as it primarily affects the convenience of the people concerned. The languages spoken in Northern India are related to one another in origin and structure and they are rather closely related to Hindi. Yet Hindi has not yet become the common language in Northern India.

We find that in the third century B. C. there were diverse scripts in India, which were really of one parentage, namely *Brahmi*, but still they were all difficult to learn, owing to the peculiar characteristics of the different modes of writing. Isaac Tylor says in his book on "The Alphabet," that the characters of our modern Nagari (*Devanagari*) tongue which is the direct descendant of *Brahmi* fulfil all the requirements of a perfect script."

The characteristics of a universal language must be (a) facility to learn, (b) generous stock of literature available for immediate use, (c) homogenous uniformity of characters and (d) a large percentage of people speaking that

language. Examining the claims of English to be the universal language with reference to the above four requirements, we find that it has enough literature and is also homogeneous in structure, but not simple and the number of speakers of English (319,349, 1931 Census of India) is also less than the number speaking an Indian language. Hindi is simple, but not the simplest. Hindi is spoken in the Punjab, the United Provinces, Bihar and some fourteen districts of the Central Provinces, but it is not a language so widely understood as is maintained by some. A glance at the principal languages in India with its population of 352,837,778 according to 1931 Census will convince the reader :—

*Western		
Hindi	... 715	lakhs (in round figures)
Bengali	... 535	do.
*Bihari	... 279	do.
Telugu	... 264	do.
Marathi	... 209	do.
Tamil	... 204	do.
Punjabi	... 158	do.
Rajastani	... 139	do.
Kanarese	... 112	do.
Oriya	... 112	do.
Guzerathi	... 108	do.
Malayalam	... 91	do.
Western		
Punjabi	... 86	do.
*Eastern		
Hindi	... 79	do.
English	... 3	do.

Wherever Hindi is spoken, it is a bit colloquial and less literary. Even in places where Hindi is prevalent, we find people more in

* Hindustani is the term under which both Urdu and Hindi are amalgamated for Census purposes. They are regarded as one language though their script is different. (Extract from the 1931 Census of India).

favour of adopting Hindustani in Persianised form. It may be roughly stated that ninety-nine millions speak Hindi in India, but unfortunately all the Hindi speaking regions are among the most illiterate in the country. No satisfactory type-writers could be had in Hindi just as we have in some other vernaculars like Tamil and Telugu. We have very few modern poets, critics, novelists, dramatists or journalists in Hindi. Mr. Ila Chandra Joshi says : "Owing to this very spirit of nationalism, the critics and writers in Hindi have been deceiving themselves for some time past, by believing that modern Hindi literature is in no way inferior to any other literature of Northern India, if not of the whole world. If anybody ventures to disprove the fact, he is supposed to be a heretic, a Kafir, a traitor, to the cause of the mother tongue." Babu Ramadas Gour contends, that if the Farhang-hi-Asafia were put in Devanagari characters, it would be one of the best Hindi lexicons, and if the Hindi Sabdhasagar were put in Persian characters, it would be one of the best Urdu lexicons. The Farhang has 54,000 and odd words and the Sabdhasagar perhaps, nearly as many. I believe Hindi contains a large percentage of words of Persian origin though Abdul Ghani says somewhere that Urdu is a derivative of Hindi and not of Persian, according to the science of languages.

Has Hindi the necessary credentials to rise high? Does it answer to the requirements of a universal language? Is there any connection between the patriotism for the cause of Hinduism and the use of Hindi? I can say that even without Hindi, Hinduism existed side by side with other religions and that the Hindus were as good as the present Hindi speaking public. Why did not our

forefathers agitate for the adoption of Hindi as the common language? This may be due to the reigning monarchs having found it easy to confine their attention only to that part of the country where they held sway.

What is a universal language? A universal language must satisfy the following conditions among many. In the first place, it should be easy for the officials in general to acquire a sufficient knowledge of that language in order to be able to transact official business, Government or otherwise. Secondly, it should satisfy our needs as a vehicle for religious, social and political intercourse. Thirdly, it should be spoken by a large number. Let the advocates of Hindi first make efforts to spread Hindi in their own area. Fourthly, it must be easy of acquisition by the masses. Fifthly, it should not be considered as a make-shift arrangement. If it were made the *lingua franca*, it would probably result in giving undue advantage to the native speakers of that language and might give rise to communal bickerings and national jealousies. Lastly, it should have classical works. In Hindi literature "Premashram of Premchand," "Rangabhumi" and 'Tulasidas Ramayana' only are good classical works. Priyamprava is perhaps the greatest poem in Hindi written by Ayodhya Singh Upadhyaya.

Those who advocate Hindi as a common language ought to try to give to it the merits claimed for Ido (pronounced as eedoh). A group of linguists met in Paris in 1907. They put the root words conveying numerous ideas upon the wall as it were, in parallel columns in English, French, German, Italian and Spanish and arrived at the greatest common device for speaking and thus paved the way for the maximum internationality. This

principle was also upheld by Prof. Otto Jespersen, the great philologist of Copenhagen. If at all we aim at a universal language, it would be better if such an experiment is made.

The Hindi propagandists have much to do in the North in the first place, as Hindi is not widely spread there. Let every province hold its own literary conference (Sahitya Parishat). Let people contribute their quota to the advancement of the language and habitually read and write Hindi; but, this should not be done at the cost of English. One may hope to have a world state, but a world language is an impossibility. Language to live must be ever changing and developing. Latin died because it was standardised. So also Sanskrit. Telugu has incorporated into itself from various sources, Sanskrit, Arabian, Afghanistan, Persian, Oriya, Malay, Dakkini, Marathi, French, Latin, Portuguese, Italian, Greek, Kanarese, etc., and hence it continues to be a living language. So is the case with Tamil. Many of the Indian languages may be said to be dead and it would be impossible even for the philologists to give life to the dead bones.

CONCLUSION.

India came into contact with the English some 160 years ago. Lord Macaulay introduced the English system of education some eighty years ago and he wrote: "We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons, Indians in blood and colour but English in taste, in opinion, words and intellect." A knowledge of English offers increased opportunities for bread-winners. The University education conducted as it is in English, is sweeping away the legitimate claims of the vernaculars as a whole. As the intra-provincial language, for purposes of communication with the outside

world, and as the language of science, English should certainly continue to occupy its present position of eminence. Its replacement by any other language, is for some time to come, a possibility so remote, that we may well leave it out of practical consideration. All Government posts are thrown open to the English knowing public only. Whereas in Switzerland there are three official languages—German, French and Italian, Canada has English and French. In the South African Union, they have English and Dutch.

As regards English which is a foreign language, a great deal of unnecessary strain is put on the pupils with the result that they find all their energies exhausted and spent up. Have not the legislators realised the necessity for redistributing the provinces on a linguistic basis, and not simply as a single (Hindi) Province? It is a waste of energy to have not less than four languages as we find in some places; one for correspondence with the outside world; one for daily life; a third for the school and a fourth as mother tongue. There might be the vernacular medium up to the Intermediate and the pupils may answer in their own mother tongue if they please. Proper arrangements may be made for bilingual and trilingual areas. Will it profit a student to learn other languages while neglecting his own? It is wise on the part of the Punjab Government to have given the pupils the option of answering questions in S. S. L. C. in their own vernaculars. Will the English give up their alphabet and write their knowledge in Sanskrit, Hindi or Persian script? There is some justification for an Englishman to take up Latin or French as a second language. How many Hindus are now learning Sanskrit and how many Muslims learn Persian? Let the mother tongue be developed with a vengeance and let us not encourage the separatist tendency as among the Muslims, who patronise "Muslim

Bengali." We should have an equal number of chairs in the Universities for the various languages. Why should there be so much propaganda in favour of Hindi alone? When it is difficult for even a few persons to attain perfection in their own mother tongue, it is not for the best to take up the cause of a third-rate language which lacks good literature and a large percentage of people speaking it. It is too early to think of substituting any language as a common language in place of the mother tongue and in place of English which is to a large extent tending to become a widely spoken and easily understood language.

The above are my own impressions and I am aware that differences of opinion are bound to exist in such matters.

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COOPER, Publishers, BOMBAY.

ARE THE SHAKAVALIS ALL INDEPENDENT?

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

(Continued from p. 148).

"Jedhe Shakavali" and Gadadhar-Prashad Shakavali.

The "Gadadhar.Pralhad Shakavali" gives (so far as the available material shows) entries from Shaka 1602 to 1629, i.e., it contains entries for ten years more than the "Jedhe Shakavali" after its last year 1619, the entry

for which is incomplete. The editors of the "Shiocharitra Pradeep" have, for reasons of their own, chosen to publish only the additional information beginning with the Shaka year 1619. So we have before us the incomplete common portion of this Shaka year only, which we cull below :—

1. "Jedhe Shakavali."

शक १६१९ ईश्वर संवत्सरे.

चैत्रमासी संताजी घोरपडे सातारे प्रांते आले त्यावर आषाढ मासी संताजी घोरपडे यासी नागोजीमाने याणी गाजदीखान नामजाद आला. माहादेवा जवळ दगा देऊन मारिले.

शके १६१९ ईश्वर संवत्सरे.

श्रावणवद्य ११ सोमवारी राजारामनी कर्ण मोगलाईत मार्गसर्व शुध ५ मोगलानी चंजीस वेढा घातला. पाठविला.

2. Gadadhar Pralhad Shakavali.

शक १६१९ ईश्वर संवत्सरे.

चैत्रमासी संताजी घोरपडा सातारे प्रांते आलात्यावरी गाजदीखान नामजाद आला श्रावणमासी वद्य ११ सोमवार राजारामानी कर्ण मोगलाईत पाठविला.

आषाढ मासी संताजी घोरपडियास नागोजीमाने याणे माहादेवा जवळी दगा देऊन मारिले.

पौष्य वदि १२ संक्रातीचे जुलपुकारे खाने दगा देऊन चंजीचेन गडच गवीने चढोन घेतली राजाराम पळोन पौष्य वदि नवमसि येळुरास गेले.

मार्गसरमासी शुध ५ मोगलानी चंजीस वेढा घातला. फालगुणवदि ७ भौमवासरी राजाराम खेलणियासी आले घनाजी जाधव येळुरास जाऊन घेऊन आले त्यावर बेदार-बख्तास पातशाई नामजाद केले.

Even the entries for the year Shaka 1619 (which are incomplete in the "Jedhe Shakavali") are sufficient to show that the Gadadhar Prashad Shakavali has borrowed its entries for years prior to 1620 from the "Jedhe Shakavali.* The comparison of these entries

will convince any one of the truth of our contention. Moreover the editors of the "Shiocharitra Pradeep" do accept that it contained entries for years previous to 1602 Shaka, but as those pages have been destroyed, it is not

* This contention is borne out by the fact that it exists on the blank sides of letters received in the family from time to time (See p 82 of the Joint issue (1-4 nos) of the 7th year of the "Bharat-Itihas-Sanshodhak-Mandal Quarterly" and also the "Shio-

charitra-Pradeep" p. 65). Nobody would prepare an original Shakavali on the back of letters thought of to be useless. Generally, we use such papers for copying work. Had the statements for years previous to Shaka 1697 also been published, the fact could have been proved beyond doubt.

possible to establish a comparison between entries in the two Shakavalis for years prior to Shaka 1602. The compiler of this Shakavali has no doubt taken advantage of some additional sources. Unhappily, the entries of the "Gadadhar Pralhad Shakavali" for Shaka years prior to Shaka 1602 are not available and cannot help us in solving the mystery of Shivaji's birth-date. From this view point it does not deserve any consideration. The entries for years from Shaka 1621 onward show events of mostly Muhammadan history of the south.

It is clear therefore that Persian sources should have been used for them.

The following information could not have been otherwise known :—

(a) कार्तिकमासी शुद्ध चतुर्दशीस पातशाने कुच करून पौष शुद्ध प्रतिपदेस पेडगावास गेले तेथे रमजान केला मग माघ वद्य १ प्रतिपदेस नवाब जुलपुकार खानास समागमें राजश्री शाहूराजे जालीतून काहाडून दिले आणि कोढाणि घावयास रवाना केले आणि पातशाहा कुचकरून फलागुन सुध ६ अहमदनगरास येऊन सुकाम केला.

(b) वैशाख सुध येकादशी आजम शाहा जूनराहून येऊन अहमदनगरी मूलाजीमती केली.

(c) माघ वद्य ३० अमावसेस सुक्रवारीदो प्रहरा औरंगजेबे अहमदनगरी परलोकास गेला आजमशाहा फिरोन सलाबतपुरीहून फालगुन सुध प्रतिपदेस लस्करास अले अमवाल जप्त केला.

(d) माघ वद्य ७ कामवकास औरंगशाहे विजापुरीचा सुबा देऊन रुकसत केले.

(e) माघवद्य द्वादशीस पातशाहे अजमशाहास उजनीचा सुबा देऊन आपणा पासून रवाना केले.

(f) फालगुनसुध येकादशी मंगलवारी अजमशाहा सिहासनी बैसेले फालगुनवद्य प्रतिपदा शनिवारी कुच करून दिलीवर चालिले.

(g) चैत्र सुध प्रतिपदा अजमशाहा औरंगवादेस दुसरे दिवसी कुचकरून दिलीवर चालिले दक्षेणेस गाज (अपूर्ण.)

(h) चैत्र सुध प्रतिपदेस जुलपुकारखान व राजाशाहु येऊन आजमशाहाची मुलाजमती औरंगवादेस घेतली.

It is noteworthy that the language of the entries for Shaka 1619 and 1620 is very much akin to that of the "Jedhe Shakavali"; but the language of the entries for years 1621-1629, is comparatively and progressively older.

It is also clear that this Shakavali could not have been compiled earlier than 1707 A. D. And, if we remember that it should not have been possible to get information of all these events immediately, we can well surmise that it should not have been composed before 1710 A.D. Mr. Apte himself accepts that it must have been written some time about 1743 A.D. * This much consideration of this Shakavali is quite sufficient for this purpose.

The other Shakavali, namely, "Shivpur Daftar Shakavali" begins with Shaka 1578 (1648 A.D.) The entries are very short and of a type that shows that entries were made from time to time. So it is likely to be an independent one and earlier also. The dates are in chronological order. It is likely that it might have been an official or a private one. The facts are all about Shivaji, but with one exception (death-date entry) his name nowhere occurs. At three other places, there are indirect mentions. We are of opinion that it must have been used by others, expanded and made more definite. The language has been, however, tampered with here and there. Anyhow, the composition must have been done some time soon after 1680 A.D.

* See the "Shio-charitra Pradeep," page 66.

THE UNIVERSITY TOWN OF BOLOGNA.

THE origin, traditions and importance of a town are often better described by simple and natural words rather than by elaborate and learned definitions.

Bologna is universally known as the "Turreted Town;" it is famous for its porticoes and owing to its celebrated University (Studio Bolognese) it was called since the early Middle Ages: "Bononia docet" (Bologna, the learned). Moreover, since the fourteenth century Bologna has been renowned for its excellent cooking and its palatable and generous wines like the Albana, the Sangiovese and the Lambrusco; and one should not omit mentioning here the characteristic Bolognese dishes, "Cappelletti" and "tagliatelle." No wonder the city also gained the title of "grassa" (well-fed).

The appellation "Turreted" perfectly denotes the original features of its architecture (characterized by reddish hues) which has retained unaltered until to-day the severe and unique appearance acquired in earlier periods; while those of Learned and well-fed give evidence of the requirement of studies, coupled with that of refined taste in food, which, speaking frankly, have never been incompatible, but on the contrary, are almost without exception among Latin people, two interests mingled together. Are they not, in fact, both of them a mark of civilization, of traditions and of active life?

Bologna, the capital of Emilia, lies in the centre of the vast and fertile valley of the Po, and owing to its geographical position as a junction of the main roads between the central and the northern Italian regions, its importance, which was very great since the earliest periods, had an enormous influence on the social and intellectual life of its citizens.

The tourist, who visits the Bolognese Civic Museum, may have a clear idea of these facts. Here are many interesting relics of the

various people who lived in Bologna since pre-historic times; the Villanovaans, the Umbrians, the Etruscans, who gave to Bologna the name of Felsina, the Insubres, the Boii and Senones Gauls, and other races. The real history of Bologna begins however with the Roman domination—the Romans called it Bononia and transformed it into a "municipality." Its importance increased owing to its position on the Via Aemilia, the great road (built by the Consul Aemilius Lepidus in the year 187 B. C.) which joins Lombardy with the marches, running from Piacenza to Rimini. The city followed the fate of the Empire and during its decline fell a prey to barbaric invasions.

The Christianity introduced by the Bishops Zama, Felix and Petronius and sanctified by the martyrdom of Proculus, Vitale and Agricola, brought Bologna and Ravenna to a friendly religious understanding. Yet, while in Ravenna the Roman laws were undeveloped and consequently suffered from regression after the eighth century, in Bologna they were the base of an ever increasing progress. It was during this period that the town became known throughout the whole civilized world; its glorious University was founded in the year 1088, and learned men like Irnerius and the glossarists greatly helped to increase its fame.

During the communal period, Bologna again became important as a strong-hold in the hands of the Popes, the Emperors and the Lombard League. Not only politically, as one of the main Italian Communes, but also from a military point of view, the city reached the highest point of its power with the victorious battle of Fossalta in 1249, when Bolognese soldiers captured King Enzo, son of Frederick II. Later Bologna was subject to the overlordship of the principal families, namely, Pepoli, Germei, Lambertazzi, Visconti, Benti-voglio. Their struggles were most bitter and

fierce owing to the ancient rivalry existing between the Guelph and Ghibelline factions. During this period Bologna was a city of towers and looked like a gloomy and powerful fortress, but its appearance changed under the domination of the Bentivoglio family, who, in the fifteenth century, established in Bologna a real Humanist Government. To the Bentivoglio family, and specially to Giovanni II, Bologna owes its further architectural evolution. The town was then conquered by Julius II and annexed to the holy See, remaining under the papal domination for a long period, until Napoleon occupied the town with his army in the year 1796. During this period, classical art and the Baroque style asserted themselves under the auspices of the Incamminati Academy (the second one in Italy), founded by Carracci, and the Pontifical Clementina Academy founded in the year 1711, which still exists to-day under the name of "Royal Academy." In the seventeenth and eighteenth centuries, great architects working side by side with sculptors and painters, gave to the town the magnificent appearance which it still retains.

The Bolognese art schools, instituted by the Carracci and the Bibbiena, had undoubtedly a great international importance. Freed from the influence of Rome, Bolognese painting becomes original in style with Annibale Carracci, Guido Reni, Domenichino and Albani. Their schools greatly influenced other European artists, and the decorative art of these great masters was subsequently followed and improved by the French painter Poussin and later on by Watteau. On the other hand, the Bibbiena and their followers were for two entire centuries the supreme rulers of stage technique and of theatrical work in general, their activity being known in all the most important European centres: from Paris to London, from Vienna to Dresden, from Moscow to Hamburg.

Bologna can boast of many other artistic glories: it had interesting "Primitives," followed by the great painters of the fifteenth century then by the famous "cinquecento" architects—from Sebastiano Serlio to Pellegrino Tibaldi, and scores of distinguished scientists, musicians and great men belonging to various branches of culture. It will be sufficient to mention a few: Guido Guinicelli, Eustachio Manfredi, Luigi Galvani, Luigi Ferdinando Marsili, Giuseppe Mezzofanti, Guglielmo Morconi. Yet, the names of Carracci and Bibbiena are those which justly are considered to be tied to a world-wide tradition, and so are those of the glossarists Bulgaro and Martino Gosia, who were summoned by Frederick I to appear at the Assembly of Roncaglia, and of Azzone, Accursio and Odofredo; while among the most outstanding anatomists and physicians [we might mention Mondino, Marcello Malpighi, Guidotto, Anton Maria Valsalva, the latter coming from Imola, and finally Augusto Murri.

The outstanding importance that Bologna had in the last century and during the recent Fascist Revolution should also be remembered. A modern town has been built around the mediaeval one, without spoiling the charm of some characteristic views. The old centre has been partly demolished and a new group of buildings bestow on the town a superb modern aspect. The Bologna, attractive though it be for the beauty of its edifices, for its noble history and its glorious learning, is also a perfectly modern and up-to-date city. The visitor will find here all the comfort he requires, while the cinemas, music-halls, theatres and magnificent shops help to increase the pleasure of a prolonged stay in Bologna. In the immediate surroundings we find the industrial zones which compare favourably with those of other important European towns. Moreover, thanks to a perfectly organized tourist service, it is possible to reach places at some little distance away whence there are spacious views on the green plain of Emilia, and small towns of indescribable charm and great interest for the tourist owing to notable Romanesque cathedrals, as well as other monumental buildings and wealthy artistic collections.

AMERICAN INFLUENCE ON INDIA.

By MR. SATYA BHUSHAN SEN, *Gauhati*.

AMERICA first occurs in the life of an average Indian when he reads in his Geography that Columbus discovered America in 1498; an extra interest is added to it when he is told that this discovery of America resulted as an accident in the enterprise of Columbus when actually he intended to come to India and the East. In his lessons in English literature while studying specimens of Burke's speeches he reads not only Burke's impeachment of Warren Hastings but also his speeches on American Taxation. In his History classes the Indian student reads about the American War of Independence. Gradually his eyes are opened to the part that America played in the abolition of Slave Trade. Along with this he gets conversant with the biography of Abraham Lincoln and also of James Garfield. In the meantime while getting lessons on morality and religion the examples of Theodore Parker and Benjamin Franklin had been thoroughly impressed upon him.

But perhaps America featured directly in the life of an Indian for the first time when Swami Vivekananda stepped upon the platform of the Parliament of Religions held at Chicago in 1893 and delivered his lectures on Hindu Religion and Philosophy. This was indeed an epoch-making affair as it led to America's appreciation of Indian culture. In fact this event heralded the dawn of a mutual understanding and appreciation of the culture and civilisation of the two countries. The establishment and the gradual development of the Ramakrishna Mission in America is a sufficient testimony—if one were needed—to that.

For about a century and a half India was getting all her knowledge and culture of the modern world and the modern civilisation through the medium of the English language and at the hands of the English people; India was being spoon fed as it were by England. Necessarily England loomed large in the horizon of India in almost all directions of the compass. But as education spread in India and enabled the people to view everything with open eyes it revealed itself to them gradually that England could not remain as the only source of inspiration for India for all time. The whole world was now an open book to them and they had picked up a knowledge of the history and the civilisation of America among other things.

Then came the industrial renaissance in India in the early years of the current century. This helped to bring home to the people of India that the influence of America had penetrated even to the arena of their daily life. For a long time India had been receiving a considerable lot of import of foreign goods. So long the people of India had no clear consciousness about it and thoughtlessly considered all foreign goods to be of British manufacture. But with the industrial renaissance mentioned above the people began to take account of the actual state of things and then only did they begin to realise that a good portion of the import of foreign goods came from America. The common people began to consider it a point of credit on the score of an up-to-date knowledge of the world if for any item of foreign goods they could say that it came not from England but from America. They mentally sorted out in no

time that from America they got Motor Cars, Singer Sewing Machines, Remington Type-writers, Miller Locks, Dietz Lanterns. Not only this. From America India got the idea of mass production in the matter of industrial concerns.

India is an agricultural country more than an industrial one, in fact more than everything else. In agriculture India got the idea of the intensive system of cultivation from America. The name of Luther Barbank is not unknown to the educated Indians of today.

A subject nation in bound to suffer from an inferiority complex. Naturally the people of India had a fascination for foreign education, specially education in England. A Degree from a British University gave one the privilege of admission to higher services and higher professions. People used to go to foreign countries for technical education, also, but this latter got emphasised from the time of the industrial renaissance in India as mentioned before. From this time onwards students and enthusiasts began to go not only to England and Europe but also to America for technical and cultural education also. True it is that students go to France and Germany also, but France and Germany naturally interested them being on the route to England. But that they have been going to America in ever larger numbers is a clear indication that India has recognised the influence of America more than that of any other country in her mental horizon.

The Ramakrishna Mission had been established in America for some time. Its appreciation by the American people had led India not only to acquire a degree of self-approbation but also a good deal of confidence in her own activities. This self-confidence perhaps gave India an impetus to the study of her own glorious history of the

past and opened her eyes to the remnants and traces of the ancient civilisation of India in such remote places as Java and the East Indies. This later on led to the establishment of the Greater India Society in Calcutta.

In the meantime individual Indians had visited America; some noted Indians had imbibed the culture of America to such a degree that they permanently settled there and became the source and interpreter of the cultural relationship of the two countries. Among them mention may be made of Tarak Nath Das and Rajani Kanta Das, both of whom have since shifted to Geneva, now the seat of international culture, Dr. Sudhindra Nath Bose, Dr. Coomaraswamy, etc.

Lala Lajpat Rai of the Arya Samaj and Benoy Kumar Sarkar of Bengal made extensive tours in America with a view to study the culture of America and also to convey to the people of America the essence of the Indian culture. This cultural interchange of thoughts and ideas between the two countries reached its culmination in the establishment of the India Society in America by Dr. Govil. Govil had visited Europe before going over to America but he established the India Society not in France or Germany nor even in England, but in America. Fortunately in America also there are men who not only appreciate but are actively participating in this cultural reciprocation; mention may be made among a host of others of Dr. Sunderland, Miss Gertrude Emerson, etc.

India had been more and more appreciating America, but the part played by America in bringing the last Great War to a close opened the eyes of India to the fullest extent. When Columbus discovered America it began to be

known by the name of the New World in contradistinction to the world till then known which got the appellation of the Old World. So long England had been the guiding star for India to modern progress and culture. But with the discovery of America for India England became more or less relegated to the old world and America loomed large as the morning star heralding the dawn of a more hopeful and progressive future for India.

So long India looked forward to and drew inspiration from Mill and Bentham, Martineau and Pascal in Religion and Philosophy; Newton and Darwin were for them the landmarks in Science; for literature the names of Shakespeare, Milton, Wordsworth, Shelley, Tennyson, Byron, Browning, Thackeray, Dickens, George Eliot, Wells, Shaw, etc., were always before them. To-day the Pragmatism of James, the scientific results

of Edison, the commercial enterprise of Henry Ford, the output of literary geniuses such as Longfellow and Whitman, Edgar Wallace, Edgar Allen Poe, Dreisser, Sinclair Lewis and a host of others are quite well known to all educated Indians.

India has also begun to figure in the periodical literature in America as viewed and interpreted by Americans. On the other hand enthusiastic Indians are no longer satisfied with getting their literary contributions published in England but they mean to leave no stones unturned to get their names published in American periodicals also.

The present national movement of India and America's appreciation thereof and the inter-relationship of the two countries in the present world wide economic crisis is another story.

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AND

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EDUCATION IN 1934-35.

SUMMARY OF THE REPORT

BY THE DIRECTOR OF PUBLIC INFORMATION, GOVERNMENT OF INDIA.

EDUCATION IN INDIA.

"WHAT is wrong with education has been pointed out time and again and the necessary steps to put it right indicated, but these steps are not taken. No Provincial Ministry since Education became a transferred subject has had the courage to tackle the evils fundamentally. They could not reorganize and readjust in the higher stages of the educational system as there are too many vested interests to antagonize, while in the lower stages they are helpless to stem waste and extravagance."

This is the comment which the Educational Commissioner with the Government of India makes in his report reviewing the general progress of education in 1934-35.

But so far as the upper stages are concerned, says the report, there has been a change in public opinion and an awakening to the necessity of educational reorganization. In the United Provinces the opinion has been expressed in a Government resolution that "the value of University education is impaired by the presence in the Universities of a large number of students who are unfit for higher literary or scientific education, that these students cannot hope to obtain employment which would justify the expense of their education and that the only feasible remedy is to divert them to practical pursuits in the pro-University stage." The Inter-University Board at its third Conference also made similar recommendations, while the Punjab University Committee stated that a scheme of school reconstruction was a vital preliminary to the improvement of University

teaching. Similar opinions were expressed all over India, and there seems at last a general disposition to tackle the problem in earnest.

While the problem has at last been handled in the higher stages, little has, however, been done to diminish the waste and extravagance which characterizes the administration of primary education. Primary education as a rule is controlled by local bodies. But when no less than 74 per cent. of all boys attending primary schools never attain literacy, it is obvious that the administration by local bodies of primary education has entirely failed. Local bodies complain of inadequacy of funds, but the waste involved is such that three-fourths of the expenditure on primary education is rendered entirely unproductive.

The degree of control exercised by the local bodies varies from Province to Province, but broadly speaking, it is correct to say that Boards are very susceptible to local influence and open schools where there is no demand, and keep them going when they are dead, for personal and not public reasons.

THE AMATEUR RUN AMUCK.

When the control of education in its primary stage was transferred to the local bodies it was expected that the local bodies acquainted with the local needs would be able to locate schools where they were needed. For a time there was certainly a marked quantitative increase in numbers, but the method of increase was wasteful. There was no plan, no provision of buildings, and no

care in the selection of teachers. The amateur in education ran amuck and the professional looked on helpless—his advice not asked for nor required. The position must be retrieved, and the method of retrieval is undoubtedly closer co-operation between local bodies and the Departments of Education.

NUMBER OF INSTITUTIONS.

Coming to actual statistics, the number of institutions has decreased by 461 from 256,724 in 1934 to 256,263 in 1935. The main decreases are in Madras and the United Provinces; in the former it was due to a deliberate policy of providing a better and more economic distribution of schools, while in the latter it was due to consolidation and is therefore not a matter for regret.

NUMBER UNDER INSTRUCTION.

The quantitative increase in numbers undergoing instruction, however, continues. This increase was 86,995 in 1932-33, when economic conditions and financial depression imposed a check. Next year the increase rose to 319,358, in 1934-35 it was 333,979, of whom 135,195 were girls and 198,784 boys. The total number of boys and girls under instruction in 1934-35 throughout India was 13,506,869. The percentage of pupils under instruction, both boys and girls, is 5 out of an optimum figure of 12 per cent. as against 4·8 in the previous year. The percentage is, however, considerably reduced by the lag in girls' education, for while the percentage for boys works out at 7, that for girls is only 2·2. Taking, however, school-going age to mean the age of elementary education, it appears that out of the total number of boys of school-going age who should be in primary schools, 50·3 per cent. are enrolled, while the percentage for girls is only 16·5.

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WASTAGE.

But these figures take no note of the wastage at the primary stage, that is, of the large number who fail to complete the course and attain literacy. For the whole of India this figure is no less than 74 per cent. for boys and 87 per cent. for girls. These are terrible figures. The Education Departments are striving everywhere to reduce this figure, and that their efforts are showing results may be seen by the comprehensive reduction in the figures of wastage which were in 1931 79 per cent. for boys and 90 per cent. for girls. In the first flush of enthusiasm, when education became a transferred subject, quantity rather than quality was the goal, but the defects have been diagnosed and everywhere primary education is being improved and mistakes retrieved.

The table below gives the distribution of the number under instruction in various institutions:—

FOR MALES.

Kind of Institution	1934	1935	Increase
Colleges	106,190	109,315	3,125
High Schools	915,114	944,922	29,808
Middle Schools	1,174,677	1,172,065	-2,612
Primary Schools	8,396,968	8,639,405	242,437
Special Schools	237,308	239,181	1,873

FOR FEMALES.

	1934	1935	Increase
Colleges	2,158	2,493	335
High Schools	92,430	98,975	6,545
Middle Schools	140,101	146,042	5,941
Primary Schools	1,409,330	1,450,267	40,937
Special Schools	17,520	18,095	575

It will be seen that the most noticeable increase has been at the primary stage, where the number has increased by about 2½ lakhs in the case of boys and by about half a lakh in the case of girls.

EXPENDITURE.

The total expenditure from all sources on education in British India shows an increase

of Rs. 34,46,234, the total for the year being Rs. 26,52,11,420. 43·7 per cent. of this expenditure was met from Government funds, 15·7 per cent. from local funds, 25 per cent. from fees and the remaining 15·6 per cent. from other sources. Retrenchment measures due to sheer financial necessity are still in force, but the increase shows that the needs of education are not being entirely subordinated to the need for economy. Madras leads with an increase of Rs. 9·35 lakhs from Government funds, Bengal has an increase of Rs. 1·30 lakhs, the United Provinces Rs. 4·10 lakhs, and the Central Provinces Rs. 1·33 lakhs. The decreases are—Burma with as much as Rs. 3·6 lakhs, and Bihar and Orissa with Rs. 2 lakhs. Madras, Bombay, the United Provinces, the Punjab, the Central Provinces, Assam and the North-West Frontier Province all contribute over 40 per cent. of the expenditure directly from Government funds. The N. W. F. P. contributes as much as 66·4 per cent. of the total, followed among major Provinces by Assam with 56·8 per cent., the United Provinces with 53 per cent. and the Punjab with 51·2. Bengal and Bihar are the lowest with 31·5 and 31 per cent. respectively. But the latter has 30·1 from local funds and Bengal, with its huge system of private schools, has 44·5 from fees.

AVERAGE COST PER PUPIL.

The average cost per pupil for British India in high schools is Rs. 55-3-1, in middle schools Rs. 20-14-3, and in primary schools Rs. 7-15-8. The distribution of Government expenditure on the various types of institutions is as follows:—Universities and colleges 14·7 per cent., secondary schools 24·1 per cent., primary schools 34·3, girls' education 13·9, and Direction and Inspection 8·8. It will be noted that 38·8 per cent. goes on higher edu-

cation, and only 34·3 on primary education. In England the percentages are: Universities 3·8, secondary schools 18·44, and elementary schools 68·2.

PHYSICAL EDUCATION.

Increasing interest is being taken in physical education. There is a general recognition that the old type of drill is of little value, and physical training on modern lines is being introduced in most Provinces. The growing interest in games is reported to have created a demand for more playgrounds everywhere, but much leeway has yet to be made in the matter of physical training and games.

Scouting continues to grow in popularity, and the number of Scouts in India has increased from 231,956 to 272,853. The Girl Guides movement is also steadily growing, specially in the Punjab, the Central Provinces, Bombay, Madras and the United Provinces. There were 34,318 Girl Guides in India during the year under review, which is an increase of 1,833 over the preceding year.

More attention is also being paid to the medical inspection of schools, specially in the United Provinces where special school clinics have been set up in the larger cities and milk is also given to those needing it.

EDUCATION OF SPECIAL CLASSES AND COMMUNITIES.

Coming to the education of special classes and communities, it appears that the number of institutions for Europeans and Anglo-Indians has diminished by 6 to 413. The total enrolment has, however, gone up by 763 to 27,195 for boys and by 687 to 33,418 for girls. There has been an increase of Rs. 1,38,240 in expenditure, but fees and endowments still form more than two-thirds of the total. The usual high standard reached by these schools is being maintained

everywhere, but there are abundant signs that the need for practical manual aptitudes is being more generally recognized.

There has been an increase in the number of Muslim boys under instruction by 47,014 to 2,828,481, while the number of girls has increased to 749,375 by 29,272, which is, considering the circumstances, a satisfactory figure. All stages of education share in the increase, and there is a welcome addition of 101 girls reading in the University stage.

The segregate school for Muslims undoubtedly retards the progress of primary education among them. *Makhtabs* and schools of the same type are popular, but as factors in educational progress they are of little or no value as they are regarded primarily as religious institutions and not a part of the educational structure. The teacher or teachers are engaged for their knowledge of religion and not for pedagogic qualities. It is time, says the report, the situation was recognized and real efforts made to tackle it.

It is significant that steps are being taken in this direction in Sind, where efforts are being made to encourage children to attend board schools in place of segregate schools, and in Bihar and Orissa, where Government have decided to call *makhtabs* primary Urdu schools and are aiming at a common school.

The number of Depressed Class students under instruction continues to grow, only the Punjab showing a reduction, the total number under instruction being 1,206,193 against 1,163,136 in the preceding year. The greatest increase has been again in Madras, with 16,044. But there is still very considerable prejudice in this Province against admitting Depressed Class pupils to ordinary schools. In other Provinces this prejudice is reported to be fast disappearing.

HIGHER EDUCATION IN INDIA.

How some Provinces are attempting by the introduction of vocational subjects such as manual training and agriculture to alter the prevailing literary character of the high school curriculum, is revealed in the report of the Educational Commissioner with the Government of India on Secondary Education in India in 1934-35.

In the Punjab there are 30 manual training centres, while agriculture is taught in a large number of secondary schools. In the Central Provinces, there are 17 manual training classes attached to high schools. Bihar refers to "a growing tendency on the part of the authorities of middle English schools to introduce vocational teaching." Six schools now teach carpentry, 12 agriculture, 6 tailoring, 3 weaving, 3 carpet-making, and one each cane work, book-binding and soap-making. In Assam, all schools do some sort of manual training. The United Provinces report that manual training is increasing in popularity, 12 more schools taking the subject, while agriculture is being taught in a few schools having the Anglo-Vernacular system of education. Bengal reports 50 high and middle English schools as giving instruction in manual training, while other secondary schools teach carpentry, blacksmith's work, weaving, dyeing, etc. Fifty-two teachers were given allowances for teaching agriculture in secondary schools. In Madras there were 484 manual training classes attached to various schools and colleges, with 66,315 boys and 2,123 girls. The subjects taught include wood-working, weaving, horticulture, book-binding, cardboard-making, rattan and coir work, tailoring and engraving.

The general trend of Anglo-Vernacular education is still mainly literary, but the need for training the hand and eye by practical work

is being increasingly recognized. The aesthetic side of education is, however, generally neglected, and there is little teaching of art in the real sense and no training in aesthetic appreciation. Until this need is recognized, our secondary education at the best can only be one-sided.

TWO SYSTEMS OF SECONDARY EDUCATION.

There are two systems of secondary education in existence—Anglo-Vernacular, where English is a compulsory subject, and in many Provinces still the medium of instruction, and Vernacular, where instruction is given through the medium of a modern Indian language or languages.

Anglo-Vernacular education is controlled in various ways. Some of the institutions are maintained directly by Government, but the majority are under private management and receive grants-in-aid from public funds. The matriculation or the school final examination colours all the educational activities of the schools and it is its generally predominantly literary character which has recently come in for criticism.

Recognition up to middle standard is given by the Education Department of the Province, but it is the University or the Board which raises to high school or Intermediate standard. Undoubtedly standards of recognition have been lowered in recent years, and an increasing number of unfit schools obtain high school status. Recognition committees have not been able to maintain the standard of aloofness from private pressure which is so necessary, and the result has been a steady increase in high schools and a corresponding increase in unfit students appearing at school leaving and matriculation examinations.

This misguided tendency, to call it nothing worse, is one of the main causes of the increase in the so-called educated unemployed.

A further comment on the unwisdom of lowering the standards of recognition is afforded by the recent debacle in results in the Bombay matriculation examination, while the University's permission for private candidates to appear at the matriculation is a further cause.

VERNACULAR SCHOOL MORE PRACTICAL.

The vernacular middle educational system is definitely more practical. Here manual training, agriculture, and rural knowledge or rural science are subjects which have been widely introduced and framed to suit rural requirements. To quote from the report from the United Provinces: "For a sum commensurate with the income of the parent the boy receives an education covering most of the subjects that he is likely to need on leaving school. The school is in or near the village, the course is designed for village life, text books and curricula alike put emphasis on the rural character of vernacular middle education. While the high school passed boy and the B.A. are generally divorced from the atmosphere of village life, and definitely trained to think and act in terms of city life, the boy who passes the Vernacular final examination is definitely a product of the country."

The Punjab has a large number of schools which teach agriculture. In the Central Provinces, more stress has been laid on the practical side of agricultural teaching. In the United Provinces, there are 34 manual training classes in Vernacular middle schools. 36 schools where agriculture is taught, and 126 taking rural knowledge which includes agriculture. Bombay has a large number of agricultural bias schools in rural areas.

Unfortunately, however, in spite of their distinct rural and agricultural character, it cannot be said that middle Vernacular schools

are universally popular. Thus in Bengal "the vernacular system of education which should be the prop and stay of rural development, tends more and more to deteriorate. The thought of matriculation still dominates, with the result that a very large number of students, whatever their bent and competence, flock to secondary English schools. Indeed no education, even the primary school, is popular in Bengal unless it includes some teaching in English. Over this enormous mass of institutions there is no well-organized control. Many of them are private schools and many receive no grant from public funds and escape even that measure of supervision which the receipt of grant entails."

UNIVERSITY EDUCATION.

So far as University education is concerned, there is generally agreement that the numbers indiscriminately crowding the University register can be reduced not indeed by refusing admission but by diverting those not suited to an academic career at an earlier stage. Unfortunately Universities depend in varying degrees on the fees of the students who attend them, and there are quite natural forebodings among the University staffs that a reduction of students will mean a reduction of staff, and thus there is a general reluctance to commit *harikari* by agreeing to a scheme of reorganization.

Amongst the new developments in University education during the year under review, mention may be made of a new University Department of Chemical Technology which has come into existence in Bombay, with two courses—Textile Chemistry and Chemical Engineering.

NUMBER AND ENROLMENT.

The total enrolment in Universities, of which there are 18 in India including Burma, was 117,641, with a net increase of about

4,000 over the figure for the preceding year. Of this number the largest proportion belongs to Calcutta University which has an enrolment of 29,851, the Punjab comes next with 21,653, Bombay third with 17,494, Madras fourth with 14,757, while the smallest enrolment, which is 508, is in Annamalai.

The total number of Anglo-Vernacular schools for boys in British India during the year was 7,086, with an enrolment of 1,369,726, and that of Vernacular schools was 5,696, with an enrolment of 747,113. The total number of boys reading in the secondary stage, Class VI to end of high school stage, was 1,265,942. There has been an increase in the number of English institutions by 149, while there is a fall of 48 in Vernacular schools. The increase in enrolment, however, is 42,801 in Anglo-Vernacular schools, while there is a decrease of 12,484 in Vernacular schools. There has been a loss of no less than 58,176 in the last three years in Vernacular middle schools, and it is a loss where it can least be spared. Economic causes are undoubtedly one of the reasons for the fall as rural parents could not afford even the low fees charged. The total expenditure on secondary schools for boys has increased from Rs. 6,94,75,273 to Rs. 7,06,28,258, that is by Rs. 11 lakhs. Of this amount, Rs. 2,29,81,535 or 32.5 per cent. came from Government funds. The percentage of Government contribution to total expenditure was the highest in Coorg, where it was 80.3, the North-West Frontier Province was second with 68.3, and the United Provinces third with 52.4. The percentage is the lowest in Bengal, with its huge system of private schools, where it is 14.0.

WASTAGE.

An examination of the results at the high school or matriculation stage shows that for

the whole of British India the pass percentage is only 62·4 per cent. From the figures available, it appears that this percentage is the lowest in Bombay, where it is 36·5, and the highest in Baluchistan, where it is 87·4. Low figures in certain other Provinces are 38·7 per cent. in Burma, and 39·2 per cent. in the Central Provinces and Berar. These are very marked variations, but a more serious matter is the deterioration in standard from year to year. There is no scientific control of examinations or examiners, and such control is badly needed. Not only do individual examiners undertake to examine more papers than they can possibly do justice to, but there is little attempt at co-ordination. There is a definite need for a more systematic and scientific method of evaluating examination papers.

TEACHERS.

The percentage of trained men teachers has gone up from 57 to 57·4 by 1,056, Bombay and Bengal with their low percentages of 20·3 and 19·8 reducing the average considerably. In Bengal out of 25,778 teachers employed in secondary schools, no less than 20,806 are untrained.

There is a disposition in some quarters to belittle the fact of training for teachers. It is true that training will not make a bad teacher a good teacher, but it will make him a better teacher. In no other walk of life would unlicensed and unqualified practitioners be allowed to practise on a patient, but in education there is a disposition to allow any quack to experiment on the helpless child.

(To be continued.)

(Approved by Madras and Travancore Text Book Committees)

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MASULIPATAM

OUR CONTEMPORARIES.

A Ten-Year Plan for Education.

PROF. Amarnath Jha writes in the *Hindustan Review* : "It is a welcome sign of the times that the thinking section of Indian public opinion is beginning to take a good deal of interest in education. Much of this interest is reactionary and some of it definitely hostile. Even this is better than apathy.....Mr. Flexner in his valuable book on "Universities" says that a modern University should address itself whole-heartedly and unreservedly to the advancement of knowledge, the study of problems from whatever source they come and the training of men—all at the highest level of possible effort. So long as this conception is not separated from.....; it is wise to turn to our well wishing critics and see where we can adapt or remodel and where reconstruct on a new base.

"The usual criticisms may be grouped under a few heads : (a) Too many students go to the Universities which are in consequence overcrowded, and a restriction in their numbers is necessary. (b) Secondary education should be replanned so as to provide for diversified courses of instruction. (c) The University student is lacking in culture, in self-expression, and general knowledge. (d) It is not higher education which India needs to-day, but technical education.

"May I suggest that it is imperative that the Indian education system as a whole be examined by a commission? The various branches of the system are so closely inter-related that sound conclusions can be arrived at only by examining them together.What are the vocations and occupations for which education should cater? What old occupations can be revived, what new ones

created? And what should be the type of education to be imparted? Where should general education stop and specialised instruction begin? What should be the place of English in the compulsory scheme of general education? Should there be nursery and infant schools? What provision should be made for technical and trade schools, for day continuation schools, for arts and crafts schools?

"How can adult education be best imparted? Should the Universities, as in the United States, be exempt from national and local taxation? Should a cess be levied for education? Must the Universities be compelled to, as in Italy and Germany, to promote the national, economic or political creed?

"These and other questions of moment should be carefully examined by an all-India commission, which should recommend a ten-year plan, preferably one for each province. The position may be reviewed again at the end of that period...What is wrong with our education can in the main be traced to two circumstances—first that English education was intended in the words of the Court of Directors' Despatch of 29-9-1830 to 'raise up a class of persons qualified by their intelligence and morality for high appointment in the Civil Administration of India' and secondly to Lord William Bentinck's resolution of 7-3-1835 that 'all the funds appropriated for the purposes of education would be best employed on English education alone.....'

"More than two thousand years ago, Aristotle said that schools must be planned in relation to the structure of society. Our educational planning must be in conformity with our political and social thought and we must

be clear what ideal we have in view. Aimless drift or mere trimming of the sails of a passing breeze will lead to chaos, to a land unknown, wintry, lone and dark."

The Character of Indian Art.

Adris Banerjee writes in the *Calcutta Review* :

"The art of every nation may be taken to represent the different forms of a universal art. The art of a country, like its inhabitants, belongs to the nature of the soil. The climate, the flora and the fauna, the materials, the difference in landscapes, all singly and together, go to clothe the artistic impulse of the people. It is wrong to pit the art of one country against another. The tall fair-skinned Englishman, with his well-tailored suit, is quite at home in his foggy island home; the stalwart, eagle-eyed Pathans with their baggy pyjamas and dazzling velvet waistcoats are picturesque in the fortresses of their native hills. The Bengali Babu with his soft fleshy body or lean physique suits well the fertility and adversity of Bengal: but without their proper environment, they all lose their charm. The Englishman with his choleric face and impatient manners creates panic in the bazaar, the Pathan bereft of the company of his beloved rifle and the protection of his native hills, turns a money lender, and the Bengali Babu, infected with superiority complex and aversion for any sort of physical culture, has become a standing joke amongst the more powerfully built northerners.....

"To properly understand the artistic productions of a people, their achievements and failure, it is necessary to understand the atmosphere, the natural geography, the contrasts in climate and conditions, the materials and necessities. The primeval

forests, which were abundant in ancient times, supplied excellent wood for building purposes. The pink marble of Rajputana, the red sand-stone of Jaipur and the yellow of Chunar, placed a wealth of material at the disposal of the architect. In Western India the caves were produced 'in actual geological formation,' 'the rathas of Mamallapuram were hewn out of amygdaloidal trap.' Elsewhere in the low lying plains of Bengal, in the valleys of the Indus, the alluvial soil was the only material available for building purposes, and this when dried in the sun or baked in kiln, became excellent bricks, which were extensively used in these districts

".....In India the heat in the summer, the rainfall in the monsoon and cold in winter are extreme. Light too played a considerable part in the determination of the style. To counteract the heat and cold, thick, solid walls were built. The brilliancy of the sunshine led to the walls being built without great openings or windows. One doorway was sufficient to show the interior of the sanctum of the temple. One horse-shoe shaped window was enough to light up the interior of a chaitya hall.....The nature and the environment demanded from the Indian mind a new kind of architecture, requiring originality, imagination and stability. He began to build curvilinear sikharas in imitation of his humble reed and bamboo huts. His religion taught him that *mukti* cannot be obtained by remaining within worldly pleasures. He therefore carved wide chaitya halls and cells in the heart of the mountains, so that the pious may live and pray for the salvation of mankind. With what a great success he was able to transplant his ideas and sentiments in stone is borne out by the austere desolation of Bhaja, the secluded

peace of Karle and the lyric grandeur of Ajanta and Ellora....We have already noticed that the brilliancy of the sunshine led to the building of solid walls without great openings or windows. The result of this was that, both the walls and roofs of the temples could be used for ornamental decorations and due to strong light they could be observed to the minutest detail; while the tropical jungle, with myriads of vegetable and animal life, gave enough materials for decorative motifs. The richness of the decorative art was also due to the Indian temperament, which has an inherent horror for empty spaces. Never was the sheer joy of living more beautifully painted or carved in wood, stone or bone, as is done even now in India. However serious or monstrous the Indian art may seem to a foreign observer, the ancient Indian was fully aware of his conditions and he made his art tally with his environment and temperament. Within these conditions he found ample scope for the expression of his feelings and emotions, but he obeyed the conditions implicitly, and in this obedience or surrender to environmental demands lies his greatest achievement....We may conclude by saying that as a true art, the Indian possessed in splendid perfection the sense of strength, permanence, harmony with environment, serene and sublime charm, tempered with kindness and sympathy.

The Spirit of Indian Philosophy.

In the *Vedanta Kesari*, Swami Paramananda writes that the main function of philosophy in India has always been to help man in developing his inner life. Ethics and psychology form integral parts of Indian philosophy. "Indian philosophy and Indian psychology are not merely allied subjects, but the latter is actually an integral part of the former. To the Hindu mind, psychology has its inception in the thinking self and not in the objects of thought. It is not content with

merely stating the working of the mind in the normal planes of consciousness as is the case with our modern systems of behaviourism, but it points out how the mind ranges beyond the ordinary conscious plane of psychic activity and how the resulting experiences are even more real than the experiences of the objective world. It also differs from the psycho-analysis of Freud in that though it accepts the sub-conscious mind, it claims that man is capable of controlling his sub-conscious impressions as well as his conscious mind and of attaining to the super-conscious state, which no school of Western psychology has yet taken into consideration. By teaching the normal mind methods of training to restrain its vagaries with the aim of gaining supreme mastery over it and of ultimately rising above it, Indian philosophy sets itself apart from all other systems of either philosophy or psychology. The Yoga system of Patanjali deals specifically with this process of mental control."

The problem of ethics is also a problem of Indian philosophy. Though not actually identified with Hindu philosophy, ethics is its very foundation.

"Philosophy seeks to transcend the mere life of conduct so that ethics remains the means for its own supererogation. Moreover, Hindu ethics concerns itself not only with outer human activity, but extends to inner life as well. Every teaching conditioned by the phrase "in word, thought and deed." Ways and methods of conduct are explicitly revealed which, if followed, will enable one naturally to express good conduct. The emphasis is laid upon the ultimate transformation of the whole being when one rises above the injunctions of moral codes. "He is not troubled by thoughts," we find in the Upanishads, like these: "Have I not done the right? Have I done the wrong?" Bhavabhuti, a Sanskrit poet, says ap-

propriately: "An ordinary man is truthful when the words follow the fact. But the saint's words are followed by facts." Such is the relation between saintliness and truthfulness."

The Place of Science in Education.

The *Indian Journal of Education* for March publishes a lecture by Dr. Lancelot Hogben, in the course of which he says:

"If we are to give science its rightful place in the education of a citizen, we must...state its claims with the moral vigour of John Knox and a corresponding relevance to the conditions of our own time. The social task of modern education is not to found the Kingdom of God in Edinburgh. It is to implement the age of plenty. To do it we have to make the record of scientific discovery an open Bible. Only when we have stated our aims in terms which are socially relevant to our age shall we find any basis for agreement about a curriculum. 'If you start with a plainly stated social objective there is little room for disagreement on what is important and what is not important. Principles of science are more or less important because they have affected the social practice directly or indirectly to a greater or less extent...'"

A course in general science designed to meet the needs of citizenship must reinstate confidence in the human reader, reinstate constructive social effort and give the citizen of to-morrow a vision of what human life could be, if the treasury of scientific knowledge were dedicated to the satisfaction of common human needs. If it is to do this, we must lay aside our preoccupations as specialists and find a common ground of agreement in our common needs as citizens...We must ask ourselves how the great constructive achievements of

mankind each demands its special founder of theoretical knowledge, and how the circumstances of man's social life have conspired to advance theoretical knowledge or hinder its useful application....

We should start naturally with man's first great cultural task, the construction of a calendar to regulate the seasonal pursuits of settled agriculture in the dawn of city life. We should see it giving birth to a map of the heavens and learn how the needs of navigation adapted the principles of calendar practice to the survey of the habitable globe. We should discover new needs imposed on the practice of time-keeping and navigation by the gray skies of a northern climate when the Nordic savages were into the pale of civilisation. We should learn how the study of motion became at once a possibility and a necessity where the sundial could no longer compete with the mechanical clock. Approaching the end of man's search by land and sea for the ready-made bounties of Nature, we should watch the new conception of a pure substance emerging from the search for material substitutes. We should trace the recognition of a third state of matter growing out of the practice of deep-shaft-mining in conditions of labour shortage and the exhausting of fuel supplied. We should see how the disappearance of slave labour quickened human ingenuity to devise new sources of power and how the purchase of power demanded new principles of measurement for costing Man's reserves of power. We should learn how the control of plague and the exhaustion of the soil set man seeking for the knowledge that has doubled the expectation of life in two centuries and flooded modern commerce with such a vast surplus of wheat.....

OUR NEW ARRIVALS

	Rs.	A.	P.
The Oxford Companion to English Literature Compiled and edited by SIR PAUL HARVEY, Second Edition, 1937 ...	10	5	0
Our King and Queen. A Delightful Book that will form an excellent and permanent Souvenir of the Coronation ...	0	8	0
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Indian States in the Federation. Three lectures given at the Madras Law College on invitation from the University of Madras. By N. D. VARADACHARIAR. With a Foreword by A. BERRIEDALE KEITH.	3	8	0
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New Bodies for Old. Why, Where and How to Exercise for Figure Beauty and Health by DOROTHY NYE (<i>Harrap</i>) ...	3	7	0

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NEWS AND NOTES.

FOREIGN.

SWITZERLAND (CANTON OF ST. GALLEN)

Extract from the Regulation of internal discipline and order of the Cantonal School.

In execution of article 46 of the law of 4 February 1854 on the creation of a Normal School for Teachers and a Cantonal School, in partial revision of the regulation of 6 September 1912 of the Cantonal School, and on the recommendation of the School Council, the Landammann and the Council of State of the Canton of St. Gallen decrees as follows:—

Art. 7.—Membership in Associations.

1. GENERAL REGULATIONS.

The directors of the school reserve the right to forbid *all pupils* to become members of associations, when the statutes or the customs of the said associations are in contradiction to the educative aims of the school or if the demands of time and activity on the part of the said associations prevent the pupils from carrying out their school duties.

Membership of or collaboration with associations may be forbidden *individual pupils* when this proves detrimental to their character or school work.

2. PUPILS' ASSOCIATIONS OF THE CANTONAL SCHOOL.

Pupils of the upper forms may create among themselves societies (pupils' associations) with an intellectual or physical cultural aim.

Pupils' associations favouring party politics, and those which require their members to drink, will not be authorised. Associations of a religious character will only be authorised in so far as they fulfil the conditions mentioned in article 8.

The statutes of the associations must be approved by the School Advisory Board.

Only pupils from classes 5 g, 3 t, 3 m, of the Cantonal School, after the second quarter, and

pupils from the Normal School may be admitted as members, under the following conditions:—

(a) Pupils whose quarterly reports show insufficient marks for promotion at the end of the year may not be admitted. In the case of pupils of this category who are already members, they will be suspended until they have obtained sufficient marks. However, the director may authorise their participation on special occasions.

(b) Pupils whose quarterly reports contain bad conduct notes will be suspended by the School Advisory Board. This decision excludes membership of any society.

The list of the members of the executive and of the members of the association, as well as the place and the time of the regular meetings, must be communicated to the director at the beginning of each school year, and also any changes that may take place during the year. The director must be notified of all special occasions at least three days in advance.

The members of pupils' associations will be authorised to wear their colours both at school and out of school hours. They will have the right of being present *in corpore* at school ceremonies.

If an association is the cause of trouble, if it exercises a bad influence on its members or on the pupils who are non-members, or if it involves infringement of discipline, it will be forbidden for the whole of a semester or for a year, or even—on the recommendation of the School Advisory Board—for a longer period, or finally suppressed by the study commission of the School Council.

3. SOCIETIES AND ASSOCIATIONS INDEPENDENT OF THE SCHOOL.

Pupils who are still minors and who are members of societies or associations independent of the school (scouts, youth sections of gymnastic societies, sport or musical societies, etc.) must notify the executive of the section, at the beginning of the school year or at the time of their

membership in the said society, by a written communication signed by the parent or guardian. Omission of this formality will be a punishable offence.

Art. 8.—Religious Practices and Tolerance.

No one contests the fact that a truly cultured man respects all sincere belief and abstains from making any disparaging remarks on the doctrines, practices and observances of other creeds. The school will demand this attitude of all its pupils, it will not contenance any breach of religious peace. The school expects every pupil to observe conscientiously the requirements of his own religious belief.

ENGLAND.

CLOTHING AND SHOES FOR PHYSICAL EXERCISES.

In October 1936, the Board of Education issued Circular 1450 dealing with the provision of suitable clothing and shoes for school children during games and other physical exercises. We give below extracts from the circular.

"1. The issue of the Board's Circular on Physical Education (Circular 1445) has brought into prominence the question of suitable clothing and shoes for physical training, and the Board have recently received resolutions from a number of local education authorities urging that expenditure by authorities on the provision of these articles should be recognized for the purpose of the Board's grant.

"2. In the Board's Syllabus of Physical Training in Schools, 1933, reference is made to the desirability of boys and girls being provided with suitable clothing, and especially with suitable shoes, for their lessons in physical exercises. At that time, however, some difficulty was felt in requiring children in public elementary schools to obtain a special costume for the gymnastic lesson, and it was therefore suggested that all that was required was that outer garments should

be discarded so as to ensure that the ordinary clothes did not hamper free movement. The rapid development in the past three years of both theory and practice in the various aspects of physical training has led the Board to the conclusion that the attitude then taken must now be regarded as out of date. Gymnastics and physical exercises alike are bound to lose much of their beneficial effect if the children who take part in them are unsuitably clothed or shod. Tight or clinging garments and heavy boots or shoes will certainly hamper, if they do not prevent, the proper execution of many of the most valuable exercises contained in the Board's Syllabus and currently practised in the schools, and children thus handicapped will tend to develop a bad method which will be slovenly or even injurious.

"3. It is now generally recognized that the value of physical training is largely enhanced by a shower bath or rub down after exercises are completed. The hygienic importance of this procedure would, however, be largely lost if the children are to put on again the same damp clothes as they have been wearing for the actual exercises and to sit in them for the remainder of the school day. The cumulative effect of these considerations has induced the Board to take the view that special clothing and shoes for physical exercises are desirable for older children whose training is of a strenuous character. This applies particularly to children in senior schools. For younger children, the requirements will normally be met if special shoes only are available.

"4. The corollary of this view will in many cases involve an adjustment of the time table, since the process of changing into special kit for physical exercises, a shower bath or rub down, and putting on ordinary clothes again necessarily occupies some minutes, and it is important that the time so occupied should not

be subtracted from the time devoted to the actual exercises. In schools, such for example as senior schools, where gymnastic apparatus is in use a full period of three quarters of an hour is usually devoted to physical exercises, and where that is the case it is probably unnecessary to allow additional time for changing. In other schools where apparatus is not available the period for physical exercises is often limited to about twenty minutes a day. In such cases it is important that the time necessary for changing should not be allowed to curtail the actual time given to physical exercises.

"5. In future, therefore, the Board will be prepared to regard clothes and footwear for physical training, provided that they remain the property of the authority and are kept at school, as constituting a necessary part of the equipment of public elementary schools which it is within the power of the authority to provide, as part of their general duty of maintaining the schools. Many parents will no doubt wish to supply these articles for the exclusive use of their own children, more particularly as they would then be available for use in school holidays, but in so far as this is not the case it is open to authorities to obtain the necessary supplies as part of the school equipment, and the expenditure so involved would rank for the Board's grant as 'Other Expenditure.'

"8. The Board also hope that in this way it will be possible to find a solution of the problem to which they have been devoting close attention, of securing that children should be able to change their wet boots or shoes on arrival at school. Even though the children's foot-wear may be reasonably sound for use in normal weather, wet feet are unavoidable in case where children have to walk any considerable distance to school in wet weather, and it is unnecessary to emphasize the evil effect on the children's health of sitting through the school

day in boots which are already wet through on their arrival. If, however, each child has a pair of gymnasium shoes at school it will be easy for him to change his wet boots in such a case, although in order that the fullest benefit may be derived from such facilities satisfactory arrangements for drying clothes should be available, since otherwise the children would have to put on wet boots and stockings for the mid-day break and for their return home."

INTERNATIONAL BUREAU OF EDUCATION.

Sixth International Conference on Public Education.

The Swiss Federal Department of Foreign Affairs has sent invitations to all Governments to be represented at the Sixth International Conference on Public Instruction, organised by the International Bureau of Education, which will open at Geneva on 19 July 1937. The agenda of the Conference includes the following four points: 1. Reports of the Ministers of Public Instruction on the Educational Movement in 1936-1937: 2. Teaching of Modern Languages: 3. Inspection of Schools: 4. Teaching of Psychology in the Training of Elementary and Secondary Teachers.

Taking into account former experiences, the International Bureau of Education is once again offering Ministries of Public Instruction and school authorities an opportunity of making personal contacts with colleagues of other countries, of discussing educational problems and of drafting recommendations on several scholastic questions of particular interest at the present time. It may be useful to reiterate that the object of the Conference is neither to impose any solutions nor to standardise education, but to seek to facilitate mutual information and to draw attention to the efforts accomplished by individual countries in the field of education.

1. REPORTS OF MINISTERS OF PUBLIC INSTRUCTION ON THE EDUCATIONAL MOVEMENT IN 1936-1937.

In order that this annual conference of representatives of the Ministers of Public Instruction may bear fruit, the Conference should have at its command an authoritative documentation as homogenous as possible, on the educational movement in each country during the school year which will have ended at the time of the meeting. For this reason the International Bureau of Education invites all the Ministries, not only to be represented at the annual Meeting of the Bureau, but also to send a report summarising the outstanding accomplishments in education during the school year 1936-1937. The Bureau is glad to be able to offer Ministries of Public Instruction our opportunity of making known to others the educational progress carried out in their countries and to show the value of national riches which are scattered and too little known. These reports will afterwards be reproduced in the "*Annuaire international de l'Education et de l'Enseignement 1938*", so as to present a general picture of the trend and development of education in 1936-1937.

2. TEACHING OF MODERN LANGUAGES.

At its sixteenth meeting, the Executive Committee of the Bureau decided to undertake an inquiry on this subject and approved a questionnaire which was sent to all the Ministries of Public Instruction. The results of the inquiry will be published in a volume which will be sent to the different delegations before the Conference. The principal points dealt with by the inquiry are as follows:

Types of schools or sections in which modern languages are either compulsory or optional.

Years in which each of the languages is taught

Number of hours devoted to each of the modern languages taught.

Modifications in the number and in the order of importance of the modern languages taught since 1910.

Curricula for modern languages.

Aims of modern language teaching.

Study of the civilisation, history, folklore and customs of the countries whose languages are taught.

Text-books, choice of readers and literary texts.

Special teaching material.

Methods and auxiliary procedures.

Status of modern language teachers.

Nationality of the teachers: foreign assistants.

Special training and in-service education of modern language teachers.

Summer courses for foreigners.

Number of modern languages taught by the same person

3. INSPECTION OF SCHOOLS.

The Council of the International Bureau of Education decided at its seventh meeting to carry out through the Ministries of Public Instruction an inquiry on the inspection of elementary, secondary, vocational and higher education. The report concerning this question will be forwarded, before the Conference, to all the Governments and will contain the replies sent by the Ministries of Public Instruction, preceded by a general summary of the problem of inspection. The principal headings into which this study is divided are as follows:

Persons or organs in charge of School inspection.

Categories of elementary school inspectors.

Organisation of elementary school inspection.

Number of classes inspected by each elementary school inspector.

Educational and administrative prerogatives of elementary school inspectors.

Inspectors of particular subjects.

Inspection of infants' schools, special schools and continuation schools.

Inspectors' reports.

Appreciation of the work of teachers and the results obtained.

Preparation, appointment and salaries of elementary school inspectors.

Status of women in the inspectorate.

The volume will also contain data concerning the organisation and functioning of the inspection of secondary and vocational schools and of higher education.

4. TEACHING OF PSYCHOLOGY IN THE TRAINING OF ELEMENTARY AND SECONDARY TEACHERS.

For several years the Secretariat of the International Bureau of Education has been collecting information concerning the problem of the teaching of psychology to future elementary and secondary teachers.

The teaching of psychology may be regarded as a necessary complement to the study carried out by the Fourth International Conference on Public Education on the general problem of the professional training of elementary and secondary teachers.

Before the forthcoming Conference, the Governments will receive a volume containing a general review of the question and also the official data on the situation in the countries which have replied to the questionnaire sent out by the Bureau. The principal points dealt with by the inquiry are as follows :

Place of psychology in the cycle of pedagogical studies.

Qualifications of the teachers giving this instruction.

Nature of the instruction (personal presentation by the staff or the use of text-books).

Number of lessons per week.

Practical tests and experiments by the students themselves.

Examples of students' research.

*Bulletins of the International
Bureau of Education.*

INDIAN.

FIRST POLUR BOARD HIGH SCHOOL SCOUT GROUP ANNIVERSARY.

A very pleasant function was got up on the 19th April 1937 at 4-30 P.M. under the presidency of Mr. T. S. Krishnaswamy Mudaliar

District Scout Commissioner, Tiruvannamalai, to celebrate the Second Anniversary of the First Polur Board High School Scout Group in the presence of a large gathering. A crowded programme was rushed through, with a group photo. The function commenced with a grand group rally of scouts and cubs and Tagore's prayer song was chanted. The Scout Commissioner inspected the various patrols and packs which were 65 in all. The Scout Master Mr. D. P. Henry, B.A., L.T., then presented the annual report which listed the activities of the group for the year, the most outstanding of the events being the knocking away of the first prize for the best good-turn competition in the whole presidency, by the Troop Leader Mr. S. Hari-narayanan.

The inauguration of the local Scout Association for Polur being the next item, valuable speeches were made. Mr. T. V. Neelakanta Sastriar, B.A., L.T., Senior Deputy Inspector of Schools, Polur Range, began to expatiate upon the immense possibilities of scouting and pointed out how the scout training constituted an additional adjunct to scholastic education by being an educating factor in one's character and physical health. He also said that scouts should bear a lion's share of work in the rural reconstruction scheme, and concluded his speech by humorously remarking that the pages in the Corporal Punishment Register would be blank in schools if earnest endeavours were made to instil into the minds of the student folk, the true excellence of beauty in scouting in proper perspective and swell the ranks of the scouts. Mr. J. E. Alfred Assistant District Scout Commissioner, Tiruvannamalai, then explained the several objects and aims, nature and scope of a local Scout Association. Office-bearers were their elected.

The President in the course of his remarks on the annual report, congratulated Mr. M. N. Vadivelu Mudaliar, B.A., L.T., Headmaster and Group Scout Master, not only on his success in tripling the strength of the group within a year's duration of his assumption of office as Group Master, but also on the very many activities which the group had to its credit. Winding up his speech, he wished the Association all success. The function came to a close with the Group Scout Master proposing a vote of thanks to the distinguished speakers of the evening and the enthusiastic audience.

REVIEWS AND NOTICES.

SUGGESTIONS FOR THE TEACHING OF ENGLISH SPELLING IN INDIA. BY H. R. BHATIA, M.A. OXFORD UNIVERSITY PRESS. RE. 1 8 AS.

'The burden of spelling a freakish language' falls heavily on the Indian student whose vernaculars are phonetic. Accustomed to putting down a letter or letters for every articulated sound and for no other, he carries this habit into the spelling of English. One of the greatest problems that have ever confronted the teacher of English in India is perhaps "How to teach spelling?" The aim of proper instruction in spelling must be to create in the pupil a 'spelling sense,' as it were so that to the pupil possessing it faulty spelling may 'look wrong'. Older methods of teaching spelling through mechanical drill and dictation have been found miserably ineffective. The practical suggestions for the teaching of English spelling made by Mr. H. R. Bhatia, whose experience of teaching English to Intermediate and High School classes extends over several years, are worthy of being followed. All teachers of English in our Secondary and Middle Schools will find in this volume a very useful companion.

READINGS IN ENGLISH, BOOK III. SELECTED BY F. W. & E. M. CHAMBERS. MACMILLAN & CO., LTD. 3s.

This is not just another addition to the vast multitude of anthologies that flood the market. It stands on a distinctly higher footing than all the rest. The selections included in this book place before the student a varied collection of what is best in English literature. Much thought and wise judgment have gone into the preparation of this volume. Most of the material found here is not usually met with in other members of this class of books. The editors have supplied a long-felt want and deserve our congratulation.

XLIII—36

QUEST AND CONQUEST. AN ANTHOLOGY OF ADVENTURES. COMPILED BY E. V. ODLE. MACMILLAN & CO., LTD. 2s. 6d.

Heroic deeds and single-minded endeavour will always capture the imagination of men and women and keep them interested in narratives of adventures of all sorts. And there is a peculiar fascination in accounts of big movements narrated by the individual adventurers themselves. Persons who have distinguished themselves in different spheres of activity—travel and discovery, war, scientific enterprise, on the road, by sea and in the arena—have told us of the mysteries they explore as well as of what there is in themselves. This anthology containing a judicious selection from such personal statements, will make an ideal non-detailed text for the B. A. Degree examination of our Universities. Students preparing for examinations will find the very suggestive notes and essay questions appended to this volume very useful.

GREAT LIVES OF TO-DAY. BY W. BERTRAM WHITE. METHUEN & CO., LTD. 1s. 9d.

This book presents interesting sketches of the lives of memorable personalities, each one of whom has been superb in his or her way. The company includes Gino Watkins who explored and mapped the coast of Greenland, W. H. Hudson, the great friend of birds, Cecil Rhodes, the empire builder, Gertrude Bell, the woman who played a considerable part in international matters, Grenfell, who took with him the gifts of healing and organisation which were to make the people of the lonely island of Labrador a life of which they could never have dreamed without him, Margaret Macmillan whose work for children 'lit fires that will never be put down,' T. E. Lawrence, better known as Lawrence of

Arabia, and Amy Mollison, the greatest of air women in our times. None of them has been content to see the universe with everyday eyes. By their enterprises and adventures they have shown that human life is still in the throes of creation. To create in youthful minds an abiding interest in heroic deeds and single-minded endeavour biographies of these immortals must be placed in the hands of school children.

GITA-SUBHASHITHAM OR WISE WORDS FROM THE GITA. BY MORO NANAJI PATIL. (M. N. PATIL) KAVALI'S CHAWL, DADAR, BOMBAY 14. 12 annas.

This book contains a collection of select slokas from each chapter of the *Bhagavad Gita* with word for word meanings in Marathi and English, prose order of the slokas, and translation in the two languages. It contains also parallels from English authors and quotations from other Sanskrit works.

If the truth of the maxim 'Education without religion is like a garden without a well' is recognised, then this book will serve as a guide in the hands of teachers for moral instruction of their pupils.

The author has taken great pains in the selection of such passages as are interesting and useful to students and his effort is laudable.

BOTANY. BY E.R. AND A.V. SPRATT. UNIVERSITY TUTORIAL PRESS, LONDON. 2s. 6d.

This is another of the 'Elementary Science Series' that is being published by the University Tutorial Press. It is very elementary, being designed to stimulate an interest in plant life, and is profusely illustrated with a number of neat diagrams. It is highly practical, but the examples chosen are more suited to English schools than to Indian ones.

There are twelve chapters within a short compass of 150 pages dealing with leaves, flowers, fruits, seeds, pollination and plant food.

The get-up is neat and commendable.

INTERMEDIATE CHEMISTRY. BY T.M. LOWRY AND A. C. CAVELL. MACMILLAN & CO., LTD. 12s. 6d.

This is a complete textbook which includes under one cover sections on General, Theoretical, Inorganic, Organic, Analytical and Physical Chemistry within 800 pages. There are 6 parts. Part I consists of 8 chapters dealing with structure of matter, electronic theory of valency and periodic classification from the modern standpoint. Part II is devoted to a systematic study of 'Typical elements' in the order of sequence laid down in the periodic classification. This arrangement seems very natural after the elucidation and application of the electron to chemistry. The alkali metals are those which readily lose an electron and the halogens are the acceptors. This explains the reversal of the usual sequence. This is followed in Part III by a detailed survey of the 'Transitional elements' in the sequence of valencies and not of atomic numbers. Part IV deals with analytical chemistry—qualitative and quantitative. The section on Physical Chemistry—Part V—gives a succinct account of the physico-chemical principles underlying the three states of matter, solutions, energy systems and the law of mass action. In Part VI, the principles of organic chemistry have been discussed more fully, while detailed descriptions of preparation and properties are given under experiments.

About 190 experiments with detailed instructions are found dispersed in their proper places. Typical questions have been collected and classified into sections under successive groups of chapters. Solutions to some organic problems are given. And all these are bound to add

considerably to the usefulness of the book, which is eminently fitted to be in the hands of B. A. and B.Sc. students.

The book has been got up nicely and is provided with a water-proofed cover.

THE TEACHING OF SCIENCE. BY W. L. SUMNER. BASIL BLACKWELL, OXFORD. 3s. 6d.

This little book of over 200 pages has been written with a twofold aim—firstly, to give a short survey of science teaching in senior and central schools of England and secondly to provide a teacher's handbook of introduction to the four volumes of 'Science for Seniors' by Andrade and Huxley. It is mainly intended for students under training and teachers of science in middle and secondary schools.

Though the book is written from considerable English experience of the author as Lecturer in Education at University College, Nottingham, it contains enough material for Indian teachers to ponder over with regard to school science, particularly what to teach, when and how. Though general science is now given its due place in our school curriculum, it is questionable if it is taught in the proper way. Science work in secondary schools has unfortunately become a devitalised reflection of University teaching without any reference to application to daily life. Reorganisation of the secondary course in this direction has become imminent and proposals are in the air that a committee will soon tackle the problem in right earnest in our province. When it does, we have no hesitation that it will be guided by human considerations and the scheme of school science would be so drawn as to widen the pupil's out-look on life and enable him to achieve a better grasp of the modern world and its problems through the medium of scientific thought in physics, chemistry and

biology with their inter-connections and applications.

The Committee will find the present book of immense help in framing a suitable syllabus.

INTERMEDIATE BOTANY. BY L.J. F. BRIMBLE. MACMILLAN & CO., LTD. 8s. 6d.

Though the author says in the preface that the general scope of this book is mainly determined by the syllabuses in botany of the Intermediate Science examinations of British Universities he has spared no pains to present the subject in a coherent manner emphasising the practical applications of plant life. There are 30 chapters covering all the aspects of botany, namely, morphology, histology, physiology, ecology, evolution and classification of plants. Among other topics of practical interest, vitamins, glycosides, virus diseases and plants of economic importance find a place. At the end of each chapter, there are suggestions for practical work. There is also a classified collection of questions set by the various University authorities and school certificate examinations in Appendix 1.

One special feature of the book is the wealth of illustrations, a large number being reproductions of excellent drawings. It is written in easy and readable style and will be found most useful not only to students but also to those who with some intimacy of the elements of physics and chemistry, wish to acquire a knowledge of plant life.

A HISTORY OF ENGLISH LIFE. BY A. WILLIAMS-ELLIS AND F. J. FISHER. VOL. 3 & 4—1485 TO 1936—METHUEN AND CO., LTD. 3s. EACH.

The authors' endeavour has been to keep the condition of the people prominently in their treat-

ment and at the same time to explain the progress made in science, technics, art and invention in each period as well as to show the way in which each discovery was conditioned by the needs and spirit of its own age and affected the subsequent generations. The more familiar historical personages and events have been treated more briefly than in the usual type of text-books. The relative and contemporary evolution of life in other countries is also touched upon and suggestions are made at the end of each book regarding books for further study, picture books, school-journeys to museums and other places of historical interest, besides chronological tables and points of significance to be noticed. The treatment is good and suggestive, and the illustrations are simple and effective in explanation, particularly the type marked by the chart on p. 125 of Part III, in which the numbers of the people are suggested by the size of the figures; and the share of each in the national income is shown by the number of treasure boxes. The great war and the post-war periods are adequately treated. The concluding warning is clearly set forth that civilisation must not fall by its own achievements, but the work of the past should be carried on by resolute and able spirits into a new and triumphant phase.

AN A. B. C. OF ENGLISH USAGE. BY H. A. TREBLE AND G. H. VALLINS. OXFORD UNIVERSITY PRESS. RE. 1-4-0.

This book presents in dictionary form the main elements in the accidence and syntax of the English language, both spoken and written. It deals with grammar and usage, spelling, punc-

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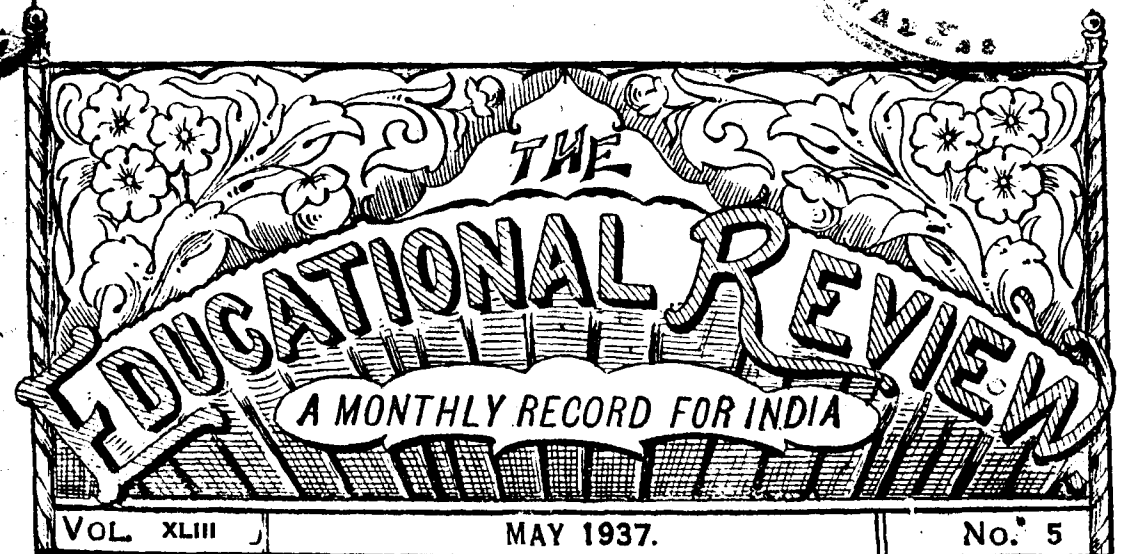
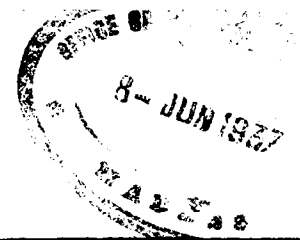
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLIII.]

MAY 1937.

[No. 5.]

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All literary contributions, books for review, newspapers, or magazines sent in exchange, &c., should be addressed to the EDITOR, 190, MOUNT ROAD, MADRAS. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 10th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

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THE XXVIII MADRAS PROVINCIAL EDUCATIONAL CONFERENCE, TANJORE.

WELCOME ADDRESS.

By MR. A. M. P. SUBBARAYA CHETTIAR, M.L.A.

I DEEM it a great honour and a valuable privilege to have been called upon to take part in this XXVIII Madras Provincial Educational Conference as Chairman of the Reception Committee. The opportunity I have been given to appear before you all as the Chairman of the Reception Committee and deliver the address, thus giving me time to think of educational subjects, is entirely due to the extreme generosity of my friend and comrade, Sri Man V. Nadimuthu Pillai, M.L.A., who, instead of shouldering this responsibility himself as the President of the District Board of West Tanjore, at whose headquarters this gathering has assembled, has shoved this task on my head at the last moment since he had to leave for the cool regions of the Blue Mountain. My thanks are due to him for conferring on me the honour of receiving you all.

I have much pleasure in offering you, Sjt. C. Rajagopalachariar, our President-elect of this Conference and our revered leader, and the other fellow-delegates and visitors, our most hearty greetings and cordial welcome on behalf of the South India Teachers' Union and the Tanjore District Teachers' Guild on this unique occasion. The occasion is really unique, and, as far as I know without parallel, in that for this Conference both the President of the Conference and the Chairman of the Reception Committee have been elected not

from amongst yourselves who are teachers but from outside your ranks and from a body of the future legislators and your representatives in the Madras Provincial Legislative Assembly in whom the people of this land have without doubt placed their trust and confidence for accelerating their amelioration, socially, politically and economically. I am referring to the Indian National Congress which has awakened the masses of India to a consciousness of their real place in the life of this vast sub-continent which holds within its geographical borders a fifth of the human race. As I may be considered not to be in proper form in saying here anything about the political activities of the Congress, I wish only to invite your attention to the splendid part which the Congress has played in educating the people—not from the point of view of removing illiteracy, which is one of its objects and which I hope will be achieved when Congress assumes office, but from the point of view of bringing home to the people in the course of their contact with the masses the rights and duties of citizenship which are implied in the exercise of the franchise.

THE PRESIDENT ELECT.

It is indeed a good fortune that Sjt. C. Rajagopalachariar whom we may call the 'Gandhi of South India' who, after a strenuous career both in law and politics, had practically retired to take rest, was successfully persuaded to return to our midst, and our joy was immense when we heard that he had agreed to stand for election to the Assembly from the University constituency. The voters of this constituency of whom you form a bulk have displayed considerable foresight and wisdom in choosing the right man at the right time. Sjt. C. Rajagopalachariar, you well know, is a great scholar well versed in many languages with a grounding of deep knowledge

in ancient Hindu Vedic and religious literature, witness his lucid exposition of the *Bhagavat Gita* and his frequent contributions to the English and vernacular journals on the *Maha bhāratha*, the *Upanishads*, etc. His recent discussion about the use of Tamil expressions bears testimony to his versatility in Dravidan literature. Of his knowledge of Hindi, which I trust will soon become the *lingua franca* of this nation and thereby strengthen its solidarity, it will be superfluous for me to speak. His service in the cause of Harijan uplift and his zeal in the welfare of our youngsters do not need praise from me, for it is not possible to think of him except in terms of his service and sacrifice for their cause. It is a very happy augury that Sjt. C. Rajagopalachariar represents the University seat in the provincial Assembly, and that under his leadership the future Ministry of this Province will function when the clouds disappear from our political sky and we get a glimpse of the clear sun-shine of our bright future. I hope that in his Presidential Address we shall hear of his plans and programmes for helping you to reach the aims and ideals you have set before you. But for the impediments placed in his way, it ought to have been his privilege even now to take you into his confidence and tell you all that he intends to do in the furtherance of your cause. I believe that that time is not far off and that, sooner than we imagine, we shall have opportunities of deciding upon a definite course of action in the nature of laying out a five-year plan or a similar planned campaign for bringing the level of literacy to 100%.

NEED FOR OVERHAUL.

None will gainsay the fact that our present system of education, particularly the branches of the secondary and elementary grades,

calls for thorough overhauling and immediate reform in the light of our past experience, present difficulties and our cherished ideals for the future. Past experience has shown that the primary education as it is imparted now scarcely equips one to fulfil the duties of citizenship, not to stress on the wastage of energy, time and money involved in it without adequate return, because many of the boys and girls who leave the schools after the second or third year due to social or economic reasons, lapse into illiteracy. Similarly, secondary education without any flavour or adjunct of technical, technological, industrial course super-added or attached as a composite part of the curricula of studies only tends to prepare the boys and girls for the University course in a College of Arts through which alone, after passing the Intermediate examination, the course of medicine or engineering can be chosen, or after taking the B. A. degree, the professional course of Law, or Teaching can be pursued. For these professional careers the standard of knowledge now fixed is certainly necessary as a pre-requisite, but for those that are left behind by failures in the examinations or that are unable for other reasons to adopt the above said four careers, what an amount of wastage of time, money and effort is involved! The statistics of the middle class unemployed directed to be compiled by the Government in their Department of Industries is not ready yet, but I think that it will abound only in the class of the people whom I have now enumerated as those that are left behind. Is it not our duty to check this kind of growth in unemployment which is increasing day after day? What is the remedy for it? The Punjab Unemployment Enquiry Committee which was presided over

by Sir Tej Bahadur Sapru has investigated all the aspects of this problem and submitted its report, extracts of which have already been published, and the suggestions made in that report find favour with many of the Provincial Governments. It is our hope that those suggestions will be implemented by the Central Government and the Provincial Governments by the formulation of practical proposals and definite schemes of action. These solutions will apply only to the students who have passed through the old Middle School standard corresponding to the present III Form of the High Schools, but for those that remain below we must devise a system of education which will provide them with a certain amount of general knowledge, a level of cultural attainment, information regarding their civic rights and duties and as to what are the qualities which go to make up a useful citizen of the State and a desire for the pursuit and acquisition of knowledge in whatever department or walk of life their lots may be cast. With this end in view, the curricula of studies must be remodelled by including elementary courses in citizenship, rural administration, etc., in addition to the introduction of vocational classes. Interest in agriculture, arts, crafts, manual labour such as carpentry, rattan work, gardening and clay-modelling, etc., may be stimulated by practical work in those directions carried on by the teachers and the pupils as a hobby and thereby the right use of leisure may also be cultivated. I may instance here the activities of the Ramakrishna Mission Schools wherein all these courses are available. I have here mentioned only some broad outlines which came to my mind, and the examples given by me are by no means exhaustive. They are only instances of the various channels of

activities to which the minds of the young during the impressionable period of their early life can be usefully directed so that, when they become men and women of mature understanding enriched by their accumulation of experience, they will possess a wide and liberal outlook on life and a proper appreciation of their privileges and responsibilities and their inter-relationship with the people of other communities and other countries round them and they will realise that the prosperity and happiness of every one is bound with the prosperity and happiness of every other and all. I cannot do better than give an illustration of achieving this ideal as envisaged in Ancient India in the Hindu social polity when, under the original caste system and Varnashrama Dharma then prevailing with mutual good will and harmony among the several people without animosity, rancour, jealousy or bitterness between each other, there was a just and equitable division of labour and responsibility crowned with a fair distribution of the fruits of labour and the conferment of privileges flowing downwards from the king with his assumed divine origin to the poorest and humblest subject of the State. Herein lies the secret of the art of living together and making for the greatest happiness of the greatest number. The caste system and the Varnashrama Dharma have become corrupted by age and tradition owing to their contact with new conditions, new environment and modern ways of thought and actions which are generated by a desire for advancement of oneself, one's nation to the exclusion of others and other nations. In their place have arisen the inevitable class system and the conglomeration of callings, trades, etc., with mutual competition and the war between capital and labour and the rivalry between the various

"isms" to capture power. In my opinion the genius of the Hindu soil is fertile enough to foster the growth of any exotic plant, be it a new civilisation or a new religion and assimilate it as part of itself, and so I can assert that, for the peace and prosperity of every nation through which alone we can bring about international peace and prosperity, not a little depends upon the right kind of education being given to the younger generation of our country.

NATIONAL REACTION TO WESTERN EDUCATION.

The defects of our present educational system were discovered by our leaders long ago. And I may say that the starting of the Central Hindu College at Benares which has since blossomed into the Benares Hindu University, thanks to the untiring efforts of Pandit Malaviyaji, the founding of the Shantiniketan institution "Viswabharathi" by Doctor Rabindranath Tagore and the continuous support it is receiving from the public of India and other countries, the inauguration of a National University by Dr. Besant which subsequently however could not be placed on a stable and permanent footing due to lack of funds—these are all signs of the reaction against the system of education which was thrust upon the "Natives of India" by a body of commercial adventurers who became the rulers of their customers and from whom they had to select their clerks, assistants, etc. It is true that in the Government service many Indians are holding high appointments. Nevertheless the large majority of our educated young men are not able to aspire for anything higher than the several lower grade posts in the various departments of the State in the key services and as it is not possible to provide them all with even that much, there

is the growing menace of unemployment. Commercial careers are not available for many, and it is up to us to tackle the question in all its bearings and it is the duty of you all to co-operate with the public in this task. Sir M. Visweswarayya, one of our greatest engineers, in one of his recent Convocation Addresses has started the slogan "Industrialise or Perish" and let us proclaim it not merely by words but also by our action. Let me not be understood as laying too much emphasis on the utilitarian aspects of our education to the exclusion of its cultural ideals. I am with you in that the main purpose of education is to inculcate in the minds of the young a desire for right knowledge, right thinking and right action and thus to help to build a nation of stalwarts with the welfare of humanity as their goal.

EDUCATION OF BOYS.

I do not wish to take a long time and so I shall content myself with making a few suggestions which you may consider while devising methods for improving the secondary and primary educational system.

(a) At present there is too much of specialisation in the early high school classes. This is not helpful to a growth of general knowledge as the energies of the pupils are taxed in the special studies. Up to the ninth standard something of everything may be taught and for this the scheme of "something about everything" series adopted by the Madras Library Association may be followed.

(b) The place of fine arts, music, painting, etc., as aids to completeness of life has to be recognised. Subjects such as these should be encouraged in the early stages and our youngsters must be inspired by the ideals of Truth and Beauty. How pleasant it would be if every one of us can sing the joy of life!

(c) Vernacular as the medium of instruction has now become popular and it should be encouraged to a larger extent. Suitable technical and scientific terms without jarring and unattractive sounds should be invented and used more liberally in conjunction with the technical classical terms.

(d) In order to instil in our youngsters a national feeling they should be taught Hindi in all the high schools. This will serve to make for greater toleration amongst the several communities and promote a spirit of mutual good-will and co-operation through the link of a common language. Just as by introducing the English language in our schools, colleges and offices the British Government have strengthened their hold on India, we must reverse the process and slowly disentangle ourselves from that hold by adopting Hindi as the common language and through that means work out our emancipation on all sides. The cultural unity of India can be strengthened only by having a common national language like Hindi.

(e) The Cinematograph, Talkies and Radio can be utilised for doing propaganda and for educational purposes. In a similar manner the reading habit can be encouraged by the opening of libraries and increasing the number of travelling libraries and occasional visits to the school, etc., as part of our rural reconstruction work during the holidays.

(f) The Middle School Examination at the close of the eighth standard of the elementary school may be revived and after that the pupils should be diverted according to their aptitude or the careers settled for them, i. e., arts course, technological course and subjects suitable to their taste and vocations.

(g) Hand-spinning and weaving—by the use of Charka or Takli and the loom—may be taught as an optional or subsidiary subject in all schools between the III and V Classes and similarly other forms of cottage industries may be introduced in the lower classes.

EDUCATION OF GIRLS.

As for the education of girls, reforms must be introduced in such a manner that they may be capable of being engrafted in the present curricula of studies having regard to the important part which women have to play in moulding the character of children and in efficiently carrying through the management of the home. Woman should occupy an exalted position in society. It was so in ancient India but in the mediæval times she was deprived of her independent status. However, latterly woman was able to make her importance felt and after a good deal of agitation, she has been recognised as an equal partner with man in building up a nation. She has to play her part as man's companion and counsellor and her views are entitled to great respect. She has an equal responsibility in the affairs of the nation. The children have to be brought up by her with constant care of their physical, mental and moral welfare and the atmosphere of the home has to be made congenial to the growth of the children to their full stature. There are many little ways in which the mother exerts her influence for good or evil on her children and hence it is imperative that our girls who will become mothers in their time of future generations must be trained properly so as to make them efficient in discharging their duties to the nation. The Women's Indian Association and other Women's movements are alive to this aspect of their place in the scheme of

social evolution and they are trying to solve the problems which they have thus formulated. Conferences such as yours must elicit from them in what directions your co-operation will be useful and I think that representatives of each association must be invited to attend the gatherings of the other.

Some women have also to be trained for service as teachers, lecturers, doctors, nurses, etc., and for them higher courses of study are now provided. But for the generality of women, in my opinion, a knowledge of the following subjects is essential :—

1. Music, 2. Sewing, stitching, spinning, knitting, which can be made compulsory between the third and fifth classes, 3. Embroidery, 4. Cooking to be compulsory, 5. Domestic economy, domestic hygiene and child welfare, 6. First Aid, 7. Fretwork which may be made optional.

FREE AND COMPULSORY ELEMENTARY EDUCATION.

Besides the above, a scheme of free compulsory education up to the fifth class for both boys and girls should be given effect to immediately and the necessary funds therefor should be pooled by the raising of donations, endowments, etc., from the wealthy public, and the contributions to be made by the State.

I should also mention the need for devoting greater attention to the physical culture and training of young boys and girls to enable them to become healthy, happy and useful citizens. Plenty of out-door and indoor games should be provided for with large playgrounds wherever possible. Swimming, horse-riding, etc., may be taught as they form the best types of physical exercise. As we Indians must be prepared to have our own Air, Naval, and Military forces in course of time as a

measure of defence, our youngsters must learn to be ready to respond to the country's call and enlist themselves.

TEACHER-PARENT CO-OPERATION.

I would also plead for the spread of the spirit of co-operation among the teachers and the parents of the pupils by (1) the introduction of a large number of co-operative societies in schools and colleges with the students being trained in their management; (2) the formation of Parent-Teachers' Associations in every place where there is a school and their co-ordination of effort in solving the difficulties that may be experienced in actual working at school and outside; (3) by frequent exchange of visits by the teachers and parents to the home and school respectively; (4) by instituting a Court of Honour, a Hall of Greatness where portraits with short biographies of our leaders in art, literature, science, etc., may be kept and the building of such other Galleries of Wisdom and Learning. The inauguration of Scout Troops, Cub Packs in every school, Scouting being made a regular part of the life of the boy at school and similarly "Guiding" for the girl at school (*i. e.*, to say, let there be no school boy or school girl without also being a Scout or Guide) is a desideratum and I hope we shall be able to make some progress in this direction.

TEACHING OF RELIGION.

I must not omit to refer to the necessity for religious instruction in our schools. The difficulties usually put forward for not enforcing it are more imaginary than real. The neutrality of the Government in this behalf is not inconsistent with their proclaimed policy of non-interference in matters relating to religion except where religious feuds threaten to involve breach of the tranquillity and public peace or tend to promote religious hatred. I

think that if religion is made a subject of study in our schools, and universally free compulsory education is adopted, there will be no longer any riots or disturbances in the name of religion. I will even go so far as to suggest that the teaching of the essence of all religions, the fundamental principles of all faiths that there is one God and that each of us contains within himself or herself a spark of that Divinity will make for not only religious toleration but also respect and regard for one another's feelings and thus eventually lead us to a realisation of the essential brotherhood of humanity without distinction of race, creed, sex, caste, or colour. It must be easy for you to resolve upon a practical scheme of combining the moral instruction class with a systematized course of religious talks—something like the Universal Text Book of Religion and Morals which contains quotations from the scriptures of all the religions of the world.

SERVICE CONDITIONS OF TEACHERS.

There is another matter on which I wish to express my view. I am in accord with your demands for better pay and more secure service conditions. It is very desirable in the interests of the teaching profession that there should be no wide disparity between the remuneration of those employed in Government service and those employed by private agencies or local boards. I am confident that, with better times before us, you may not have to wait long before we are in a position to undertake the provincialisation of the educational service and the necessary legislation being enacted for the formation of a Council of Teachers on the same lines as the Bar Council, Medical Council and Institute of Engineers.

WORKING HOURS OF SCHOOLS.

Before I conclude, I desire to place before you another suggestion regarding the working hours of the schools and colleges. Do you not think that our climatic conditions require that we ought not to impose any mental or intellectual strain on our boys and girls during the hottest part of the day? The strain on your energy is no whit less than that on the pupils and therefore I would like to have the hours of work changed from the present system of 10 to 1 and 2 to 4 or thereabouts to 8 to 11 in the morning and 3 to 5 in the afternoon. I am conscious of hardships which the pupils and the teachers may be put to, *viz.*, the distance they may have to cover for going home for their food in the hot sun or rainy weather and I have a solution for remedying them. Why not we devise a scheme for serving the mid-day meal to the teachers and the pupils in the schools? They may all come to school after finishing their bath and breakfast early morning which is an excellent habit for keeping up their health. Further there is the advantage of an interval of four hours between the forenoon classes and afternoon classes when opportunities are available for the teachers coming into closer contact with each of the pupils—a kind of tutorial system within the school which is not literally a residential one, though, in actual practice, it will fulfil the same purpose. I am not aware whether this suggestion was tried anywhere and pro-

nounced to be a failure or an impracticability. Perhaps the real difficulty will be in discovering a method for the supply of the midday meal at school. But where there is a will there is a way and even if otherwise, the proposed system of change of working hours is likely to yield better results than now. Of this I am rather hopeful in so far as it affords an interval for the teaching of the various additional subjects which I have indicated. It behoves your Conference to investigate into the possibilities of how best to carry out this "New Deal" in our education.

CONCLUSION.

Friends, I am very thankful to you for the honour you have conferred on me in asking me to be the Chairman of the Reception Committee and thus giving me an opportunity for expressing some of my thoughts on the problems which you are going to consider in the course of this Conference. I have always cherished great regard for the members of your noble profession. Our Committee has made all arrangements for your comfortable stay here and if there are any omissions which may cause you inconvenience please try to bear with them. We have assembled here for a noble cause with high aims and aspirations and that purpose is enough to make us feel happy and pleasant throughout our deliberations.

Let me now request our President to open the Conference and lead us onward.

OPENING REMARKS OF THE PRESIDENT.

MR. C. RAJAGOPALACHARIAR, M.L.A.

I THANK the organisers for the honour they have done me in electing me as the President of this Conference. This is a gathering, so far as languages are concerned, of all the Southern Districts. I have not been able either to learn myself, or persuade others to learn, the language which should properly be the medium of communication in a Conference of this kind, *viz.*, Hindustani. If I speak either in Tamil or in Telugu or in Malayalam many in the audience will not appreciate it and so I have to address you in English which is not the proper substitute for Hindustani. Many speeches have been made by representatives of various districts by way of proposing me to the presidentship of the Conference, a thing which I have already agreed to do. These speeches coming from the representatives of the several districts, were not made in their respective mother-tongues. It would be a fine thing if it were a symposium of all the languages, I hope this will be so in future Conferences.

Mr. Subramaniam of Chittoor referred to the demand which I had made in my Coimbatore speech for courage and readiness to take risks. It reminds me how courageous Mr. Subbaroya Chettiar, the Chairman of the Reception Committee, has been; he had not only accepted the honour without nervousness such as I suffer from, but has delivered an address which covered the entire field of education, and has given advice with courage and a readiness to take risks, which I admire. I do not think I will be able, however willing I may be, to take risks and have so much courage as to offer advice on matters of such grave importance to the teaching profession. Mr. Chettiar is a Congressman trained in the

art of courage and readiness to take risks, and though I am a Congressman myself, I generally represent the opposite side and I hesitate to talk on matters concerning the nature of the teaching profession before a representative gathering of experts.

The organisers asked me to accept the honour and its onerous duties just after the elections, but before my meeting with the Governor; and I accepted it. But after I refused to form a ministry I asked the organisers whether they still wanted me. It was not mere cynicism which made me ask this question. It was a serious one, because I know that they are not only concerned with the ideal of education, but as a Guild of teachers interested in so many matters in which the Government has a voice and it will not be a bad thing for them to address their invitation to a real Minister and get him committed to this or that. I would have done so if I had been one of them. When they found I was not a *de facto* minister they were entitled to change their decision in the matter. But they have followed the usual practice of the world and have paid more attention to the expectant heir than to the man himself. I am not at all agreed whether Mr. Sabesan's overtures were entirely disinterested and I do not think even at present that they had addressed me in a disinterested manner. It is not cynicism but only an allowable plan in human life to get a commitment from one who is likely to be in power. So as a man of the world I appreciated their attempt in this direction to get as much commitment as possible secured in regard to the matters in which they are deeply interested either from those in power or from those who are likely

to be in power, either directly or indirectly. I wish to understand things plainly. It is always a wise thing to be absolutely straight, even if it means a revision and examination of the situation.

I am grateful to the organisers for having given me an opportunity to have a complete holiday from my usual activities. I saw to it that no friend came to me on political errands during these three days. I was asked to send an advance copy of my speech to have it printed and I replied to the organisers that I did not think I was qualified in any manner to give a lead to this Conference. I have paid no attention in any manner which would entitle me to give a lead. I accepted the honour because you have asked me to do so. I will watch the deliberations and at the end, after listening to your speeches and watching the proceedings, I shall be able to give you the benefit of my impressions, even my views and my advice. But you should not expect me to give a lead. I still claim that this course is the right one to adopt for one in my position. I have already informed the organisers of this and permitted them to publish it in the papers. But they have not had the courage to do this and take the risk. If they had chosen the Director of Public Instruction or a senior officer in the Education Department, he can be expected to give a lead. However, you can have plenty of remarks from me at the conclusion of the proceedings.

Mr. Sabesan referred to "Dominion Status." It is a phrase which has become popular, because it reminds people of the quarrel the Congress leaders had with the

Governors over assurances and status. Without aiming at assurances and dominion status I wonder why teachers should not go a step in advance. It is not enough if experts claim Dominion Status or even independence. These things mean that you teachers should be left to yourselves and there should be no outside interference. You would like to call for payment but would not take any suggestions or programmes from outside. Only, money should come like waves in the river. This may be taken to be the implication of your demand for Dominion Status. But the uneducated and illiterate mob or their representatives who, in a sense, rule the country, have no interest in education because they were not highly educated people and they do not believe in having to pay without having anything to say. If you really want Dominion Status you should raise money by school fees. Unless you pay for it there can be no Dominion Status. A certain amount of illiterate interference in educational matters will have to be tolerated. But what you claim is that the advice of the experts should be heard. What you should realise is the status, not of dominions or a free state, or an independent kingdom but you should aim at the status of gods as mentioned in our ancient Hindu religion. Teachers should realise that divine status. They should not imagine that they are ill-paid, inefficient and useless servants of the State, but shake off their inferiority complex and consider that they are part and parcel of, and identical with, the State. This is the divine status which you should aspire for and aim at.

PAPERS READ AT THE CONFERENCE.

1. EDUCATIONAL RECONSTRUCTION.

By MR. N. KUPPUSWAMI AIVANGAR, M.A., L.T., *Trivandrum*.

THE other day speaking about industrial and economic matters, Sir. T. Vijiaraghavachariar is reported to have stated that India has come to be the home of lost causes and forsaken theories. In the present discussions on educational reconstruction, it is worse. Not only false and forsaken theories are propounded for the benefit of the ignorant but unproved and unverified hypotheses of the educational investigators are preached as though they were gospel truths if they suited the speaker's own pet prejudices.

All this is possible because, while the average educated man is only too eager to take full advantage of the latest inventions of science to surround himself with all creature comforts like motor cars, radios and push buttons, he does not care to make himself even aware of the results of recent scientific researches on matters educational; much less to understand and make use of them. There are many reasons for this state of affairs. No doubt it is partly due to ignorance. Our teacher training institutions are not a little responsible for this. But the failure of our Teachers' Colleges is mainly due to the indifference and apathy of the controlling authorities. Just as the teaching profession forms a depressed class among the various learned professions, the training institutions form a depressed class among the various educational institutions of the country. Among the controlling authorities, I include the general public, especially what are called the educated classes. For, ultimately you will find that everything depends upon the philosophy and the ideals of life that the educated man believes in.

It seems to me that nobody at present really wants any education. All that everybody wants is a certificate and a job. The average educated man has no other ideal than that of getting the greatest salary for the least amount of work. I am not exaggerating. The Sapru Report has become more or less a gospel with the "educated" classes of India. If you examine it closely, you will find that the underlying assumption throughout is that the "educated" classes are entitled to a remuneration which is at least ten times, may be one hundred, or one thousand times, the average income of an Indian. For the less remunerative employments in agriculture and industry, and for the ordinary clerks and head constables, he has no need for "educated" men. Boys are to be diverted to these occupations at an early age. For them, education is a forbidden fruit. One example is sufficient to justify this view of the matter. There is unemployment among lawyers. How does Dr. Sapru propose to remedy it? Not by advising those who had made their piles to go back to the village and advise the villagers gratis to write their documents better. But he wants to have a law that no document should be registered unless signed by a lawyer to say that it was properly written. Who is to pay for it? The poor peasant. Why? It will save future litigation. One wonders whether the acute lawyer did not see the humour of the situation. At present when the ill-written documents promote litigation, there is unemployment among lawyers. How, after reducing litigation, you can employ more lawyers, lawyers like Dr. Sapru alone can answer.

When such are the ideals of men like Dr. Sapru, is it any wonder that the ordinary educated man has no better conception of education? But India is not so poor either in brains or in character. Hence, there has arisen the curious situation that while a large majority of educated men welcome the Government of India Circular on Educational Reconstruction and are feverishly anxious to work out the details, a small band of educated men attack the very foundations of the proposed system; and it is these people that Sir Jagdish Prasad alludes to when he complains that his proposals are received with "suspicious alarm and indignation." It is my endeavour to explain the position of this small band and suggest a way out of this conflict of ideals.

THE WHY OF SUSPICION.

The very reason given for this reconstruction, *viz.*, to remove unemployment among the educated, is in itself a matter for suspicion. When more than 90% of the people are miserably poor, unemployed or under-employed, why this special solicitude for the small minority called the 'educated'? I use the word 'called' because I do not consider any unemployed man, educated. If a young person does not know what to do with himself, he is not really an educated man. The graduate who took to blacking shoes to earn his living is really a better educated man than, say, a lawyer who would not advise the villager as to how to write his documents unless he is paid for it.

THE WHY OF ALARM.

When we consider the history of this conception of education as something intended to make a man earn a better living than the uneducated, we have every reason to be alarmed. We must remember that this was never the aim of education in Old India. The

educated man was proverbially poor. He would neither buy nor sell knowledge. "Plain living and high thinking" was his ideal. The present change of the ideal into "high living and plain thinking" is the result of English education. It is essentially occidental in origin. Even in the West, it is of recent growth. The remnants of the old ideal are seen in the present fiction that in England, I am told, even to-day barristers and doctors cannot sue for their fees. They are supposed to do their work out of a spirit of disinterested service to the public.

The new conception of education arose in Europe in the nineteenth century and was intended to pacify and win over the poor intelligentsia of the country to the side of the governing classes. Ruskin knew the consequences of this move. He knew that if education was as it should be, intended for all, the aim of education cannot be to make the educated earn a better living than the uneducated. He warned the working classes of England against the inevitable result of this conception, *viz.*, class and caste education and the resulting conflict between the haves and the have-nots. Nobody listened to him. We know the result. Europe is fast becoming two armed camps—Facists and Communists.

Even in India, English education was partly intended to create a class that would help in keeping the masses under control. We cannot say that it has altogether failed in this object at any rate, till recently. It is the educated classes that the present proposals are intended to placate and it is mainly they that welcome these proposals though the most important of them, the proposal to divert boys at an early age to vocational schools must inevitably result in class education. Add to

this the fact that everywhere and at all time, politicians in power have attempted to use education as a means of moulding the young hopefuls to their own way of thinking, the Education Minister need not be surprised at the alarm with which his proposals are received.

THE WHY OF INDIGNATION.

Lastly, the alarm is turned into indignation when we find that dubious and forsaken theories and incorrect statements of facts are appealed to in defence of these proposals. The "growing volume of unemployment among the educated classes" is no doubt a real problem. But the remedy suggested really amounts to a positive reduction in the number of University educated men. No doubt the surest way of getting rid of a disease is to kill the patient! But all may not agree in calling the process "reconstruction of medical education." Yet something may be said in its favour if we have really too many University scholars in India. Statistics do not show any such thing. Relatively speaking, for every University scholar in India there are as many as seven in England. The proportion is larger in other civilised countries of the world. But there is some truth in the other statement that we are getting into our Universities an "increasing number of students who are unable to be benefited by University education." The real reason is not that we admit too many, but on account of communal and other considerations, we admit and pass a good number of the unfit to the exclusion of the fit, both in the staff and the students. This is too well known to require any proof. Besides, to hold otherwise would mean that only a much smaller percentage of Indians than that of other nations are naturally fit for University education. There-

fore the remedy is not to restrict the number of admissions by *artificially* diverting some to vocational pursuits but to purify the methods of admission. There is really no need to temper the wind for the shorn lamb.

DIVERSION OF PUPILS AT AN EARLY AGE.

Now I come to the most important and far-reaching of the proposals, *viz.*, to divert pupils to vocational pursuits at an early age at the end of the shortened secondary course. The question is 'Whom are we going to divert and how?' So long as high emoluments and honors go to the University graduate, no one would willingly be diverted from the University course. The latest report of the Educational Commissioner bears out this point. He finds that the vocational-bias schools are not popular. Therefore, there is a real danger that any attempt to divert the youths prematurely will be construed as an attempt to keep the highly remunerative and secure services as a preserve for the never-dowell sons of influential men. We have also to remember that many of those who talk glibly about vocational pursuits and dignity of labour, mean them only for the other fellow's children. Time was, and that not long ago, when people were not ashamed to say that higher education should be confined only to those that have a long purse. At present no Advisory Board will dare to repeat it. Hence, all this talk about the various needs and aptitudes of pupils.

You will find that most of this aptitude psychology is a psychology of wish fulfilment. Ever since man began to live in organised society he has been trying to find a solution to the problem: Who is to do the necessary, hard, tiresome physical work and who is to do the not altogether unpleasant brain work?

Even in the case of brain work, if it involved hard work as in mathematics, people not only try to avoid it but to dub it as one requiring some special aptitude different from general intelligence. No wonder, therefore, there is a wide desire among the upper classes to divide people into two types, those that have innate aptitudes for higher education and those that have not got this but have innate aptitudes for practical pursuits. It is more satisfying to give the dog a bad name before you hang it.

What has scientific psychology to say on this matter?

Most of the investigations show that those who do not possess sufficient intelligence to advance in literary or scientific pursuits cannot derive much profit by any kind of vocational training except by those that depend mainly on muscular strength such as hammering or cooly-porter work. Even here there is difference between intelligent work and unintelligent work. It is found that the amount of general intelligence required for any kind of vocation is more or less the same as that required for the corresponding standard in general education. The general intelligence required to become a good carpenter is not less than that required for an ordinary clerk. The intelligence required for a good engineer is very often greater than that required of a collector or a professor. One can easily become a collector or a professor by mugging up old English and other people's opinions on Ancient or Modern History. To become a good engineer, one requires an intelligence of a higher order. So, the assumption that those that are fit for higher literary education can do well in practical work requiring some kind of vocational education, has no scientific basis to stand upon.

The question may very well be asked that if it is so, "why do people, even teachers, talk so much about them"? I have already indicated that the wish is father to the thought. Unemployment, occupational maladjustment and unequal distribution of wealth are social problems that require urgent solution. Politicians and those that want to help them will catch, like a drowning man, at any straw. We are not wanting in psychologists to provide them with this straw. It is one of the easiest things for investigators to forget the difference between aptitude and achievement. An aptitude for anything is the innate, hereditary, latent but undeveloped capacity for the thing. Achievement is the final product. Achievement is influenced by various other factors such as application, good health and favourable home circumstances. If a carpenter's son did his woodwork better than a professor's son, it is fatally easy to attribute it to heredity. Controlled experiments alone can decide whether it is not due to home influences only. Such experiments are practically impossible. The fact is we can test aptitude only by testing some form of achievement. To find out whether a particular piece of achievement is due to nature or nurture and to what extent to each, is one of the most difficult problems in psychology, so much so that the Behaviouristic School maintains that, apart from a few reflexes, every form of human behaviour is due to conditioned reflexes, *i.e.*, to training and environment.

Even those who believe in this aptitude psychology consider it more as a hypothesis requiring verification than an established fact. Hull, in his book, *Aptitude Testing*, says: "It must be admitted that as yet almost nothing is known as to the identity of the

ultimate aptitude determiners." Archer, in the June 1936 number of the *British Journal of Educational Psychology*, while admitting the difficulty of solving this question says: "Yet, even if it is at present difficult to measure the pure initial potentialities,—the time is *probably* coming when it will be possible to measure individuals for some of the wider 'specific' potentialities, such as that which is *supposed* to be common to many handwork performances. I would like you to note the words 'probably' and 'supposed'. They indicate the most favourable position for the existence of special mechanical aptitudes.

VOCATIONAL TESTS.

Assuming that there are such special aptitudes, the question arises, whether we can identify and separate such pupils at the end of the shortened secondary course. With regard to this question, there is practical unanimity of opinion among psychologists. Nobody has any faith in the proposed public examination that is to be held at the end of the shortened secondary course. With regard to vocational tests, the most favourable view is that however useful these tests may be to determine whether an adult seeking employment is good enough for this or that kind of work, they are most unreliable when applied to young boys and it is unjust and dangerous to use them for diverting pupils from any course that they may want to pursue. The unfavourable view may be illustrated by the following quotation from the *Columbia University Teachers' College Record*:

"Vocational guidance is in danger of making a virtue of charlatanism. If, in spite of proof of the impossibility of vocational guidance, counsellors continue to concoct undemonstrable predictions and continue to claim an impossible panacea for youth's maladjustment, and continue to pretend to wonderful knowledge, they will be charlatans

—charlatans no less than the phrenologists who will claim to read character, Charlatans no than physiognomists who discover potential criminals. A vocational counsellor would be sceptical of guidance given upon the basis of phrenological examination or upon the basis of physiognomy. Vocational guidance based upon whatever analysis, tests, hunches, and records that are part of current stock-in-trade of the vocational counsellor, is no better."

That is why the principles officially adopted by the National Vocational Guidance Association in America, are particularly emphatic. "Care should be taken that the choice is made by the individual himselfabsolute freedom of choice is his inherent right."

In discussing this question, *The Year Book of Education*, 1935, concludes that,

"As a matter of fact at the present time, much of the most reliable work, both in guidance and selection, is that which is based upon what appear to be good measures of general ability, supplemented by useful, but probably not so reliable, measures of special abilities."

Therefore the best guidance psychology can now give for educational reconstruction is, as Kilpatrick says: "I have no right to fix my child's character irrevocably.....I must do what I can to get him ultimately to the place where he can and will intelligently decide what ought to be done."

Thus modern educational psychology is definitely against diverting pupils against their wishes to any kind of vocational education.

It is illuminating to note that in an 'Enquiry concerning the Practicability of Typical Educational Aims,' the results of which are published in the latest number of the *British Journal of Educational Psychology* what is called the preparatory aim, *i.e.*,

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(*Vide* Fort St. George Gazette, dated 4th May 1937.)

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preparing the pupils for some vocation is the least popular. People there know that all kinds of industries not excluding agriculture, undergo rapid, sometimes abrupt, changes through new inventions and discoveries thereby making the specific preparation for a particular vocation out of date and valueless by the time the young pupil having trained himself fully, gets into the full swing of practically working at it. So much for the theory of the matter.

VOCATIONAL EDUCATION AND UNEMPLOYMENT.

Coming to the practical side of the question whatever psychologists may say, if vocational education will really remove unemployment, a good deal may be said in favour of the present proposals. But it will not. Efficient vocational education means greater efficiency in producing the things that we want. Greater efficiency means a greater amount of production in a given time. Unless you limit your production to your actual needs you have to find new markets outside. This was what England and France did in the eighteenth and nineteenth centuries and it is what Japan and Italy are doing now. We have neither the inclination nor the power to do it. So we have to limit our production to our needs. If it is done, the greater the efficiency of our vocational education the less would be the total amount of work for all; and this would necessarily lead to unemployment. The whole world has realised now that vocational education is not only not a remedy for unemployment but it is the direct cause of unemployment. The problem in other parts of the world including England is not to find out how soon you can divert boys to industrial pursuits but to find out how long you can keep all the boys in one school together. Are we not to learn from other people's experiences? If we are to learn only by our own

experiences, in what way are men better than animals?

I would be told that India has not yet come to that stage. True. We are not producing all the things that we want. But we are virtually in that position as we are producing all the things that we are allowed to produce.

Even now, in India, there is unemployment among the technically trained men. We do not hear of them much because they are generally poor and uninfluential. We hear a good deal of this among graduates because they are either rich and influential or compete with the rich and the influential for the plums of office. Prof. Saiyiddor of Aligarh tells us that, in the United Provinces, the technical schools are not being utilised effectively because students trained in them do not find scope for the exercise of their technical skills. This is so in all parts of India as far as I know.

The real problem in India at present is not that we are lacking in technically trained men to supply existing industries. If it were so, there is no need for all this elaborate propaganda for vocational education. Economic pressure will drive our young men to get the required education. Our boys understand the position better than their elders. I happened to overhear a conversation among the pupils after an enthusiastic lecture on the "Need for Vocational Education" delivered at the last Conference in Salem. They were saying: "What rot are they talking? We do not want vocational education from them. Let them show us or create the vocation in which we could be employed. We can find the required training in spite of them if need be. Two years ago there were practically no motor cars in Salem. Nobody knew anything about motor mechanism. Now buses are running everywhere and every other man

knows how to drive a car and some of them are good mechanics too. No school taught them."

There are only two ways of removing unemployment in India. One is to create useful occupations and the other is to employ more men and reduce the amount of work for each. The first is being done by every country in the world except India. It is essentially a political problem. The second is being attempted by President Roosevelt. It is essentially a social and economic problem. We, teachers, should emphatically declare clearly and unmistakably that the solution of these problems is impossible within the compass of any educational measures. Vocational education and finding employment for the unemployed we should leave to the Industrial and Commerce Department. Education should decline to be saddled with the odium which may be called forth by the breakdown of impossible experiments. We must remember that the present trouble is due solely to the fact that English education was considered by all as a kind of vocational education. The lay world has still some belief in the principle of Old China—"Hang the teacher, if the pupil commits murder." The politicians naturally take advantage of this view of the populace and tries to throw the blame and the responsibility on the teacher. In the pleasure of seeing our own sphere of work enlarged, if we succumb to the temptation and pretend to find a solution for the social, political and economic problems in educational measures, we shall be doing a disservice to our country. The lay public would be fooled into thinking that something is being done to solve the economic problem, and thus any attempt to find a real solution for this economic problem would be shelved.

We complain that we are not as much respected as our predecessors in office—the

old Gurus. We forget that they neither taught for money nor to make their pupils earn money. But we do nothing else. We have not been true to our profession. We have allowed the politicians to boss over us too long and too much. The whole nation is now paying for this folly. Unless we wake up and produce, not wage or salary earners, but really educated men and women, we shall soon revert to the law of the jungle.

"Where he may take who has the power,
And he may keep who can."

Who is this educated man that can prevent this and whom it is the function of education to produce?

I do not say that he must be unable to earn his living. Nor do I say that he who can earn his living is an educated man. Earning one's livelihood is irrelevant from the point of view of education. But I do say, with all the emphasis I can command, that the man who is not satisfied with a salary or income ten times the average individual income of the nation is essentially an uneducated man; and he who wants a hundred times and a thousand times the income, is worse, is a barbarian in the truest sense of the word.

The teacher is a product of evolution. In all climes and in every community, we could distinguish two types of people—those who toil and save, and those who wish to rob or cheat them of the results of their toil. But among both these classes there were always some pacifically disposed who hated these quarrels, who would bring man and man together, though they themselves might suffer in the attempt. They stood by the robber type, the king or the military man, in the form of a 'medicine man, the wise-man, the priest, the learned man, the lawyer or the minister', and educated him to moderate his robbery. He stood by the toiler and consoled him, if nothing else was available, with the

tales of the world to come. In both cases, he was a disinterested adviser. The old teacher was not a hireling paid to do his master's bidding. Disinterested, honest service was the motto of an educated man. You will see that even now that is the idea that comes uppermost in your mind when you begin to think of the difference between an educated and an uneducated man. We freely say: "I don't expect this or that of an educated man." What do we mean? We do not mean that he ought to earn a hundred rupees, two hundred rupees, five thousand rupees, etc., a month. What we mean is, that we expect a certain standard of conduct in an educated man: tolerance, sympathy, a sense of real value, etc.

I know I would be told that it is old fashioned and utopian. No doubt it will be considered old fashioned so long as the 'educated' classes have no other ideal except to get the largest pay with the least amount of work. If the educated classes do not give up this recently got ideal, if the educated classes would not accept a standard of salary and income which is not much above the average income of the nation, no educational reconstruction would save us from disaster. Fascism or the worst form of Bolshevism would be the result. *So, our aim in education should be to facilitate this change in our ideals.*

This change cannot be brought about by any one type of education, vocational or liberal, manual or intellectual. As early as 1652, Terrard Winstanly taught that there should be no special class of children brought up to book learning only. "For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning."

Again, from the point of view of education for a democracy, "No system of education can be satisfactory if one section of pupils is to be led, even subconsciously, to assume an air of superiority over other sections." Pupils should be kept together in the same kind of institution as long as possible. Lord Percy, in his book, 'Education at the Cross-Roads,' pleads for such a kind of reconstruction. So far from saying that the University should not control the education in the schools, Lord Percy wants the Universities to take up full control over all kinds of education. He says:—

"Every school is to regard itself as preparing its pupils for a higher stage of education; every institution of higher education is to regard itself as setting a standard for the schools below it; every pupil is to regard himself as pursuing a connected course of studies which will, if he so desires, carry him from childhood manhood."

He goes on to say that all forms of vocational institutions should form part of the University. At no stage they should be considered separate institutions that are supposed to cater to the needs of those who cannot enter the Universities. The idea here is not the kind of control that is now exercised by the University. At present the University formulates its needs without any reference to what a high school pupil ought to know. What is contemplated is that the University must build upon what the high school has produced. In the New Education, the old dualism of culture *versus* utility, vocational *versus* liberal education, must be given up. Literary and scientific studies, and the practical pursuits should occupy parallel positions in the whole scheme of education from the elementary school through the secondary school, to the end of the University course. A collector or a clerk will be a better collector or a better

clerk if he has been made to do a bit of spade or wood work when he was at school.

It is only this kind of educational reconstruction that can keep out any form of undesirable 'Bolshevism' and form enduring foundations for future progress.

WE TEACH BOYS AND NOT SUBJECTS.

How to implement these ideals in our educational system is the next question. In trying to work out these ideals in our ordinary schools, the first thing we have got to do is to get rid of the idea that schools are intended to teach subjects. I know it is not easy to give up what we were so long accustomed to do. I find neither the Headmasters' Memorandum nor that of the Madras Teachers' Guild on Educational Reconstruction, is able to do it. I find a long list of subjects from which boys are to make their choice. This is due to the false psychology taught at the beginning of this century as a result of too hasty generalisations and interested inferences made from inadequate and unreliable experiments in educational psychology. Unfortunately in India, we do not seem to have grown out of this false psychology even in our training institutions. But if we, teachers, are to contribute anything towards educational reconstruction, we must realise that we are there to teach boys and not subjects. We are not even to teach boys this or that subject. We are to teach boys that knowledge that will make them understand the real nature of life. Knowledge was partitioned into history, mathematics, etc., for the sake of the University student in order to extend the boundaries of knowledge by original investigations. The extension of it to schools is one of the most baneful effects of the control of the school by the University.

KNOWLEDGE OF FACTS.

For school boys, knowledge may be divided into three parts. Knowledge of facts, know-

ledge of methods, and knowledge to do something worthwhile with their hands. Even with regard to facts, it is more important to learn what to know and where to find them than to know the facts themselves. There should be only these three 'subjects' of study in our schools. This does not mean that I am excluding any branch of knowledge from our schools. What I want is that all branches of knowledge such as history, physics and biology should contribute towards the formation of a synthesis which is to be the minimum amount of knowledge that every educated person should possess for the proper understanding of life. The compiling of this knowledge should not be beyond the ability of us, teachers.

KNOWLEDGE OF METHODS.

Secondly, we except something better than a mere possession of this information from an educated man. We expect him to think, reason and come to right conclusions on known facts. This has been the avowed object of education from time immemorial. But it is the thing in which education has definitely failed not only in India but everywhere else. H. G. Wells complains that English Universities "Graduate men and women who think no better than labourers who have left school at twelve or thirteen." In another place he says, that "an exhaustive enquiry into the intellectual training that is going on in our world to-day would reveal an amazing deficiency of sound, thorough instruction in the processes and dangers of thinking." He adds that "a very large part of contemporary discussion is spent in misunderstandings due to our universal intellectual slovenliness."

In our anxiety to get a certificate and a job, we have practically abolished from our school curriculum the one subject which, whether it can train pupils to think or not, is the best subject for testing the pupil's ability to think

for himself. Therefore, under the second item, knowledge of methods, I would include not only pure mathematics but all those portions of the subjects like physics and geography that are best dealt with mathematically which will finally lead to the study of logic. The object here is to make the pupil understand the nature of scientific methods, and to be able to see when a thing is proved, when it is not. Education for a democracy must include some such thing as this at least as a provision against mob orators and newspaper advertisements.

PRACTICAL WORK.

Physical education will be included under the third item, practical work. Training the pupil to do something worthwhile with his hands is not intended to train the pupil for any particular vocation, but to make him realise what work means and remove the narrow-mindedness involved in having an undue reverence for what are called "white-collar" employments. It should create a certain amount of respect for the manual worker. It should make the pupil estimate the value of skilled work in a more sympathetic manner. It should certainly make him realise that the present difference between the remuneration paid to manual work and that paid to what is called 'brain work' is not altogether justifiable. In short the creation of social sympathy as a result of a better understanding of what is due to others is the aim.

EQUAL EMPHASIS ON ALL THE THREE PARTS.

The whole system will crumble down to pieces if we do not make all these three items occupy an equally honourable position in the school curriculum. The time should be equally divided among the three. For entrance to a University course of study you must demand a pass, whatever you may mean

by a pass, equally in all. The better thing is what they do in some of the Universities of America. Candidates are given certain standardised intelligence tests. The results of these tests together with the school or other examination records are scrutinised. On the basis of these, the candidate is advised as to what the best thing is for him to do. Usually the candidate accepts the advice. But if the candidate wants to study in the University classes contrary to the advice, he is allowed to do so and reap the consequences of his choice.

It is the ability to choose rightly for himself his best line of endeavour that we must aim at in training pupils in a secondary school and not to divert him to occupations at an early age before he knows what he is about.

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SCIENCE IN SCHOOLS.

By MR. S. RAMACHANDRA RAO, M.A., D.Sc. (London), F. Inst. P.

Annamalai University

IT is one of the healthiest features of our times that the problem of secondary education is receiving greater attention to-day than at any time in the past. Everyone recognises the fact that the educational system of our country is in a chaotic condition, hardly suited to the genius and temperament of our people. In the solution of this complicated problem, however, opinions seem to differ widely. While we should profit by the educational developments and policies of other countries, it would not be healthy to copy any of their methods wholesale. Our system should be devised to enable the products of our secondary schools to acquire an adequate knowledge of science and literature; their mental horizon should, at the same time be so expanded that they would become useful and responsible citizens of the country, self-reliant and resourceful in all their actions. The proper development of character should also be an important feature of the system. Examinations must necessarily play a part but their importance in deciding scholastic progress should be restricted.

Perhaps the planning of secondary education is the most difficult since it necessarily exercises an extraordinary influence over all other forms of education. It constitutes the life-centre of our educational activity. Secondary education must aim at a completeness and must be a preparation for entry into life.

The division of knowledge into the arts and sciences has been one of the most unfortunate events in our educational system. An apparent conflict is thus created by a division which was brought about purely for academic and administrative convenience. It

behoves everyone of us to see that this crude distinction is wiped out of our educational system and that all branches of learning are respected with equal intensity. Sir Richard Gregory has most appropriately remarked that science and the humanities "should be considered as synonymous; for science rightly conceived is modern humanism in the fullest sense."

It is in the field of secondary education that the fullest scope is possible for this amalgamation. Every student must be taught both the humanities and the sciences. His mental vision should be so oriented that he thinks of the divisions with equal respect and as necessary factors in the enrichment of life. The young mind must be trained to perceive that while scientific methods will lead to an accumulation of facts, a keen and analytical mind, well versed in the study and understanding of human life, is necessary for correct formulations and conclusions. Science and arts are only different types of activity of the same human intellect and a judicious combination of both in the training of the student will yield results of the greatest significance and utility. Is it not well known that most of the creators of modern scientific knowledge are also philosophers of great reputation and that their philosophical outlook has added charm and value to their scientific contributions?

It seems essential also to instil into the minds of our youth the true attitude to science. This follows directly from the previous argument relating to the synonymous nature of the arts and the sciences. There is the specialist who believes that the schoolboy must learn of the abundance of scientific

facts, disregarding the utility of these facts. In the field of secondary education, we have no room for such specialists who are essentially pre-occupied with their own immediate range of activity. Over-specialization has been a menace in our educational system and in the reform of secondary education, this aspect must be clearly borne in mind.

Man is the centre of humanistic studies. The reactions of the human mind to the past, present and future in dimensions of space and time may be said to constitute the contributions to knowledge in these directions. The schoolboy must be taught in a similar manner to conceive of man as the centre of scientific activities. He must be made to realise that they have grown out of human endeavours and to appreciate correctly the potentialities of science in relation to man, both for his good and for his evil.

Many excellent reasons have been adduced for the inclusion of scientific studies in any scheme of secondary education. A sub-committee of the Science Masters' Association of Great Britain considered recently among other questions, the aims of science teaching. That have classified the reasons under three heads: (1) utilitarian or vocational, (2) disciplinarian and (3) cultural.

The Committee has correctly relegated vocational preparation to an insignificant position and maintain that it should not be the function of secondary education to prepare students to particular professions. This must really be the job of technical schools. Much has been said on the disciplinarian value of scientific education. Our laboratory work is supposed to inculcate into our students habits of clear thinking and precise observation. It is a matter of doubt whether such large scale profits accrue from the current modes of practical training normally obtaining in our schools and colleges. The routine of

standardised experiments is followed year after year, the measurements to be taken, the corrections to be applied and the precautions to be observed—these being dictated to a set perfection. A reviewer has correctly observed in the pages of *Nature* 'that the stereotyping of an experiment for laboratory use and the mechanical handing-out of a schedule and a mass of the relevant apparatus take half the life out of the exercise. Even the living voice of the enthusiastic teacher will be lost in the huge numbers of those who go to study under him.

The Committee has rightly insisted on the cultural aim of science teaching, namely, the elevation of man's moral and intellectual nature. Prof. Hogben distinguishes two different functions in the cultural aspects of an education system. One is the problem of discovering the special aptitude of the child and the other, the public business of equipping the individual with the knowledge necessary for a democratic citizen without reference to the personal inclination of the child. The two functions are not so entirely different. The aim of science education should be to give the child a general training, leaving at the same time ample scope for the discovery and encouragement of special aptitude. A sound general knowledge never kills but fosters the special growth of any favoured inclination. School science should therefore be made an integral part of a liberal education.

Next, what should be the extent of science teaching? It should be planned to create in the mind of the young student the correct attitude to science properly by the elucidation of the major achievements of scientific knowledge in our social well-being. This extent may be roughly defined by the scope of the paper on everyday science usually given at the civil service examinations.

At the present day, we find in the science syllabus too much insistence laid on the teaching of physics and chemistry. The course should really include many other branches of scientific activity. There is the fascinating study of astronomy. The story of the planets and the stars and the mysteries of the nebulae and the island universes will never fail to interest the young mind. What a delight it will be for the boys and girls to sit round the teacher under the open sky and hear him expound the marvellous story of man's ingenious study of heavenly bodies millions and millions of miles from us! An ordinary telescope is bound to add charm to the study, as the child gazes through it at the spots on the moon or the crescent of Venus.

Then there is the study of man's conquest of the deep waters, of modern aids to navigation and the exploration of the polar regions. Physical geography, including the methods of survey and map making, must also be a part of science education. Equally fascinating is the mode of aerial navigation and the wonderful achievements in recent years of high altitude flying.

In the study of physics, the routine of mechanics, heat and other branches must be discouraged. The details chosen should be such as to emphasise the human value of the subject. Elementary machines like the lever and the screw jack, the inclined plane and the systems of pulleys are of interest from the point of view of engineering practice. The study of heat engines must necessarily find a place. The refrigerating machine plays such a great part in food storage and preservation. In the field of optics, the inventions of the telescope and microscope have opened large avenues of study. The wonders of electricity and its various everyday applications including wireless must be taught to every student. Equally fundamental is the knowledge of the physical basis of musical

sounds and the working of the gramophone, the telephone and loud-speaking equipment.

Under chemistry, modern methods of deep-shaft mining and collection of ores and fuel must find an adequate place. Besides a knowledge of the properties of those elements and compounds which enter into our everyday life, the students must know the significance of chemical fertilisers and methods of scientific agriculture. Biology helps to widen one's outlook by giving one details about the life and characteristics of the animals and birds and plants one comes across in one's daily life. Compulsory garden work must form part of the routine study. We have also to include modern methods of preventing and controlling epidemic diseases and the fundamentals of clean and healthy living. Dietetics must also find a place, and ideals of social hygiene and sanitation must be an integral part of any scheme. In the words of Prof. Hogben, 'School science should be the story of man's conquest of time reckoning and space measurement, of the search for materials and substitutes, the liberation of natural sources of power and the struggle against hunger and disease.'

Specialists may complain that such a treatment is bound to be superficial, that the indefiniteness of the scope will result in a confused appreciation of scientific knowledge. But if it is granted that the main principles of science should be clearly emphasised, no such objection can be raised. Further there is no harm even in superficiality as long as it enables our young boys and girls to take an intelligent interest in the scientific developments around us.

It is essential that the imparting of this knowledge must be in the vernacular. A more intimate contact will then be established between the teachers and the taught. It is indeed a healthy sign of our times that more

attention is paid nowadays to the problem of teaching in the mother-tongue. Only then will our vernaculars become live languages allowing us to express the most complicated current scientific problems in a simple and easy manner. There is the further advantage that the knowledge will permeate among the masses, most of whom do not get an opportunity to enter secondary schools.

Besides an appreciation of the advantages that science has contributed to our social well-being, it is essential for the students to know the havoc that scientific improvements can bring about directly and indirectly. They should be made to realise that in the hands of political fanatics, scientific methods of warfare will result in wholesale destruction of life and property. Our young boys and girls must be trained to realise that scientific developments should be directed with the sole object of guarding and improving national welfare.

While the object of scientific education should no doubt be the enlargement of outlook of the students from a cultural point of view, they should be carefully warned from the disadvantageous consequence of multiplying man's wants. In a recent address at Bangalore before the Mysore Chamber of Commerce, Sir C. V. Raman has drawn attention to this danger. According to him, the problem of science does not consist in the multiplication of our wants. It lies rather in enabling us to satisfy our wants without impoverishing ourselves from the point of view of both the individual and the nation. These are noble thoughts from a patriotic Indian and should be cherished by us with great respect.

As aids to a liberal scientific education, several facts are necessary. A well-equipped

laboratory designed for the execution of a properly chosen list of experiments is an indispensable desideratum. We have far too many schools with 'poorly equipped laboratories wherein one or two special pieces of apparatus are guarded with great veneration and shown from a distance to the students. An efficient laboratory is not necessarily a costly one. It is surprising how with a small foot lathe and a drill, a variety of scientific apparatus can be made. Particularly when a body like a District Board controls several high schools, one central workshop can supply apparatus to all the institutions. Equally important is the collection of demonstration apparatus. Here also a number of high schools under one authority can have one good collection which may be exhibited in turn at the different institutions. While reasonable care should be taken to prevent indiscriminate handling, the boys must be encouraged to examine the apparatus at leisure and work the models without fear.

An efficient library is an equally important adjunct. A variety of books dealing with popular science should be accessible. Fine illustrations always interest the child and lend charm to the study. Biographies of eminent scientists are sure to produce a healthy and ennobling feeling.

Excursions to neighbouring centres of industry or tours undertaken with the specific object of nature study are essential to the success of the course.

Most of the towns in Europe possess their own central museums where local objects of interest are exhibited. Specimen products of the industries prospering in the locality, the personal articles of some illustrious citizens of the neighbourhood who had in the

olden days brought distinction to the country, fine paintings—these find an abode in the museum. In a few places, machine models in perfect working order are also exhibited. These can be controlled from outside the cases and provide endless delight and instruction to the school boys. How I wish we in this country could have such museums at least one in every district for the enlightenment of the public and the education of our children.

It will not be out of place if attention is drawn to the rigour of our examination system. Particularly at the secondary school stage, the stranglehold of external examinations must be released if the teaching is to be planned liberally.

It is indeed a good sign that we are already thinking hard about our educational problems. There is every hope that science education in our schools will soon be radically modified and that our boys and girls will receive a sound general training. With the right kind of teachers who have sympathy and understanding and with smaller numbers of students to be looked after, it should be possible to achieve much greater success in the future than it has been possible to do in the past. Even our Universities may go in for a sound training in everyday science, particularly in

the pass classes. There is far too much specialisation in our Universities, more than is necessary or healthy from the standpoint of social economy.

The reform of science education is not the business of the specialist but is necessarily the concern of the educationist. I shall conclude by quoting the effective words of Prof. Hogben :

"Whether science will take its needful place in the instruction of the citizen and statesman depends far less on the attitude of the scientific specialist than on that of the educationalist. The scientific specialist is too much immersed in his work and too much imbued with an attitude of social indifference generated by a long period of comparative prosperity and security to take an active part in the educational reformation which the present crisis in democratic societies calls for. The problems of the post-war world demand nothing short of a transvaluation of all education values. Over-specialisation is one of the great obstacles to their solution. If the educationalist is to make a constructive contribution to the social problems of the present time, he will have to forfeit the luxury of false modesty in his dealings with the claims of specialists."

New Publications.

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3. TEACHERS AND RURAL RECONSTRUCTION.

By MR. R. SURYANARAYANA RAO, *Madras.*

ADDRESSING a gathering of educationists, it is unnecessary to emphasise the well-known fact that India is primarily an agricultural country and any effort at village improvement will not yield appreciable results unless the handicaps hampering the development of agriculture are removed. But it is well to bear in mind some fundamental features distinguishing agriculture from manufacturing industries. The pursuit of agriculture involves risks due to causes mostly beyond the control of the farmer; agriculture is not always amenable to planning. As one writer sums up : "The farmer is unable to adjust the output of any crop or of all crops he produces or to vary his aggregate of crops in such a manner as to keep his net income stable or even to enable him to determine in advance what his net income will be." While this is true of agriculture all over the world, there are peculiar features prevailing in India which tend to make agriculture a precarious occupation. The most distressing fact is the smallness of the holding. The last Report for the Madras Presidency on the Settlement of the Land Revenue for Fasli 1345 gives interesting facts and figures well worth the perusal of everyone interested in rural uplift. Out of a total of 6,169,582 single and joint pattadars, those paying an assessment of rupee one and less were 732,355 single pattadars and 592,699 were joint pattas shared by 1,934,081 persons. The bulk of the number of pattadars is those paying Rs. 10 and less but over rupee one, their number being 2,095,516 single pattadars and 1,315,703 joint pattadars with share-holders numbering 4,178,304. These pattas alone form 55 per cent. of the total number of pattas. Added to this number those pattas paying

rupee one and less, it will be clear the bulk of the land in ryotwari areas is largely held by these two classes of small pattadars. It is also said the average area of land and assessment on patta paying Rs. 10 and less but over rupee one work out to about 3 acres and Rs. 4 respectively. Besides, the quality of the land is poor yielding low produce. Being illiterate and ignorant, the Indian farmer cannot easily appreciate and adopt methods calculated to increase productivity. Even if he had the mind to do so, want of adequate finance prevents him from adopting improved methods. There are very few subsidiary occupations to follow during spare time in order to supplement his meagre income from land. In most places his rights in the land are restricted and do not offer any incentive to effort. Above all the system of taxation oppresses most those who are least fitted to bear it. The farmer cannot also easily give up expenditure on ceremonies, etc., imposed by social customs. All these factors drive him into debt, often borrowed at usurious rates and such benefit as he may derive from his land is eaten up by interest on debt. Recent fall in the price of agricultural produce has rendered the situation worse. So practically a state of affairs has been reached when agriculture is being followed more as a 'mode of living' than for profit because no other means are available and it is also true to say that the 'cultivators are born in debt, live in debt and die in debt.' Besides these small pattadars there is a large number of landless agricultural labourers who depend mainly on the well-to-do pattadars for their very existence. They are practically serfs of the soil, depending even for land for house-sites on impecunious and unsympathetic land-owners. During the off-season they are helpless and

resort to migration to Ceylon or Malaya as the only escape from starvation. But there are some extenuating circumstances which have enabled the farmer to exist in spite of everything that has happened almost to blot him out of the map. He is plodding on his weary existence hoping for better days. Hitherto his wants have been very few. He has been a member of a village community whose chief characteristic has been self-sufficiency. His pathetic belief in his destiny and placid contentment have stood him in good stead. Times are changing. Economic and administrative influences are at work which are gradually changing the structure of the village life and whether he likes it or not, he is being profoundly influenced by them. The fatalistic theory of life is being rudely shaken. Improved means of communication have brought him into more intimate contact with the outside world and the desire for social and economic development has been stimulated. He too is anxious to share with others the good things of the world. He looks in vain for help and guidance, for wherever he turns he sees nothing but means of exploitation under which he feels he has already suffered enough. He has lost the faculty of distinguishing a friend from a foe. His past experience has been disappointing. There is no right kind of leadership. The educated men are unwilling to live their life in a village and the few who volunteer to do so become very soon infected with the virus of factious spirit which has unfortunately taken root in many of our villages. They often assume an air of patronage and feel that the villagers are obliged to them for such little services as they may render. But in most of the villages even such persons are not available. The villager needs someone who will infuse hope and cheer into his sad and miserable life. To whom then should we turn for leadership?

The village teacher is the one person best fitted to play the role of a leader to the village-folk. In most places, perhaps he will be the only person in the village imbued with ideas of citizenship. By precept and example he can inculcate the ideal of corporate action for common benefit. His spare time he can utilise in educating the parents of his pupils and keep alive such literacy as exists in a village by organising a reading room and library. Nowadays some villages, perhaps due to their importance for other purposes, are subject to frequent visits by officials of various departments of Government, while the existence of others is not even recognised. But during these visits if any, much which can improve the lot of the villager cannot be accomplished. Much time is spent on inspections which must necessarily be cursory. At best instructions may be left for the guidance of the villagers and there is no intelligent appreciation of these instructions on the part of any one to follow them up in action. The village teacher can be a liaison officer of the various departments of Government and he can make every effort to educate the people and make them carry out the instructions. In times of out-break of epidemics such as cholera or small-pox his presence and assistance are invaluable. The subordinate revenue officials, however efficient they may be in their normal duties, lack the vision which the village teacher by his training and nature of work in which he is engaged ought to possess. It is difficult to make the subordinate village revenue officials to appreciate, imbibe and carry out even to a limited extent the ideals of village improvement. These teachers may, if need be, even be given a special course of training during their training period which, as suggested by the Royal Commission on Agriculture, "in addition to imbuing them with a sense of dignity of corporate labour for mutual benefit, is

designed to familiarise them with the principles of sanitation, elementary medical-aid, co-operation, agricultural improvement, and to give them some knowledge of the simpler home industries, in order that each may, when the training is completed, act as 'guide, philosopher and friend'." If the importance of every village possessing a person whom the villager can look up to for help and guidance, is recognised, the village teacher is the only person available and competent to play the role of a village guide. But if the village teacher has to play his part well, he should be given every encouragement to do so and he should also be continuously educated and furnished with up-to-date information on men and things. This necessitates the setting up of a central organisation consisting of experts from which all new ideas should be broadcasted to every nook and corner of the presidency. The villager is astute and will not be merely convinced by propaganda. The effects of the new ideas should also be demonstrated to him. Nothing strikes his imagination, appeals to his sense of reason, and evokes ready response better than demonstration. He should also be provided with means wherever necessary to practise the new ideas he imbibes.

I should not be surprised if some one among you or outside criticises me by saying I have set a formidable task to the village teacher forgetting the fact that he is at present neither equipped for it nor sufficiently remunerated even for his present normal duties. Such criticism is fully justified. As regards equipment I have already suggested in what respects he should receive training to enable him to play the role of a village guide. The courses of studies in training schools have to be altered to suit the purpose in view and if need be the period of training may have to be increased. Then it may be asked what enthusiasm can rural uplift work rouse in a

village teacher who is himself leading a precarious existence and is the worst victim of "the strings and arrows of outrageous fortune." I submit our attitude towards the village teacher should be radically changed and his remuneration for the responsibilities he discharges should be assured. He should no longer be treated as a chattel, subject to the whims and caprices of the appointing authorities, especially the Local Boards. Similarly the interests of teachers employed under aided agencies should be protected. Conditions governing their scale of salary, appointments, punishment and even transfer should be definitely laid down and enforced. The present Director of Public Instruction, Mr. Statham, has within the few months since he took charge, given a new orientation to the question of mass education and realising, as he must, that any appreciable and real progress in mass education is mainly dependent on a contented army of teachers fired with enthusiasm for the cause, I am sure he will soon take steps to redress the grievances of teachers. With proper equipment, with prospects assured, with the necessary guidance and support provided, I have no doubt the village teacher will soon play his part in rural uplift and the village school will become a real community centre.

I may be pardoned if I do not venture to say much regarding the part which teachers in the urban areas can play in the work of reconstruction. Unless the school is situated in a rural area no appreciable good can result from spasmodical efforts made during occasional visits. They may help to please ourselves and also indirectly enable us to earn kudos. Rural work is dependent for its success on daily intimate contact with the villagers and sharing the life of the people amidst whom the teacher's lot is cast. What is being done may be a form of social service and to that extent it should be welcomed. Teachers and

students may spend at least a part of their vacation in villages, study the conditions prevailing, render such small services as they can and in that way become rural-minded. There is no gainsaying the fact such work widens their outlook, enables them to get a good grasp of the realities of the situation which may stand them in good stead when they secure opportunities for further service.

A word about the rural uplift programme of the Government may not be out of place. Its chief defect is the persons affected by it and whose co-operation is essential for the success of efforts made have no voice in the programme. It is all thought out for them by others sitting at a table. It is true some amenities may be provided in a few villages here and there. But it is not a nation-wide programme touching all aspects of village life and catering to the needs of all villagers. No serious attempt is made to deal with the root causes and so it cannot rouse enough enthusiasm. Above all, the village teacher has no place in it. Without his active co-operation and support nothing tangible can be accomplished. What is urgently needed is leadership. At present 'no one corresponding to the Squire, the doctor and the parson is to be found in an Indian village.' Village teacher alone can occupy such a place.

My task is over. Within the limits generally imposed on such papers read before Conferences I have attempted to indicate the nature of the problem and what part the village teacher can play in solving it. I shall be satisfied if the few thoughts I have ventured to place before you provoke discussion. In a recent publication of the Board of Education, a fully educated man is visualised as 'one who is enlightened in his interests, im-

personal in his judgments, ready in his sympathy for whatever is just and right, effective in the work he sets himself to do and willing to lend a hand to anyone who is in need of it." Given the necessary training, the village teacher can, not only become a 'fully educated man' as visualised, but also become a centre of light and learning in villages and share with the village-folk the ideals which he imbibes. I have no doubt if opportunities are provided, the village teacher will soon come to occupy the position of a parson to his 'congregation.' His will be the life dedicated to the propagation of the ideal so well expressed in the line.

"Let each man find his own in all men's good,
And all men work in noble brotherhood."

NICHOLAS ROERICH

(A Monograph)

BY K. P. PADMANABHAN THAMPY, B.A.,

(Author of *Ravi Varma*, Etc.)

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4. THE AIM AND END OF ELEMENTARY EDUCATION OR ELEMENTARY EDUCATION IN THE LIGHT OF COMPULSORY AND ADULT EDUCATION.

BY THE REV. MILTON G. KUOLT, M. SC., *Ambur.*

THE original assignment given me for to-day was to speak on Elementary Education. The topic is an extremely broad one and to talk on it with such a short period for preparation and with so little time at one's disposal is to touch but a few of the high spots and that only superficially. Furthermore, in the last few months so much has been written and reported, so many plans have been put forward, that it is hardly possible to keep apace of the literature, find out in what direction we are going, and what the end will really be. For that reason I shall try to touch on some of the practical features which attend elementary education in India as conditions exist to-day, and where possible suggest some constructive methods of procedure in the interest of a more literate population within the next decade.

At this point it becomes necessary to make clear in what sense certain terms in this address are used. By *elementary education*, I mean that education which is given to the average child between the ages of 5 or 6 to 11 or 12. This should ordinarily mean a complete fifth class education. By *compulsory education* I mean that type of education which attempts to bring within the influence of the elementary school all children within the ages mentioned before with the purpose of having the largest number possible complete the fifth class, or what is usually considered the same, reach a point of literacy. By *adult education* I mean that kind of education which tries to bring within its influence all people who are illiterate or only semi-literate, and who are beyond the stage

of influence by elementary education. Though these definitions are usually accepted, I have given them here for the purpose of clarity.

The short title of my address, "The Aim and End of Elementary Education" really ought to be expanded to the title "The Aim, Curriculum, and end of Elementary Education." As the long title of my address indicates, my remarks will take under consideration compulsory and adult education as it is related to the elementary school.

To-day as never before there is a growing consciousness of the necessity for a literate population in India. Enfranchised as a large number were during the recent elections, many without the ability to read or write their own names, scenes during those elections reported from every quarter showed how necessary it was for the voters to be literate. These things were foreseen several years ago in the article on Elementary Education in the S. I. T. U. Jubilee Book where the author wrote: "All children of school age must soon be brought into our schools and retained there till they reach at least the fifth standard stage; the content of education must be revised so as to adapt it to the needs of a self-governing nation whose people have yet considerable leeway to make up in political, social, economic and industrial development." It was a similar consciousness which called forth the following remarks from the Divisional Inspector at Coimbatore early in April this year: "No scheme of mass education can be complete unless it takes note of and makes due provision for the education of the large proportion of illiterate adult folk in the country." And somewhere,

H. G. Wells goes so far as to say: "It is not the education of children that can save the world from destruction; it is the education of adults."

From the international outlook of the last quotation let us turn to India and see what the statistics tell us. In 1933 the Jubilee Book, already quoted, was able to report: "From the census figures of 1931 we see that but 9.2 per cent. of the population of our province are literate and that only 3.1% can be considered to have attained anything like permanent literacy.....The enrolment in elementary schools is only 5.7 per cent. of the population. Thus, of the children who should be in school only a third are attending schools, while the remaining two-thirds are left unprovided and uncared for." More recently, only last month in fact, the Commissioner of Education with the Government of India in reviewing the 1934-35 report on Primary Education had to report that in British India only half of the boys of school age were in school, and of those who were in school 74% never attain literacy. Translated into terms for our own province this means that less than 30% of our boys of school age are in school and of these 31% attain literacy. The figures become more glaring when we see that the Commissioner defines literacy as follows: "literacy, i.e., who reach IV class." Making public figures of this kind has been largely responsible for the growing desire for a literate population.

The desire for literacy leads us to the problem and responsibility in connection therewith. The problem is stated by the Elementary Education Sub-Committee of the Provincial Economic Council, reporting some time during last year as follows:—"In our view the problem which confronts us, stated in its most general terms, is as to how

best to ensure that as many as possible of these 6½ million children, (in the Madras Presidency), not merely attend school, but become permanently literate, before they reach the age of 12. To compel all of them to attend school and to remain at school up to the fifth standard would be one method of achieving this object." So the first problem is how to get them to school. The second problem is how to take care of them after they come to school.

To the first problem, the Provincial Economic Council gives its own answer. About compulsion it says: "It would involve the imposition of penalties on parents; in the present economic condition of a majority of the population, especially in rural areas, it would entail real hardship." The present tendency seems to be away from compulsory education with an attempt to universal education through inducement and persuasion. The latest commitment of the present Madras Ministry is to make elementary education free throughout the Presidency and increase its facilities, encouraging compulsory education where it seems practicable. Here the inducement is financial. The P. E. C. amongst other recommendations suggests the very sound method of adapting the school day to the work day of pupils, a plan which I have seen carried out with a satisfactory amount of success for a number of years. Another suggestion of the P. E. C. to overcome stagnation in order that the parent and pupil will not become discouraged with a long school career which does not get him far, is indeed sound. A case which recently came to my attention was where a boy had completed the third standard of his school and was put back into the second standard in order to keep up the strength of the school. Another case was where records showed that a pupil had been in a class three or four years, but

how many more than that could not be said with certainty. While these are extreme examples on the one side, the other side of artificial means of relieving stagnation by certain inspecting officers in order to improve the statistics gets us nowhere as far as literacy is concerned. So when the P. E. C. asks for a large increase in the Inspectorate my plea is that we also have an improvement in the Inspectorate. For we need more sympathetic, devoted, intelligent and constructive Inspectors.

These means are not enough to induce parents to send children in large numbers. The teacher is probably the pivot of the situation. No doubt the teacher has come in for more criticism than is his due. That some criticism is warranted is no doubt true especially when you notice the dual personality of the teacher, that is, when he teaches not knowing that you are present, and teaching when he knows you are present. Leaving aside the teacher who is not properly equipped through lack of training, the greatest faults of the elementary school teacher, where faults are found, are lack of human treatment of the subject matter and pupil, and a general lack of earnestness in his job except as he sees the need of a livelihood. I think that the partial solution is in the oft-advocated policy of employing more women teachers. If anyone is still unconvinced about the benefits in employing women teachers especially in the lower standards for boys' schools as well as schools of co-education, let him but experiment himself. My own experience teaches me that it is beyond the experimental stage and great good can be achieved. For, though there may also be poor teachers among women, in general it can be said that women take a greater interest in small children,

small children like them better, and this mutual understanding causes children to want to be in school, and parents willing to send their children. Then too I have noticed a type of enthusiasm and earnestness among women teachers which I think is bound to help overcome many of the causes of stagnation more than anything else.

Other means have also been suggested to induce more children to attend school, especially as this has to do with parental co-operation. The following suggestion is offered by the Divisional Inspector of Coimbatore:—"Extra curricular activities, particularly in elementary schools, are very little known to the public. Elementary schools have not taken the opportunities to exhibit their spare time activities to any appreciable extent. Lack of enthusiasm and initiative on the part of the teachers must have been the main cause. Hand and eye training should form an important feature of education in elementary schools. It is therefore in the fitness of things that an occasional exhibition of the work of pupils and teachers be held. It serves as a source of stimulus and encouragement to pupils and teachers alike." May I add my own remarks to this statement by saying that parents must be invited to these exhibits; the exhibits must be explained to them; and through these exhibits new contacts for additional pupils must be had? May I also add that where such exhibits have been held I have personally noted that girls' schools and schools with women teachers often had the only, if not the best, exhibits? What a great impetus such exhibits can be to education I myself have seen on several occasions.

Ruralisation of the Elementary School has also been put forth as a method for inducing more pupils to come to school. On this point

the Eighth Quinquennial Review quotes from a report of the National Missionary Council. And though the report was written nearly 15 years ago, I think conditions have not changed materially. Here is the quotation:—"The solution which is so frequently put forward of popularising schools by adapting rural education to rural needs has little or no meaning in the absence of an agreement as to rural needs between the rustic and the reformer. The reformer has in mind the introduction of utilitarian studies such as agriculture into the village school course. The rustic sends his child to school to learn to read and write. He has no doubt of the fact that the village guru knows less of agriculture than he does himself and that what the boy needs in the matter of agricultural knowledge he can learn by doing in the fields. It is the view altogether sensible; and some sympathy may be felt for the parents of one backward area who went so far as to beat the guru for setting their boys to work in the school garden." As far as ruralization is concerned it seems that the rustic and reformer have come to an agreement in one section of the North Arcot District, for we are told that the Elementary School of the Katpadi Farm has attained a fair amount of success in introducing scientific farming along with its regular educational course. Reference was made to this in a recent issue of the *Punjab Educational Journal*.

The final reference which I want to put before you in connection with inducing pupils to come to school is another recent reference made by the Coimbatore Divisional Inspector. He said in a speech: "The inclusion of such subjects and studies as would induce parents to prolong the duration of their children's stay at schools is worth

considering, for every boy would like to earn his livelihood when he goes out of school." To this I can only add that I believe his audience would have appreciated knowing what those subjects are. The suggestion is the problem, not the solution.

Before I stated that after getting pupils to school either by compulsion or inducement, there still remains the problem what to do with the pupils. The P. E. C. states the problem this way: "It would mean enormous expense, and, above all is, as we shall show later, quite impracticable in the absence of a sufficient number of school buildings and an adequate trained staff of teachers." The solution that I would offer for this problem is to make the present staff and permanent equipment do double duty. If a prosperous country like the United States has had to resort to the double shift system, I think it is time that in India we think also along these lines. You may not get everything that you get in the single shift, but you will get far greater results than you are getting to-day. A well organised curriculum for a group of students in the morning, say for three hours, and the same well organized curriculum for a different group in the afternoon taught by the same group of teachers, will be a not unbearable load for a teacher until such a time as additional facilities permit us to return to the present system again.

Though this problem seems to have its solution, the other problem is not so easy to solve. I intend to do little more than state the problem. Universal or compulsory education carries with it the responsibility of catering to every type of pupil who is of school age. What a tremendous overhaul this will mean to every branch of our organisation, supervision, and administration,

nearly baffles the imagination. Experts working on this situation in America called forth the following remarks from Dean Melby of North-Western University: "American democracy, American social policy command us to educate all of the children. Educational science tells us that no effective teaching is possible without a study of each individual child. We thus have to think of a unique curriculum, unique methods, and unique materials for each child." With this quotation I leave this problem for you to give your further thought.

Having seen what an intense feeling there is for some type of education which may become universal, and having considered some of the problems and methods for solving these problems, it follows that in view of this increased strength in our schools we must reconsider the aims and end of the elementary education we offer. This I will do as briefly as possible by means of a few theses with some remarks appended. Before offering these however I would like to state what Reavis, Pierce and Stullken of the University of Chicago have stated in their book on the Elementary School concerning the functions of elementary education. The five functions which they mention are (1) "the direction of the child in the acquisition of the fundamental abilities and skills basic to fundamental learning,..... (2) the socialization of the pupil, *i.e.*, changing the pupil from a mere individual into an intelligent citizen or member of society,..... (3) acquainting the pupil with a well-selected body of conventional knowledge and developing a wholesome attitude toward learning,..... (4) training the pupil to make worthy use of leisure time,..... (5) developing an interest in physical develop-

ment and a consciousness of proper bodily care." These aims I think could have almost universal adoption, at least in any democratic or semi-democratic state.

Applied specifically to India I would say that the foremost aim of education is to make all pupils, both boys and girls, literate by the age of 12. The author of the article on Elementary Education in the Jubilee Book, the Education Commissioner for India and many of the leading educators of the land to-day are agreed that boys and girls can profitably be educated in the same schools in the elementary stage, taking most subjects in common with a few divisions for certain games and handwork. This is literacy for all through co-education.

The next aim I would hold out for elementary education is that it permits its pupils to enter either into a middle school or higher elementary school. There is no doubt that it may be wise to have a diversity of offerings in these two types of schools. But I also advocate that the middle school leave off English until Form I and that the brighter students be permitted to finish the elementary standards in 3 or 4 years if they have the intelligence.

In the third place the elementary school must be able to set up skills and habits, both for work and leisure time which will be of definite value to the pupil in his future life both for himself and for the community. When this is carried out the pupil in his later life will become a useful and intelligent member of his home and an enlightened citizen of his country.

Two of the immediate ends of elementary education which I think we ought to work for in the present generation are (1) to set up a system of education in the elementary school which will permeate the illiterate

already out of the influence of elementary education, and (2) set up a situation in the school which will be able to help literates to remain literate. How this can be done I shall try to answer before closing, under the head of curriculum.

As we turn to the curriculum of the elementary school, its greatest faults probably lie with the formality of instruction and subject matter, the introduction of English in any part of the first five classes, and the University domination of the work even in the first standard through the high and middle schools.

That this last ought not to be the case is evident from a review of our results in the past. Statistically this is the situation. At various times between 1919 and 1925 there were about 6½ to 8½ lakhs of pupils in this province who entered the first standard. Considering that those who entered between that time should have either finished the high school or college course if they intended doing so we find that on the 1919 figure looking at the 1934-1935 results about 3% appeared for the S. S. L. C. examination of which probably a third received eligibility. About one-third of one per cent. were in the fourth year college course. On the 1924 figure only 2% appeared for the S. S. L. C. For every 1000 who enter the first standard this means that about one person attains S. S. L. C. eligibility and about one-fourth of a person gets his B. A. If you are interested to compare these with most recent United States figures you will see that out of each 1000 in the first standard 260 satisfactorily complete the high school course and 50 get their collegiate degree.

Considering such results in India it is quite evident that recent attempts to overhaul all elementary and secondary education almost

entirely independent of the University is the only educational principle scientifically sound to-day. We may therefore look forward to changes in syllabus and practice in the very near future. I would like to indicate a few of these as I see them. It may be in order here to state that suggestions along sound lines were made by the Committee on Higher Elementary Education, 1932, and many of these suggestions, especially as to methods, could be carried down into the elementary stage if the formality of presentation in some cases is eliminated.

There is a growing consciousness in India for the introduction of religion in the new curriculum. This is not surprising though it is probably evident that the Government policy of no funds for the teaching of religion should come from educational grant is sound. Just what the present Ministry means in its statement on religious instruction is not yet clear. That moral instruction in the place of religious instruction in general has been a failure is probably most evident to those who have experience in the work. This Provincial Conference has taken cognizance of the problem by having a paper read on the subject. The whole subject, as far as our varied Indian conditions are concerned, is in a nebulous stage. A longer presentation in this address would be out of place.

The teaching of arithmetic is undergoing and will continue to undergo great changes. Nothing less than a thorough knowledge of the fundamental processes will be satisfactory in the elementary standards. This can be done only by daily repetitions and frequent testing all simple processes, but almost universally neglected. Nothing less than 100% accuracy may be permitted. This then is to be translated into daily experience and

understandable language. I do not however approve of a recent problem given in schools in Germany where pupils were to compute the time that it took certain aeroplanes to drop bombs on the camp of the enemy and return to the home base. Arithmetic for propaganda is not the way of a democratic country.

Geography, history, and civics when taught to children should be taught with at least two important ideas in mind,—or shall we say three?—namely, the teaching should begin with the immediate place where the pupil is being taught in terms and facts understood by the pupil, even the youngest, and then spread out to the universe as much as time permits. Secondly in almost every case the story must be used, stories told by the teacher on great figures in history and about people and things throughout the world in geography and civics. Thirdly, all teaching of these subjects must be done emphasizing the relation of the pupil to his neighbour. If these three facts are kept in mind and the teacher studies many books to tell a few things to the pupils through daily contact, the interest and usefulness of those subjects will take a new turn in educational and future usefulness.

Next I would like to consider briefly the manual activities. Under this heading I include nature study and hygiene, hand-work, and games and drill. The reason I include nature study and hygiene here is that I believe these studies should grow out of garden work and excursions. For that reason I would not include hand work as an optional subject just because a school was an urban school. For elementary school children I can conceive of little importance and of no interest any course in these subjects which is not taught, out in the open air amidst the

plants and flowers, animals and insects, pure air and pleasant surroundings. School time will become useful play time for children when this stage of education has been reached. Even as I would not use garden work for vocational training in the elementary school so also I would not introduce hand-work for the purpose of vocational training. Types of handwork which give children big things to play with, pretty colours to play with, happy things to do, in short any kind of handwork from which the pupil receives pleasure, satisfaction, and joy may be considered satisfactory. If at the same time this handwork can stimulate a hobby and a later useful consumption of leisure time the educational value of the course will be the greater.

With a contemporary conference on physical education at this time little need be said in connection with drill and games. For little children, and often for big ones, the more we eliminate drills and introduce group games the more the children will enjoy it and the greater educational values will be reaped. Some training schools are doing much in this direction at present, and the work being done at the Y. M. C. A. College at Saidapet is beyond dispute, excellent. You may visit the school as I have on several occasions and be convinced. The new drill master of to-day can do much to make the life of the elementary pupil happy and useful.

The last subject that I wish to touch on is the vernacular or mother tongue. I mention it last because I consider it most important and I want to leave you with it. I consider it most important because for most purposes and most people, and for all people who are only a little more than literate, it is the only method of getting further knowledge. I consider it the key and core

subject of the entire elementary school course. However, considering the way in which we teach it, I am not surprised that so many students fall back to illiteracy and it is surprising that as many get as far as they do with the language. The traditional method is, as you know, in the first standard to have a little book with a systematic method of teaching the alphabet, using words that the pupil seldom if ever knows and seldom if ever uses in a life-time. Repetition of words is almost entirely forgotten; sentences are infrequent; the pupil is taught to spell out each word though he may long ago have learned to recognise the word as a whole. And the result?—slow, tiresome, tedious reading due to the necessity of looking at each letter in order to learn the word.

In contrast to this let me outline the method that I think we must follow and a method which I think will soon revolutionize language work in South India. First a scientifically constructed vocabulary must be made. We must take about 200 or 250 of the most common words found there and on the basis of these words, known to the child through conversation in daily life, construct a reader which consists entirely of sentences. The words in sentences and in new connections must be repeated time and again so that it is easily recognized in any position by the time the pupil has finished the Reader. It is then time enough to bring home to the child the order in which the alphabet is ordinarily found. This method teaches the child to read not letters, not words, but phrases and nothing less than short sentences at a glance, in other words, it will make for a freer and livelier reading. It is only then that reading with expression can be taught. In order to show you the number of words that are usually taught in the first year and number

of times words are repeated, I submit here, through the co-operation of my fellow-worker, Rev. H. A. Schulz, Ed. M., the word count on three methods of Readers, or methods of teaching. The first is the Daniel Reader of the Christian Literature Society (C. L. S.) This is an example of the traditional reader similar to the majority on the market and used today. The second is the Savur Charts, one of the earliest revolutions in teaching language, and the third is based on the system of Dr. Laubach, constructed chiefly to teach illiterate adults. A fourth reader on which I do not have a word count, the Rational Reader, published by C. Coomaraswami Naidu & Sons, is constructed on the right lines for the first few pages, but the good work does not last very long. Herewith the word count:—

	Daniel Savur Laubach		
Words used 1 time	399	89	251
2 times	78	57	45
3	29	26	25
4	11	10	11
5	11	9	7
6	9	5	6
7	3	6	6
8	3	5	2
9	3	2	1
10	1	4	1
More than 10	1	13	3
Total ...	543	226	358

From the view point of number of words used Daniel's is almost impossible, whereas Savur's I would say is the correct number. Having said that, however, they are all in the same class as far as repetition is concerned; in fact the repetition ought to be about in the reverse order. This must be said for the Savur and Laubach method: they go into sentences at once, and the quicker the better. This is no doubt what makes the Laubach

method best suited to adult illiterates since they must get into the habit of reading in the quickest way possible. The Laubach method claims that with fair application people can become satisfactory readers in eight weeks' time, and once the charts have been covered, those who have learned can easily teach others.

Since I want the literacy of the elementary school also to extend the literacy of the village adults, here is the solution I would offer. If you cannot break with the traditional reader and use one of the better ones, at least introduce the Laubach method along with your traditional readers so that the pupils may become familiar with it, and then let them go out and help bring literacy to their adult relatives. Indian tradition may seem against having younger pupils teach adults, but I am sure that if adults will sit at home and listen to what their children read as they do now, they will be willing to read with their children if they do now, they will be willing to read with their children if they find that no magic charm is needed to learn to read, and that it is not necessary to memorize the alphabet first. I am optimistic enough to believe it is worth trying. There may be a little difficulty at first, but once the wedge is got in the rest of the progress will be fast.

But how can this literacy be maintained if there is no suitable literature for the people to read? That in fact has been the cause of the greatest lapse to illiteracy. Here the C. L. S. has started some pioneer work. Though what I say now I say with no authority, still it comes from one who is in a position to know. Today the C. L. S. is trying to get a vocabulary scientifically constructed containing the most common words used by villagers. On the basis of this vocabulary they hope to construct a literature which can be read by the villager once he has been able to go through the Laubach method. This same vocabulary will be, and is even

now being, used in connection with little magazines which many people are subscribing for already. And a casual look at some of these articles written in bold type will show the great advantage of limiting such literature to an understandable vocabulary. Even now the C. L. S. offers small village libraries for a small amount of money containing material which those who can barely read can appreciate. Wisely enough in their magazines they use two or three types of difficulty in language in different parts in order to encourage the more backward to come forward. If we can connect this sort of thing with the elementary school system as it exists to-day, I can see illiteracy fairly on the run. For I know of no individual attack on illiteracy so potent as the one just outlined. It deserves your attention as educators. Once more, if this system can be linked up with the village school, and if as a result literacy increases, I feel that the elementary school will have done one of the most important of its immediate jobs. For once the mass becomes literate, the world of knowledge will be open to it.

With this I have finished. If you feel that I have leaned a little too heavily on the opinion of others through quotations, I can excuse myself only by saying that much of what I advocate through the mouth of others I have been trying to teach before these utterances were made. I quote but to show you that there is competent Indian opinion, authority, and leadership to carry us in the right direction. Great changes of rules are not needed. From a careful review of what I have said you will soon realize that what I advocate can be carried out with present rules and present equipment. Only a few points might need some radical reforms. But this plan will require ingenuity and sincerity and intense application. My parting question is, even if you are convinced that what is here presented is sound, are you willing to do it? Having the will to do it, then do!

5. THE ROLE OF AGRICULTURAL EDUCATION IN INDIA'S PROSPERITY.

BY MR. M. VENKATACHALA SARMA, B.Sc. AG., L.T., F.R.H.S., *Koilkatti.*

THE oft-quoted slogan everywhere both in the press and on platform is "Agriculture is the backbone of India." This statement is not wrong for out of 3512 millions of people more than 75% belong to the agriculturist class and are plodding on in the far-off villages. The agriculturists are living in the seven hundred thousand villages with their dumb old animals and the time-honoured country ploughs. Though this is an agricultural country and we claim to be the descendents of agriculturists we have to bow down shamefully before other nations which have advanced a great deal in this science. Japan within the last two decades has improved much and stands to-day as one of the foremost countries of the world. The reason is quite obvious. In other countries the art is in the hands of the rich and the intelligent whereas in our country it is in the hands of the poor and the illiterate. They cannot afford to, and are not capable of, effecting any improvement except to follow the old methods of their ancestors and be satisfied with the returns. The Japanese with his silk suit carries the night soil to be dumped in the land while our Indian boy mocks at his mother for touching cow dung. The Japanese knows the dignity of labour and has brought fame to his country. False prestige and dignity spoil the Indian boy.

The unemployment problem is staring hard at our face and everywhere the burden of the song is "Go back to the land." Lloyd George in England, Hitler in Germany and President Roosevelt in America are all prescribing the same tonic for the malady of unemployment. This remedy can nowhere be more apt than

in this country for it is specially endowed with all facilities. We are fortunate in having the proper climate, water facilities, good soil and favourable weather conditions suited for agricultural operations. But it is too much to expect the hyper-fashionable young man with Oxford crop and Navy Blue suit to go back to the village and take to the plough. He wants the luxuries of the town and thinks it more honourable to be an attender in a taluk office and get half a rupee a day than have a small garden of his own, be the lord of himself and earn a decent living. It is due to the way in which he has been brought up and the kind of education that he has been given. Now the question naturally arises as to how things can be improved. It will be in the fitness of things to state here in brief the importance of agriculture, the present condition in this country and the method of improving the same. It can be said without fear of contradiction that agriculture, which is the handmaid of all industries, is a very important science. Being an agricultural country the subject should be given all prominence here. Further it is cosmopolitan in nature. Anybody, young or old, rich or poor, man or woman, literate or illiterate, all can take to this and reap the reward in proportion to the work done. A man can become a millionaire in a minute in the Stock Exchange and can also become a pauper in the next minute. But nothing like that can happen to an agriculturist. The big Airship R. 101 built at a great cost came to nothing in a minute and no such catastrophe can befall here. No business can be started without capital but no great capital is necessary for this. A sturdy Moplah

with a pick-axe, a basket and a devoted wife can convert a barren rock into a sweet smiling arecanut tope. And with money and resourcefulness Sir Ganga Ram turned a vast area of barren land into beautiful green fields and a colony of humming hives of hundreds of hamlets. Agriculture should certainly be given all importance. It gives ample scope for the forlorn child, sorrowing widow, the Shylockian banker, and the eagle-eyed financier to try his or her chance here.

Let us now examine how the condition of this art is in this country. All know well that it is far from satisfactory. The agriculturist is half-starved and half-naked. The return is not in proportion to the expenditure. To quote some examples: We are growing 2½ million acres of sugarcane and it is one-fourth the area in the world under cane. The consumption per capita here is very low compared with other nations. Yet we are importing 8 million tons of sugar costing about 19 crores. It is because the tonnage is not sufficient and the remedy lies in increasing the yield per acre. It is gratifying to note that the Department is tackling this problem in all earnestness and good results are expected. In the southern districts the difficulty is about water, as this crop requires water for nearly 12 months. A short duration cane will solve this problem. Rao Bahadur T. S. Venkataramier, the Sugarcane Expert, has thought about this and has evolved a new strain which is a cross between cholam and cane. It matures in 6 months and gives sugar. It has not yet been released to the ryot and soon it will be done. This will revolutionise the sugar industry and scientifically also it will be a rarity as it is an inter-generic cross which has not been tried so far. Again we export in a year 1,600,000 tons of seeds

valued at £ 17,000,000. If only this can be crushed in this country it will afford ample opportunity for the side industries like soap and candle manufacture. Fruit culture is almost in an uncared for condition. The condition of cattle is again appalling. Mr. Galletti, I. C. S., said once: "The Indian cow is the object of veneration but is allowed to stand and starve in the public stands and starving grounds misnamed grazing grounds. These places of torture and breeding places of diseases should be abolished and a good portion of the land should be set apart for fodder growing." It is a true statement which cannot be denied and has to be accepted with shame.

So far we have talked about the condition of the art. Now let us turn to the next relevant question of the cause of this state of affairs. It can be said without the least hesitation that the ignorance of the people who are directly connected with this and the natural apathy of the ryot for new methods, the false prestige and dignity of the educated and the rich which makes them avoid this profession, and want of proper agricultural education are responsible for this state of affairs. Agricultural education imparted in different ways will certainly remove the cause of the present bad condition of agriculture and the prosperity of the country will surely be increased.

We shall now pass on to the method of imparting agricultural education. We can discuss this under five broad heads, namely, primary, lower secondary, high school, college, and adult education. The child is the father of the man and the impression and the taste that the child develops in the primary school will last for ever. So the seed has to be sown here so that the future citizens will have

a genuine interest and improve this art. The young children in their impressionable age with their play instinct being prominent should be made to develop a taste for agriculture. The teacher who is the moulder of the future citizen must be one interested and one possessing a knowledge of this subject. In Germany it is made a condition precedent for all persons entering service to get training in a farm and a factory. In the same way teachers especially should be compelled to have such a training so that they can in their turn impart it to the children. Those that are already teachers can be made to undergo a refresher course in agriculture just as they have for geography and library. There must be a garden in each and every school. Good ornamental flower plants which will please and appeal to the children should be grown and the children should be made to love and live with nature. The teacher should do the work and the children should see and learn the dignity of labour from their infancy. Coriander, greens and such other common commodities have to be grown and here the children may be asked to get the seeds from their houses and sow in small plots set apart for them. When these grow the joy of the children will know no bounds and thus unconsciously they will get an interest in and a knowledge of the subject also. Prizes should be awarded to the schools which maintain good gardens. The children who take great interest should also be given prizes to make them enthusiastic and induce others to take to this. When the children come to the lower forms it is time for them to learn to use the implements and make a rational study. The children in the lower forms should be made to handle small implements. Just as they have drill and drawing this can be introduced in the time-table and in those periods they

have to work in the garden, observe and learn what little they can, so that they can improve it later in the higher forms. The next step is the one with which we are most concerned. It is the high school stage. Reorganisation of secondary education is the watch-word everywhere now. In that connection there is the term 'vocational bias' freely and commonly used. What is all this vocational bias about? How can it be given? These are the pertinent questions to be answered. There are two terms agriculture and horticulture which puzzle many. It may be impertinence on my part to explain the terms here but as a teacher I have to explain the same. Horticulture is only a branch of agriculture. Agriculture is the mother science from which branch off horticulture, sericulture, bee culture, pisci culture, apiculture, poultry farming, and cattle breeding.

In the present S. S. L. C. scheme we have the subjects divided into A, B and C groups. Under the B group there should be compulsory manual training and it is a matter for gratification that it is insisted upon by the department.

Under manual training we have horticulture, carpentry, book binding, rattan work, etc. As I have said above, of all the professions this is the least expensive and most stable without varying fortunes. Further in the case of schools it will be economical to introduce horticulture under manual training. I shall now try to prove that this will certainly be more useful than other subjects. If carpentry is introduced at the outset a big building is necessary costing some thousands at least; then plenty of timber and tools. Coming to the practical side of the problem we can set apart two periods a week for a

class or about 40 hours per year (at the rate of 45 minutes a period for 26 weeks for which the school works.) The time will not be sufficient even to get a practice at handling the tools. How is a boy going to learn anything within such a short compass of time? Further how many are going to take to that and how far will it profit them? But in the case of horticulture the time is sufficient to get an insight of the subject and the boy has his own garden where he can practise all that is taught in the school and thus he gets ample opportunities to learn this in the time at his disposal. From the economic point of view also it will be paying to introduce it. The sale of produce will get a decent income and it can be made at least self supporting, whereas it may not be so with the other subjects. Again the person employed to teach horticulture is an agricultural graduate and so can be of great use in teaching other subjects as well. I hope I shall not be mistaken for talking shop and praising the agricultural graduates when I say that they will be really very useful in the staff of any institution. They can handle horticulture and in addition all the science subjects. The valuable training given in all branches of science at the Agricultural College places them in a very advantageous position. The initial cost and the recurring cost will not be much. It will not be out place if I give some details here. One acre of land adjacent to the school will be quite sufficient. This has to be divided into three portions and set apart for fruit cultivation, vegetable cultivation and flower cultivation respectively. There should be a well which can supply water to the garden. For lifting water, picottah, small Persian wheel or pump if possible can be used. Some graft varieties of mangoes, guavas, pomegranates, etc., can be grown with advantage. All plants as far as possible should be represented. In the flower garden ornamental flowers like balsams,

zinnias, and useful flowers like jasmine and rose can be grown. All vegetables, both English and indigenous, are to be grown in the vegetable garden. Implements required will cost about Rs. 150. (For a class of 20 boys the requirements will be as follows:—Watering cans 10, hand hoes 10, hand forks 10, mammotties 10, hand shovels 20, rake 1, crow bar 1, digging forks 2, baskets 6, chutties 10, buckets 10.) The seeds and plants to be purchased in the beginning may cost about Rs. 50. If electricity is available a small motor can be fitted and it will not cost much. Roughly including the installation of electric motor the initial cost may come to about Rs. 500. The Government for encouraging this are granting half concession. So the management has to meet only half the expenditure. Again in the recurring expenditure which may not be much the Government pays half. In the expenses the pay of the teacher, gardener, the cost of purchasing manure, seeds and repair of the pump are all included. So no management can put forth the plea of cost. One half is met by the Government and for the other half the garden may be made to pay.

Now coming to the actual working, let me give some details. Two periods a week for each class will have to be set apart for this. There must be more of practical than theory classes. As they work they must observe and also be taught. In the vegetable garden plots 6' x 3' are to be given to each student and he has to dig, sow, water and weed the plot himself. Every student should keep a diary and note things as he observes and discuss it with the teacher and the other students. They should be asked to grow different vegetables and that will give them opportunity to know not only about what they grow but also about what their neighbours grow. Prizes are to be given for the best kept and high yielding plots to serve as an encouragement. The dignity of

labour has to be taught and all must do all kinds of work. After three years of this training the boy will certainly be in a position to know how the various vegetables are grown, how much profit he can get in a flower garden or how he can thrive by having an orchard. Every year about 16 to 18 thousand boys appear for the S. S. L. C. examination and only 3 to 4 thousand boys pass and the rest have to appear again and many do not appear again. What can these boys do? They have to compete with higher qualified men for the post of clerks and their chances will be few and far between. They now think it *infra dig* to do any other work. And there is the ignorance of gardening also. If they are taught the dignity of labour and if they acquire a knowledge of horticulture certainly they will take to this and earn a decent living without hindering the prospects of higher qualified men. One may ask whether it will pay and my answer is that it will pay as much as a, if not more than what a boy can get otherwise. Very near Chinglepet I know of a person who has a small flower garden (25 cents) which gets him an income of about Rs. 25 per month, for there is no flower available for love or money within a radius of five miles. Fruit cultivation is a new avenue which can be explored with success by many a young man. It is gratifying to note that the Government is taking steps to encourage this. The plantains of South India can be improved and sent to Northern India and other places beyond the seas. Mangoes sent in 1932 to England were much appreciated and got good prices. Young men can try their hands at this also. So far about horticulture.

Agriculture is taught under Group C. It is a matter for regret that out of 480 schools in this presidency this has been introduced only in about eight schools and it is gratifying to say that out of these two are

District Board Schools in Tinnevely. The noble lead may be taken by other local bodies and private managements and I earnestly appeal to them to introduce this subject. If horticulture is there, agriculture can easily be introduced. The same teacher can handle both. About two acres will do and some wet land about a quarter of an acre. A pair of bullocks can be purchased. An improved plough, a guntakka, and a gorru will have to be purchased. This will cost about Rs. 25. All kinds of crops are to be grown and the boys as they work should observe and learn. Money crops like sugarcane, cotton, tobacco and ground nut can be grown and the garden may be made a profitable concern. Any amount of theoretical knowledge without practical training is of no good and so the practical side should be emphasised. The boy who works in the field, sees the growth of plants, waters them, weeds and harvest will certainly get a first hand knowledge of the subject and will have learnt the dignity of labour and so go back readily to his land. Some boys can take to fruit growing, some to vegetable gardening and others to flower cultivation. Thus it will certainly provide occupation for many a failed S. S. L. C. student and thus solve the problem of unemployment a good deal. It is not quite right to say that facilities cannot be had and it cannot be introduced. If land cannot be purchased as is done in the place wherefrom I come it can be taken on lease. Again vocational schools are to be started. In our presidency there are only very few agricultural schools. It should not be so. Agricultural middle schools wherein greater attention can be paid should be started and sons of agriculturalists who cannot afford to come to the higher forms can be trained here with great advantage.

Passing on to college education there is only one college for the whole presidency

whereas the graduate producing factories—excuse me for using the term—are more than 25. Again is it not a disgrace to have only five colleges in the whole country which is said to be an agricultural country? In our presidency every year forty graduates are turned out from the Agricultural College. A province with a population of 42 millions to produce only a millionth is not a thing to be neglected. Even these persons for want of better occupation take up all sorts of work wherein their training will not be of any use. The valuable information and the practical training given at the Agricultural College ought not to be allowed to rust. By this I do not mean to say that all of them should be absorbed in the Government service for I know the limitations of the Government. But my humble suggestion is this. In agriculture and horticulture whose value and necessity has been mentioned above these qualified men can be absorbed and the knowledge they have acquired can be made to diffuse to the masses through the younger generation. Again many farms are to be opened and that will be an incentive for the ryot to copy. Just as in Germany, many agricultural colonies can be started. The big zamindars and landlords can give their lands on lease and these graduates can be asked to work there. Ordinary graduates can be clubbed on with the agricultural graduates and asked to cultivate. In Mysore they are trying this. Special training (short courses) can be given to young men in poultry keeping, bee keeping, cattle breeding, fruit culture, and sericulture. If these educated young men take to these, certainly they earn a decent and independent living. Rural reconstruction work can well be done by these graduates and men trained likewise. The District Economic Councils will be doing

very useful work if they start agricultural education and colonisation. Cattle breeding centres, poultry farms and bee keeping centres are to be started in plenty. Dairy farms will pay if properly conducted.

Last but not least, we have to consider about adult education. The labourers and their children who work in the factories and fields are to be given training in the advanced methods of agriculture and its branches. Each village should have a night school. A nominal sum can be given to an educated unemployed in the village and he can be asked to start the school. A committee of non-officials should visit and encourage. Educational cinemas are to be shown. As spectacular demonstrations will be more appealing and educative they should be made use of. There are educational films but more of agricultural value are to be produced which will show to the farmer the methods of using the new implements, the new seeds and manure and the bumper crops produced. The Government is now having agricultural vans. Many more ought to be sent round.

We are fortunate in that we have a Viceroy interested in this branch and so surely we can expect great advancement in this art in his regime. Already our humble and grateful thanks are due to H. E. Lord Linlithgow who has started and given the impetus in the right direction by presenting two first class breeding bulls. It has been followed by many local bodies and private individuals. The necessity for improving the cattle which is the mainstay of agriculture cannot be over-estimated. We cannot boast of a good breed of cattle in South India except for the Kangayam breed and the Ongole breed. Mention here has to be made of Rao Bahadur

Mannadiar, Pattayagar of Palayakottah, who can be said to be solely responsible for the present condition of the Kangayam breed. Our thanks are due to him. If only there are some more gentlemen like him ere long our country can boast of a good herd of cattle. The local boards, panchayats, and municipalities should pay more attention to this aspect of the question and see to the improvement of the cattle of this country. Cattle fairs are to be revived and the ryots are to be encouraged and made to maintain cattle in good condition.

Summing up, agricultural education, should start from the primary school where the children are to be made to move in and love nature, slowly they should be taught more in lower forms, horticulture and agriculture should be introduced in the high schools and the boys made to get a fairly working knowledge of agriculture, and more colleges should be started. Model farms are to be started. By imparting a knowledge of dairying, bee keeping, sericulture, and cattle breeding many thousands of young men can be employed and they will not only earn a decent income but also improve the prosperity of the country. The educational cinemas and vans and night schools will impart agricultural education to the illiterate and the aged. Thus agricultural education can be imparted in different ways and when all these things are done the condition of agriculture will improve. Many side industries can be started, and the sugar problem, milk problem, and other problems will be automatically

settled. The country will then be full of agricultural colonies and industrial centres with millions of young men working with joy, pride and happiness, and earn an honourable living. Marketing facilities are to be improved, and weights and measures standardised, and thus the grower saved from the cruel middlemen. Foreign trade will be increased and the country will be self-sufficient and even be able to export finished products instead of raw materials and a day will come which will not be far off when India can boast of being the premier country with its teeming millions of young, energetic, cultured men working willingly with pleasure in the various farms and factories and show to the world that Indians are a class of industrious agriculturists with a culture of their own. Thus the importance of agricultural education in its various ways is brought out.

In fine I have to say that with the advancement of agricultural education the economic condition will improve a great deal. I can say without fear of contradiction that social and economic efficiency are pre-eminently essential and should precede political freedom. Unless and until we are socially free and economically above want we cannot think of and make proper use of political freedom. So let me conclude with a prayer to the powers that be and the fighters of political freedom first to improve the economic and social condition of the country which is of paramount importance for which agricultural education should be improved and that will be an important and primary step.

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

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COOPER, Publishers BOMBAY, 6.

6. THE PLACE OF RELIGION IN EDUCATIONAL RECONSTRUCTION.

By MR. T. A. RAMACHANDRA AIYAR, B.A., L.T., *Ayyampet*.

Some fundamental aspects of education as conceived by religion. Man is an entity composed of "Soul," or "Spirit" or "Atman," "Mind," and "Body," of which the most important component is the "Soul." The main aim of education is therefore the culture of the soul (*Adyatma Vidya* or *Atma Gnanam*) which alone leads to *Moksha* or liberation from the wheel of births and deaths. Soul culture has been recognised by all great religions as the goal of man. Christ has truly said that "it does not profit a man in the least even if he gains the whole world, but loses his soul in so doing." Hindu religion is saturated through and through with this cardinal truth. Mind and body are not ignored but are given only secondary places, the mind being, of course, considered superior to the body. So the cultivation of the mind and body would be such as to aid, and not hinder, the process of the perfection of the soul. The training of mind and body would not be an end in itself but only a means to the main aim in view, namely, culture of the soul and its final emancipation or salvation. The chief purpose of life is therefore the purification and redemption of the soul and the training of the mind and body should thoroughly harmonise with this principal object. This is the true perspective of the life and goal of mankind as envisaged by the great religions of the world and any sound system of education should aim at the harmonious development of soul, mind and body, with the final objective of the salvation of the soul.

Starting with this basic conception of education, religion set up various institutions and prescribed several practices, rites, and rituals—all with the ultimate object of realising this end in view. This perfect, com-

prehensive, and harmonious vision of the problems of life was possible in ancient and mediaeval times, when religious inspiration and revelation were the chief instruments for discovering truth, and the eternal verities of life. But in these days when truth is sought to be discovered and established by mere human reason, aided by imperfect scientific instruments, the correct perception and goal of life are missed and man goes about eternally experimenting, and often wandering from blunder to blunder and receding away from truth, but all the while swearing that he is progressing from one truth to another, and delighting in such catch words and expressions as "up to date," "modern," "abreast of the times," "in tune with the time spirit," and so on.

In ancient and mediaeval times, society was moulded on the fundamental concepts of life above outlined. As the spirit was exalted above mind and body, holy men such as *Rishis* and saints were given the first place of honour and respected even more than kings. Intellectual men were given only a second place, and men who cared only for their bodies were given the lowest place in society. A civilized man or a highly evolved being was considered to be one who attained true wisdom or *Gnanam*, not by merely acquiring learning or knowledge but by developing such qualities as humility, patience, etc., which are graphically portrayed by Sri Krishna in verses 7 to 11 of Chapter XIII of the celestial song, the *Bhagavad Gita*. Wisdom consists in the spiritualization of every fibre of one's being and no wonder that sovereignty bowed before it in ancient times. Men of intellect and learning were accorded only a second place, because mere knowledge without discipline and restraint in life, was not only

useless, but was even considered dangerous to society. As for men who cared only for their bodies, who ate and dressed and led a merely sensual life, they were considered on a level with brutes.

Starting with these fundamental values of life, true education was considered as synonymous with soul-culture and the attainment of wisdom and a system of mass education was perfected for spiritualising society in various ways. Religious habits for all (*Acharas*) were therefore considered essential for laying out a true foundation for character building, which is directly related to self-discipline and control. Much importance was not attached to mere literacy which was not considered necessary for all. *Achara* or disciplinary practice for the mass of the people from the very beginning was considered essential for the welfare and stability of society. Hence the true Guru or Acharya was defined as one who, while himself leading a pious life of discipline, initiates his disciples in religious practices and makes them observe the same along with himself. These then are the fundamental ideas of life, as conceived by religion, and to which education was related in ancient times, not only in India but all the world over.

In ancient and mediaeval Europe, religion was the most potent influence in moulding and educating men's minds. Churches, monasteries and abbeys were the centres of culture and learning, and clergymen were accorded the most honoured place in society. But with the digging of coal and the discovery of steam power came the construction of machines, culminating in the industrial revolution, the effect of which was that workshops and factories pushed churches into the background. With the advance of science and its dazzling discoveries the mind of the ordinary man was first dazed and then nearly blinded, so much so, that scientific reason

displaced "revelation," and "transcendental reason." Religion itself came to be regarded as a bundle of superstitions and prophets considered an anachronism. Not only in Europe, but also in Asia, the birth-place of all religions, spirituality stands today discredited and dishonoured. Successive onslaughts of rationalism, materialism, industrialism, socialism, and other blessed "isms" of the West have been shaking to its very foundation, the magnificent edifice of religion, reared for centuries by the wise men of the East.

Having thus briefly outlined the cause of decay of religion and the consequent misdirection of education in Europe and Asia, let us now turn to our land, which has been the citadel of religion from time immemorial. Religion was born and cradled in India at the beginning of creation and had reached manhood even before the dawn of history. It had been nurtured through centuries and kept alive and vigorous by the kindly care of the *Rishis* of old. It is therefore an irony of fate that, in this land of spirituality, an appeal has to be made now about the importance of religion in educational reconstruction. It seems most amazing that little or no attention has been paid to this most important aspect of education in this sacred land—this *Punya Bhumi*, where for centuries together, religion has been coursing through every part of man's body, tingling with every drop of his blood, and throbbing with every fibre of his being. Yet that is the tragedy of our present situation! To find the cause of this most extraordinary phenomenon, and trace the cause of the mischief to its source, let us go back to the year 1834, when the present system of education was first launched in India with the real purpose of manufacturing clerks to help the carrying on of the British administration. During the time of Lord William Bentinck, a strenuous fight took place

between the Orientalists headed by Wilson who wanted the vernacular system of education, and the Occidentalists headed by the brilliant and more vocal Lord Macaulay who wanted English education. The latter won the day and Lord William Bentinck then proclaimed (I am quoting his very words) that 'all the funds appropriated for the purpose of education would be *best employed in English education alone*,' and thus sounded the death knell of our culture. In his famous despatch advocating the English system of education Lord Macaulay pleaded that, as a result of the new education to be introduced, there would be produced a class of persons "*Indians in blood and colour only, but English in taste, opinions, morals, and intellect*." Lord Macaulay was a typical Englishman of the true imperialist type who had a profound contempt for everything Indian, for our culture, our religion, our literature, etc. Has not His Lordship, who could not claim to have any intimate knowledge of our religion or literature, declared, like an oracle, that one book of English literature was more valuable than a whole shelf of Oriental literature? It is no wonder then that a system of education born under such vicious auspices and introduced against this background of utter contempt for our old culture has, after a century, produced such a disastrous effect on the minds of our men that Lord Macaulay may be said to have realized his dreams beyond his wildest expectations.

We have been culturally conquered as Macaulay had prophesied. We have been made to hate everything our own, and admire and love anything coming from the West. We cannot look at any question or solve any problem in our land without the borrowed spectacles of the West. We have developed a taste for foreign customs and manners, and outlandish dress and food. We have begun to feel a sort of contempt for our simple modes

of life and our indigenous methods of doing things. We have developed a profound contempt for our own mother-tongue. The printing of even marriage invitations in the English language and in thoroughly English style is a symptom of the depths to which this cultural degradation of ours has gone. We have been almost cut off from our ancient precious heritage held dear by us for ages. We have been denationalised, de-Indianised in every walk of life and in every branch of activity. The wonder is that we have not been wiped off altogether, but still continue to live. Thanks to the inherent vitality of our culture, due to the centuries of penance of the wise men of old, there is still life left in our society, which, though it appears dead on the outside of the trunk, and withered in its branches and leaves, has its roots alive, deep in the soil of our souls, and is already reasserting itself, putting forth fresh leaves like our perennial *Aswatha* tree. It is therefore our bounden duty to protect our culture by relating our education once again to religion. A century of this English education has created greater havoc in our society than several centuries of foreign invasions, political conquests, alien domination and economic exploitation. Let me now analyse the defects underlying the present system of education, and the lines along which it has attacked our culture, so that we can remedy these defects and fortify our culture against further attacks from the West.

1. The inherent defect in the present system is that it produces in our minds a general glamour for Western culture, Western ideals and Western institutions, and develops in us a tendency to copy the same in our land. This defect is inevitable, because the whole scheme of curriculum is modelled after the West, and presented to young minds in the most impressionable period of their lives,

2. The excessive importance given to English and the almost insignificant place given to the mother-tongue is a vital defect in the scheme already noted by all and proposed to be remedied now.

3. The complete exclusion of the study of religion and our indigenous culture is the greatest drawback in the present system.

All these three defects must be rectified in reconstructing our education.

In the first place this glamour for Western culture, in preference to our own, must first be removed from our minds. Unless this is done the restoration of our lost individuality is not possible. This is a very important thing to bear in mind. We must assess the true worth of this culture from the West, and make our young men realise its proper value, as compared with our own. The materialistic nature of Western culture has been condemned in no uncertain terms by all the great thinkers and prophets—East and West—ancient and modern. Ruskin, Carlyle, Emerson and Tolstoy are some of the eminent thinkers of the West, who denounced it from the very beginning. In our own land Dr. Radhakrishnan has drawn our attention to the lopsided nature of the Western culture, because it stresses the physical more than the mental and intellectual aspects of man, while the moral or spiritual element is almost lost sight of. In his recent lectures in England he has appealed to Europe to rediscover her lost soul. Mahatma Gandhi has condemned almost all the ideals of the West in his book "Hind Swaraj." The great prophet and poet, Dr. Rabindranath Tagore, has thoroughly denounced Western nationalism in his lectures in Japan, England, and America, which have been embodied in his book "Nationalism." None has condemned the West in more forcible, picturesque and prophetic words than Dr. Tagore who describes Western

civilization as "a huge monster carnivorous and cannibalistic, thrusting its tentacles into other peoples' bones and sucking them dry." Thus the boasted ideals of the West as democracy, freedom, industrial competition, and the mechanisation of every branch of human life have been condemned not only by eminent thinkers and far-seeing prophets of the world, but stand discredited now even in the place of their origin. We already see the lurid portents of war on the Western horizon and hear the rumbling noises of the coming earthquake, which will raze to the ground the huge, glittering, hollow edifices of the West. So let us turn to our own land, learn our own culture, and proceed to reconstruct our education not on the rejected and decayed models of Europe, but on those ancient and eternal principles of life which, according to the grand conceptions of our religion, lie quiescent even during *Pralaya* or deluge, only to reassert themselves in every cycle of evolution, and which are the only unfailing remedies for all the evils of mankind, in the East as well in the West.

After removing this glamour for Western culture, let us proceed to the next step of restoring the vernacular to its original pre-eminence in the reconstruction of our education. The undue importance given to English has been one of the root causes of the failure of the existing system. Unless the mother-tongue is given the first place and all subjects taught through the vernacular the regaining of our indigenous culture and of our individuality as a nation is not possible. With the restoration of the mother-tongue to its original pedestal will come a new cultural outlook in our society whereby our own customs, habits, dress and modes of life will receive their due measure of importance. At the same time the process of restoring the dethroned Pandit to his honoured place will also take place, because in the wise words,

truly uttered by Sir Mirza Ismail, the Muslim Dewan of Mysore (I am quoting his very words), "The Pandits represent the secular forces of conservatism and stability. They are the inheritors of traditional learning which connotes depth and thoroughness. They are the custodians of national scholarship and culture and it is incumbent on them to make the heritage available in increasing measure to the coming generation. The preservation and transmission of the cultural life of the country are in their hands." The raising of the Pandits from the lowest place they are now given to the highest place in the scheme of educational reconstruction will surely lead India back to her illustrious place and help to regain her original pristine fame and glory. The development of the vernacular will also be of effective help in imparting religious instruction in schools.

The third cause that led to the rapid disintegration of our culture, as a result of a century of the present system of education, is the exclusion of religion and indigenous culture from the scheme of studies. Any scheme of education unrelated to the religion or culture of the people is bound to fail in any land, and all the more so in our country where religion is the centre round which all the activities of life are made to revolve. Master minds in India noted this cardinal defect. The great Swami Vivekananda raised his stentorian voice against the godless and soulless nature of the existing system, and eloquently pleaded that, as religion is the bed-rock of Indian culture, and as spirituality enters every path of a man's life in India, no institution can successfully work in this country unless the appeal is made through religion. Hence movements started in India, divorced from religion, have all proved in-

effective. Great Bengalis, like Sir P. C. Ray, realising the harm done by this atheistic system of education, started the national system of education, giving it a religious turn, and basing it on the mother-tongue and indigenous culture. The great Bengali patriot Arabinda Ghosh (now a recluse in Pondichery) and his co-workers achieved a great measure of success in politics by giving it a religious twist during the great national and Swadeshi movement in Bengal. In our own day Mahatma Gandhi has achieved wonderful results by spiritualising politics. Even in modern India, with its transformed Western outlook, Gandhi is honoured more than a Tagore, a Bose or a Nehru, because of his *Tapas* and spirituality, thus demonstrating the hold which religion still has on the minds of our masses. This should be an eye-opener to us, educationists, who, in order to achieve success must base education once more on religion, and frame curricula of studies and prescribe text-books related to Indian culture and environment.

I shall now elaborate a little on the highly educative value of religion. We know that education and psychology are inter-related, and methods of education based on psychology are good or bad, according to the soundness or otherwise of the psychology underlying them. Now Western psychology, like Western science, is still in its experimental and infant stage and is bound to be so for ever by the very imperfect nature of the instruments adopted for discovering fundamental truths of matter and mind. The application of mere human reason, aided by all the paraphernalia of the physical sciences, can never discover the eternal principles of life, as has been clearly shown by Max Planck in his book "Where is Science Going?" trans-

lated by Murphy. In our own land, truths have been revealed by a higher power called intuition or "eye of wisdom" (*Gnana Chakshus*) which is developed only by intense *Tapas*. Truths revealed by religion are our sure guides in all matters as declared authoritatively by Sri Krishna in verse 24 of Chapter XVI of the *Gita*. Scientific truths are not set aside but only subordinated to revealed truths. Wherever there is conflict between religion and physical science, religion is given precedence. Scientific principles can at best fortify religious truths but never supplant them. Hence the truth of the pregnant statement of a great American author: "Religion begins where science ends" and it is therefore absurd to gauge the depths of religion by the foot-rule of science. If this fundamental principle is realised, a good deal of the misunderstanding about the terms "revelation" and "Sanathana Dharma" can be removed from men's minds. Now by the process of intuition, psychology has been perfected in our own religion to such an extent that, in the opinion of the learned Dr. Nagaraja Sarma, it alone can explain successfully all the phenomena of mind, and all its mysteries till now unravelled by Western psychology. Our ancient system of education was based on the fundamental principles of mind and body as revealed by our own scriptures and our own psychology, and these must be understood by us and applied in our educational reconstruction. I shall just refer to a few of the fundamental principles.

The Value of Achara or Religious Practices:—The main purpose of education, namely, soul culture, can be accomplished only by disciplinary practices and not by cramming the mind with bits of knowledge on various subjects or developing muscular energy and bodily strength. Both mind and body have to be disciplined—not merely

trained to think all kinds of thoughts and perform any kind of physical act. Hence observance of religious practices by all was itself considered an effective method of mass education. Thus rules and regulations were framed and restrictions imposed on all the acts of man (physical as well as mental), as eating, talking, sleeping, drinking, bathing, dressing, etc., so much so that Swami Vivekananda used to say that "the Hindu talks religion, walks religion, eats religion, sleeps religion, and so on." Several institutions were started and various methods adopted to broadcast and disseminate these religious principles and practices among the masses. Observance of various rites and ceremonies, daily and periodical, fasts, festivals, and vows, religious discourses for popularising the Vedic teachings through the *Ramayana*, the *Bhagavata*, and other similar treatises, devotional dramas and Bhajana parties, the construction of temples and the daily worship and periodical festivals connected with them—all these and other items formed a regular network of agencies for diffusing religious principles and practices among all the people and into the inner-most depths of society. This was done so thoroughly and effectively that several eminent men of other countries have declared that the average Indian is much more cultured than an average European, in spite of the deplored illiteracy of the former and the boasted literacy of the latter. Mr. S. V. Ramamurthy, I. C. S., once truly remarked that the average illiterate Indian peasant is much more cultured than even a graduate of the University. The late lamented P. T. Srinivasa Iyengar, a brilliant scholar and historian, often said that temples were centres of culture round which alone true history can be thought. A distinguished retired educational officer while listening to a learned discourse on the *Ramayana* by an erudite Pandit spontaneously

exclaimed: "Here we have a regular walking University!"

This is how mass education was successfully given in ancient India, and we educationists must tap these sources of culture and revivify them before adopting such doubtful methods as compulsory elementary education through the Three R's only, the library movement, night schools for adults and so on. These modern methods may not be of great value, because compulsory elementary education without the basic religious instruction, may only produce a body of young men whose minds will be exposed, at an impressionable age, to all kinds of cheap books and periodicals with disastrous consequences. A field is far better left to lie fallow than simply ploughed so as to be exposed to the growth of rank weeds. As for the library movement about which a great deal is said in these days, it will prove of some use, only if the sort of books to be circulated and studied by the people, is strictly censored and regulated with religious rigour. Else, it will be a menace to society, as the number of books on the field is so large, and the variety of thoughts they contain are so bewildering—ranging from companionate marriage to birth-control and socialism—that the minds of our unemployed young men, now let loose on society without the restraining influence of religion, are sure to be distracted and misled into dangerous channels. A Western author very truly remarked some time back that "birth-control is more urgent in the dominion of books, than among men."

Thus *Achara* or observance of religious practices is the true foundation of education as it will ensure character building among our pupils which is one of the principal aims of education.

Another fundamental principle underlying religious instruction is the development of

will-power which is sought to be trained and developed by meditation, concentration, daily worship and prayers. The incapacity to exercise will-power is a striking defect in our average English educated man. Though several good principles are learnt at school, he is not able to practise successfully even a few of them, for lack of the requisite will-power. Regular practice of even one or two good principles paves the way to success in life far more than the mere knowledge of a number of good principles. The converse of this truth is forcibly expressed in the proverb "Hell is paved with good intentions." Now, will-power is developed by exercising the mind and body to overcome obstacles, mental and physical. Concentration of mind and meditation on God, daily prayers, and rigorous discipline of mind and body through fasting and other vows, and similar observances have been devised for increasing the power of will. The tremendous will of Mahatma Gandhi is one of the secrets of his greatness and he has achieved more by his fasting than by his preaching.

Again religious habits ensure health of body and peace of mind. Every *Achara* devised by wise men has in view not only soul-culture but also discipline of body and mind. It is a well-known fact that the orthodox man who is so often despised by us, possesses greater vitality of body and peace of mind as a result of his daily disciplinary practices than we the English educated who have learnt, among other wrong things, freedom for our bodies and the unrestricted play of our senses. Here is a point to be taken note of by those interested in the physical welfare of our pupils. Peace and contentment of mind, as well as restraint over body, passions, and senses, are essential for the joy of man and the health of his body. The development of these factors are amply provided for in religion.

Note again the good habit of daily reading a portion of the sacred texts ('Parayanam'), and singing hymns in praise of God and its influence on mind and soul. We are lifted to higher levels during the 'parayanam' and our minds are carried beyond the madding crowds, and rendered free from the miseries of mind often experienced by the godless. Abiding faith in God and a resultant 'shanti' or peace of mind have a healthy reaction on body also. This also is a sure remedy for many diseases such as tuberculosis, the alarming increase of which in India is attributed by eminent doctors more to mental worry and restlessness, than to other causes.

Time and space do not permit me to refer in detail to the highly educative value of many other religious observances which are hastily dubbed as either superstitious or meaningless by those who have not cared to study and understand them. But I may be permitted here to stress the fact that every one of these practices has been conceived and perfected in a comprehensive and far-sighted manner, so as to have a bearing on the whole of man. This kind of vision is sadly wanting in these days of boasted scientific research. Dr. Tagore has truly remarked that a piece of finely woven Dacca muslin examined under the microscope shows broad meshes at which our imagination shivers, though it is not the reality. Things are thus magnified out of all proportion to truth by scientific research, and things appear distorted or twisted. Wild and wonderful theories are thereby propounded by scientific research with the same rapidity with which they are afterwards demolished in the light of new facts perceived later on by the same or more complicated and intricate, but none the less imperfect, instruments. Religion is free from this effect because it takes a

comprehensive view of things, seen in their true proportion by the aid of wisdom's eye. Scientific reason and research by their very limited scope cannot escape from error. Thus Macarison's dietic researches are confined to the effect of food stuffs on bodies alone, but not on the mind or the soul.

Similarly in devising schemes of physical education, their reactions, good or bad, on mind and soul, seem to be ignored. We, educationists, should avoid such pitfalls and base our educational methods on our own psychology instead of on the Western one as we are now doing.

I shall illustrate this comprehensive vision of the wise men of our religion, with reference to one daily act enjoined on all of us, namely, "morning baths and worship" and its wonderful efficacy in ensuring for us bodily health, mental joy, and peace and elevation of soul. One is asked to go to a river or a tank and bathe in its cool waters. The mere bath purifies the body and tones the nervous system, thus laying a sure foundation for health. With his mind now calm and vigorous after the cold bath, he stands facing the East in which the glorious and effulgent sun is about to rise and silently utters his prayers. The smooth sheet of water by his side reflecting the blue dome of the sky above, the broad expanse of the heavens above his head, and the refulgent splendour of the rising sun on the horizon in front of him,—all these elemental forces of nature combining together, exercise a harmonious influence on his body, mind and soul. The music of eternity swells through his soul, a rare joy and peace wells up in his mind, and the whole frame of his body tingles and vibrates with the infinite energy of the radiations of the sun, who is the

source of all kinds of activities on this planet. What higher kind of training and education of body, mind, and soul do we wish for our young boys, as well as for our own selves, than that envisaged by our ancients in this one disciplinary religious practice?

Every observance prescribed by all great religions can be understood and its true import realised in the manner above shown, only if you have the much needed faith which is a requisite pre-condition to a full appreciation of religion in all its aspects.

Another difficulty that may be pointed out is the need for teaching two or three religions in each school. My answer is that it is enough if one religion is taught so as to meet the needs of the majority of the pupils in a school. As the Bible is already taught in the Christian Mission Schools, and the Quran in Muhammadan schools, there will be need for teaching Hinduism only in all the schools where Hindu pupils are in the majority. Finance cannot be a serious objection, since the pay of the religious instructor cannot be great. It is enough if a nominal sum is paid to him and he may be even had gratis in big centres as Tanjore and Kumbakonam, where the volume of public opinion in favour of religious instruction is daily increasing.

The most serious objection, I have ever heard, is that it will rouse up sectarian and communal feelings in the school. Now, this is the very reason for which I urge that religious instruction should be taken up in the school and not left only to the home and the parents. In view of the feelings of religious intolerance which we often note among the uneducated in the homes as well as outside, the best place for promoting ideas of tolerance and feelings of mutual goodwill, between

religion and religion, and among the various sects of the same religion, is the school which should be a real centre of culture in the fullest sense of the term. The school is the proper place for putting before the plastic mind of the young pupil, the grand ideal that his attitude towards his religion and toward other religions should be the same as that towards his own mother and towards the mothers of his friends and neighbours. He must love his religion intensely as he loves his own mother, but, at the same time, he must treat with reverence and regard other religions, even as he would respect and love the mothers of others. This cardinal aspect of toleration in religion can be taught, cultivated, and developed only in schools in the most effective manner. To those who would still urge that religious instruction is best imparted at home, I would point out that, even then, it can be supplemented and enriched in the school. Thus, fasting enjoined by all religions tones the body, develops the will-power, and elevates the soul. The term "Upavasam" applied to fasting forcibly brings out its value and significance. "Upavasam" means "living near God" as fasting brings us nearer and nearer to Truth, which Buddha and Christ discovered only after penance and fasting.

In the manner shown above, religious practices were used as effective instruments of education in ancient India and religion was connected with, and related to, every branch of our lives. Music, painting, and sculpture, and other fine arts were harnessed to religion as we see in our temples and in the worship of God in our own homes. Religion was part and parcel of our lives—not a separate water-tight institution unrelated to life, as we see in the West. Note

and ponder over the paradoxical statement recently made by Hitler in Germany only last week, when he warned the clergy not to meddle with the education of German youth but to confine their activities to "religious instruction," as if "education" is different from "religious instruction." But education according to Hitler is the preparation of German youth for "war."

Objections answered. The objections raised against religious instruction in schools are more imaginary than real. Most of these objections can be traced to ignorance of religion and of its influence in the field of education. In my experience of about thirty years as a teacher, I have noted an eager desire to introduce religion in schools on the part of teachers who feel a faith in religion and themselves lead a pious life. The objections really come from people who are either thoroughly ignorant of religion or fight shy of the restrictions it imposes on them. One main objection is want of time for it in the time-table. This can be easily met. If the subject is considered vitally important, we can easily find place for it by considerably reducing the scope of the general knowledge subjects as history, geography and elementary science, the cultural, or even the utilitarian value of which is doubtful especially in the way in which they are taught now.

I contend that the introduction of religion in the school as a *subject* will raise its value and enhance its prestige in the minds of pupils as well as teachers. It will also effectively check the tendency, often noted in schools, to undermine religion, consciously

or unconsciously, in the course of teaching other subjects, because religion is not given the status of a 'subject.' All the various subjects are taught in schools in a correlated manner, and not in a mutually destructive spirit, and hence religion will gain as much by being thus elevated and given a place in the scheme of studies, as it might lose by being kept outside.

The object of this paper will be realized for the present if we give at least some decent place for religion in our scheme of studies, though not the supreme place it deserves. The working out of a detailed scheme of religious instruction in the elementary and secondary school courses and the fitting of it in the scheme, correlating it to other subjects, is beyond the scope of this paper. But it is not at all a difficult matter, when once the importance of religion is realized by us and the demand for it is made. But I know it is not practical politics just now; because poor religion, by her very nature, cannot elbow her way into our hall in the midst of the athletic crowds about, and the din and clash of conflicting interests and the clamour of the various subjects inside the hall. So she has to stand outside, meekly and patiently, waiting for the day when the conflict will be over, and when, exhausted after the struggles, and distracted and disappointed by our repeated failures to solve our questions, we ourselves will look round for the deliverer and invite the goddess of religion to enter our hall and guide our deliberations. May the Almighty soon usher in that happy day for our Motherland!



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PRESIDENT'S CONCLUDING ADDRESS.

THE duty of saying a few words has at last to be performed. I am sorry the Chairman of the Reception Committee is not here. I am extremely grateful to you all for the not at all long but all too brief period of friendly intercourse we have had during the last three days. It is not easy to get so many friends together for any man and I therefore consider myself very very lucky in having been in your company these three days, immersed in so much love, feeling and consideration. In the world we do not find so much good feeling and consideration always to surround us and therefore I greatly appreciate the experience.

The time of parting has come and I am not speaking mere conventional platitudes when I say I am very sorry I am going away from you. To many of you also it may be a sad moment, because, I am sure, you would have cultivated new friendships and revived old acquaintances during these three days. These annual Conferences, either political or educational, give great joy and then when the hour of parting comes great pain has to be borne. I am in that position at present. Getting over all these feelings, let us try to think a little. These Conferences are a great education in themselves. The organisers get a very great opportunity for putting to test their executive capacity and their ability to conduct business quickly and to the satisfaction of the numerous persons present. The volunteers get first class education which is neither elementary nor secondary nor collegiate, but it is very essential. I can tell you it is an essential education for life, which people used to have in ancient days but which has been very much neglected in later days. As President of the Conference I am extremely pleased with the work of the volunteers during these three days. To them it should have been a great education, which they do not get even on the play-

fields—I can say Mr. Andrews will agree with me—or in the lecture room or even in the laboratory. This sort of Conference is something superior, as they are educating themselves in the art of looking after other people. I can personally testify that the food arrangement was very good; it was an exceedingly remarkable feature. It has been said that the organisers lodged the delegates in various parts of the town and this might have caused them slight inconvenience. But it had its own advantages. Usually in Conferences it is felt as a great draw-back that all the people are clubbed together in the same place in an artificial city, so to say, and they do not know the place where they camp but only a camp before them. This is not a very good thing. I am glad circumstances compelled some of the delegates to live in various parts of the town so that at least they may know how far the places are from one another. In my opinion it would have been better if the Reception Committee had been compelled to quarter the delegates with friends in the town instead of giving them vacant houses. If friends could quarter delegates according to their capacity, they would gain new acquaintances and ample opportunities to come across many people, men and women. It will in a way lower the expenditure of these Conferences and I hope that organisers of future Conferences will try to carry out this suggestion.

I was very pleased to see a booklet of the Tanjore District published in connection with the Conference. These booklets are very useful by-products of the Conference. This is real geography in connection with the Conference. I would like to tell you that teachers and students in every district should make it a point and particular duty to know accurately and truly the entire geography of the district. You should know the whole place when you

go to any place. Unfortunately in these days my experience is that when you go to a place the literates and the so-called educated know little about the geography of that place. If you wish to know where a particular place is situated you will probably be better guided by a man who is not educated than by a boy who has obviously gone to school. If I am correctly informed—I have never been to Europe—boys in England and in other European countries know completely the geography of their own country or district or their own place. They do not usually depend upon books. They actually go and learn by their personal experience the distances and the topography of their areas. Teachers and boys should know these things as a matter of course, so that when there are Conferences they may be able to take groups of the Conference delegates for excursions to important and interesting places in the district. It is not everybody that wants to hear discussions and take part in them. The Conference is a whole thing and persons are, without any offence, permitted to take particular interest in particular matters. Groups can go and visit the shrines and historical places of interest in the locality. If you go to the Ceded Districts it will be absurd for you to finish your Conference without visiting the ruins of Hampi. So also at Tanjore you have the Raja Raja Temple. You should not always be dependent upon books. It will be a pleasure if teachers and students divided themselves into parties and took various groups of delegates to various places and spent some days on excursions. All that would be a great education. The Conference should not merely be a three-day affair, but should be really a retreat. Conferences should cover grounds other than mere discussions over grievances and curricula. They are important and real. But these things add an educational value to the Conference itself.

I was very pleased to see the Geography exhibits. It was not possible for me to get at the Geographical Conference and I do not know how much matter of interest I have lost. But the exhibits were very good. I cannot help remarking, however, that it was more an exhibition of the creative effort of various schools than an exhibition of educational methods. In respect of 'word-building' also which formed part of the exhibits in the children's department I have to remark that it went contrary to what the Rev. Kuolt referred to in his paper. Synthesis is not the natural method for the child and the child takes the whole word, the whole phrase, and perhaps the sentence first. Sound is earlier than form. Hence the exhibits went contrary to the proper word-building and I have to draw attention to this matter.

I can never forget the discussion over the abolition of examinations. The Conference has left a deep impression on me with regard to examinations. After all it is no use packing too many things into a conference. It is a wrong method. You wish to get everything there and it is a very natural feeling. But I can tell you, as a man of experience, that all these things really reduce the net result to a fraction. The more subjects you pack into the Conference the less is the value of each particular achievement. If you stick to a few things and get a solid backing you will get a great value out of it. If each subject finds its way, put together, you get a very huge appearance, but its value is very little. One thing that has been deeply impressed on my mind is the quarrel over examinations. You need not imagine that the subject has been disposed of one way or the other. I would like to tell you that the fort has been breached by the proceedings. Those who stand for the demolition of the examination incubus have succeeded, because the sacredness of examinations has been removed and the thing will

crumble to pieces in the near future. There is no doubt about it. The Tanjore Conference has taken the life out of it. It may no doubt go on for some time but with very apologetic existence. Persons who voted for the examination did so not because they respected them but because they scented danger in a change in transitional circumstances like the present. It was a sort of conservative terror that prevented them from a step like that. Life consists of both the forces—the forces of progress and the forces of conservatism. Both should be there for proper education of life and therefore it was not a hasty, fanatical resolution which went one way or the other.

You may be anxious to know what my own view is. There is no secret about it. I will say examinations are no good. It is a fundamental attack on Truth and it is a sign of distrust. They have all sorts of rules to regulate the conduct of the Headmasters and teachers. Their qualifications are fixed. They are not satisfied with the ordinary school examination. They set papers for the student to test his ability and month after month his progress is reported. He is treated as a miserable thief. At the end the boy has to undergo a public examination. Some questions are put and they are taken in a feverish anxiety to write answers at a public examination. For the first time he goes through an experience like that. Even grown-up people do not show their personalities on such occasions. Examination is a hard thing. The tender boy is made to answer papers which were examined somewhere else. You do not know the condition of the poor examiner. He has got his own domestic and other difficulties. You do not know in what condition he will be at the time he values the papers. These examiners correct 30 papers to-day, 30 to-morrow and so on. But I can tell you that everybody will agree that

the certificate of the headmaster and the staff who have had personal touch with the boy is more reliable than the result of any examination. The only thing is that these should be trusted. Suppose the examinations are given up. There will still be some system of examining the progress of the pupil. Week by week, month by month and class by class the performances of boys are tested. It cannot be said that influence or pressure will be brought on the teachers. It is impossible. A record cannot be tampered with by personal influences. It will be there month after month. When examinations are abolished the whole record becomes important and it will be a reliable and correct picture of the boy's progress. The utmost dishonest trick that can be performed is that at the end instead of saying that the boy's conduct was unsatisfactory it may be said it was satisfactory and *vice versa*. If a boy does not want to go to the University, he may have a decent certificate instead of having a "failed" certificate against him. Do you grudge it? There is no harm in it. Examining the matter from the practical point of view I am of opinion that there is no need for examinations of any kind. The University will demand an examination, the Public Service Commission will demand an examination. The merchants will examine a boy before they employ him whether he writes a good hand. There are examinations all through. But this last examination, an additional infliction, is what is proposed to be removed. I am very strongly in favour of the removal of the examinations. I assure you a time will come when these examinations if they are unnecessary will go. It does not depend on the votes of the people. If Truth is on your side, you will win at the end. You have really cleared much ground by the discussion. I wish the South India Teachers' Union will do the needful in the matter. In all depart-

ments trust begets honesty and distrust begets tricks, and therefore let us trust the headmasters and we will find that headmasters and teachers realise their responsibility and bring out a satisfactory state of things even without an examination.

Another thing which has left a greater satisfaction in my mind is the adoption of a resolution regarding the use of the mother-tongue. You have passed a resolution in this Conference and you have passed similar resolutions in previous Conferences. Each time you adopted one, there has been greater and greater reality. The stamp of approval which this Conference has put upon the adoption of the mother-tongue as the medium of instruction is a very good thing. Much has been said about wastage and stagnation; more than all these is that continuous wastage involved in using a foreign language to teach things. To insist on the foreign language seems to be like arguing that God exists for the priest and not the priest for God. I do not mean that there is not much to be said in favour of what Mr. Patrachari and Mr. K. Natarajan of Bombay have said. I quite admire their courage. The opposition to the mother-tongue, the more severe it is, the greater is the certainty of our getting the mother-tongue in its proper place.

I am glad that you have adopted a resolution that Hindustani should be a compulsory subject in some stage of the child's education in South India. The Conference has rightly fixed the stage between the ages of eight to twelve, a very appropriate age for learning a language other than the mother-tongue. Of course the mother-tongue should be learnt even at the age of one and two but we cannot have school learning for that. A second language can be learnt not at too early a stage nor at too late a stage. I hope and pray that it will be given effect to very soon. It should

be a compulsory course. It is absurd for educational authorities to think that they have done much for Hindustani by making it optional. They cannot include the mother-tongue by substituting Hindi for English or Sanskrit for Mathematics. It is just like substituting mango for rice and chutney for curd. All of them are necessary and there is no real substitution. A working knowledge of Hindustani is all that is required and necessary and it should be provided compulsorily. I hope it will come in course of time. I have no doubt that in our own interest it will be given effect to immediately, without which South India cannot attain its proper place in the Councils of India either in politics or trade. If we do so, then within the next five years the boys of South India will be everywhere in India. People in the North will then ask us not to learn Hindi. That is the consummation which I want South Indian boys and girls to reach.

You have overhauled elementary and secondary education and passed a comprehensive resolution. No Educational Conference will be worth troubling about unless it offered comprehensive expert advice in respect of these matters as you have done. You have given careful attention and consideration to it. You have dealt with the elementary teacher as well as elementary education and dealt with the secondary teacher and the secondary school course. The organisers should be congratulated on having achieved these two things. I hope the authorities will pay the attention it deserves. The elementary education problem is not merely a school problem but a national problem. Here all the efforts and imagination and skill of the statesmen of the country and builders of the nation will have to be brought into service.

It is wrong for a nation to be illiterate. Literacy is not a mere luxury but is the sixth sense, so to say. We should make the nation literate. The trouble is how to organise it for a nation of thirty crores and for this province of four crores. The subjects taught are not very easy and the time to be spent should at least be a few years. We cannot have trained teachers for the purpose. Nor can we put it off till training schools and colleges have developed in strength and quality. In the course of the discussion on elementary education I had referred to the advisability of even police constables undertaking the work of teachers. I understand that some of you think it is a slur on the teaching profession, when I said that the services of a constable also should be used for the purpose of removing illiteracy. I did not intend that it should be understood in that way. I can tell you what I had in my mind then. I was thinking then about the rural reconstruction scheme. Rural reconstruction and elementary education may go together. We should develop the village and elementary education as part of the development work. How we should do it is the problem. The Provincial Government has been entrusted with that responsibility at present. But we have been robbed of all the resources which should be legitimately available to provinces. Money is taken away for military expenditure. Money has been taken away for central expenditure of all kinds. It is the business of the wise administrator responsible for rural reconstruction to get back all the resources available for the purpose and, so to say, re-steal, all that has been stolen from him. To illustrate the position, I would like the army to consist of all Indian soldiers and during peace time all these Indian soldiers should serve as rural reconstruction workers. During part of the time, they may go through their drill. But during the other part they should remain in the village, look after it and take charge of the village school. Why should not the soldier do it? Why should he be a frightening personality? I can tell you that the soldier is also a citizen and therefore a properly organised army should have properly qualified men, who can be rural reconstruction soldiers as well as soldiers in war. Then it will be easy to make use of these soldiers for five or six months in a year and part of the military expenditure will come back in a way. That however is a very impracticable plan. England will never agree to it. You can imagine what I meant by policemen when I made a reference to them. Why should not qualified educated young men be posted as police constables? Why should they remain idle during some part of the year? Why should they not serve as school masters? In England soldiers play with children, they are friends of the people. Similarly policemen should be friends of the villagers. We should think that a policeman is an ordinary man. He does not always wear khaki and red turban. There are some police constables in villages who have nothing to do; but they have something to do when a murder takes place or an offence is reported. During spare time why should they not see to the sanitation of the village, the education of the adults and attend to other welfare work? It is not my idea that illiterate constables should be appointed in villages and that those young men who are at present teachers should be dismissed. The great problem of rural reconstruction can be solved by utilising all the resources that have been unlawfully taken away from the people.

In this way the problem of reconstruction can be solved.

The village teacher need not be utilised only to teach. He can be a real reconstruction worker. That is exactly what Mr. Suryanarayana Rao of the Servants of India Society has laid stress on in his paper. Why should he not do it? My own dream of rural reconstruction is 'a good minister at the top and a constable and a village teacher at the bottom' can cover the entire area of the country very successfully. We have doctors. Why not agricultural graduates be rural workers? Many of them are unemployed and they do not go to the land to cultivate. They wait only for administrative places. I do not blame anybody. Such is the state of things. Various things produce various results not contemplated in the original scheme. In the same way there are many engineers who have come out of the Engineering College who are unemployed. Many agricultural graduates are unemployed. Why should they not think of taking up this sacred work of rural reconstruction? It is easy to give advice. It is not right to imagine that the school teacher's job is low and that teachers are the only kind of people best fitted for rural work and not the graduates and men with superior qualifications. Rural reconstruction work should be taken up by graduates who are unemployed. The work can be taken up by all, irrespective of the degree or qualifications which they have attained to. The agricultural graduates, doctors, engineers and the lawyers can take up the work. The engineer can look after the roads and the lawyers can relieve the villagers from all the oppressions of paid officials and teach them how to write petitions and replies to letters. When I was in the Tiruchengode Ashramam, I used to draft letters for poor

illiterates and thus I am sure I was of some use to them. About twenty years ago I contributed an article to the *Modern Review* advocating intellectual conscription for graduates for at least six months and such a course, if followed, will no doubt remove illiteracy in the country. Unless each graduate has served for at least six months in a rural school, he should not get his degree. In that way, the rural reconstruction scheme can be worked.

I would like to make particular reference to the paper read by Mr. T. A. Ramachandra Aiyar, of the Board High School, Ayyampet, on the place of religion in educational reconstruction. I hold that religion should be taught in schools. But there are difficulties in the way which should be solved first. The divorce between our religion and our education is not good. It makes religion bad, diehard and useless, and education bad, spiritless and all too secular. In short, it is as bad as any other divorce. It is right that children should be taught from the earliest ages to respect other people's religion, and understand and tolerate it. I therefore welcome the growing idea that religion should be taught in schools. The education of the Indian child cannot be said to be complete if the child does not understand the language of the neighbouring province and the religion of the neighbouring communities. Therefore I say a fairly accurate knowledge of the several religions prevalent in India, and a fairly respectable attitude towards one another are absolutely essential to complete the culture training which we wish to give in the secondary and collegiate courses. I am a votary and supporter of the movement for the proper teaching of religion. It does not mean that schools should be denominational. It is a cultural training just as the learning of Hindi. In this respect much work has to

be done by teachers. They should bring it slowly and deliberately and continuous attention should be bestowed on it.

Some time back, when I happened to travel in company with Mahatma Gandhi from Allahabad to Wardha, we saw a beautiful garden in one of the railway stations. Mahatma Gandhi told me that the Railway authorities were giving prizes to the railway people for the station which grew the best garden. I replied that it was a very good plan which was being followed in certain Indian States. In the States they have some such plan for encouraging gardening by developing gardens in front of houses. Mahatma jokingly said that when I became a minister I should have a similar plan for all villages and I replied in the affirmative.

The teaching profession has a great fascination for me and I wish I were born again as a village school master. It is good and sacred work and in this country it is ideal work. As a memento of my having presided over your deliberations, I ask all of you teachers to wear Khadi. I ask you whether there is any objection to wearing Khadi,

whether you are afraid of doing so or think it is wrong to do so. (A voice "No fear." Another voice "Costly." A third voice "There is fear.") Let me tell you you will not suffer. Every one of you can wear Khadi and no harm will come to you if you wear it. In regard to the argument that Khadi is costly, I would say it is costly because the Khaddar Board decided to pay better wages for spinners. At present they are paid two annas for a whole eight hour day's strenuous work. Therefore it is not too much. It is this compelling motive which makes them raise the price. So the present price is there and you should forgive them. Those who find it impossible to wear Khadi may not do so and I am not going to worry them. In this connection I would like to lay stress on the importance of washing one's clothes oneself which itself is a good recreation. So far as I am concerned it will be a source of pleasure if all of you wear Khaddar. Nobody prevents you from wearing Khaddar which represents everything national. If you do so, it will please me and all those who are fighting for the rights of this country.

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WELCOME ADDRESS.

BY MR. D. GNANAOLIVU, M.A.

DESPITE my lack of experience in such matters, I guess my first duty as the Chairman of the Reception Committee is to receive you all with great cordiality. I must confess to you that I have been feeling somewhat diffident regarding my qualifications for the privileged role I am playing to-day. I do not know whether I owe this privilege to my association with a college as Lecturer in days gone by, or to my previous and present employment in the Police Department which rates Physical Education very high, or to my enthusiastic interest in the local District Inter-School Sports for some years past. I shall endeavour to strengthen my position here to-day, by extending to you all an extra hearty and warm welcome to this valuable and important Conference.

Though in South India Physical Education is being systematised and regularised to a limited extent only in recent times, with a corresponding increase of public interest in it, the cult of physical improvement in the past has played a noble and decisive part in the growth of great nations in the West and the East. Apart from what we know of the Olympic games of ancient Greece, the amphitheatres of the old Roman Empire, and the Puranic and Vedic descriptions of Indian archery, sword-play, and allied pastimes when Asia dominated the world, the great little nation of Japan is a shining and illustrious example in modern history. After an inexplicable and complete isolation from the rest of the universe for over two hundred years, Japan has very rapidly—in fact, within two generations—risen to the distinction of being the only Asiatic country among the Big Five of world nations.

One of the significant clues to an explanation of this sudden accession to power we had, when a few weeks ago, all the illustrated papers splashed pictures of even Japanese women being trained in physical culture, including martial exercises. Further, one of the many points of resemblance between Hitler and Mussolini is their keen and persistent interest in mass physical education for men, women, and children as a means for national salvation.

In our country, there are many deep-rooted obstacles to the dissemination of the ideals of Physical Education. An elderly Headmaster in our district declared the other day, that Philosophy is the bane of Indian life in this age. What he meant, I presume, is the fact that every Indian is a mystic at heart, and his highly philosophical attitude to life precludes him from actively exerting himself, physically and materially, in the progress of national life. As present-day leaders of Indian thought are never tired of reiterating, we Indians are as a rule too religious—at any rate, we are too insistent on the outward observances of religion, not unoften to the extent of irritating our neighbours professing other creeds. This perpetual craving after the needs of the mind and the soul, results invariably in the utter neglect of the physical side of our lives.

A short while ago, when witnessing Indian Policemen disporting themselves at a Sports Meet, a much-travelled young Indian Civilian remarked to me, with commiseration in his voice: "The Policemen of every country possess the best physical development. As what we see now is the best hereabouts, you can easily

imagine what a poor physical specimen the average Indian ought to be." There are other man-made factors which contribute to the general physical decay of Indians, at least among the intelligentsia. As an official, I can point out at least one such factor. If any of you take a walk round Tanjore in the evening hours, you will notice that most of the public offices are open and working till 8 P.M., or even later! I consider such offices as an avoidable curse on this country. A nearby Tennis or Badminton Court will often be a mockery with scarcely a couple of subordinates on them. These public offices employ a large number of heads of families. Their enforced stay, from morning till night, in musty rooms with stacks of old files all round them, is bound to affect their health and consequently the fortunes of their families. And what of their children who will instinctively follow in these deplorable and unhealthy foot steps? Highly-placed officers of Government as well as of Local Bodies, have a clear duty to the country in this matter. It is a widely accepted axiom that a person, who is unable to discharge his official duties within an average six or seven hours per day, is unfit for the post he holds. The recent Viceregal injunction to use the red-tape pen less, and the out-door tent more, is relevant to this problem.

After all, God has created jobs for men, and not men for jobs! One's livelihood should, under no circumstances, become an all-engrossing mania. We have to lead even and balanced lives. Our life is made up of many parts, and each part has to receive its full share of our attention. Duty to God is one important part. Next comes our duty to society and to fellow-men. Last but not least is our duty to our families. Connected with this by ties of family interest, the care of our physical health looms very large. An obscure poet sang centuries ago—

*"Health is the vital principle of bliss
And exercise of health."*

It follows necessarily that the head of every family must bestow a good deal of attention on physical education for its members of both the sexes. In common with many other vital problems, we have to consider very carefully that aspect which concerns the rising generation. Francis Bacon, that Moses of modern English literature, has laid down in one of his Essays that "Certainly custom is most perfect when it beginneth in young years. This we call education; which is, in effect, but an early custom." Therefore, you learned teachers, who belong to the noblest profession in the world, have a heavy responsibility in the proper moulding of the children placed in your care. If these 'citizens of to-morrow' leave school with the proper perspective on the value of Physical Education, what a wonderful change there will be in the manhood and womanhood of the nation within a generation!

The *Field-Madras*, the leading sporting paper in South India, wrote in its first issue five years ago—"The important part which games and athletics can, and should, play in the development of a nation is now generally recognised, particularly among the Western nations. In India, though great strides have been made in recent years, there is still much leeway to be made up." To-day, five years later, can we honestly say that greater strides have been made since? No doubt two Indian Cricket teams toured England and won laurels. In Hockey we are world champions for the third time in succession. An Indian Football Eleven earned distinction in South Africa. Indian athletes scored a few minor successes in the last Berlin Olympiad. But what do these events indicate? The sporadic achievements of a few individuals can never denote that even the fringe of the problem has been touched in such a huge continent as India, with its teeming 350 millions.

In what way can we tackle this great question of Physical Education? How are its fine ideals to spread? Are imported Western games likely to permeate the crores of villages all over India? Do towns and villages constitute different fields of Physical Education work? How far can our games and sports be nationalised? Can Physical Education go together with Rural Reconstruction work, and can it be taken up by District Economic Councils? Will it be possible to revive and propagate, school by school, such noble old Indian pastimes as Stick ('Silambam') Swinging? Are Physical Instructors paid ade-

quately? Is every school administration fixing up proper and convenient hours for physical instruction and games?

These are, I hope, some of the topics you will be called to deliberate upon in this Conference. May I wish that the discussions at this assembly be useful, its suggestions practical, and the final conclusions wise. And may this Conference be a landmark in the progress of Physical Education in South India!

Once again, on behalf of the Reception Committee, I cordially welcome you all to this Conference.

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PRESIDENTIAL ADDRESS.

BY REV. MILTON G. KUOLT, M. SC., *Ambur.*

SOME of you gathered here to-day may have doubts about my qualifications for presiding over a Conference of this kind, and you may challenge the wisdom of the organizers for having called on me. You are not alone in your doubts, for I share them with you. If I lay claim to any qualifications whatever it is merely this, that I have a very deep interest in physical education and I am very earnest in seeing the physical education programme worked out to success because I think that it is vital for the youth of India. With this single qualification, having accepted the kind invitation to broaden my experience as your President on this occasion, it remains for you and me to make the best of this new relation which exists between us for the present three days.

Some time ago when I was paging through a large book of over a thousand pages of various types of material and information, I was interested to find that the development of the topic on Physical Education was under the chapter of Hygiene. That of course is the new place of physical education to-day for physical education is a study in hygiene of the body, of the mind, and all human relation. And it is good for the future of this subject that slowly people are seeing that real physical education has to do with nearly everything except the Sandow idea of physical development. Will you permit me, therefore, in the light of the new and true idea of physical education, to give you some of my own ideas and experiences in this subject.

In the first place I would like to put before you what my conception is of a good Physical Education Instructor. Before I give my own opinion what he ought to be, possibly you will be interested to know what the attitude of the

Education Department is towards the Physical Instructor. In the rules for the 1937 Training School Leaving Certificate Examination, page 3, under No. 22 it says: "The Physical Training Instructor is not to act as Superintendent." I do not know why this rule has been made. If I were to hazard a guess it would not be very complimentary to you as a group. But it does seem that the educational authorities do not trust you. If their fears in this respect are true then it means the group must reform, or the group must take action against those who are spoiling the name of the group. If the Government attitude is not well founded, then it becomes the duty of this group to take strenuous action to have such insinuations removed.

My model Physical Education Instructor should be a man of proper qualifications. That is the reason I am in complete sympathy with the suggestion that he be nothing less than an S. S. L. C. trained student. (Where I use the word "he" you may also include the word "she" because I believe there is just as big a scope of work here for women as there is for men.) I may have some ulterior motives which I will mention later, why I think he should be a secondary trained man. But the real reason is because I think the additional qualifications will remove a possible educational inferiority complex. That Government permits technical qualifications nothing less than the one year course in the Y. M. C. A. College at Saidapet is indeed fortunate. It may not be necessary for me to tell you about it because you have for the most part studied there. When I see a Headmaster who has little or no use for Physical Education I know one of two things, either he has a very poor Instructor and needs a new one, or he has never been to Saidapet to

see what goes on there. I do not get there often, but of this I am sure, when I do get near there I always step in to see the Bucks and the College. And every time I see the College I regret that all of my secondary training students cannot take the course for what it means to themselves for health's sake, and to their community for citizenship's sake. This year when I made an excursion there with five secondary training students, every one of them wanted to take up the course of physical training. When training radiates that kind of spirit, then I say, our Physical Instructors need that qualification for their work.

Though I admit of no moral shortcomings in any teacher, my model Physical Instructor must be outstanding. From the very look of his body, his face, and his eye, you must be able to see that he is an outstanding character. Though he may not always be a large built man, you must be able to see that he is a clean built individual. I want this because I think that there are few members of the staff upon whom many pupils look with more adoration than on a good Physical Instructor. If he occupies that place in the minds of many pupils is there any doubt as to what his character should be? Along with this moral qualification also he must be a man with a pleasing personality. A Physical Instructor is to build up good social habits in his pupils. A bad personality is the very opposite of a good social asset. Therefore, if a man is not a good mixer, a good sport, a good loser, in short a good sportsman, I think that he does not have the chief qualifications of a Physical Instructor.

Let us turn from the man to his work. That he will take the drill classes is self-evident. But I hope he will not be taking them much longer because I believe that drill classes must be abolished, or at least all but abolished. I think, scientifically, the drill class is about the least

important of his work. That he will be able to carry out the entire sports programme, keep all the students occupied in group sports which they enjoy, and that he will be able to teach the proper rules of the games, the proper conduct of the pupil in the game, is also self-evident but not so easy to accomplish.

Judging the amount of work that a Physical Instructor has, where possible I still would like to see him teach some classes in the school. I realize that this opinion is considered old fashioned, and is frowned upon by the Department. I do believe however that where a man is qualified to do such work and does it that it may be a way of getting the doubtful Headmaster to introduce a better programme in physical education until the Physical Instructor can prove the real worth of his programme. This is also a big help to the small school and to the school troubled with finances. It is also my humble opinion that this is one of the best ways of inculcating a better relationship with the other members of the staff and a higher respect on the part of many of the pupils. I would be quite happy to see him teach such subjects as have a direct connection with physical education.

In connection with what I have just said, I believe that the attitude that the school or a community takes towards physical education is largely the work of the Physical Instructor. It is up to you to-day to popularize physical education in your own school and in the community. Do not wait until departmental officers come around and do the work for you. Make your own post secure by making the subject that you teach essential. I consider this a very important part of your work at a time when all responsible parties are trying to popularize your profession.

In order to encourage you in your work I would like to relate to you some things that I

have seen. In reading over the statistics I found in a recent report that whereas in 1931-32 out of 46,681 elementary schools 3,235 had no physical instruction, in 1934-35, out of 43,787 elementary schools only 1,110 had no physical instruction. Here we must note several things. It seems that the schools that dropped out were for the most part schools that had no physical programme. We must also remember that though the number of all schools was less, the number of pupils increased, so that it is evident more pupils came under the influence of a physical education programme. With the physical education programme properly conducted in the elementary schools, it will mean a boom in physical education in the secondary schools. I think that this is a good indication of future growth in your work.

A place where I have seen the good work of physical education programme is in the mining centre of the Kolar Gold Fields. It is still within the memory of present miners when there was great tension on the Fields because the people had nothing to do. The mining authorities then introduced football first for the Europeans. The inquisitive came and looked on. Eventually large crowds gathered. Then the Indian miners began to play, and to-day every boy on the field plays some kind of football. All that he needs is half a dozen other boys, a couple of rocks as goal posts, and a worn out tennis ball. Sports have opened up a new era in the Gold Fields.

In the village where I live one of the local doctors noticed that over a number of days a large number of boys were coming to the hospital to get their toes bandaged. When he looked into the trouble he found that they were playing football with a tennis ball on a ground filled with stones. The good doctor's heart went out to the boys and he promptly bought a proper football for his patients. The best part of

it was that the boys of the community took pride in the new ball, and before they started to play they cleaned the field of stones, filled in dirt where it was wanted, and re-marked the field themselves. Mind you, these were small boys, ten to fourteen years old. But the game had taught them co-operation.

During a trip in Burma two years ago I was interested in finding that in the evening time, just before dark, there was gathered together in each little village a group of young men, each group playing the same game. I forget now the name of the game. It was played with a ball woven out of strips of bamboo or cane, large enough so that the hand could just hold it conveniently. The object was to keep the ball in the air without touching it except with the toe, kicking in front, or the heel, kicking back. Your duty was to kick it gracefully so that one of the others in the circle could do the same. It developed a type of grace and co-operation which is seldom found in many sports.

From this point I wish to encourage you to continue to find good Indian games which the boys can play. And for the most part the games must be games that can be played cheaply when the boys get together in their own groups. Unless they can do this there is little likelihood that the games which you teach will have a permanent carry over.

In our own school we have just experienced a revolution in sports. After the District Sports we found that boys stopped playing games. Of all things they started to play marbles. That meant something had to be done. So we introduced compulsory sports in the High School department. But on the suggestion of Dr. Andrews we did not call it compulsory sports but "Play for Every Pupil Programme." I think that the name made a difference. True, it was hard to get the pupils out the first week and various methods and devices were used. It was not long though before we found that boys who never showed any signs of life were playing well, and soon there was not enough room for

them all. Our problem now is not to get them to play, but what to do with the Middle School department which has also practically demanded that we give them a similar opportunity to play next year. If you have not yet introduced this type of a programme I advise you to start with the next school year.

In closing I want to impress upon you two important things in your work, namely, enthusiasm and good sportsmanship. For the first, I suggest that you come in more frequent contact with Mr. Buck and Dr. Andrews. I think that it is nearly thirteen years now since I first came into contact with Mr. Buck in India when we played games together in the hills. I have seen him any number of times at work in Saidapet. I have seen Dr. Andrews often in the last few years. These people radiate enthusiasm for their work. More of you need that enthusiasm and earnestness. If you have that, people will have confidence in what you are doing. I know of no better way to gain friends for your cause.

The other point I want to mention is sportsmanship. In order to promote good sportsmanship among pupils there has been organized what is called "The Sportsmanship Brotherhood," and it forms organizations in the various schools and colleges in America. I thought you might be interested in "The Code of Sportsmanship" which they set up and which I think can be a help to you. The code is

Keep the rules,
Keep faith with your comrade,
Keep your temper,
Keep yourself fit,
Keep a stout heart in defeat,
Keep your pride under in victory,
Keep a sound soul, a clean mind, and a healthy body.

I trust that the time spent together here these days will help us to attain some of the high ideals which we set up in a well thought out Physical Education programme for the welfare of the youth of India.

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MASULIPATAM

A SUMMARY OF THE PROCEEDINGS.

By MR. G. F. ANDREWS, M. A., PH. D. (Columbia),
Hon. Secretary, Madras Provincial Physical Education Association.

The Madras Provincial Physical Education Association organised the Fourth Provincial Physical Education Conference in conjunction with the Twenty-Eighth Provincial Educational Conference at Tanjore on the 6th, 7th and 8th May, 1937.

On the 6th May, Mr. D. Gnanavolivu, M.A., Chairman of the Reception Committee of the conference, welcomed the delegates to the Conference and appealed for a better understanding of the ideals of Physical Education and for adequate attention being paid to realise these ideals. The children in schools, the "citizens of to-morrow," he said, have much to gain by being given more opportunities to play and to be physically educated.

After being inducted to the chair, the Rev. Milton K. Kuolt, M.Sc. (Educ.), Principal, M.E.L.I.M. School, Ambur, delivered his Presidential Address in which he appealed to the profession to push forward and emphasised the socialising, civilising and character-building values of a sound Physical Education programme. He quoted the Code of Sportsmanship of the Sportsmanship Brotherhood of America as very helpful to promote good sportsmanship. The code is:

Keep the rules ; Keep faith with your comrade ; Keep your temper ; Keep yourself fit ; Keep a stout heart in defeat ; Keep your pride under control ; Keep a sound soul, a clean mind and a healthy body.

Two demonstrations of physical activities were on the first day's programme, one by the Borstal School, Tanjore, and the other by the Kerala Kalari Party. Both were well attended and deeply appreciated. The Kalari Payat demonstration specially evoked much interest since it is

an indigenous system of physical culture of Malabar which is now being revived in that district.

On the second day the sessions were devoted to the reading and discussion of papers. The following papers were read :—

1. Physical Education as an Essential Aid to General Education, by Mr. L. K. Govindarajulu, B.A., B.L., Director of Physical Education, Annamalai University.

2. Physical Education—An Urgent Necessity, by Mr. L. N. Gubil Sunderasan, Trichinopoly.

3. Physical Education in a Reorganised Scheme of Secondary Education—The Memorandum of the Madras Provincial Physical Education Association read by the Honorary Secretary.

4. Suggestions for the Improvement of Physical and Health Education, by Mr. P. Krishnamoorthy, Physical Training Instructor, Hindu College High School, Masulipatam.

5. Physical Education and its Significance to the Teacher under Training, by Mr. R. V. Satyanarayana Raju, B.A., Physical Director, Government Training College, Rajahmundry.

6. Trends in Physical Education and School Hygiene, by Dr. V. Krishna Rao, Medical Officer, Presidency College, Madras.

7. A Plea for Annual School Sports, by Mr. V. Jayaraman, B.A., L.T., Secretary, South Arcot District Teachers' Guild, Villupuram.

8. The Teacher's Share in School Sports, by Capt. V. Sundaresan, B.A., Physical Director, St. Joseph's College, Trichinopoly.

The following were taken as read :—

1. Physical Education : Its Contribution to General Education, by Mr. K. Vedantadesikan,

B.A., L.T., Headmaster, Ramakrishna Mission High School, New Mambalam, Madras.

2. Exercise, by Mr. P. S. Manickavachakam, B.A., Physical Training Instructor, St. Joseph's High School, Cuddalore.

Some statements of Dr. V. Krishna Rao, in his paper, were challenged and the discussion on this and other papers revealed an appreciation of Physical Education as educational in outlook and in practice. The practical difficulties in the realisation of the ideals of Physical Education were pointed out to be inadequate supervision, paucity of facilities, etc. The need for research in Physical Education on matters like "Credits in Physical Education," "Vitality" Index, etc., was well brought out. Some papers of a technical nature of more interest to the profession would have made the programme complete.

The resolutions placed before the Subjects Committee were in line with the discussions. Ten resolutions accepted by the Subjects Committee were duly placed before the open Conference and unanimously adopted (*vide* full text of resolutions given separately). By these resolutions the Executive Committee of the Madras Provincial Physical Education Association is made responsible for a number of investigations in the field of Physical Education, while the aid of Government is sought for removing certain disabilities of Physical Training Instructors, for extension of playgrounds, and for reviving medical inspection.

The President in the concluding session of the Conference said that he was fully in accord with the resolutions and that it was wise to take up for consideration a little at a time rather than attempt too much. He hoped that better and more opportunities and facilities would be given to the profession to develop and to prosper. He also hoped that cordial relationship would grow between the South India Teachers' Union and

the Provincial Physical Education Association so that the efforts of both to further educational results in the country would bear fruit.

At the business meeting of the Madras Provincial Physical Education Association held on the last day of the Conference the report of the Association and the audited statement of accounts were adopted and the office-bearers were elected for 1937-38.

A Health and Physical Education Exhibition had also been arranged in connection with the Conference. That the General Educational Conference decided to award 1st class certificates to the exhibits put up by the Y. M. C. A. College of Physical Education and by the Annamalai University indicate that these exhibits are considered valuable. Strenuous efforts need to be made in the future to enlarge the scope of usefulness of these exhibits.

The success of the Conference is largely due to the splendid guidance of the President who brought his varied experience to bear on its deliberations, and helped to maintain a high level throughout. Mention must also be made of the very active cooperation of the Reception Committee ably headed by Mr. D. Gnanavolivu, M.A., as Chairman, and Mr. A. Paul, B.A., L.T., as Secretary. The Reception Committee of the 28th Provincial Educational Conference also extended full facilities through Mr. K. M. Sundaram, their Secretary, to enable the Conference to be successfully conducted. "By their fruits ye shall know them." So, by the progress of Physical Education in the coming year shall the success of the Fourth Provincial Physical Education Conference be properly gauged. The impetus given should, however, enable one and all in the profession of Physical Education and those interested in the same, to push forward in the cause of the health and physical fitness of the land.

RESOLUTIONS ADOPTED.

1. Resolved to request the Madras Education Department to recommend to all Secondary Schools and Colleges that, wherever capable and qualified Physical Directors and Physical Training Instructors are available, they be put in complete charge of all the physical activities in their respective Schools and Colleges as Sports Secretaries.
2. Resolved to request the Madras Education Department to recommend to all Secondary Schools that Physical Directors and Physical Training Instructors be not given an unreasonable amount of teaching or clerical work outside their programme of Physical Education work which may prove detrimental to their legitimate duties.
3. Resolved that the Secretary to the Commissioner for Government Examinations be requested to be pleased to rescind Rule No. 22 of the Rules governing the selection of Superintendents for the Training School Leaving Certificate Examination which unduly discriminates against Physical Training Instructors.
4. Resolved that the Executive Committee of the Madras Provincial Physical Education Association be asked to investigate the matter of salaries for Physical Training Instructors and Physical Directors in Schools and Colleges and report to the Conference at its next meeting with their recommendations about scales of pay.
5. Resolved to request the Government to revive on an improved and scientific basis for follow up work the medical inspection of all school pupils without which no scheme of

- Education can be considered satisfactory and complete.
6. Resolved that, inasmuch as Health Education is not adequately provided for at present in the syllabus, the Executive Committee of the Madras Provincial Physical Education Association be requested to draw up a suitable syllabus of Health Education and submit it for adoption at the next Conference.
7. Resolved that the Executive Committee of the Madras Provincial Physical Education Association be asked to look up the present syllabus of Hygiene and Physical Education as found in the course of Organisation and Discipline in Secondary Training Schools and to suggest a revised syllabus in detail for consideration by the Madras Education Department.
8. Resolved to request Government to assist managements more liberally in the matter of acquisition of adequate playgrounds.
9. This Conference, being of opinion that in the interests of the health and physical welfare of students in Schools and Colleges, the school working hours are most unsatisfactory, and that more suitable hours should be adopted, resolves that the Executive Committee of the Madras Provincial Physical Education Association do study this question in all its aspects and submit a full report at the next Provincial Physical Education Conference.
10. Resolved to authorise the Secretary of the Madras Provincial Physical Education Association to communicate the resolutions to the authorities concerned.

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THE VII MADRAS PROVINCIAL GEOGRAPHICAL CONFERENCE.

WELCOME ADDRESS.

By MR. S. RAMALINGASWAMI, B.A., B.L., *Tanjore.*

MY first duty is to extend to you on behalf of the Reception Committee our very cordial welcome to this ancient city, rich in its historic associations, rich also in the monuments that speak to us of the glories of a by-gone age in our history. Perhaps this is not the period of the year when you can realise and appreciate the beauties of the city and its historical associations. I only hope you will be satisfied with such arrangements as we have been able to make for your comfortable stay amidst us, and for increasing your knowledge of the geography and history of this city and district.

My next duty is to apologise for my inability to present you with any learned address either on the geography of the district or on the wider questions of general interest in the teaching of geography, with which from day to day you are brought face to face. I have so clear a conception of my inadequate equipment for the task that the Reception Committee has called on me to discharge, that I have often been wondering why they had come to me in preference to half a dozen names that I could at random suggest, even from among my present audience.

The teaching of geography, I am assured, has advanced considerably since my own school days; men like me have had neither the leisure nor the incentive to devote more than a passing thought to the subject at all. I should be guilty of presumption in addressing an audience of this character if I were to

stress the obvious; but standing here, it is impossible to resist the temptation to draw your attention to the two clearly marked natural divisions into which the district falls. There is first the delta of the Cauvery, of whose potentiality and fertility many voices have sung the praise, a large alluvial, even plain of paddy fields, mango groves and cocoanut topes, ending in an even stretch of sandy sea-shore, barely, if at all, presenting any picturesque sight, such as we see in the more indented coastline of some other countries. The rest of the district is included in the other division, the upland tracts. And from this city, you can see the land rising above the surrounding level to form a small plateau, broken, to speak a respectable language, by ridges of grit and sandstone, known by the name of Vallam. It has a miniature fort; and, what is more, is in deserved esteem for its spring of mineral waters, to which every Sunday thousands resort. I refer to this geographical division of the district, because it throws light on the reason why successive dynasties of kings beginning from the Cholas at a very early period, made this city the capital of their kingdom. Its attractions from the point of view of climate and health must have been great indeed; and in view of the oppressive heat of the day, I may invite the delegates to an evening stroll along the road to Vallam for them to recognise the salubrious character of the city, standing as it does at the head of the parting or the differentiation from each other of the two main divisions of this district.

I must not, however, be parochial. It has struck me from such attention as I have been able to devote to the matter that if the proper study of mankind be indeed man, as the old poet solemnly assured us, we can by no means safely exclude from such study the wide space of the world which man has made his home. And if we bring an informed mind to such a study we shall easily find an answer to those problems of political and economic supremacy of one people or one country over another that now vexes the heart and entangles the feet of so many of our statesmen and thinkers. A merely geographical explanation of the facts of history may have, I quite grant, as much danger lurking in it as the purely economic interpretation of the facts of history on which some Socialists base their creed and dogmas. Still it is demonstrable that, in order clearly to evaluate economic and political history, it is not enough that we should have an elementary knowledge of political and economic geography; it is not enough for us to picture the land as grouped into continents. Another picture must be added, namely; of land grouped in solar or astronomical zones which roughly correspond to zones of climate. I have not the time now to follow in detail what I think is a factor of great consequence in such study; namely, the study of strategic or military geography which is a derivative from this study. The solar zones are marked by four parallels of latitude which register the limits of a vertical and horizontal noon-day sun. North of the Arctic parallel, there are about three million square miles of land, relatively little of which is reckoned habitable, and there is no inter-oceanic sea-way on account of the prevailing ice. South of the Antarctic Circle, there is computed to be about

five and a half million square miles of land, almost all of which is considered uninhabitable. Consequently most of the important land lies in the North Temperate, Tropical and South Temperate Zones.

Now the distribution of this land brings to the trained mind of the teacher of geography problems of what I may call the geography of population and efficiency, the distribution of rainfall, the course of the trade winds and their effect on the fertility of soil and the expansion of population, the resources of production of the minerals and such other commodities, the sea and other natural frontiers that unite as much as they divide populations and countries, the main lines of traffic by land and sea, the centres of human activity and the factors that conduce, geographically speaking, for such activity and concentration. From this the student of geography, as he ought to be taught naturally, turns to questions of birth-rate and the relative efficiency of Oriental and Occidental, and the hundred problems connected with the maintenance of world peace that hang on this vital question.

I am not putting forth geography as the compendium of human wisdom, or as providing us with the one key to all our perplexing problems. I only advocate that its just claims and its capacity for rendering us such vast service be adequately realised both by students and teachers. It is to-day a common-place that the greatest civilisations of the ancient world, those of India, the Euphrates region, Egypt and China, came into being in lands of unusual fertility, where men were not hard put to it for the sheer necessities of existence, and had the means and the leisure to evolve those standards of comfort which lead to the realisation of a form of life in which the barbaric animal elements in human nature are subordinated to an ordered and peaceful

association. A particularly forceful Oxford Professor of History, some years ago, contrasted these civilisations with those of Rome and Greece. The latter, he averred, evolved civilisations due to intercourse, which also includes an element of strife, while those of the Oriental world sprang from ease of life. Now we shall not pause to enquire into the truth of it, though the contraction and quiescence of Asia these long centuries seem to indicate that ease of life is often synonymous with decadence. Is it necessarily so? Here teachers of geography can help us; and the teacher in this country is in a peculiar position; because, as one of my predecessors in this chair said, our country provides an emporium of historical and geographical knowledge. Are the Occidental peoples by any means bound to be the victors in a contest for supremacy with the Orientals and are these latter, by the incident of their geographical and climatic conditions, always bound to go under in any such contest?

Again, if one looks at a map of the world, one will see that the continental areas of the old and the new world approach close to one another at the shores of the Bering Strait. Some day it may become the termini of great railways or great airways. The student of geography will recognise that the path of economic, and consequently, in some measure also, the path of political, development, during historic times, has been determined by continuity of climatic conditions, not by continuity of land. From the warm half of the North Temperate Zone in Asia and the lands of the Levant, it spread westward across Europe and Northern Africa. The Atlantic being in the then state of navigation impassable, the course of development followed the march it did; till once again, with the colonisation of America came also the eastward trend of oceanic commerce, leading eventually to the establishment by Europe of extensive political supremacy over the East. The tropical lands of the Old World have nowhere become the home of a European peasantry. We have indisputable evidence that neither courage nor endurance had deteriorated in the men of the East; and that both town and country during the Great War furnished many of the best

battallions. I state these facts here not that we may plunge into a controversy that is not there; but as indicating the lines on which you, teachers of geography, can try to be of use not only in the immediate task of the class room or the lecture hall, but in bringing freshness of outlook and breadth of scientific knowledge to the elucidation of the complex problems of a world where the clash of colour competes with the din of armaments in drowning the voices of reason and peace. I am much heartened in pressing this view of the unity of geography, when I find the 'Memorandum on the Teaching of Geography, issued by the Incorporated Association of Assistant Masters in Secondary Schools in Great Britain, stressing that regional geography, important as it undoubtedly is, is not all. Here are the operative words: "Useful as the regional method is as an instrument of analysis, the fundamental unit that Geography deals with is the world; and the existence of what are commonly referred to as 'World Problems' the growing feeling of the unity of the world in an economic sense and its possible development into a unity in a political sense, are matters which properly come within the sphere of geographical discussion. 'World Relations' is a term that covers a multitude of questions that are of urgent importance to the citizen of the modern world, and Geography may rightly claim to have a contribution to offer to their elucidation."

Ladies and Gentlemen, I have done. I am free to confess that while I have had nothing of value to offer you, I have at least indicated to you the points, the problems, the issues that confront you. And, seeing that the man who raises questions has at least half found the means to their unravelling, I trust my address shall not have been wholly in vain. Laymen as we are, we can only posit these and similar questions. It is for you, gentlemen, daily engaged in both the study and the teaching of geography, to give us the benefit of your counsel. I thank you once again, gentlemen, and beseech you to overlook if, in any degree, our arrangements for your comfort and convenience here, during a trying part of the year, fall short of the ideal.

PRESIDENTIAL ADDRESS.

By RAO SAHEB C. M. RAMACHANDRA CHETTIAR, B.A., B.L., Coimbatore.

IT is a matter perhaps of mere chance or rather a favour by the Grace of Providence that I find myself seated in this exalted position as the President of a conference where the useful subject of Geography would be treated as an exact science, which I never dreamt that I would occupy, a few days ago. Professor K. S. Vakil had kindly consented to preside over the deliberations of this Conference, but owing to some unexpected indisposition, he is unable to take to such a long journey as to this warm place during an exacting summer season. In such a predicament my humble self has been called upon to occupy his place. A professor who has made a special study of this scientific subject and who devotes his lifetime in imparting his knowledge to others and works for the furtherance of that knowledge in unexplored regions, would have been a fit and proper person to guide your deliberations. But I who lack all those qualities would perhaps be a sorry substitute in the matter of giving a proper and scientific guidance to your deliberations. I may say that the study of Geography has been merely a hobby to me, to which I could devote a few spare minutes besides other hobbies, in the midst of my professional work. Even during my college course in education I had not been blessed with a tutoring either in Geography or in its allied subject, History, but I had to devote my youthful days to the study of Physics which, I then thought, had not the slightest connection with either Geography or History. But fate would have it that as days rolled on, I slowly began to forget everything of Physics and in its stead Geography and History with the allied subjects of Archaeology and Ethnology occupied its place. I am bold enough to say that any one who studies a subject by way of hobby gets more of proficiency in it than if he does it as a subject for examination. The study of Geography if treated as a hobby by a layman becomes one of considerable interest, of love

and pleasure. I entreat you therefore to treat the study of such a science as one of hobby rather than as one of duty. I thank you one and all and especially the Executive Body of the Geographical Association for giving me an opportunity to preside over the deliberations of this Conference inasmuch as I would be able to get a wider and practical knowledge on the various aspects of the science which would be treated in the course of these three days.

Gentlemen, some years ago the science of Geography was thought to be an insignificant subject which could be finished in a short period before one completed one's S. S. L. C. course. But now such an idea has been modified to a considerable extent. Our eminent educationists have now come to the conclusion that this science should be made a subject for the higher courses of the University. In the West it had gained that unique distinction in most of the Universities. A number of non-University associations have been started both in Europe and America which devote their full time for the development and dissemination of this science. A great many high class magazines have been started which spread knowledge throughout the length and breadth of the world, disseminating it to the most distant parts in the land. Excursions have been started by eminent professors in search of new fields still unexplored, at considerable expenditure, and treatises have been published making the discoveries a matter of public knowledge. Our people, who may think that sacrifice of life in exploring the icy wastes of the South Pole and the fruitless climbing of the unimaginable heights of Mount Everest, has been merely the result of a mad or diseased brain, are slowly modifying their ideas and have begun to take interest in such adventurous pursuits. Even in our country, associations for the study of Geography have been formed, risky excursions are being undertaken and interesting and illustrated magazines and books

are being published. The very existence of this annual function is a proof of the interest which our people, especially the teaching population amongst us, evince in the acquisition of knowledge in this subject of utility and of interest.

Geography is no longer a subject of mere names of places and of various physical features, but it has grown to be a science of humanity, an all embracing one with considerable utility for man. It is a study not only of the features of the dead world but it is also one of the living world and much more, one of the combined dead or non-living and of the living world. It deals with the various relationships between the living and non-living and deals chiefly with the various modes with which the living can utilise the non-living for its benefit. Hence in its entire field every other science can in some way or other form a part and parcel or a regular limb of this all embracing science. It is therefore worth one's while to devote one's spare moments to the study of some portion or other of this subject of utility.

Happiness is one of the ultimate objects of education and study. Pleasure is the earlier stage which in course of time might develop into happiness. Among the various sciences which give pleasure to the human mind, Geography may stand foremost. An excursion to a hill or a water-fall, to a big city or its places of beauty, pleasure and utility, to a sea-coast or a place of bath near it, to an industrial centre or to a place of scientific invention, these and a lot of similar matters make one's heart to leap at the thought, to grasp at an idea and to join a party and ultimately to enjoy the treat when the trip is undertaken. The pleasure at the mere proposal ends in actual enjoyment in course of time. A young student, an over-worked official, a busy lawyer, a sound businessman and an old pensioner, all these gentlemen without any restriction of age or status equally evince interest in excursion parties.

The increase in the number of pilgrimage parties in our country shows which way the wind blows. Not only the pilgrim Hindu of the past but his counter-part of the present day has the idea of the study of humanity both as a matter of pleasure and of education, which broadens his mentality when he takes to a pilgrimage along with his primary object of getting religious efficacy.

Apart from the pleasure which one derives from excursions, the economic utility of the knowledge of the world, its population and of its products, has greater attraction to a practical man who makes a study of the science. Economic or Commercial Geography is one of the most important subjects in the present day world. Every progressive nation devotes considerable attention towards that subject. We Indians lag behind other peoples in giving sufficient importance to a study of that subject. If our country desires to improve its resources, we ought to make a thorough study of the economic conditions of every part of the world besides our own. A country entirely producing raw materials and depending on the export of them for prosperity ought to be able to find out useful markets for the disposal of its products. The trade is in its low ebb off and on, and unless we are able to make a practical and useful economic survey of the world we would not be able to stand firm in the field of competition. Therefore on the score of utility also a study of Geography is essential to our people.

With these few general remarks, I intend to take you to a special subject which may be of interest to you as well as to me, a lawyer by profession, the subject being the Geographical Distribution of Crime and Litigation in South India.

Anybody interested in Geography may ask a very pertinent question as to what relationship there exists between Geography and the question of crime and litigation. You know that there are three cardinal tests for a subject being treated as one of Geography:

1. Human life;
2. The subject in relation to environment;
3. Rigid treatment.

In our subject all these three occur.

THE GEOGRAPHICAL DISTRIBUTION OF CRIME AND CIVIL LITIGATION IN SOUTH INDIA.

AT a Durbar held at Coimbatore for the investiture and the granting of the Sanads of Title to the then Public Prosecutor for his services in judicial administration the then Collector surveyed the position of crime in the district and enumerated the possible causes which are generally attributed for the predominance of crime in the district. Among those causes were (1) the prevalence of *Cholam* as the staple food for the majority of the people which had the effect of stimulating the brutal nature in man, (2) the everlasting hostility among the various castes or tribes which nurtured the factious spirit of man, (3) the scarcity of fertile land which created keen desire to possess even an inch of ground and not to be disturbed on any account, (4) the increasing drinking habit among the lower and middle classes to the detriment of the country, (5) the sexual impulses and jealousies which an ordinary man could not control in times of emotion and such kindred causes. In the end he observed that general education would raise the civilisation of the people and would slowly diminish crime in the district.

It is a matter of regret that the district which is considered to be a foremost one in various points of view and which was very low even in the matter of crime and litigation some years ago should have risen higher and higher in the scale in both these aspects and should have beaten most of the other districts in quantity. The earlier history of the land does not denote much of crime and litigation except for the existence of communal disputes between Vettuvans and Vellalas in the matter of possession of land and authority. But yet

to-day we find that the district beats others both in crime and litigation. A study of the causes which gave rise to such an abnormal increase is worth trying. In doing so we shall compare it with the other parts of the presidency.

South India can be divided for our purposes into four groups, *viz.*, the East Coast, the West Coast, Central Region and the Ceded Districts. For each group we may take one district as the typical example. For instance, for the East Coast, Tanjore, for the West Coast, Malabar, for the Central Region Coimbatore and for the Ceded Districts Cuddapah. Statistics in crime and civil litigation give us a fund of information about the state of affairs in each group. With the help of statistics we can form an idea as to how far the reputed causes for the increase in crime and litigation justify such an increase. The immediate causes for grave crimes are generally said to be drink, sexual jealousy, land dispute, avarice or need of money, religious fanaticism and poverty. The underlying causes are said to be diet, illiteracy, climatic conditions, physical features and other environment, modes of livelihood and habits of the people. Advancement in literacy and civilization is often said to lessen crime and litigation. But statistics in South India and our personal experience denote otherwise. The development of thought, improvement in science and inventions in the field and betterment in livelihood instead of doing away with crime and litigation intensify and even magnify them. A better method of investigation may be necessary to understand the true implication. Preventive measures by way of bettering

the character of the people should be resorted to instead of punishment which is the modern method of retribution. Crime and litigation should be regarded as the outcome of moral and mental disease in man and unless such a disease is cured by the betterment of character, the present state of affairs cannot be hoped to be remedied.

State of Litigation in the Country. Figures undoubtedly prove that litigation is on the increase. The increase of population may be one of the causes. Economical conditions especially in possessing land for the production of food-stuffs and for improving wealth through trade create a considerable amount of litigation which could not be avoided except to be decided by a court of law. Hence, civilisation affords grounds for the increase in litigation. Various other aspects like war, etc., afford room to the growth of, or decrease in, litigation. The very reason that the number of courts in the country had to be increased severalfold shows that litigation is always on the war path. The figures for the last five years show that there was a steady increase from 1930 to 1932 and then decrease from 1932 to 1934.

1930	551,779	1933	632,964
1931	627,465	1934	578,170
1932	646,561		

The fall from 1932 to 1934 is due to the world depression which affected India as it did every other country. The year 1932 seems to have achieved the highest record in litigation. Even district-war figures prove it.

There has been some change in the matter of quantity and intensity in litigation among various tracts during the last five years. The West Coast has always been heading the list. Malabar with a population of 3½ millions having always a shrewd intellect and a fighting

brain had a ratio of 45 persons for every suit in 1930, 41 in 1932 and 43 in 1934, the percentage of litigation being 13'04 in 1930, 13'65 in 1932 and 14'61 in 1934 when compared with the presidency figures. The East Coast used to rank second in litigation. Tanjore, its typical district, has a population of 2½ millions. It polled in 1930, 66 persons per suit and 60 in 1932 and 68 in 1934, the corresponding percentage being 6'73, 6'35, 6'28 respectively. Hence, Tanjore came second in the list in 1930, third in 1932, 1933 and fourth in 1934. The state of affairs in Tanjore is therefore for the better. It is noteworthy here to mention that both the districts of Malabar and Tanjore had to be divided into two districts each to cope with the increase of work in judicial administration.

Now let us take the central region with Coimbatore, with a population of 2½ millions as the typical example. In 1930 the ratio between population and suits was 69, i.e., sixth in the list. In 1932 it increased having polled 63 persons per suit. Hence the district rose to the second rank in the presidency even stepping over Tanjore. In 1934 it had 75 per suit going one step below to the third rank, at the same time keeping ahead of Tanjore. The corresponding percentage is 6'35 in 1930, 6'55 in 1932 and 6'16 in 1934. Now, coming to the Ceded Districts with Cuddapah with a population of 9½ lakhs as the typical example we find that the ratio is only 158, 98, and 108 in those years. The percentage also is 1'64, 1'53 and 1'57 respectively. The district occupied the twenty-first place in 1930 and 1934.

The above figures will prove that the fertile lands of Malabar and Tanjore are prominent in litigation, while dry Cuddapah

is at the lowest. But Coimbatore, though dry, competes with Tanjore and even beats it. All these three districts are above the presidency average, each being 77, 72 and 81 respectively in those years.

The number of courts in a district often connotes the increase in litigation. While Malabar has nineteen, and Tanjore eleven Munsiff's Courts, Coimbatore has eight and Cuddapah three. The intensity in litigation is gauged by the increased number in title suits. Malabar, the most litigious district, had in 1934, 7300 title suits and 3878 money suits. Tanjore had only 922 title suits and 2392 money suits. But in Coimbatore within the period of five years the quantity of title suits has increased: money suits were double that of title suits in 1930; but in 1934 they were almost equal being 2389 and 2917. But in Cuddapah money suits were four times the title suits being 335 and 1363. Hence, it will be clear that even in the matter of intensity of litigation Coimbatore has begun to compete with Tanjore.

Another important aspect which would gauge the real situation is insolvency. It used to be said that the Law of Insolvency was meant for the commercial public. But in our country it is resorted to more by the landed public which is really regrettable. Or else Coimbatore district will never shine in this sphere of insolvency. But we are glad to note that of late the number is decreasing. While Malabar had polled 237 cases in 1933 and Tanjore 351, Coimbatore had 674 and Cuddapah 322. In 1934 the figures were 284, 389, 463, 301 respectively. It may be pointed out that the drier districts of Coimbatore and Cuddapah seem to score more in insolvency. The reason may be due to the fall in prices of land due to fall in prices of food stuffs.

Criminal Aspect. I give hereunder the figures showing the number of cases and

appeals which came before the criminal courts in the various districts. They show that in 1931 Malabar stood second in the presidency, Coimbatore fourth, Tanjore fifth and Cuddapah twenty-third. In the next year Malabar retained its second rank, Coimbatore fell to the fifth place, Tanjore to the sixth and Cuddapah rose to the twenty-first place, the percentages being 7'10, 5'88, 5'45, 2'04 respectively.

If we take graver crimes which are committed to the Sessions Court, Coimbatore over-reaches all other districts. The following figures speak for themselves.

	1931	1932		
Coimbatore	194	62'44	169	61'41
Cuddapah	39	43'05	69	48'70
Malabar	111	50	130	
Tanjore	107		99	

It will be seen that Coimbatore district rank⁸ very high in the matter of Sessions cases. During the five years 1888 and 1892 the average sessions trials were 76 per year. This figure rose to 170 during the five years ending 1930. Now the figure has again arisen during the past five years up to 1936.

The above said abnormal increase makes one bestow a more elaborate study in the matter of graver crimes in the district.

On analysing the first 120 cases committed to and tried by the Sessions Courts at Coimbatore during the year 1936 the following results are arrived at.

1. Violent crimes against the body			Total
1. Murder			50
2. Culpable homicide			4
3. Rioting			2
4. Grievous hurt			1
			57

the character of the people should be resorted to instead of punishment which is the modern method of retribution. Crime and litigation should be regarded as the outcome of moral and mental disease in man and unless such a disease is cured by the betterment of character, the present state of affairs cannot be hoped to be remedied.

State of Litigation in the Country. Figures undoubtedly prove that litigation is on the increase. The increase of population may be one of the causes. Economical conditions especially in possessing land for the production of food-stuffs and for improving wealth through trade create a considerable amount of litigation which could not be avoided except to be decided by a court of law. Hence, civilisation affords grounds for the increase in litigation. Various other aspects like war, etc., afford room to the growth of, or decrease in, litigation. The very reason that the number of courts in the country had to be increased severalfold shows that litigation is always on the war path. The figures for the last five years show that there was a steady increase from 1930 to 1932 and then decrease from 1932 to 1934.

1930	551,779	1933	632,964
1931	627,465	1934	578,170
1932	646,561		

The fall from 1932 to 1934 is due to the world depression which affected India as it did every other country. The year 1932 seems to have achieved the highest record in litigation. Even district-war figures prove it.

There has been some change in the matter of quantity and intensity in litigation among various tracts during the last five years. The West Coast has always been heading the list. Malabar with a population of $3\frac{1}{2}$ millions having always a shrewd intellect and a fighting

brain had a ratio of 45 persons for every suit in 1930, 41 in 1932 and 43 in 1934, the percentage of litigation being 13'04 in 1930, 13'65 in 1932 and 14'61 in 1934 when compared with the presidency figures. The East Coast used to rank second in litigation. Tanjore, its typical district, has a population of $2\frac{1}{2}$ millions. It polled in 1930, 66 persons per suit and 60 in 1932 and 68 in 1934, the corresponding percentage being 6'73, 6'35, 6'28 respectively. Hence, Tanjore came second in the list in 1930, third in 1932, 1933 and fourth in 1934. The state of affairs in Tanjore is therefore for the better. It is noteworthy here to mention that both the districts of Malabar and Tanjore had to be divided into two districts each to cope with the increase of work in judicial administration.

Now let us take the central region with Coimbatore, with a population of 2'6 millions as the typical example. In 1930 the ratio between population and suits was 69, i.e., sixth in the list. In 1932 it increased having polled 63 persons per suit. Hence the district rose to the second rank in the presidency even stepping over Tanjore. In 1934 it had 75 per suit going one step below to the third rank, at the same time keeping ahead of Tanjore. The corresponding percentage is 6'35 in 1930, 6'55 in 1932 and 6'16 in 1934. Now, coming to the Ceded Districts with Cuddapah with a population of $9\frac{1}{2}$ lakhs as the typical example we find that the ratio is only 158, 98, and 108 in those years. The percentage also is 1'64, 1'53 and 1'57 respectively. The district occupied the twenty-first place in 1930 and 1934.

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1. Murder		50
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3. Rioting		2
4. Grievous hurt		1
		57

2. Against property.

Moral turpitude

1. Theft	16	
2. House breaking	13	
3. Robbery and dacoity	5	
4. Fire	2	36

3. Against morals

1. Rape	1	
2. Abduction	3	4

4. Landed crimes

1. False charge	3	
2. Forgery	14	17

5. Others

6

120

In society persons come into contact in their daily avocations either with the members of their family or with the outside public. People who are emotional in temperament easily become a prey to commit offences first against the body and then against property. People who are less emotional and are not easily irritable take to deeper crimes against property at the first instance. People who are civilised and have become more cunning and subtle resort to graver and deeper crimes like forgery, etc. In districts like Coimbatore people in the rural areas are still in a semi-state of civilisation and are easily affected by emotions and hence resort to violent crimes like murder and homicide.

Of graver and violent crimes murder stands foremost, being 50 in number. Of them 14 resulted in sentences of death, 19 in transportation and imprisonment and 17 ended in acquittal. The castewar classification is as follows :—

Goundan	23	Thevan	2
Naicken	5	Koravan	2
Chetty	5	Barber	2
Chukkly	4		

Mudaly, Vannan, Boyan, Pillai, Andi, Reddi, Mooppan, Asary, 1 each.

In one case Hindus and Mussalmans were engaged in rioting.

The Goundans or the Kongu Vellalas form the foremost community in the district. They form the biggest single community having a population of over six lakhs. They are land-owners and the cultivators of the soil and hence form the bulwark of the land. They are easily affected by land disputes. Even an inch of ground or a small water course or the right to a palmyra tree or a tamarind tree standing on the edge would result in the chopping off of a head. A simple quarrel for 4 annas has ended in a murder. Life seems to be very cheap with them. The next biggest community are the chukkylars who form two lakhs. They belong to the depressed classes and are the dirtiest and the most backward in society. But crime does not seem to be rampant among them. The other communities among the depressed classes are quite harmless. The criminal tribes of Koravas and Valiyas do not resort generally to violent crimes. They confine themselves to thefts and house-breaking. When compared with the other districts Coimbatore has very few communities belonging to the criminal tribes. The chief men among the land-owning communities still imagine that they are in the feudal days and exercise a lot of unwarranted privileges over the illiterate subordinate villagers especially in caste and religious matters. They expect utter obedience within the limits of their caste jurisdiction and slightest deviation in their conduct results in the spitting of blood without proper reason or rhyme. But the recent elections would have taught a good lesson to these caste heads

that their time of zulum is fast disappearing.

Motive, though not regarded in law as a prime factor for proof of a claim, is in practice an important factor upon which the truth of an offence is believed. The following classification regarding their motives which led to the 50 murders committed to the Sessions is worth studying :—

Family quarrel	12
Suspicion about immorality	10
Property dispute	6
Toddy shop quarrel	6
Money quarrel	3
For money's sake	3
Jealousy	2
Caste dispute	2
Private grudge	2
Vengeance	1
To foist false charge	1
Out of hunger	1
Water dispute	1
	50

In this district family quarrels between husband and wife, between brothers and other coparceners and other members of the family stand foremost in the responsibility of spilling human blood. Suspicion of immorality on the part of the wife or other close relatives comes next. Property, money and water disputes stand at the third place. Toddy shop comes next. There was a rare case of murder due to the pinching of the stomach during the year. Murder in order to foist a false charge upon an enemy is another rare instance. In 1888 a man gave his own child to the sacrificial altar in order to get an imaginary wealth and quite recently another instance of sacrifice of a 12-year old

boy before the village deity by the village pujari himself occurred in the taluk of Pollachi and the offender said that there was a call from the other world for him to do so. Some of the causes above said are not such as to provoke a man to take to such a violent crime. But yet in this district instances are becoming more common and any amount of dire punishment has not checked the course of crime. Good breeding would soften the temperament of man and may prevent such violent offences against society. The deeper crimes of premeditation which occur in the West like slow poisoning is utterly absent in the district. Aruval, Eeti, Vallayam and Pichuva are some of the rough and ready weapons which are generally used for murder in this land. The very nature of instrument shows that the offence would be unpremeditated. The aggressor generally has no time to think about. In the midst of emotion he handles anything which he comes by. To prevent such crimes softening of the nature in man is necessary. Education and building of character would be the only method which would put a stop to such predominance of crime.

General impressions and how far they are justified :—

Regarding the territorial distribution of crime and litigation in our country certain general notions exist among the public, and even the educated and the professional have formed such general impressions. If we carefully scrutinise those impressions they may after all not stand any critical test. Let us deal with some of them hereunder.

1. In the absence of civil courts in a particular locality people are prone to resort to crime in order to get the required relief and

2. Against property.

Moral turpitude

1. Theft	16	
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General impressions and how far they are justified :—

Regarding the territorial distribution of crime and litigation in our country certain general notions exist among the public, and even the educated and the professional have formed such general impressions. If we carefully scrutinise those impressions they may after all not stand any critical test. Let us deal with some of them hereunder.

1. In the absence of civil courts in a particular locality people are prone to resort to crime in order to get the required relief and

resort to criminal courts instead of getting the same relief in a civil court which is denied to them. With this view people used to agitate for the location of civil courts wherever criminal work is abundant. Some years ago there was a similar agitation for the installation of Munsiff's courts at Dharapuram and Gobi. But experience shows that the establishment of Munsiff's courts at the two places has not lessened criminal work in any way. The more the number of courts the more anxious the people seem to be to resort to litigation, both civil and criminal.

2. It used to be said that fertile lands produce more of civil litigation while dry lands more of crime. Similarly it is generally thought that civilisation and refinement drive the litigant to civil courts while savagery and rude life to crimes and consequently to criminal courts. The latter idea may be a little truer than the former. The more civilised and refined the people are the more subtle is their intellect and the litigation which they set up would be equally intricate. The less civilised people would have no patience for postponed justice and would be prone to resort to more rough and ready methods in getting redress. The nature of the soil is in a way responsible for the character of the inhabitants. Fertile lands attract people more and more and the wealth which they produce make them more refined. In our country the East and the West coasts are more fertile than the central regions and the Ceded Districts. They have thicker populations, and institutions for rendering justice are comparatively greater. The literates in the coastal districts are on the increase, and hence according to the above said impressions they must head in civil litigation while the central regions in the criminal work. Taking the figures into consideration we find that in civil litigation Malabar and Tanjore stood first and second while Coim-

batore and Cuddapah sixth and twenty-first in 1930. But by the year 1934 there was a slight change. Malabar and Tanjore were first and fourth while Coimbatore and Cuddapah third and twenty-first. Hence we see that the dry district of Coimbatore is falsifying the general impression. In crime we have seen that Malabar though a fertile land stands foremost. By the way, the increase of litigation in Coimbatore is also due to the increasing wealth of the place recently due to several other causes.

3. Another important impression is that the ratio between title suits and money suits has also a similar proportion. In the Ceded Districts the title suits are even now very low when compared with money suits. In North Malabar title suits are now more than money suits. But in South Malabar money suits are more in number. In Tanjore both were equal in 1930. But money suits began to increase in course of time and in 1934 they were double that of title suits. But Coimbatore baffles such deduction in generalisation. It is a dry district and so ought to have more money suits. In 1930 money suits were double that of title suits. But in 1934 title suits have increased and have become almost equal. It may be curious to note that in certain dry districts punja lands with garden cultivation have become more valuable than nunja lands in fertile districts. Kanuvakkara, a village at the north-eastern extremity of Avanashi taluk, which gave rise to a number of murders recently, has tobacco garden lands worth Rs. 6,000 to Rs. 10,000 per acre and Punkampalayam, a village with undulated ground west of Karamadai, an equally dry place, sells at Rs. 3,000 per acre while the best aricanut tope at Kallar with ever lasting water supply would not fetch Rs. 2,500 per acre. Such abnormal values of land sometimes invoke hatred, jealousy, litigation and crime. The more valuable the land the less immobile

it becomes and the more contentious the owners become. Not even one inch of land in the fertile Kallar valley belongs to the original or indigenous owners to-day.

4. Another general impression is that diet is to a certain extent responsible for the irritable character in man and that it provokes violent crimes to a certain extent. The staple food in Coimbatore district is mainly Cholam and Kambu, the other grains coming thereafter. The impression is that Cholam is more irritative and *thamasic* in character than paddy as food. But Kambu they say is a cooler and more healthy food. If we study the agricultural figures in this district, we find that Cholam though extensively grown has an equal rival in Kambu, and hence, its virility is lessened by half. Moreover Cholam has ceased to be the favourite of the people. The veriest villager likes paddy and exchanges Cholam for paddy even to his disadvantage. In the experiences of Judges and Magistrates it has become a regular appeal by the prisoners to get rice diet instead of Cholam or Ragi. Under such circumstances if paddy has replaced Cholam in regular meals it can no longer be the case that diet could be responsible for the maintainability of the number in crimes. It is a known fact that crime has not decreased though the nature of the food has changed.

It would be truer if we say that instead of the diet being responsible for the increase in crimes the indulgence of the people in animal sacrifices could be reckoned as one of the reasons for the increase in crime. Animal sacrifices would harden the feelings of man and the knife which chops off the head of a goat or a sheep would as easily chop off the head of a human being without the slightest pity or remorse. The highest criminal tracts

in the district give the largest figures in animal sacrifices. Portions of Dharapuram and Erode taluks have a number of village deities which thirst for animal blood in unimaginable quantity. In such places it cannot but be expected that the human mind would reflect a similar attitude in the spilling of blood. Some time ago I had occasion to call for the census of the animal sacrifices in this district and the huge number I got rather staggered my conscience. It may not be too much to say that such a thirst for animal blood would equally influence in taking away human blood even as a reflex action.

5. Another idea prevalent among the people is that with the increase of civilisation litigation and crime will decrease. With the advancement in literacy, civilisation will certainly rise and hence with the advancement in literacy, litigation and crime will decrease. But actual facts seem to give a different idea. But it may be said that the population has rapidly increased in the country and hence the criterion may not be altogether unsatisfactory. The increase in population is in the following ratio

1851—1,153,862; 1861—1,215,920; 1871—1,763,274; 1881—1,657,690.

Hence, it would be clear that the increase in litigation after all is not completely due to the increase in population. Hence, the decrease in litigation due to the improvement in literacy is not perceptible.

6. There used to be a general impression that life in the country side is happier and healthier than that in towns. But experience in our country would prove otherwise. The factious spirit and the insanitation in the villages would never allow a man to be happy or healthy in a village. In fact, we may even despair that life and property are not safe in

the village. The slogan "go back to the villages" is impracticable and is merely a cry in the wilderness for all practical purposes. It is being indulged in only by a few superannuated retired gentlemen who have seen little of practical life in a village.

7. There is another impression that certain castes indulge more in litigation than others and certain tribes are habitually criminal. The former has become obsolete as every caste indulges in litigation as opportunity occurs. As regards the latter it is true in certain districts; some tribes have left off their criminal habits especially thieving. Education and settlement in life would remedy this habit in course of time. In fact, a number of people belonging to these communities have taken to honest labour like agriculture and other professions. There is a general impression that the Criminal Tribes Act is now abused to a certain extent. A boy belonging to the tribe is prone to become a delinquent and then a habitual if he is registered and is kept under suspicion and surveillance. If he is more honourably treated he may not fall a prey to such a life. Over-enthusiasm in enlisting members under the Act by certain subordinate officers in order to gain personal distinction in service is rather a dangerous step to the safety of the country.

8. That blind religious fervour and fanaticism lead to violent crime is another impression. In South India our docile Hindus used to think that their Muhammadan neigh-

bours are generally ferocious in character and are prone to take to violence without sufficient cause. This idea may be due to the wrong impression formed from a wrong study of history especially during the Afghan and Mughal period. It is a well known fact that crime due to religious fervour, fanaticism and bigotry is rare in South India. North India may give a different picture. But we are concerned with South India and the number of cases due to inter-religious disputes could be counted with the fingers. Of late, the only case involving differences between the Hindus and the Muhammadans arose at Kollegal due to the mischief set up by a fanatic during the procession of a deity regarding the cessation of music before a mosque. The result was a Muhammadan old man was killed and a number of Hindus were charge-sheeted for rioting and murder. The case ended in acquittal. Somehow it so happens that in all such cases the aggressive party is always worsted. One other instance wherein bloodshed was due to religious fervour which came to a hitch by the prohibitive order issued by the Government took place at Tanjore in the famous case of Veerasingampatti. It is a rare instance and is due to the prohibition of a long standing custom, however bad it may be. South India is fortunate in not having many such instances.

The above said instances which give popular impressions and notions may prove that after all we have to revise our views in the light of hard facts and correct proofs.

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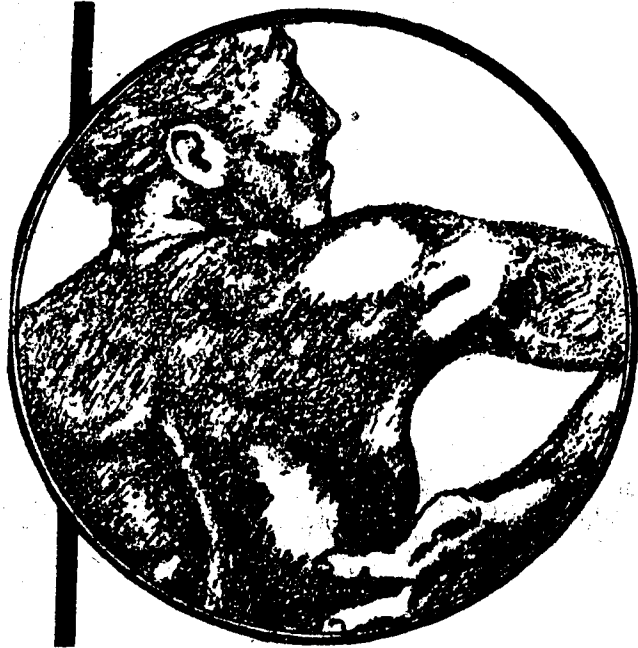
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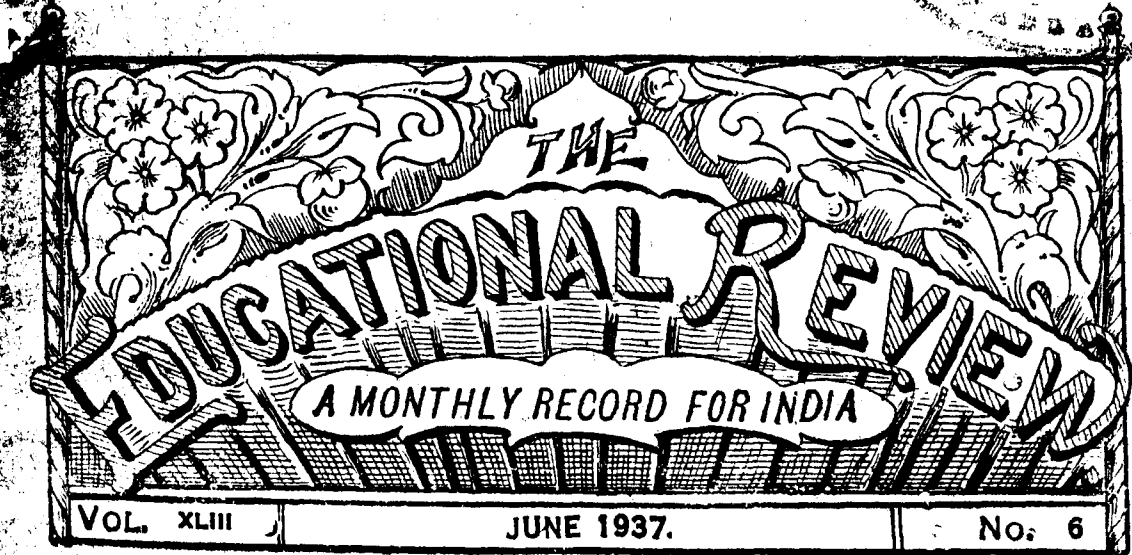
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The Educational Review

A MONTHLY RECORD FOR INDIA

Vol. XLIII.]

JUNE 1937.

[No. 6.]

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All literary contributions, books for review, newspapers, or magazines, sent in exchange, &c., should be addressed to the EDITOR, 190, MOUNT ROAD, MADRAS. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 10th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

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THE AIMS OF SECONDARY EDUCATION.*

By REV. FR. JEROME D. SOUZA, S.J.,

Trichinopoly.

ONE of the most commonly repeated criticisms of secondary education in our Presidency to-day is that it is unduly dominated by University requirements and standards, and that one of the reforms to be necessarily included in any scheme of educational reconstruction is the liberation of secondary education from this thralldom. It is therefore a little surprising that the organisers of this Conference should have invited one primarily concerned with University education to talk on the subject of secondary education. The choice speaks well of their courage and independence of view and it lays on me the responsibility of divesting myself

as far as is possible to human nature, of that special form of bias which has been described as "professional deformation." I shall try to expose to you the aims of secondary education, keeping always in mind the aims, as they appear to me, of education in general, and then proceed to show in the light of these aims what kind of dependence on University requirements is inevitable, and what kind of dependence unnecessary and undesirable.

If we ask "the man in the street" what difference he sees between secondary and University education, the most probable reply will be that secondary education is a pre-University course preparing young men to the

* An Address delivered at the XXVIII Madras Provincial Educational Conference at Tanjore.

University classes. He would no doubt recognise some sort of completeness in it. He would recognise the need for many of these young men to stop their general education at this stage for various reasons and look for employment. But he would feel that the natural sequel to secondary school studies is a University course. Though we have tried to round off secondary education with a school-final class, the ordinary man obstinately refuses to see any kind of finality about this stage of his boys' studies. Is this general attitude entirely erroneous? Or is there an essential truth involved in this conception of secondary education being essentially incomplete, of its marking only a stage, though doubtless a very well defined stage, in the training of a man? It should be so if a single idea, leaving, no doubt, room for many subsidiary modifications, but still *one* in all its broad aspects, answered to the word "education." It is therefore necessary for us to inquire first into the meaning of the word education, for only with this general definition in the background shall we be able to indicate the specific differences that distinguish the secondary from the higher stage of education.

If we must then begin by elementary notions, in which I do not pretend to instruct this learned audience, but which I merely recall here for a practical purpose, I would say that education is an all round process drawing out and developing all the powers of a man, physical, intellectual and spiritual. We suppose that human nature, as we know it, and the conditions of life in this world do not provide for a spontaneous opening out and growth of those powers, and that a carefully thought out scheme of cultivation or culture is necessary to raise those powers to the highest efficiency, and enable man to achieve his individual and social destiny in a worthy

manner. In other words education must bring out the best that is in *man as man*, and must touch all the aspects of his nature, the essential attributes that constitute him a member of his species, and individual traits that make him this particular man. Now this definition is undoubtedly too large and too vague to serve as a final and practical description of school education, and as we shall see, a narrowing it down is necessary. But we must keep these general notions in the background in order to eliminate certain other definitions which, taken by themselves, are inadequate.

There is the definition which makes out the function of education to be "the preparation of the worker." Nobody can deny that the law of labour is incumbent upon all, and that a system of school education entirely out of touch with the conditions of the work-a-day, labouring world would certainly be seriously deficient. But if by preparation of the future worker we mean not only the development of the practical abilities of the student,—the quickness of eye, deftness of hand, power of foresight, team-work and organisation,—but also immediate technical instruction in some specialised form of craftsmanship, then the definition seems to me wrong, and even dangerous. Education is one thing, technical instruction is another. No doubt competence in technical matters supposes, and in its turn brings to the worker, a considerable degree of general culture. But the formation we have in mind when we speak of secondary education is far from being the practical, and necessarily limited, instruction imparted in professional schools. The whole traditional connotation of the term is against such an idea; and in these matters we must, I submit, use words with rigorous precision.

Now I should like to state at once that what I have said just now implies no opposition to

the demand for vocational and technical schools. I believe the country has need of them. I believe the lack of them is responsible for the presence in the high school of many students unfit for secondary education. It may even be that many high schools would render greater service if they were to be converted into vocational schools. The number of such schools must be determined by a preliminary survey of the conditions and possibilities of trade and industry in the country. But I plead that these institutions cannot be called high schools, and the training given in them secondary education. And I feel strongly that an attempt to grapple with our economic difficulties by turning all our high schools into hybrid forms where neither of the two disciplines—cultural and technical—will be rigorously followed, is fraught with great danger to the intellectual progress of this country.

Another definition, also upheld by the authority of great names, and appealing to all of us by its associations with the sentiment of patriotism makes education "the preparation of the citizen." Undoubtedly there is a very large element of truth in this. Citizenship in the noblest sense of the term embraces some of the most characteristic activities of man. And for this reason this definition approximates to the wide notion of education which I have tried to expose. Moreover, it is a definition of great practical utility and may serve as a starting point for a fair system of education. But it too, from the theoretical point of view, is inadequate, and for one fundamental reason. Citizenship regards primarily the social side of man's activities, and prepares a man to take cognizance of his rights and duties as a member of society. It regulates his duties towards his fellowmen in so far as they are members of a State. But it

does not directly aim at individual perfection, and hence does not prepare a man for his individual destiny, for which the ultimate authority is the individual's conscience. The State has for its formal object the temporal well-being of the citizen, and its rights and powers are based upon its duties of procuring, maintaining and improving the conditions that most facilitate this temporal well-being—peace, public order, the increasing of resources for all citizens to enable them to live in decency if not in abundance, the multiplying of all those material and external conveniences by which the individual may exercise his liberty and attain the fullest expression of his personality. But the State is not a supreme spiritual power and cannot undertake to guide man in his spiritual destiny. No doubt the perfection of the individual ensures his excellence as a citizen but the converse is not true. Nay, man is so jealous in defence of his personal liberty, and the State has such an engrossing task in safeguarding the larger interests of social life—peace, the reign of order, the increase of wealth, the defence of frontiers—that it can hardly enter into every detail even of social conduct. It can ensure justice among its members, and enforce it with its sovereign power. It can hardly make the softer amenities of social life the objects of legislation. It cannot make politeness, urbanity, brotherly feeling, and all the other manifestations of charity the subject of a legal decree. For these things to be worthily taught, and efficaciously learned, we must go beyond the ideal of practical citizenship, and appeal to truths in which the State and citizenship have no direct concern. The finest social qualities are based upon moral and religious convictions, and to obtain their full realization the State must appeal to powers which do not belong to the "city."

There is another reason why education should not be described as a preparation

solely for citizenship. If it were only that, the State would be justified in taking complete control of education and make use of it for the inculcation of ideals and doctrines dear to the ruling powers; and in general for a propaganda in the interests of the material greatness and power of the country. Individual, racial, and religious peculiarities will be ignored. The rights of parents and the initiative of private agencies would be set aside, in pursuit of a deceptive national efficiency. Every one would be constrained to submit to a uniform mould in which the free spirit and genius of a people would be stifled. We can note in the educational systems of the totalitarian States—Communist or Fascist—the evils of this excessive State regimentation. "National education," necessary to all countries, and especially to those which are in the process of gaining national consciousness needs to be something more than merely "national" to be true education. We must bear in mind the great truth which a frenzied world is so apt to forget, that mere patriotism is not enough. It is perhaps worth recalling that national education originated in Germany under the inspiration of the doctrines of Hegel, the philosophical progenitor of Communism and Fascism. And though it was a noble instrument in the hands of a Von Humbolt to repair the fallen fortunes of Prussia after the Napoleonic wars, it has become to-day in the country of its origin, the means of an intensely jingoistic propaganda, and an excuse for the abrogation of precious liberties. For when the State is a "god on earth" it becomes a jealous god, and will not easily leave room for other loyalties, however sacred.

All this, as you will have noticed, concerns education in general, and not specifically

secondary education. But it applies to it too as it is a particular degree or stage of education. When the broad features of educational aims and methods are recognised, it is easy to tackle the peculiarities of special aspects, to grasp the differences between different stages of it. You will therefore allow me to dwell a little longer on these general considerations. Let me now meet an objection which must have risen in the minds of some of you, that education such as I have described it is not, and cannot be the exclusive function of the school. This is very true. Many sides of human development are provided for in the home and family circle and through religious and social activities which are outside the purview of a school curriculum. For our purpose therefore it is necessary to contract the definition, and say with the greatest number of educational thinkers that the formation imparted at school aims chiefly at mind training. By mind we mean the totality of man's rational faculties, not merely the reasoning power, but memory, imagination, sensibility, and the will. A man's individuality is best discerned, and his personality expressed by and through the exercise of these faculties. Hence the training of the mind understood in a broad sense ensures the highest human development and prepares the noblest human activity in the secular sphere.

We must next examine the place of the acquisition of knowledge in this mental training. By definition we recognise that the two are different. If the acquisition of knowledge is the direct aim of education, the teacher would be embarking not only on a difficult but an impossible task, a task boundless in its extent, uncertain in its conclusions, indefinite in its bearings. Still knowledge is a precious gift. It satisfies the

curiosity and supplies the material for reflection and reasoning. The process of acquiring it develops the memory and imagination. It has thus a high educative value. Moreover, certain kinds of erudition will generate corresponding ideas and these in turn will influence character and outlook. We must therefore conclude that the acquisition of knowledge is a means and not an end in education. Now the choice of means is conditioned by the exigencies of the end in view. Hence knowledge imparted in schools must be, in Herbert's expressive phrase, "educative knowledge."

Since therefore instruction or the communication of knowledge is a means, a necessary means, in education, we must now ask ourselves what form or department of knowledge is the aptest means to our end, what is the knowledge that has the greatest educative value. Nobody will deny the importance of scientific study in our day. Without a considerable degree of scientific knowledge a man is unfit to move in cultivated society. It satisfies our curiosity regarding the world of nature around us. It embraces methods of experiment and observation which are a magnificent intellectual discipline. The development of modern science unfolds an inspiring story of human achievement, and holds up before the students a high ideal of the love and pursuit of truth. Hence in any system of modern education an important place must be given to the science group of subjects. Nevertheless, in view of the ever-increasing demands of the lovers of science to increase the time allotted to the subject, demands which tend to throw into the background the literary group, it seems to me imperative to recall the considerations that have led the greatest educational theorists to ascend a higher position to the humanistic group comprising literature and history.

I am aware that such an appreciation of humanistic study will raise a protest from

those who are acutely conscious of the lack of facilities for vocational training in our province, and are accustomed to decry the "purely literary" education imparted to our young men. I would say at once that such a protest would be justified if the plea for humanistic studies were made without any thought being given to the need for the provision of technical instruction in special institutions. But if any one wants liberal education, secondary or advanced, not to be literary, one would be asking for the impossible. By the study of literature I mean not the study of the history of literature—dates and names of books, biographies of authors, or the study of literary criticism divorced from the firsthand knowledge of authors treated therein. This is erudition of minor importance. Neither do we mean by literature the study of fine words or rhetoric in the bad sense of the term, that weaving of rolling phrases and artificial figures which Cardinal Newman has ridiculed in a famous lecture. For these things the scientists and the men of action have a justifiable contempt, in which the genuine man of letters will willingly join. By the study of literature I mean study of those choice masterpieces that touch and open out the mind and heart of the reader, prepare him for the right emotional response to the varied experiences of life; propose high ideals of conduct and achievement, instruct him in the right standards of aesthetic and moral values. All great classics of different literatures have been recognised as powerful agents in education of this kind. They enable one to take cognizance of oneself as a man among fellowmen. Secondly, literary training comprises a rigorous study of language and composition. It gives a foremost place to written themes, to exercises in expanding and summarising, to translations from one language into another. By these means alone will the student learn the accurate use of words, and gain the facilities and elegance of expression indispensable alike

to the man of thought and the man of action, to the scientist, to the member of the learned professions, to the diplomat, and the political leader. In written exercises he must learn to compare and to contrast, to weigh evidence for and against a proposition, to reason and to judge, to develop a theme step by step and imprint upon it those elements of order, unity and logical sequence which are the finest fruits of a liberal culture. A man without cultivated sensibility and moral idealism, a man without judgment of character and of just values, a man who uses words without precision of meaning and correctness of pronunciation, whatever else he may have, be it literary erudition or scientific learning, cannot be considered truly educated.

With these broad features of liberal education in our mind we can briefly indicate the special notes which distinguish secondary from the University stage of it. The tenderer and more impressionable mind of the high school student makes it natural that his education should be more concerned with the amassing of impressions, the acquisition of a storehouse of direct and indirect experiences, than with the exercise of a personal and independent judgment. It is said that a man hardly adds anything lasting to the impressions of the external world around him and to the experience of all essential human emotions gained during his boyhood and early youth. The senses then are fresh, and all the passive powers hungry for material to absorb and retain. And as the intellectual life has necessarily to feed itself on matter supplied by sense experience we must take full advantage of this earlier age to gather this material rather than try to force the exercise of a judgment that is still immature. And if direct personal experience is bound to be limited, let us remember that a young man's powers of sympathy and imaginative realisation are so delicate and so quick that the indirect experience of life imparted by the

reading of the great literary classics, the spell cast by the highest works of imagination and invention have for him all the vividness of immediate experience. For the young man, life is dream and dreams an integral part of life. Hence in all that pertains to the matter of judgment on real values, and on the problems of art and life, the young student must be, and must be taught to be, docile, and more inclined to accept the teacher's point of view than to question it. At a later stage he will be in a position to re-examine, if need be, those old opinions, and to be deliberately cautious in accepting new ideas coming from outside. It follows therefore that the high school teacher should have a more authoritative, not to say a more parental, role in regard to his students; and discipline in the school is bound to be more rigorous. But it should not for this reason be impersonal. The high school, which in point of time lies closer to the home than does the college, must reproduce in a larger measure the spirit of the home.

Other peculiarities of secondary teaching may be more rapidly summed up. It is at this stage that the student should be thoroughly grounded in the grammatical part of language. He should master the instrument of expression at least to the degree of grammatical correctness. Extensiveness of vocabulary, and elegance of style will come later. It is the purfectoriness with which this essential part of secondary education is now-a-days performed that makes college teaching so difficult and discouraging. I am not concerned about pointing out the reasons for this serious deficiency. It is possible that here again a mistaken zeal for abundance of knowledge is responsible for the defect. If the text-books were less numerous,—I believe a happy change in this direction has been recently made—and the curriculum in general less charged, more time would be found for the indispensable task of drilling

grammatical exercises. To the high school stage again belong as more likely to be fruitful, those practical branches of learning which train the eye and hand of the student, and awake at an early age special tastes which would facilitate the choice of a *metier* or profession. Among such practical studies are drawing, music, typewriting, other forms of manual training performed during hours of recreation. These have the advantage of adding to the visual, auditive and tactile impression of the student. Taken along with the social activities proper to the school, Scouting, and the work of debating, dramatic, and athletic societies—they form an important complement to literary and scientific training. They are admirably suited to overcome the timidity and the accompanying clumsiness only too characteristic of many of our boys. They are a better preparation for future success in trade and industry than many an ambitious scheme of vocational training.

But we must bear in mind that these are not the only points of difference between secondary and University training. One part of University work is undoubtedly the imparting of general culture higher in degree and vaster in extent than that of the high schools, but similar to it in essentials. A University, however, does more than this. It embraces the higher grades of professional training—Medicine, Law, Engineering, Pedagogy. Above all, it undertakes vast schemes of research work devoted to the pursuit of knowledge in all branches but chiefly in history and in natural sciences. But the advanced technical and research courses pre-suppose a high standard of general culture higher than that imparted in the school. To prepare for these studies in the secondary course itself by an early specialisation directly envisaging one or other of them would be a great mistake. That would be a domination of secondary education by University require-

ments quite undesirable. And this in the first place for the reason already indicated, namely, that these advanced courses to be efficiently taught, require, as an antecedent condition, a fairly high standard of general culture and not specialised learning. We have to guard against the narrowing effects of a specialisation begun too early, and tending to become not merely the primary, but the unique interest, of the student. Secondly, psychologists of repute tell us that it is difficult to judge of the real aptitudes of a boy at so early an age as thirteen or fourteen. We must therefore conclude that the introduction of many optionals in the secondary course is an error, and I believe most educationists in touch with colleges would agree that it has done harm to the training of the young matriculate. Students have sometimes to go through the English texts of the University course without a knowledge of English history. Again, those who have chosen Physics or Chemistry as optionals in the high schools are seriously embarrassed about the choice of an optional group in the Intermediate. The early specialisation now in vogue is therefore troublesome from the practical point of view, and inimical to the true spirit of secondary education. No doubt an absolutely uniform scheme of studies would be too tyrannical. Some one has remarked that mankind is naturally divided into the mathematical and the non-mathematical. If this is true,—and most people would I think subscribe to the view—an option between a higher and an elementary course of mathematics seems necessary. Almost everything else should be common.

There remains the question of the development of the will and the formation of character. Here again, while not minimising the capital importance of this, we must note that character training is not so essentially the object of school education as the training of the mind and intelligence. The reason for

this is the paradoxical one that character is more important than intellectual power, and that the capital task of laying its foundations belongs to the home and the family circle. There at a mother's knee, and under the influence of religion, the principles of conduct are imbibed, and the first difficult victories over self are won. Oftentimes the sternest school discipline fails to change the bias a character has received in childhood in the domestic circle. Whereas a school may confidently hope to plant, modify, and direct intellectual tastes and attractions, it must, in the moral order, depend very much on the home. This important truth being recognised, no one need hesitate about admitting the full force of the weapons which the school can use to form character, and to develop the will. I would indicate three elements of school education best calculated to obtain this end. First, there is the attraction for a high and difficult ideal fostered by the best literature. The beauty of sacrifice, the nobility of service, the grandeur of self-effacement, the lustre of purity and truth already, as I suppose, inculcated in the religious and moral training of the home, are brought home to the impressionable spirit of youth in an incomparable manner in the great classics—books of religion, of biography and history, and no less efficaciously in the masterpieces of poetry, drama and fiction. Thus good is rendered beautiful, and what is hard is made attractive to the will. Secondly, the will is developed by constant exercise in doing irksome and difficult tasks. The path of knowledge is a hard and painful one. Most men, and almost all boys, are lovers of pleasure. The daily grinding lesson, the laborious exercises, the concentration required for efficient study keep the will in a high state of tension. The exercises to which I have referred in speaking of literature—the writing of themes, the making of accurate translations, the epitomising of passages—are peculiarly distasteful to the youth who prefers a passive absorption of information given by

books to this process of painful expression. But they are exercises that form the mind and the will at the same time, and must on no account be neglected. A sound instinct has made teachers distrust at all times, shortcuts and "made easies" to learning. Education is an arduous process and it is by the sweat of his brow that the student must cultivate the arid places of his intelligence.

Thirdly, the role of games and physical training in the formation of character must be briefly noted. There are many of us who find a good deal of exaggeration in the propaganda for physical culture carried on now-a-days. There are certain virtues that can never be learnt on the playing field. And certain violent games, and the spirit of partisanship fostered in competitive games, give rise to physical and moral evils which are palpable. But these dangers apart, we must admit that Indian youth needs to give very much more attention than it does to physical culture; that the exigencies of national defence may make such attention not only useful but necessary, that often the moral and intellectual deficiencies of young students may be overcome by greater physical well-being; that certain qualities like courage, chivalry, endurance, spirit of co-operation and team work, organising ability, fortitude in failure and modesty in success, are very efficaciously learnt on the playing field. We can therefore join the physical training enthusiasts in most of their demands. Their collaboration in the training of youth will be most precious, provided they retain a right sense of proportion, realise that the primary duty of the student is study, that the object of games and physical training in schools is health rather than muscular strength, health that will enable them to keep their faculties fresh and alert for the great effort of mind training. "A sound mind in a healthy body" we say. I think we shall interpret the true sense of this by saying "A healthy body in order to form and preserve a sound mind."

THE RĀMĀYANA—DATE OF ITS COMPOSITION.

BY MISS P. C. DHARMA, M.A., L.T.

THERE has not been any unanimity of opinion on this subject. Prof. Macdonell was of opinion that the kernel of the *Rāmāyana* was composed before 500 B.C.* Prof. Winternitz was of opinion that the *Rāmāyana* must have received its final form about the second century A.D.†

The *Rāmāyana* proper probably contained at first only six books. The main theme was worked out in Books II to VI. The first four Cantos of Book I formed the preface, and the rest of the first book formed the Introduction to the main theme or story. Every author composes the main story first, then adds an introduction and finally writes the preface. Vālmīki seems to have adopted the same procedure. The first six books, with the exception of the interpolated Jāhāli episode (Cantos 108, 109 and 110 of Book II) and the last eighteen verses of the Book VI (VI. 131, 104, &c.) were undoubtedly composed by Vālmīki. The seventh Book differs in style from the first six books. The style, the looseness of structure, the incoherence of the stories, and above all the lack of the musical ring, make us infer that another hand had been perhaps at work. Book VII is evidently a supplement or an addendum. Book VII reminds one of the *Mahābhārata* style. This VII Book, forming a supplement, was probably added on at a later date by some pupils of Vālmīki under his direction, as many of the chapters have got a bearing on the incidents narrated in the first six books. Indian tradition has, however, accepted the authorship of Vālmīki, for this book also.

The *Rāmāyana*, as explained by Vālmīki in his Preface, is the First Poem in the Sanskrit language. It set the standard for all the future poets. It is not merely a poem, but a song of the class called *gīta* and a description as well, of the age in which Rāma lived. In fixing the date of the *Rāmāyana* we can offer only a possible date and not a certain one. The evidence available for fixing the date of the *Rāmāyana* might be discussed under various heads, such as the relation of the date of the *Rāmāyana* to the introduction of the alphabetic script in India; references in the *Rāmāyana* to the Greeks; the references of Greek writers; the references in the *Rāmāyana* to Buddhism; the references in Buddhist writings to the *Rāmāyana* story; linguistic evidence; the relative chronology of the *Rāmāyana* period and the Buddhist period, &c.

There is no explicit reference in the *Rāmāyana* proper, to the art of writing. The poem must be considered to end with the verse of VI. 131-103 '*śrīmān rāmo rājya-mākārayat*'. There is a reference to reading in verses 104, 113 and 115 of the last Canto of Book VI, and a reference to "writing" in verse 121 of the same book. The praise of the poem (the certificate of merit to Vālmīki) was evidently added on by some later scholars after the *Rāmāyana* had become very popular. The *Rāmāyana* was first taught by rote to the minstrels, Kuśī and Lava, and must have been subsequently transmitted orally for a very long time, till the alphabetic script was introduced into India (about the eighth century B.C.) In ancient times, the Vedas, the Śāstras, the *Rāmāyana*, &c., were all committed to memory and transmitted orally, Ignorance of the

* Macdonell : *History of Sanskrit Literature*, p. 309.

† Winternitz : *A History of Indian Literature*, p. 503.

art of writing (alphabetic script) in India must have been the main comprehensive reason, for such transmission. According to Buhler's researches, the Brāhmi script had a semitic origin and was introduced into India about 800 B.C.* (and according to others sixth century B.C.†) Macdonell has stated that coins and alphabetical writing were probably introduced into India with foreign trade about 700 B.C.‡ The art of writing must have probably become widely prevalent during the age of Pāṇini who seems to have lived in the fourth or fifth century B.C. A Sūtra in Pāṇini (*adarśanam lopah*) certainly presupposes visible writing. Jayaswal in p. 330 of his "Hindu Polity" refers to the Book of Records or *Vinischaya Pustaka* of the Buddhists (mentioned in the Jataka, Vol. III, p. 292 and Vol. V, p. 125). Therefore, the art of writing must have been in use by the fifth century B.C. in the Buddhist period. As the *Rāmāyaṇa* must have been composed before the introduction of the art of writing, it was antecedent to the Buddhist period when writing was common. We must not omit to mention that Rāma's ring is described as *Svanāmāṅkopasobhita* in Book IV. 44. 12 and *Rāma Nāmaṅkita* in Book V-36-2 and that Rāma's arrows are described as *Rāma Nāmaṅkita* in Book VI. 64. 25. But these words do not necessarily presuppose the use of an alphabetic script. We must bear in mind that the Indus script, Assyrian script, Cuneiform script, &c., can only be used for short inscriptions. An alphabetic script like the Brāhmi is necessary for writing out extensive works like the Vedas, the *Rāmāyaṇa*, &c. The marks could have been of the hieroglyphic kind or of the

early linear writing,* or simply some marks. This view is confirmed by the statement that the arrows of Rāma and Lakṣmaṇa bore distinctive marks:—*Isava Rāma Lakṣmaṇa Lakṣaṇāḥ* (V-21-25.)

In this connection, attention might be drawn to the following extracts from Cunningham's *Coins of Ancient India*†: "Some of the kings also placed on their money, punning allusions to their names:—Surya Mitra and Bhanu Mitra have each got a representation of the sun: Chandra Gupta has got a crescent.....The old money changers might have had symbols referring to their own names, thus:—the "sun" for Surya Das; a snake, for Naga Sen; an elephant for Gaj Singh; Birdao might have had a soldier; Gopal a bull"; etc. etc. It is just possible that similarly Rāma might have had a symbol in his ring and arrows giving an indication of his name, say, a sun indicating the solar race or a rider on a bull indicating Kākutṣtha.

Winternitz has truly pointed out that we must imagine the *Rāmāyaṇa* as having been orally transmitted for a long time (perhaps through centuries in the circles of travelling bards like Kuṣa and Lava)‡. Certainly the extensive text could not have been written in the absence of an alphabetic script. Men all over the world are naturally lazy. If the Aryans had been familiar with the art of writing, they would certainly have avoided the extremely laborious task of transmitting by mouth lengthy compositions. Further in Cantos 59L and 59M of Book VII (which is

* Some of Homer's heroes are said to have used marked arrows in the Trojan War (dated 12th century B.C.) though writing was introduced in Greece only about the 10th or 9th century B.C. (Judson Bury: *History of Greece*, pp. 9 and 78).

† *Coins of Ancient India*, P. 57 f.

‡ Winternitz: *History of Sanskrit Literature*, p. 499.

supposed to be a later addition to the Epic), we come across a description of Rāma's Court of Justice and the trial of two law suits. Here there is an opportunity to refer to records and seals. But the poet has not referred to them, as the art of writing had not been introduced. During the Buddhist period, however, records of cases were kept and the decrees were given under the seal of the Court.*

Can any inference be drawn from references to "Yavana" in the text? If the *Rāmāyaṇa* had been composed long before Alexander's invasion of India, one would not expect to find any Greek influence in the Epic. Though there is no reference to the Greeks in the text, some scholars think that they are referred to as Yavanas in the poem and hold that the *Rāmāyaṇa* must have been composed after the fourth century B.C.

Though the word Yavana is supposed to be the Sanskrit word for Greeks by many scholars, there is no certain evidence on this point. O. Stein has stated:† "The term Yavana does not indicate Greek nationality, and it is remarkable that in inscriptions where the term appears, no Greek names are to be found, except the instance of Besnagar; on the other hand, personal names of Greek appearance do not possess the attribute Yavana. It would be therefore commendable to be cautious to infer anything from the term Yavana in early Indian inscriptions."

Further, attention might also be drawn to a short note by Miss B. Ghosh referring to the view of Dr. E. J. Thomas on the subject.‡ "Dr. Thomas is of opinion that in the inscriptions of Asoka there are also some indications to prove that the word Yavana (under the Prakrit form Yona) does not necessarily

stand for the Greeks as it is gratuitously assumed."

Dr. Barnett states in his *Antiquities of India* that a large part of the Indian population on the east coast, in Orissa and Bengal, etc., contain an admixture of Mongolian blood.* If the Yavana be interpreted as Mongols as in this article, this large admixture can easily be understood.

The reference to Kāla Yavana in the *Bhārata* must also not be forgotten. Kāla Yavana literally means a dark Yavana. The Mongols were either of light yellow or dirty yellow complexion.

The word Yavana occurs in four verses in the *Rāmāyaṇa*:—I. 54. 19, I. 55. 3 and IV. 43. 12. The word "Yavana" in IV. 40. 24 is also printed in another rescension as "Yavana." Scholars have failed to note that Śakas and Yavanas are described as having a yellow complexion (*hema hīṇjālka sannibhaiḥ*) resembling golden-lotus filaments and as wearing yellow clothing (*hemavarṇūmbaraiḥ*) and that Śakas and Yavanas are mentioned together in I. 54. 19 and I. 55. 3, while the Paplavas, Kambhojas and Mlecchas, etc., are mentioned separately. The natural inference from these contexts is that the Yavanas were (1) of yellow complexion and (2) that they inhabited the regions to the north and north-east of India as they were the neighbours of the Śakas (Scythians). Therefore, the Yavanas referred to were probably Mongols and not Greeks.†

* *Antiquities of India*, by Dr. Barnett, p. 31, f.

† The Southern Mongols:—Their colour was generally a dirty yellowish brown in the South, and lemon or whitish in N. China. The main divisions of the Mongols were Tibetan, Gurkha, Burmese, Chinese, &c. Tibet was the Mongol cradle land. The Northern Mongols were light or dirty yellowish. See p. 163, ff., and p. 554 of A. H. Keane: *Man—Past and Present*—New Edition.

The Greeks were not yellow complexioned. They belonged to a different stock.

* Winternitz: *History of Indian Literature*, p. 31 f.

† *Cambridge History of India* by Rapson, p. 62.

‡ Macdonell: *India's Past*, p. 263.

* Jayaswal's *Hindu Polity* § 329 and 330.

† *Indian Culture*, Vol. I, page 356.

‡ *Indian Culture*, Vol. I, page 520.

The following quotation from Schmidt's *Ancient History* is very interesting in this connection: "It might be noted here, that the eastern and larger part of the immense plateau extending from the Black Sea in the west to the Sea of Korea to the east of China, did not become known to the classical nations of antiquity, until a very late period and that the ancients called it Scythia—situated beyond Mount Imaus" (or Himalayas).*

The eastern part of this Central Asian plateau called Scythia was bounded on the east by China. The Scythians were the Śakas of the Puranas. The Scythians and the (yellow) Mongols must have spread in course of time over Eastern Turkestan, etc. The Scythians gradually spread over Bactria and the northern parts of Europe. The Śakas and the Yavanas (Scythians and Mongols) being neighbouring races must have freely mixed with each other. The commingling of these two races, Yavanas and Śakas (Mongols and Scythians) must have been common at the time of Vālmīki, as he refers to *Śakān yavana miśritān* and *Śakaih yavana miśritaiḥ* in I. 54. 19 and 20. The country referred to as being the habitat of the Śakas and Yavanas by Sugrīva, when instructing the northern search party must have been Eastern Turkestan or Chinese Turkestan bounded on the east by China and occupied by people of Mongolian descent. Sugrīva (IV. 43. 12) after directing the Vānaras to search the Yavana and the Śaka countries ordered them to search further in China and farther east (IV. 43. 12).

According to Ptolemy,† Śaka or Scythia was bounded on the north and the west by the Pamirs (Sogdiana) and separated from

* Schmidt: *Manual of Ancient History*, p. 9.

† Macrindle's *Ancient India according to Ptolemy*, p. 35.

China by the Bolar chain. The wide dissemination of the Scythians and Mongols all over the world and particularly on the north-eastern side of India are well-known.

It is interesting in this connection to draw attention to the statement of Col. Gerini that a district in Western Indo China was called Yavana (Yonaka) Deśa and was peopled at one time by the offshoots of the Great Yavan race.*

It is well-known that the population of Indo-China is of Mongol stock. The word Yavana is still retained in the form of Yunnan, a district in Indo-China.

Mr. V. R. Ramachandra Dikshitar has brought to my notice a reference to the Yavana armed men in the *Silappadikaram*, a Tamil classic of the second century A.D. "The Yavanas were best warriors who held swords in their hands and guarded the gates of the Madura fortress." (66-f. of Canto XIV). As the Greeks never served as mercenary soldiers in India, the reference must certainly relate to the Mongols or Scythians.

The pre-Alexandrian date of the *Rāmāyaṇa* is established by the observations of some Greek* writers. The Greek writers, Scylax and Ctesias of the fifth century and Megasthenes of the fourth century B.C., have been unfairly accused by some writers, of deliberate untruthfulness, in narrating the existence of various monsters in India such as one-eyed people, pygmies, men who could wrap their bodies in their ears, &c.

These imaginary beings who are supposed to have been seen by Megasthenes and other Greek writers are only the monsters referred to by Vālmīki in the *Rāmāyaṇa* (IV. 40. 24, V. 4. 17, &c., V. 17. 5, &c.) The people evidently believed firmly in the actual existence of such monsters, somewhere in

* Researches on *Ptolemy's Geography of Eastern Asia*, by Gerini, p. 58.

India. Such a firm belief must have been due to the wide currency of the *Rāmāyaṇa* which must have attained great popularity by the time of Alexander. Many centuries must have elapsed after Vālmīki's composition of the *Rāmāyaṇa*, before people could have such intense faith in it as to make them believe not only in the actual existence of such monsters but also to convey their ardent belief to the Greek historians.

The *Rāmāyaṇa* must have been composed many centuries before Alexander's invasion. It is quite possible that the Greek writers who transmitted the reports of Megasthenes might have stated that Megasthenes "saw them" when he might have only heard about them. The French Orientalists, Hippolyte Fauche and Emile Burnouf, believed that Homer's *Iliad* was built upon the *Rāmāyaṇa* story.* If we accept that view, the *Rāmāyaṇa* must have been composed before the tenth century B.C.

The next question is: Can any references to Buddhism be proved in the *Rāmāyaṇa*? Winternitz states that "the question can be answered with an absolute negative, as the only place in which Buddha is mentioned is decidedly spurious."†

Jacobi is perfectly right in considering the entire Jābāli episode to be an interpolation. The views advanced by Jābāli do not fit into the context. Jābāli was one of the favourite Purohitas of Daśaratha. Daśaratha would certainly not have been foolish enough to select a man holding atheistic views as his minister.

Jābāli, after pointing out the unreality of things in this world, requested Rāma to go

* Lillie: *Rama and Homer*, page 175.

See Chapter XVI of the *Cambridge History of India*, by Rapson, p. 393, ff.

† Winternitz: *History of Sanskrit Literature*, p. 509, ff.

home and enjoy the royal pleasures in Ayodhyā. His invitation to Rāma to return and enjoy the royal pleasures is entirely inconsistent with his doctrine of "Unreality" and with the well-known views of Buddha on the importance of truthfulness, renunciation, and peace.

Further in sloka 33 of II. 109, Rāma uses the term "Nindāmi" in referring to his father.

Rāma, an ideal son, revering his father like the Deity, could under no circumstances be conceived to have used the word *Nindāmi* (meaning "I reproach or revile"). It is an impossible word in the mouth of Rāma when speaking of his father about whose reputation he was extremely jealous. This single fact is enough to mark the Canto as spurious—apart from the irrelevancy of Cantos 108, 109 and 110.

The pre-Buddhist composition of the poem is also proved by the inclusion of the Rāma story in an altered form in the *Daśaratha Jātaka* of the Buddhists.

The following quotations from Winternitz and from Keith bear witness to the pre-Buddhist date of the *Rāmāyaṇa* from another point of view.

"H. Jacobi thought it possible to assume a pre-Buddhist time of origin of the epic on linguistic grounds. This epic language is a popular Sanskrit. About 260 B.C., King Asoka used for his inscriptions addressed to his people, not Sanskrit, but dialects similar to Pali. Buddha, too, as early as the sixth and fifth centuries B.C., preached, not in Sanskrit, but in the popular language. Popular epics, cannot be composed in an already "extinct" language, but must be composed in the living language of the people. As in Aśoka's time and even already in Buddha's time, Sanskrit was no longer the language of

the people, the popular epics (in their original form) must belong to an older pre-Buddhist period when Sanskrit was still a living language."*

It is the opinion of Dr. A. B. Keith that "the epic must have been written in a period before Prakrit was the popular form of speech in the country of Oudh, in which the epic in its kernel was produced. By Aśoka's time, and probably even in Buddha's time, Prakrit was the popular speech, and thus the epic may be held to belong to the sixth century B.C. This is by far the most effective argument for the early date of the epic speech. It is useless to see archaisms in the *Rāmāyaṇa*."†

"Pali according to Rhys Davids is based on the dialect of Kosala as it was spoken in the 6th or 7th century B.C.‡ The Pali and the Prakrit languages were certainly developed from Sanskrit by the elision of certain consonants difficult to pronounce by the masses and the alteration of other difficult consonants."

In the *Rāmāyaṇa* period, Sanskrit was spoken by the Aryans. No other language is mentioned in the *Rāmāyaṇa*. No doubt mention is made of colloquial Sanskrit—spoken probably by women and the uneducated. The epic was composed in Sanskrit and was very popular with the people. In the same Ayodhyā in which the epic was composed, Sanskrit ceased to be a spoken language, and gave place to the Māgadhi dialect during the Buddhist period about the fifth century B.C. This again proves that the epic was composed before the Buddhist period.

There are some who doubt whether Sanskrit was ever a spoken language in India. But the quotations from Jacobi, Winternitz, Keith and Rhys Davids are enough to prove that the Sanskrit language was once the spoken language in Aryavarta. Sanskrit was displaced from popular use by the Prakrit language only very gradually. Sanskrit continued to be spoken in certain parts of India even as late as the ninth century A.D., when the poet Rajasekhara (who lived from 880 to 920 A.D.) wrote his *Kavya Mimāṃsa*.*

Rajasekhara has noted in his *Kavya Mimāṃsa*, that the Gaudas and other people spoke Sanskrit, and that those living in the Madhyadesa were well versed in all languages. He has also noted that the Māgadhas and some others living east of Benares spoke Sanskrit well, but spoke Prakrit badly. Thus there can be no doubt that Sanskrit was once the spoken language and that the *Rāmāyaṇa* was certainly composed before the development of the Prakrit language (before the 7th century B. C.)

Further evidence for the pre-Buddhist date of the *Rāmāyaṇa* may be found in the absence of references to very prominent towns and countries (famous in the Buddhist period) such as Śravastī, Takṣaśīla, Sāketa, Pāṭalīputra, etc., in the *Rāmāyaṇa*. Śravastī was one of the celebrated cities of Northern India in the seventh century B.C.† Ptolemy has also remarked that it was one of the most flourishing cities in the annals of Buddhism. He has further observed that Puskalavati and Takṣaśīlā were royal and prosperous cities in his days.‡ All these cities were first founded by Rāma.

* *Kavya Mimāṃsa* by Rajasekhara—3rd Edition by Dalal. No. 1 of the Gaekwad Series, pp. 51 and 53.

† Bandyopadhyaya : *Hindu Polity*, p. 22.

‡ McCrindle : *Ancient India Described by Ptolemy*, p. 229, &c.

* Winternitz : *History of Sanskrit Literature*, p. 510.

† *Journal of the Royal Asiatic Society*, 1918, p. 318.

‡ Winternitz, *op cit.*, Vol. II, p. 605.

Takṣaśīl figures prominently in the Jatakas which describe it as a great educational centre and home of learned Acaryas, frequented by students from Eastern and Central India.*

Takhasila (Pali form of Takṣaśīla) was described by Arrian as great and wealthy and as the most populous city between the Indus and the Hydaspes. When Aśoka conquered it from the Greeks, eighty years after the Macedonian invasion, Magadhā was an extensive empire and Kosalā had been swallowed up by that time.† The Ikṣvāku dynasty was a powerful one: and therefore the interval between the palmy days of Rāma and his descendants, and the rise of Magadhā as a sovereign kingdom must have been many centuries.

The later name of Sāketa (during the Buddhistic period) for Kosalā is not referred to in the *Rāmāyaṇa*.

The powerful kingdoms of Ayodhyā, Aṅga and Videha of the *Rāmāyaṇa* period had become absorbed in Magadhā before the advent of Buddha, even before the Bharata War in the time of Jarasandha. Again, in the *Rāmāyaṇa*, Book I, Mithilā and Viśālā are spoken of as twin cities under separate rulers, while by Buddha's time they had coalesced into the famous city of Vaiśālī, which was then ruled by an oligarchy.

As pointed out by Jacobi, Pāṭalīputra is not mentioned in the *Rāmāyaṇa* though it was the famous capital of the Magadhā Empire during the Buddhist period and also at the time of Alexander's invasion. Therefore even the final redaction of the book must have taken place before the invasion of Alexander in the fourth century B. C., and before the Buddhist period. Had Pāṭalīputra existed at the time, it could not have

* Bandyopadhyaya : *Hindu Polity*, p. 226.

† *Ramayana*, VII. 108. 4.

been left unnoticed by Vālmīki as he mentions Kaumbi, Kanyakubja, Girivraja and Kāmpilya in the neighbourhood.*

As Vālmīki ignores the existence of any great empire, the Kosalā of Vālmīki must have flourished long before the foundation of the power of Magadhā.† In the fifth century B.C., the Ikṣvāku power was in decay and the poet wrote his preface at a time when the Ikṣvāku race was at its height of power.

Daśaratha claimed sovereignty over Magadhā in II. 10. 34. ff. Hence Magadhā must have been a small state at the time of Vālmīki. But in later times, during the Bhārata War period and during the Buddhist period Magadhā was a powerful empire with its capital at Patna. In the sixth century B. C., the ruler of Ayodhyā was Prasenajit who was deposed by Virudhaka and in the reign of the latter Kosalā began to decline and was annexed to Magadhā. Aṅga was annexed to Magadhā in the seventh century B. C. The disruption of the Videha kingdom took place before the rise of Jainism and Buddhism.‡ During the Buddhistic period the Empire of Magadhā was a powerful one and had swallowed up most of the smaller states in Northern India.

The Śārvabhauma system began to take shape only about 700 B. C., in the post-Pṛhadratha period according to Jayaswal. At the time of the Bhārata War, long before the Buddhistic period, Magadhā under Jarasandha was a powerful Empire and the king of Kosala had become a tributary prince of Jarasandha. Therefore the *Rāmāyaṇa*

* Macdonell : *History of Sanskrit Literature*, page 308 and Keith : *Journal of the Royal Asiatic Society*, 1915, page 321.

† Keith : *op cit.*, page 321 ff.

‡ Bandyopadhyaya : *Hindu Polity*, p. 222.

must have certainly been a pre-Buddhist work.

The infrequency of Yagñas in the Buddhist period is a further evidence of the pre-Buddhist composition of the *Rāmāyaṇa*. After the advent of Buddha, sacrifices became few and far between. During the *Rāmāyaṇa* period, Daśaratha is said to have performed many sacrifices (Rajaśva, Aśvamedha, &c., II, 1008). Ayodhyā is described by Rāma as containing hundreds of Caityas (relics of disused sacrificial altars). Rāma himself is said to have performed innumerable sacrifices (Pundarikā, Vājapeya, Aśvamedha, &c., VI, 131, 91). There are many other references to the performance of sacrifices by kings like Sagara and sages like Viśvāmitra. It was an age of sacrifices. Iṣṭa (sacrificing) is a word of frequent occurrence in the *Rāmāyaṇa*. No writer would make frequent references to customs and rites that were dying out. As during the *Rāmāyaṇa* period, sacrifices were very common, it could not have been separated far from the Vedic period. But after the appearance of Buddhism, the extensive performance of sacrifices, at any rate frequently, by kings, fell into disuse, though a few sacrifices had always been performed from time to time by Brahmans. Buddha's injunction about *Ahimsa* spread rapidly in India. The success of Buddha's preaching must have been due to the fact that the soil was ripe for his preaching. There must have been a gradual change of view on the part of the masses who must have become sick of the constant sacrifices and the slaughter of the epic period. There must have been an interval of many centuries between the *Rāmāyaṇa* period when sacrifices were very common and the Buddhist period when the custom

of sacrificing was gradually becoming extinct. It takes a long time for religious practices to disappear. The *Rāmāyaṇa* period therefore must certainly have preceded Buddha and Buddhist period by some centuries.

No positive inference can be drawn about the date of composition from the language, style, metre, and grammatic usage in the *Rāmāyaṇa*. As mentioned by Vālmīki himself, the *Rāmāyaṇa* was the very first poem. In this he set the standard for all future poets. All the poets of a later date—Aśvagoṣa, the Bhārata-poets and the later classical poets drew their inspiration from the *Rāmāyaṇa*. No doubt there might be much similarity in style between the *Rāmāyaṇa* and the later Kavyas. Instead of saying that the later classical poets copied the style of the *Rāmāyaṇa*, many critics have wrongly stated that the style, metre, etc., of the first poem *Rāmāyaṇa* resemble the later classical poets. Vālmīki, being a genius, and the first poet, according to tradition, composed according to his own standard. He used more than one metre, so as to suit the metre to the *Rasa* of the *Śloka*. Being the first Sanskrit poet, he cannot be found fault with, for varying the metre, or using a highly ornamental style, or using the grammatical constructions which he thought best (archaisms as the critics call them). It would be unreasonable to expect him to conform to the grammatical rules of Pāṇini who lived many centuries after him, Vālmīki must have conformed to the metre, grammar and rhetoric of his day.

Pāṇini was not the inventor of grammar. He only codified the existing usages of his time, according to the usage of the majority of the *Śiṣṭas* of his day. The necessity for such codification must have arisen on account of the rise of the various Prakrit dialects of

Northern India. The absence of any allusion to the *Rāmāyaṇa* names in Pāṇini cannot be used as evidence for a late age. Negative evidence is not of much value. Pāṇini wrote grammar and not history. He was not bound to make references to all the historic and legendary names. He must have alluded to the forms found in other books only when he thought them suitable to illustrate his rules. He must have naturally utilised the current usages and the later literature, to illustrate his rules. Vālmīki has an independent style of his own. The composers of the *Bhārata* copied Vālmīki to some extent and adopted the peculiar Puranic style to a great extent in the rest of the work. By "Puranic Style" we mean the loose structure, the introduction of irrelevant matter, the use of prose formulae in narration "so and so said," &c.

The language and the poetical technique cannot be considered as an important basis for fixing the relative chronology of literary compositions.

In English Literature, Milton is famous for his correct poetical technique; and he lived in the sixteenth century A.D. Robert Browning's poems in the nineteenth century were written in a style which passes for poetry, which is uncouth and looks like primitive attempts when compared to Milton's style. Who is the earlier poet of the two? The style of Addison, Dryden, Steele, etc., is far more polished and perfect than that of Galsworthy loaded with slang. Who is the earlier writer, Addison or Galsworthy? We cannot certainly compare the style and language of the earlier celebrities with the style of the later poets who consciously or unconsciously try to copy the earlier classical writers.

From the foregoing remarks we may safely conclude that the final redaction of the *Rāmāyaṇa* certainly preceded the Buddhist period and the introduction of alphabetic writing. It would not be unreasonable to conclude that the final form was given to the poem about the ninth or tenth century B.C.

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EDUCATIONAL RECONSTRUCTION.

BY MR. B. V. NARAYANASWAMY NAIDU, M.A., B.COM., PH.D., BAR-AT-LAW,

Annamalainagar.

THE atmosphere is thick to-day with schemes of educational reconstruction. In almost every part of the present educational edifice defects and flaws are discovered and if all the changes that critics propose are immediately effected the edifice would become indistinguishable from an altogether new one in which education will recede into obscurity while technology and employment will lord it over the upper regions. Dissatisfaction with educational systems is bound to remain with us for ever, since education itself is nothing less than a progressive adaptation to the changing needs of life. No system of education can therefore be final and perfect, nor can it be beneficial for ever even though it meets the needs of the time in which it is devised. Of late public attention has been focussed on educational reconstruction after the reports by Sadler, Hartog and Sapru. The recent reviews of educational work by the Central Commissioner of Education and the proceedings of the Local Government have also served to rouse public interest in this vital matter. The Inter-University Board and the Central Government have also given their best attention to this subject and the Government of India have appointed two foreign experts to study the problem of Indian education and to suggest ways of reform. Nations, like men, do not live by bread alone; and the preservation of national culture and the spread of knowledge among all classes of the people are vital necessities for the prosperity of a nation. Education in India has been more or less under popular control for the past seventeen years and the

control of popular ministers in the future will be even greater. So the educational future of our people is in their hands to make or to mar and it is but proper that we try to think clearly of the fundamental lines along which progress is imperative.

Reviewing the general educational progress in India in 1934-35, the Commissioner of Education of the Government of India remarks that though primary education, as a rule, is controlled by local bodies, 74% of the boys and 87% of the girls attending primary schools never attain literacy, that the primary education system is inefficient and wasteful and that financial extravagance is a marked feature in many provinces. This is ascribed to bad teaching and stagnation, and amalgamation and consolidation are recommended as measures of improvement. The same review points out that 57.5% of the schools in British India are one-teacher schools, the majority of which are incomplete and break up before classes wherein literacy is attained. The defects pointed out by the Commissioner undoubtedly exist and ought to be remedied; but this can be done only if we go to the basic causes that have led to the present situation. The main cause is neither the inefficient teacher nor the apathetic or spineless minister. The true cause is the lack of sufficient funds to provide the people with schools of a better type in each of the localities where it is necessary and to make primary education free and compulsory throughout the country. The people of India are not apathetic towards knowledge; but the insistent call of hunger

diverts boys and girls of tender age from the class room to the fields and factories, to domestic work and minor occupations so that the pittance earned thereby might serve to keep the pot boiling. The unexampled poverty of the people is at the root of Indian illiteracy. Of recent years the depression has rendered this even more acute and even with the best of intentions little headway could be made. Neglect of expert assistance and petty considerations of party interest have served to augment the gloom which can be dispelled only by a consistent, bold and statesmanlike policy of free compulsory primary education. If necessary parents should be given some assistance to enable them to keep their children at school till they attain literacy. Side by side with this, efforts should be made to secure greater co-operation between educationists and local bodies, to strengthen the inspectorate and improve the quality of the teachers engaged in primary education. To achieve this end as also to deal with problems of higher education a permanent Provincial Educational Council should be constituted. This Council should lay down general lines of educational policy for the guidance of ministers, take stock periodically of the work done and suggest changes. The District Educational Councils should be strengthened with experts and they should work along lines laid down by the Provincial Council. There should be a common provincial cadre for the teachers in the primary schools and they should be recruited by an impartial central body like the Services Commission.

Turning to secondary education, reform of this part of the present educational system has been seriously considered in various provinces. The contention is that the chief defect of the present system lies in its uniform

and monotonous bondage to the demands of the University course. In other progressive countries there have sprung up various grades of secondary schools catering to the needs of different classes of people with different futures before them. Therefore the secondary course should be more varied and lead up pupils not merely to the portals of the University but primarily to direct occupations or vocational training. Students should be warned from the notion that the only thing they can do in the high school is to prepare for the University. In spite of poverty and repeated failures they persist in their studies and crowd into the colleges hoping to get some job after getting the degree. But the painful fact remains that there are not as many jobs as there are graduates and the poor boy is left penniless and disappointed at the end of a costly course, unfit for other work and unable to get employment under Government. This waste and tragedy and resultant despair and bitterness should be avoided. Some contend that the lure of government service has drawn into the Universities persons better adapted to vocational employment and has thus helped to lower University standards and to produce a glut of half-baked graduates in the service market.

Therefore as far as secondary education is concerned they advocate three measures. Firstly, the middle school course should be strengthened by extending it by one year. At the end of the Fourth Form a public examination should be held. The large majority of the students who are unfit for University education should be given certificates based on a lower standard which would enable them to join vocational classes. Thus they must be diverted at an early stage from blindly crowding into the Universities. Others who are better fitted should at the end of three more

years appear for an entrance examination of the University which they desire to join and be admitted on passing. A large variety of courses including shorthand, typewriting, banking, commerce and vocational work should be provided in the high schools. It goes without saying, schools cannot provide all the courses and there should naturally be division of functions among the various schools.

These changes in the secondary stage will no doubt have their counter-parts in University education. The University course leading to the degree will be lessened by one year; the Intermediate courses will be abolished; the Universities will conduct their own entrance tests; ordinarily a student passing it will take his degree (pass) examination at the end of three years and his Honours at the end of four years. This is the comprehensive scheme of change that is advocated by some persons.

On the very face of it the changes appear to be too radical. The basic assumptions underlying it are that there need be only as many graduates as will be absorbed in normal government higher services; that there is no need for purely cultural studies; that this country has too many graduates; that a general cultural course for the majority of India's citizens can very well end with the IV Form; that the most pressing problem before the country is not liquidation of mass illiteracy but the solving of the problem of the potentially dangerous educated unemployment by cutting down the manufacture of graduates. A little attention paid to the subject will reveal the incorrectness of these assumptions.

The late Sir Asutosh Mukherjee wanted India to have as many graduates as possible and held that the promotion of scientific research without reference to immediate needs

would make for the cultural and intellectual well-being of the country. The proportion of graduates to the population in India is smaller than that in other countries. Even without any active efforts to divert students from purely literary studies the proportion of students who reach up to the college from the lower classes is comparatively small. The following table gives the figures of boys and girls in the various stages of education in India in the years 1934 and 1935:—

<i>Boys.</i>			
		1934	1935
Colleges	...	106,190	109,315
High Schools	...	915,114	944,992
Middle Schools	...	1,174,677	1,172,065
Primary Schools	...	8,396,968	8,639,405
Special Schools	...	237,308	239,181

<i>Girls.</i>			
		1934	1935
Colleges	...	2,158	2,493
High Schools	...	92,430	98,975
Middle Schools	...	140,101	146,042
Primary Schools	...	1,409,330	1,450,267
Special Schools	...	17,520	18,095

These figures are tell tale. Only a little more than a lakh of students study in the Universities of India. This figure is next only to the number in the U.S.A. and Soviet Russia but it works out roughly as one college student for 3600 men and women in the country and the proportion of graduates is necessarily much less. In countries like Scotland the proportion is about 1 to 40. Again, it is clear that women's education has made little headway.

The table is valuable for the light that it throws on the proportion between college students and high school students. Only one out of every ten students goes up to the college. Therefore it seems that the right way of tackling educated unemployment lies in increasing employment and not by decreasing education. It is necessary that attention should be paid to the nine students out of ten who stop with the high school and that the courses should be so designed as to lead them to employment. But it seems to be superfluous to lay further hurdles in the path of the student who seeks higher studies. The practical result of this will be the smothering and crippling of higher education in this country. No one can be a good citizen of the country if he is left to his own resources at the end of the IV Form. The analogy of Western countries does not hold good in our country since the worker's education there is encouraged by continuation schools, extension courses, part-time courses, adult schools and a number of other ways of augmenting his knowledge. No one can deny that with the dawn of democracy in India the need for mass education is most pressing and that any amount of money and attention devoted to universal free primary education will be only well and properly spent. Even apart from these fundamental objections, the details of the scheme sketched above reveal many practical difficulties.

It is one thing to leave the choice to the student to take up a vocational course which will lead him to employment or to take up a University course which will leave him in a blind alley. It is another to club him as unfit for higher study and deny him the chance of University education. In practice the distinction cannot but be arbitrary and consequently

unpopular. Though schools in other countries provide for technical and technological courses there is no country in the world which refuses to admit a student to a University course because he has not shown early signs of an A1 mind. If ordinary high schools are replaced by vocational schools a cultural education will become prohibitive in its cost. The products of the technical schools will share the fate of the graduates if there is no effective demand from the commerce and industry of the country. Apprenticeship in factories has presented difficulties even in highly developed countries like England and the problem of finding workshops for the training of eight lakhs of students will not be an easy job. Very great changes will be necessary in the staffing and equipment of high schools if they are to take over one year of the college course. The existing arrangements are inadequate for the purpose. In the matter of admissions to professional courses like Medical and Engineering the absence of the Intermediate course will lead to practical difficulties in the matter of admission. Hostel accommodation in the high schools will also become a problem to be faced. To my mind the shortening of the University courses is undesirable. Universities, especially residential ones, teach the students the value of discipline and team work and enable them to breathe an atmosphere which is broader, more enlightened and less susceptible to narrow communal and local feelings. The training that a residential University gives to its students is invaluable for fostering in the future leaders of India qualities that will mark them out as the guides and champions of the nation. Most of these ambitious technological and vocational courses are bound to split on the rock of finance and it would be unwise to restrict higher studies without first making sufficient

provision for vocational and industrial training and for the absorption of the trained men in commerce and industry. The true solution for the present difficulties lies not so much in the abolition of courses and colleges but in the strengthening of industry and commerce so that India will cease to pay foreigners for the services vital to her existence while her own sons starve and languish for lack of employment.

Therefore while fully realising that education should not be unrelated to the needs of the times, lack of employment should not be used as an argument for arresting the educational progress of the country. The problem of unemployment and poverty must be solved by the improvement of our agriculture and our industries. Then the scope for employment will increase and the products of the varied schools will be easily absorbed. Compulsory primary education and improvement of women's education should occupy the forefront in any scheme of educational reconstruction. While only one-tenth of the whole population of India is literate and while only 5% of the nation attend educational institutions, to preoccupy oneself merely with restricting University education is certainly to put the cart before the horse. In his book *Planned Economy for India*, Sir M. Viswesvarayya observes thus: "The desire to restrict education proceeds from a fear of political democracy, because so long as the working classes are uneducated, the demand for free political institutions will be feeble. There are persons who think that education should be withheld from the people in order to check such a desire." Bertrand Russell too holds that universal popular education is the inevitable consequence of industrialism. "Increase of education may be taken as one of the inherent tendencies of industrial-

ism. With universal education come other things of great importance. The first of them is political democracy which is scarcely possible where the working class is uneducated and scarcely avoidable where it is educated." Regarding advanced education J. Taylor Peddie writing during the Great War remarks: "Advanced education is of as much importance to the country as the building of railways, steam ships and battle ships."

As I have pointed out in the beginning educational reconstruction is engaging the attention of governments and educational bodies. If we watch closely the pronouncements of those concerned we often find a close similarity which can be traced directly or indirectly either to the Sapru report or to the Report of the Auxiliary Committee on Education presided over by Sir Phillip Hartog. There is everywhere a pronounced tendency to take a too narrowly utilitarian view of the matter. No country can have too much of liberal education and scientific advance. If science and literature are neglected in the pursuit of immediate utility, the consequences must be grave to any country. There is an excellent case for better technical education and industrial research; there is a very good case for the improvement of the methods of instruction; but there is absolutely no case for a restriction of liberal education. Even if the deplorable effect is an unintended result of a narrow pursuit of material ends, these very ends will suffer in the long run for want of light and leading. The best course then should be not only to make adequate provision for liberal education but also to make commercial and technological studies easily possible for a large number of people who are likely to benefit by them and who may be absorbed by the commerce and industries of the land.

SUCCESS.

DIARY LEAVES.

BY PROF. NICHOLAS DE ROERICH, *Naggar, Kulu Valley.*

DR. KENNON, Professor of Physiology at Harvard University, not long ago delivered a lecture in Peking on the Significance of Luck in Scientific Discoveries. After citing many examples from different scientific practices, the professor came to the conclusion that "success follows only those who take advantage of it."

An excellent formula. It is absolutely correct and applicable to all branches of life. In fact, in addition to conscientious far-sighted labour one should further manifest the capacity to observe the signs of inception of success. So many times one has had occasion to read about the fact that it is necessary to know how to apprehend success, as it is an "easily frightened bird."

So many times one comes upon old sayings to the effect that "nothing ventured, nothing gained," which among different peoples in their own tongues is interpreted variously but all in the same direction. An endless number of stories and legends speak about unsuccessful simpletons, who in their foolishness let the *Zhar-Ptitsa*—the Fire-Bird escape.

Precisely, they have let the *Zhar-Ptitsa* slip from their hands. It had already been found. Wise admonishments have said—"Take the Fire-Bird, but take not the golden cage." The fool has invariably reached for the golden cage and thus let slip the precious gift contained in the Fire-Bird. The fools have been forewarned: "Seize the Fire-Blossom—look not back." But right at this moment something began to happen, and the gaping of indeed looked back, and all

that had been found vanished. Verily, success must be taken, be grasped firmly, instantly, single-purposedly. In this unique striving is expressed that faith will already be bordering upon great and real knowledge.

In the same warning stories there are always deduced many circumstances which promote the discovery of success. Beginning with gray wolves or unknown well-wishers, mendicants and passers-by, many circumstances are manifested as helpers in success. Great attention also should be paid to this inspiring assistance. Not only should one discern such pre-arranged helpers, but also in the social order one should create contributing circumstances. Precisely, such circumstances have to be created.

The germination of success is not a personal matter, it is state prosperity. Of course each private beneficial success is also state progress. Consequently, the state must consciously concern itself, that such successes be made attainable. The attainment of all the best takes place through all the loftiest. Hence the state as such must give its citizens all the best, all the truly cultural.

And as always, we are speaking not about quantity but about quality. What of it, is periodicals come out in editions of many tens of pages, when from the standpoint of quality they could be improved by cutting in half. What of it, if all sorts of questionable restaurants and café chantants grow as funguses, and foul the thinking of people. Not without reason does the East fail to understand the difference between chantant and Shaitan. Last evening in the midst of the desert we

listened to the radio. We listened about two hours. We tried out various waves, and visited in them the most diverse countries. What did we hear? True, somewhere, there flashed out a fragment from Lohengrin, but all the rest was so much on the order of restaurant, fox-trot tunes, that once again I was obliged to feel horror at what space was being filled with. Of course all these sounds, manifested and unmanifested, have an influence on the human consciousness.

It is well enough known that space has been filled, but evidently it has been insufficiently assimilated that the filling of space is the greatest responsibility of humanity. The essence of quality is that multiform constructive material, of which is built the success of civilization, and, beyond that, culture. The man who has been civilized by the fox-trot is lost on the paths to culture. To him the blessed paths prove to be already unattainable.

"What is there for us?" "Impulses have been ordained for us, yet it has not been given to us to accomplish." Here is to what pessimism can become addicted, the consciousness, which is not bad but which has been overburdened by baseness of everyday routine. He who utters such negative pessimistic words thus renounces constructiveness. Whatever signs of beneficial successes would be shown to such a man, he will wave them all away as unattainable, and go to drown his sorrow in a neighbouring tavern.

In this famous "drowning" of sorrow is expressed the same cowardly pessimism. You see, it is needful for this biped to drown in violence. He thinks that he is drowning his sorrow, whereas he either drowns or smokes up his own attainment. If right now space itself is rumbling with the horror of vulgarity, then surely it is the business of

each administration to replace vulgar triviality with manifestations of lofty quality.

We have been obliged to speak repeatedly about the fact that there is no point to slandering people, that they exclusively demand vulgarity and baseness. Both are the result of one's childhood. But give beautiful harmony, beautiful song, beautiful words, and people will be drawn to them pure-heartedly.

There are evil forces everywhere. Everywhere they carry on their work of dissolution, and they dream of depriving people of those successes which have already been ordained. Indeed, it is possible to postpone considerably what has been ordained, but for all that it will be manifested. Each such postponement is an abominable offence against humanity. Anyone who has a desire to harass someone into darkness and deprive him of light, is by that fact a co-worker of darkness. Of course, people as such are not at all collaborators of darkness. Provided the servants of darkness cannot draw them into the loathsome and the vulgar, sooner or later they will become sober. Revolts of entire peoples will rise up against all the drownings, smokings, and poisonings. Success follows that government which understands that it is impossible to keep the people on a low level by giving them products of low quality. Then too, space will not roar and shriek, but will be confluent in the Beautiful.

Whether successes be in scientific discoveries, whether they be in ennobling creativeness, whether they be in simple everyday life, is a matter of indifference; everywhere successes must be recognized and accepted. Enough has been told in stories about gaping oafs and simpletons who let good fortune escape. The age of construction of the new culture must be an age of successful people, each of whom, in his own way, will discern his treasure, his ordained success.

"Success follows those who can receive it."

RELIGIOUS AND MORAL INSTRUCTION IN SCHOOLS.

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

Virajpet, Coorg.

IN some schools provision is made to give moral and religious instruction to students by setting apart one period a week in the time table, for that purpose. But in actual practice this period is devoted to teach other subjects for which teachers do not find enough time in the periods allotted to those subjects in the time table. Even in schools where moral instruction is given, it is done in a very perfunctory manner by teachers who are neither in a mood to do it nor competent to do it. The result is that the students do not feel any interest in the subject and the teachers too are not worried about the lack of interest of the pupils. Thus no one benefits by this method of teaching, but on the other hand it engenders a feeling of disgust and indifference towards religion in the minds of the students.

Now comes the question whether it is necessary to instil in the minds of students a reverence for everything good and great in their religion and in the religions of other people in the world, whether students should be taught to practise virtues like honesty, generosity, kindness, straight-forwardness, etc. The answer is in the affirmative. The present day students and young men are becoming more and more godless and materialistic. They forget their obligations to their parents, the aged and their fellow-beings in the world. They become selfish and narrow in their outlook of things in the world. They scoff at all pretensions to religion. In the schools they try to set at naught the authority of their teachers.

But the situation is better in the denominational schools where religious instruction

is given in earnest. The students of those schools are found to be better behaved and obedient to authority.

India is noted for its spiritualism and her message of peace and infinite faith in the Eternal Being is sought for, even in other countries, as a balm to all the political and religious turmoils of the world. Hence her sons must be the carriers of that message and for that they should be trained when they are young. It does not profit anyone to be irreligious and godless. In the hours of anxiety and sorrow, our faith in the all-mercifulness and all powerfulness of God brings us solace. This faith in the Almighty gives a lead to one's actions. To the pupils who are virtuously bent, this gives an impetus to do always righteous deeds and to follow the right path; to the boys and girls whose propensities are vicious, if they are taught when young that there is one Supreme Being watching all their actions, they might be diverted from their evil path and made to step on to the right. God is described as the source and personification of all things good and noble and a belief in the might and goodness of God brings in its train many other good qualities such as respect for one's parents, the aged and the teachers. It makes one honest, generous and straightforward in one's dealings with other persons. These qualities in the pupils help the headmaster and the teachers in the maintenance of discipline in the school premises and in the classroom. Thus it is clear that religious instruction and with it moral instruction are of immense good both to the teachers and to the taught.

Religious instruction need not be, and should not be, in the tenets or doctrines of any one particular religion. In schools where students belonging to different religions, castes and creeds are studying, it is objectionable to impose on them the doctrines of one particular religion. That is left to denominational schools to give sectarian religious instruction to the students of the sect or community concerned. But in a government or a private non-denominational school, the teachers can and should teach their students the fundamental principles underlying all religions and common to all religions. The great truths are almost the same in all religions though they may be couched in different terms and practised in different ways. Only in non-essentials is there difference among the followers of different religions. Unfortunately we are having communal fights and quarrels frequently today in India for trifles and the same was the

case even in Europe a couple of centuries ago. This want of toleration and bigotry are due to ignorance and can be remedied only by dispelling that ignorance, which can be done by teaching the young and the impressionable minds, the oneness of God in all religions, the need for respecting the doctrines and observances of religionists other than one's own. If this is done well, much of communal disharmony will disappear.

It would be better to have a text-book written containing the sayings of the great men and saints of all the religions and also the essence of all religions. It should also contain the points wherein the religions differ from one another so that the students could appreciate the feelings of others. The President and the Secretary of the Parliament or Congress of Religions should get such a text-book written. Thus by a suitable text-book and efficient teaching, the world can be made a much better place for people to live in.



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THE RELIABILITY OF THE NEW BIRTH-DATE OF SHIVAJI.

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

I. THE "SHIOBHARAT" AND THE "SHAKAVALI."

OUR lengthy but convincing discussion has proved beyond question that (1) the "Shiobharat" was composed in the Carnatic, (2) that the "Jedhe Shakavali" also was compiled in the same region, or was compiled in Maharashtra on the basis of the material collected in the Carnatic, (3) that they both evidently borrowed their birth-date from Tanjore and that the "Rajyabhisheka Shakavali," the only other Shakavali mentioning clearly the birth-date of Shivaji, is nothing but a copy of the "Jedhe Shakavali," so far as it goes, with a few additions, alterations and mistakes. The Tanjore "Inscription," as we have already shown, does not deserve separate consideration, as its main source has been evidently the "Shiobharat." In the above circumstances, we can ask ourselves several questions:— (1) Was there the practice of preparing horoscopes among the Marathas before the establishment of the Maratha kingdom? In this connection we have to remember that a horoscope neither of Maloji or Vithoji, nor of Shahji or Shariji, nor of Jijabai or Tukabai, nor of Sambhaji or Ekoji (other sons of Shahji) has been available. (2) Supposing that a horoscope of Shivaji was prepared, could it have been kept with care by his mother or father or himself? While deciding this question, we have to remember the disturbed life of Shahji and, with him, that of Jijabai, and the most disturbed condition of the life of Shivaji himself. In this connection

we have also to remember that at the time of Shivaji's birth (whatever date is accepted) Shahji was not present at the spot, that it is said that Jijabai was in the prison of a certain Muhammadan officer (Mhaldarkhan). (3) How is that Sabhasad, a minister of Rajaram and an officer of Shivaji times, writing his Bhakhar in or about 1694 A. D. could not obtain the exact horoscope mentioned in the "Shiobharat" and "Jedhe Shakavali?" (4) How is that Dattaji Trimal, a minister of the time of Shivaji himself, writing about 1685 A. D.* could not be cognisant of the detailed horoscope that could become available to the writers of the "Shiobharat" and the "Jedhe Shakavali?" (5) How is that the "Jedhe Karina" (written in 1689 or 1690 A.D.) does not mention the birth-date of Shivaji at all? If the detailed horoscope of Shivaji was available to the Jedhes in the disturbed times of 1697 or thereafter, could it not have been available to them in or about 1689 A.D. too, when the disturbance was less intensive and less extensive? (6) Is it a fact that the horoscopic details of the "Shiobharat" and the "Jedhe Shakavali" make up the necessary complete details of a Hindu's horoscope? Does not this fact point out to a common source of Shivaji's birth-date incorporated in them? (7) Are there grounds or not to believe that Ekoji made an attempt, though an unsuccessful one, to show that he was older than Shivaji when the latter claimed half of the

* We shall prove hereafter that Dattaji Trimal Vakenavis wrote his "91-Qalami, Bhakhar" some time about 1685 A. D.

Carnatic Jagirs on the apparent ground of seniority?

Now we shall try to answer these questions.

(1) As regards the first question, we have to say that in spite of so much controversy on this point, there have been discovered very few horoscopes of the times; neither the horoscopes of Shivaji's father, mother, grandfather or grand-mother, nor other such relatives, nor of his brothers have been available yet. It is also worthy of notice that the birth-date or birth-place of the Brahman Peshwa, Bajirao, of the eighteenth century is not known. It is said that Shivaji was regarded as a Shudra* and that the Deccan Brahmans refused to perform his thread and coronation ceremonies. From the "Shiobaritrapradeep" (page 53) it is clear that Shivaji did perform his coronation again. So it is clear that he had to perform the coronation ceremony again to satisfy the Deccan Brahmans. If at the time when Shivaji was unquestionably an independent

* This contention of ours is supported by a letter published in "Shiobaritra Sahitya," Part I, page 108, where are given the names of the ministers who stood all round Shivaji at the time of his coronation ceremony. There is a sentence which is pertinent to our purpose. It occurs in the very beginning:—

अष्ट प्रधान अष्टसंभी उ[भे] शहिलेनावे वितफसील-
वार लिटले आसे ब्राह्मण मंडळी व शूद्रमंडळी नांव निशी-
वार छिहले असे.

This clearly shows that the non-Brahmans were regarded as Shudras. In such circumstances it should not be a matter of wonder that the Brahmans of the Deccan should have at first refused to perform the coronation ceremony of Shivaji or that the different ceremonies advocated and practised in the old times, in respect of a child born in the family of the twice-born had discontinued to be performed among the people of the Maratha caste in course of time and were not in vogue in the seventeenth century.

and powerful ruler so much trouble could be created, is it reasonable to expect that Shivaji's horoscope should have been prepared at all just after his birth? While answering this question, we should not forget that Shahji was not at Shivaneri and that the times were disturbed ones, that Shivaji was not a great man at once after his birth and that it was most probably not a practice among the Marathas to prepare horoscopes. The non-availability of the horoscopes of the very men of the Bhonsale family of the times is a point worthy of serious consideration. In all probability, the horoscope of Shivaji should not have been prepared.

(2) But supposing that the horoscope was prepared, it is improbable that it could have been kept with care and that it should have survived so many disturbances of the life of Shahji, Jijabai and Shivaji, so many attacks of the Adilshahi and Moghul rulers and generals, and should have been available to the Jedhes or the writer of the "Shiobarat" (but not to the very ministers or workers of Shivaji). The probability of the survival of a horoscope in these circumstances of Shahji's and Shivaji's life is the least possible. How many other papers of the father, and the son have survived the disturbances and ravages of these times and men? Is it then reasonable to expect that Shivaji's horoscope, if prepared at all, should have survived the times and should have become available in 1697 or thereafter to any one?

(3) and (4) If the above two questions have to be answered negatively, we can well understand why Dattaji Trimal Vakenavis mentioned the birth-date that he knew (most probably, from the official records of the coronation ceremony at which he was present and in which he must have taken an active

part) and why Sabhasad while writing in Gingi could not mention any birth-date at all, for want of any information on the matter.

(5) The answer to the fifth of the above questions is that the "Jedhe Karina" was prepared at a time when no horoscope was available. The writer of the Karina must have made an attempt to get a horoscope, but having failed in this attempt he kept silent. Then, afterwards, he, while preparing the "Jedhe Shakavali," used his knowledge of the Carnatic and went therefore there to obtain the additional information. The "Jedhe Shakavali" therefore mentions the date, while the "Jedhe Karina" does not.

(6) The horoscopic details of the "Jedhe Shakavali" are the following —

शके १५५१, शुक्ल संवत्सर फालगुन वद्यत्रितिया.
शुक्रवार नक्षत्र घस्त घटी १८ पळे ३१ गड ५ पळे ७.

The horoscopic details of the "Shiobarat" are the following —

शालिवाहन शके १५५१, शुक्ल संवत्सर, उत्तरायण,
शिशिक्रतु, फालगुन वद्य तृतीया, रात्रौ.

The Ghatas, Nakshatra, etc., are supplied by one, and the *Uttarayan* (northward movement of the sun), the Hindu season, *Shishir* and the night time are supplied by the other. As a Hindu horoscope mentions all these details, it is clear that the details given by the "Jedhe Shakavali" and the "Shiobarat" are complementary, and therefore, they must have been borrowed from the same source. If one has borrowed the same from Tanjore, the other has necessarily done so.

As regards the seventh question raised by us above, we have already pointed out that the Tanjore "Inscription" shows a definite attempt. Out of the three references to the age relations of Shivaji and Ekoji, one says

clearly that the former was older; but the second makes an ambiguous statement and the third definitely tries to mislead the reader to believe that Ekoji was older. Jijabai has always been referred to as the second wife of Shahji. Mr. Wakaskar has the following in this connection: "It has been definitely stated in a genealogy prepared in Tanjore (see Rajwade's "Sources of Maratha History," Volume 9), and Orme, a European historian writing in or about 1750 A D, has mentioned the same order." So an unsuccessful attempt was certainly made by Ekoji to forge a horoscope of Shivaji to show his seniority, but Shivaji could have easily refuted his claim and therefore, to avoid or silence Shivaji, Ekoji asked the former to give him half the share of the Poona-supra Jagir, earned by their father.* Shivaji addresses his brother with the appendage चिरंजीव before his name. Had Shivaji not been definitely senior to him in age, Ekoji could have easily put him off by his attempt; but as the former was fully cognisant of the comparative age of himself and his brother, he could easily refute his claim and establish his own seniority. This point can be well seen in the words of Sabhasad. When Ekoji left the camp of Shivaji, without his knowledge, the latter is said to have expressed:—

“अति घाकटे ते घाकटे बुद्धिही घाकटे पणायोग्य
केली” †

(The much younger is (after all) a younger, (and) he has shown an intelligence worthy of a younger (only). The word 'अति' (much), qualifying घाकटे (younger), is worthy of our serious attention. It definitely indicates that

* See page 143 of "91 Qalami Bakhar," Wakaskar's edition.

† Sabhasad's Life of Shivaji. (Sane's fourth edition, 1923, page 91).

Ekoji was younger than Shivaji not simply technically, but clearly noticeably. The Tanjore "Inscription" uses the word (simultaneously) in connection with the ambiguous mention of the birth-date of Ekoji after the mention of the birth-date of Shivaji thus giving an idea that Shivaji was only technically, and not noticeably, older than Ekoji. It is therefore clear that Ekoji first did try to put off Shivaji by pointing out that both of them were of the same age, but, as we have just above pointed out Shivaji could refute this point without much difficulty. Sabhasad wrote his life of Shivaji only a few years after the death of Ekoji at Gingi. So, he cannot be charged with making a mistake in this connection. Had he not been aware of the clear difference between the ages of the two, he would not have used 'अति' (much) along with धाकटे (younger). The fact of Shivaji's clear elderliness must have been too well-known to Sabhasad and others to need a very regular proof after Shivaji had established it when Ekoji first tried to maintain his practical equality. It was therefore that Ekoji tried to put off Shivaji by laying a counter-claim to half of the Poona-supra Jagir and that, after all, the matter was settled by the sword rather than by argument. But the attempt made by Ekoji left some paper in the family which was taken to be the horoscope of Shivaji. That he had had some short-lived brothers is mentioned by the "Shiobharat"* itself. This fact has been repeated in the Tanjore "Inscription" also. If Shahji should have prepared horoscopes at all of his sons, the possibility of the availability of those of some

others seems to be greater, especially of those who were born in the Carnatic region. If Ekoji should not have forged one, a horoscope of some deceased brother should have been brought forward by Ekoji as that of Shivaji. Some such possibility seems to be true on astrological grounds also. So many are of opinion that the so-called Bewar Horoscope of Shivaji does not agree astrologically with the life of Shivaji or with the planetary positions described in the "Shiobharat." Therefore, it should not be unreasonable to think that that horoscope, if a true one, might have been of some deceased brother of Shivaji, born either of Jijabai or of Tukabai, or might have been even of Ekoji himself.

Some strange facts stand out in this connection on close examination. It has been proved by Mr. Y. M. Kale that Maloji died in 1621 or 1622 A.D.* But the "Shiobharat" mentions that Shahji was only five years old at the time of his father's death and we find that Shahji took a prominent part in the battle of Bhatwadi in 1624 and had a son, Sambhaji, in 1625. Is this not all strange history indeed? And even if Mr. Kale's date of the death of Maloji be left out of account and the date of the Tanjore "Inscription" be accepted, it cannot any more stand to reason. For, this document mentions that Shahji was born in Shaka 1531 (1609 A. D.) And, as, according to the "Inscription," Shahji was five years when Maloji died in a battle, the latter must have died in 1614 A. D. Ten years after this Shahji takes prominent part in the battle of Bhatwadi at the age of only fifteen, quarrels with Malik Amber, goes to Bijapur and next year, in 1625 A. D., has a son, Sambhaji! One

* See Bharat-Itihas-Sanshodhak-Mandal Quarterly, Vol. IV, pp. 45-49.

point more. It has been described in the "Shiobharat" that Shivaji was born some time after the celebration of the marriage of Sambhaji, his elder brother. We have to assume that the bride was of five or six years and the bridegroom of ten years. If Shivaji was born in 1630 A. D., Sambhaji should have then been born in 1619 or 1620 A. D. The question is: what was the age of Shahji at this time? It is clear that neither the birth-date of Shahji nor of his son, Sambhaji, can agree with anything given in the Tanjore "Inscription."

A point raised by Mr. K. H. Kamdar, M.A., Professor of History, Baroda, is worth paying attention to. He first notes from the Tanjore "Inscription" the fact that Sambhaji (son of Shahji) was born in Shaka 1547 (1625 A. D.), and that after him were born four sons but they did not live, and that in Shaka 1551 Jijabai gave birth to Shivaji. So, Shivaji was the sixth son. Now, Mr. Kamdar says: "Deducting nine and a half months from this (Falgun Vadya 3, Shaka 1551) (19th February 1630), we get June 1629. Jijabai gave birth to four sons between 1625 and June 1629. They never grew up, says Baburao, and they were born in succession, one after another. So they were neither miscarriages nor twins. Now I put a straight question to the critical reader: "How could poor Jijabai conceive and pass through the state of four deliveries during this short interval?"*

II. THE EVIDENCE OF THE BUILDING OF RAJGAD BY SHIVAJI.

How one forgets in the heat of discussion most convincing evidence produced by oneself is best seen in the Poona scholars' neglect of an evidence which was produced by themselves and which is well worthy of convincing one that Shivaji was born in

1627 A.D. In the third issue of the tenth year of the "Bharat-Itihas-Sanshodhak-Mandal Quarterly," Mr. S. G. Joshi has proved that Shivaji took Rajgad into his possession in Shaka 1562, i.e., 1640 A.D. He says:—"Dadaji Konddeo brought the Maval Deshmukhs under his control in all possible ways, and established his influence over them. On account of his just nature he was very often approached by the Maval Deshmukhs to decide their domestic disputes and award partitions. He had decided in Shaka 1559 by awarding partition the dispute of Shinde and Shilimbkar, the Deshmukhs of Gunjan Maval, one of the two valleys between which stands the fort of Murumdeo alias Rajgarh. In Shaka 1562 he decided the dispute of Dhumal alias Dhor, the Deshmukhs of Velvandakhore, and awarded a partition. Shivaji had begun taking interest in his domestic and political affairs from Shaka 1564* (1642 A.D.) He took advantage of his acquaintance with the Deshmukhs, formed in the course of the settlement of their disputes in the above-mentioned way, and, in Shaka 1562, took fort Murumdeo alias Rajgad into his possession (see article 120, Disputes of the Purohit and Joshi of Gunjan Maval, article 8 of Rajwade's "Sources of the History of the Marathas," Volume 17, *Shivamala-un-nama*, etc.) (Then) taking his residence there, he began to shape the politics of Rohidkhore which is just on the other side of its limits. The Thanedar of Shirvala administered a strong rebuke to Dadaji Naras Prabhu and Kannhoji Jedhe for their association with Shivaji (See articles 266 and 267 of Rajwade's "Sources of Maratha History," Volume 15)." Now, if we remember the general agreement on the point that Shivaji

* This year is not in agreement with the year when the fort of Rajgarh was taken by Shivaji. This does not, however, vitiate our argument. Chitnis Bakhar mentions 1563 Shaka when Shivaji began taking interest in political affairs. (See p. 62, Sape's edition of 1924).

* "The Year of Shivaji's Birth," page 3.

* See verse 23, chapter 5.

तस्य तस्यामजायन्त पुत्राश्च शुभलक्षणाः ।
तेषां मध्ये शम्भुशिवा द्वौवेवान्वय वर्षेनी ॥

was sent to Poona when he had completed twelve years of age, we can well see that he could have taken Rajgarh at the earliest in the very year of his coming to that place. So this clearly gives us the year 1627 A.D. as the year of his birth. The date 1630 A.D. cannot be in agreement with the date (1640 A.D.) of taking Rajgad, as in this latter case he could be running only the eleventh year. So, even on the evidence brought forward by Mr. S. G. Joshi, to show when Rajgad was taken by Shivaji, Shivaji's birth-date seems to be 1627 A.D. and the year 1630 A.D. is clearly inadmissible.

III. THE BEWAR HOROSCOPE.

As much importance has come to be attached to the Bewar horoscope, we have to examine it too.

The horoscope of Bewar is also supposed to be a great corroborative evidence for the new date, and it is supposed by Mahamahopadhyaya Rai Bahadur Gouri-Shankar Hirchanda Ojha that the same was obtained by Shioram Jyotishi during the life-time of Shivaji himself. The writer put to the Mahamahopadhyaya several questions, some of which were rather inconvenient for him. He therefore avoided answering them. Consequently, the writer could not gather all possible evidence to prove that it was obtained fairly late. But whatever evidence he has is irrefutable indeed. On the page on which there obtains the so-called horoscope of Shivaji, there is the horoscope of Amarsinha, son of Rajsinha. He was born in Samvat 1728 or 1671 A.D. Now we must remember that Shioram Jyotishi should have obtained the horoscope of Amarsinha only after he had become well-known in Rajputana at least. Even if we take that Amarsinha became well-

known at the age of thirty years,* Shioram could not have obtained his horoscope before the year 1700 A.D. In fact, we believe, he became well-known after his dealings with Emperor Bahadur Shah, i.e., after 1707 A.D. As Shioram has not entered the horoscopes in a chronological order (which fact is clear from the page referred to above), but has done so as he obtained them (having in most cases prepared blank horoscopic diagrams beforehand—which fact Mahamahopadhyaya Ojha accepts †), it is clear that the so-called Shivaji's horoscope was not obtained by him before the end of the seventeenth century and, in accordance with our surmise, was obtained only after 1707 A.D. As the horoscope agrees in most details with the "Jedhe Shakavali" and as we have proved that the "Jedhe Shakavali" was not prepared before 1707 A.D., it is clear that the said horoscope was obtained by Shioram Jyotishi after 1707 A.D. and most probably obtained from the description of the "Shiobharat." Thus, it is clear that the so-called corroborative evidence falls flat. Its reliability is not in any way greater than that of the "Jedhe Shakavali" or the "Shiobharat," whose value for this we have by now successfully questioned. This point becomes clear when we compare the actual times of the birth of Shivaji as given in the "Jedhe Shakavali" and the Bewar Horoscope. The "Jedhe Shakavali" says: "Falgun Krishna 3, Nakshatra Hasta, Ghati 18, Pale 31, Gad 5, Pale 7, Shivaji Raje was born." The Bewar account says: "Samvat 1686, Fagoon Vadi 3 Shukre, from sunrise Ghati 30, Pale 9, King Shivaji's birth." So

* This is corroborated by the history of Rajputana.

† See page 16 "Birth-Date of Shivaji" by D. V. Apte and M. R. Paranjpe, published by the Maharashtra Publishing House, Ltd., Poona.

there is a clear discrepancy between the actual hours of the day of the birth, to the extent of about $4\frac{1}{2}$ hours. The "Jedhe Shakavali" time will come to about 2 P.M. according to modern calculation, or to 3 P.M. according to the Indian calculation, and the Bewar horoscope time will come to about 6 P.M. or 7 P.M. respectively. So it is clear that the Bewar horoscope was not obtained from the Deccan. We venture to suggest that Shioram Jyotishi got the birth-date through some one from the "Shiobharat" and probably from Benares. We also venture to suggest that the poet Parmananda must have gone from Tanjore to Benares to pass his last days there, and he must have died there. Probably from him or from his sons (who later on must have come down to the Deccan), Shioram should have obtained the account. The supplier of the account changed the Shaka year into Vikrama Samvat, for there is a definite mention of 'Shalivahan Shaka' in the "Shiobharat" and in Northern India it could not be desired; but he forgot to see that the 'Falgun Krishna Paksh Tritiya' also required to be changed on account of its being a Deccan calculation. As all the names of the Hindu month-dates are the same, though the beginning of a month is differently calculated in the North and the South, the supplier of the information to Shioram forgot to notice that Falgun Krishna Tritiya of the South corresponded to Chaitra Krishna Tritiya of the North. And Shioram Jyotishi not suspecting any mistake in the supplied information noted it in his collection as he got it. The main interest of the Jyotishi was in the horoscope. So he prepared one on the basis of the information supplied to him from the "Shiobharat." This we venture to suggest in view of the

fact that no horoscope of the Hindu type could have been prepared of the Muhammadan rulers, say, of Aurangzeb. But he did prepare horoscopes on the basis of the information supplied to him. Similarly, having known that Shivaji was born on Falgun Vadi Tritiya at night time (निशि) he prepared a horoscope. So the story that Shioram obtained a copy of the horoscope of Shivaji from Maharashtra is perfectly unbelievable. The discrepancy between the hour of birth as mentioned by him and the "Jedhe Shakavali" is sufficient to explode all such belief. So the Ghatis given by Shioram Jyotishi are the product of his calculation—he surmised a time after sunset, that could be most suitable in view of Shivaji's life in accordance with his own view. That is how he mentions 30 Ghatis 9 palas, though the "Jedhe Shakavali" mentions 18 Ghatis 31 palas.

IV. THE CIRCUMSTANTIAL EVIDENCE.

We must also see if the circumstantial evidence is in favour of or against the new date. For this, we must tabulate the main events, showing especially the activities of Shahji. It will then be possible to examine the circumstantial evidence and come to some decision. Below, we therefore first give a summary of the circumstances that the "Shiobharat" describes to have been at the time of Shivaji's birth. Then we shall tabulate the main events on the basis of other sources for the sake of comparison and examination.

A. *The circumstances at the time of Shivaji's birth as described in the "Shiobharat."*

For the sake of comparison and criticism we have had to refer in this discussion to the "Shiobharat's" description of the circumstances at the time of Shivaji's birth. Lest

we should be accused of any distortion of the same, we give below a summary published in the "Shlocharitrapradeep" on pages 251-254 written by Messrs. S. M. Divekar and D. V. Apte, the strong advocates of the new birth-date of Shivaji. That Malik Amber could secure a success on the combined forces of the Adil Shah and the Moghal Emperor at Bhatwadi was due to the prowess of the Bhonsales. Hereafter, Kheloji and other sons of Vithoji began to grow jealous of Shahji and sought help under Malik Amber. Seeing this disunion in his house, Shahji left Malik Amber, the Nizam and his cousins out of repulsion, and went to his Jagir.

Seeing that it was a favourable occasion for causing disunion (among them), Adil Shah won over Shahji to his side and thought himself unconquerable thereby. Shahji defeated Malik Amber, humbled the pride of of the Nizam, attacked Mudhoji Phaltankar, and having invaded the Carnatic and Kerala, extended the territory of the Adil Shah. Hereafter when Malik Amber died, the Nizam Shah could not get any other good minister and therefore became anxious as to how he would be able to carry on his administration. In the meantime the wise Ibrahim Shah died and his place was taken by his insolent son, Mohammed. Similarly, Shah Jahan became the Emperor of Delhi (after the death of his father, Jahangir). At this (difficult) time, the powerful Shahji left Bijapur and went over to the Nizam Shah to do his good out of feelings for the old relations. At the same time Jadhao Rao left the Moghals and came over to the Nizam Shah from Daulatabad.

In the meanwhile, Vijayaraj, a trustworthy Sardar of the Nizam Shah, who resided at Shioneri, offered his daughter, Jayanti, in

marriage to Sambhaji, the son of Shahji. Shahji approved of this alliance and the ceremony was celebrated with great pomp in the fort of Shioneri. Some days thereafter, Shahji left his pregnant wife, Jijabai, in the same fort and went away to defeat Daryakhan.

While Shahji was thus gone to fight with the arrogant Daryakhan, God was pleased to shower his blessings upon him and incarnated himself in the house of the Bhonsales on the night of Falgun 3, Shaka 1551. All the ceremonies after birth were performed by the Purohit (priest). As the great Being was born at Shioneri, he came to be named 'Shio'. In course of time the ceremony of showing the sun, the sitting ceremony उपवेशन and the feeding ceremony of the child were performed in order. Then, Shahji having pierced his arrows into (the body of) Daryakhan and (thus) humbled his pride, the successful Shahji came to Shioneri and saw (his son) Shivaji.

When Jadhao Rao, having left the Moghals had come to the Nizam Shah, the latter lost his mental balance. At the advice of Hamid and other wicked generals, he proposed to imprison Jadhao Rao. Once when Jadhao Rao had come in the Durbar to pay his respects, the Nizam Shah insulted him who thereat lost temper, in which circumstances the assassins checked him at the door and killed him.

Having learnt of the fate of his father-in-law, Shahji discontinued to help the Nizam. Then, the Moghals who marched rapidly from the Tapti river, laid siege to Daulatabad. At the same time the Adil Shah sent forces against Daulatabad. Therefore, there took place frequent fights between the forces of Shah Jahan and the Adil Shah. The Nizam Shah used to personally fight with these two forces from the heights of Deogiri, but he was at last defeated by the forces of the Adil Shah and the Moghal Emperor. He there-

fore surrendered himself in the hands of the Moghals with his family, treasure and minister, Fatekhan. The causes of the destruction of the Nizam Shah are these. After Malik Amber, the people suffered unbearable troubles during the ministership of Fatekhan. Later on, when Jadhao Rao was killed at the advice of Hamid, Shahji and other Maratha and Muhammadan Sardars got intensely disgusted. Many of them went over to the Adil Shah, while others sought shelter under the Delhi Emperor. Some remained neutral. The failure of rains caused terrible miseries to the people, there was intense scarcity; consequently, men and beasts began to feed upon one another. On account of the terrible failure of rains, the foreign invasion and want of the old ministers and forces, the Nizam Shah and Fatekhan, having been reduced to dire straits, had to surrender themselves in the hands of the Moghals. This is the result of an unfavourable time.

The Delhi Emperor was highly pleased at having taken Deogiri, while Muhammad Shah of Bijapur felt highly disappointed. In these circumstances Shahji took into his possession Shioneri and other forts and the territory on the sides of the Godavari, the Pravara, the Nira and the Bhima and the region at the foot of the Sahyadria. At the same time, Ghatgey, Katey, Mahadik, Mohitey Ghorepadey and other Maharashtriya kings joined him. Then Shah Jahan made a treaty with the Adil Shah, by which the Bhima was settled as the boundary between them. Shahji fought with the Adil Shahi and Moghal forces for three years. But when "he was communicated (by God) in a dream that the Yavanas would be destroyed not at his hands but at the hands of Shivaji, he reserved to himself his own territory and gave over the rest, partly to the Adil Shah and partly to the Emperor of Delhi. Shahji was of an obstinate temperament, but at the advice of God

Shankar he gave up his obstinacy and made a treaty with the Adil Shah and the Moghal Emperor.

Thereafter, when the Moghal forces went back, the Adil Shah thought to himself: "They might destroy me (some day) as they had done the Nizam Shah, so it was proper for me to achieve my object by obtaining the help of Shahji; my father before me could destroy his enemies with the help of Shahji himself and could therefore enjoy peace; after his death, out of folly I insulted Shahji, who out of self-respect deserted me. My father Ibrahim loved Shahji more than me and had raised him to a high position." At this thought Muhammad Shah at once sent his ministers to Shahji. They persuaded him to go to the Adil Shah. Muhammad Shah was pleased at this and sent Shahji and Randullahkhan to conquer the Carnatic Province.

(To be continued).

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All editorial matter to be addressed:

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MODERN AUTOBIOGRAPHIES.

BY PT. MOHANLAL KASHYAP, *Beawar*.

SINCE Boswells are scarce and Johnsons are not many, it is futile to seek new laurels crowning the modern biographical literature. There is a lamentable paucity of the zeal of Petrarch, the rhapsody of Boccaccio, the candour of Lytton Strachey and the art of Sir Sydney Lee, so much so that very few biographies succeed to approach perfection. The swans of Ariosto, as he called biographers, who gallantly hover over the dark sheets of the waters of Lethe, have lately deposited no work of outstanding merit in the temple of Greatness. A complete and perfect biography is the glory of an age and rare is this achievement, as it is unique.

Again, one must agree with Emerson that Greatness means to be misunderstood. Many a really great man has been a sad prey to the biased views and the cold treatment of a prejudiced biographer. This arid and barren state of things precipitated the dawn of a number of autobiographies to answer all challenge and censure. But most people never reach a time when the creative impulse yields to memory and reflection. Now, of course, they have to be wary enough to transmit their own lives to the paper against the day of departure. They have been, of late, inclined to retrospection, to look back 'in the dark, backward and abysm of time.'

Benvenuto Cellini has long remained a classic. Colley Cibber, who was the poet laureate in 1730 also occupied the same distinction in the realm of personal literature. Diaries and epistles have long been the only sources available to explore into the lives of people like Petrarch, younger Pliny, Deside-

rius Erasmus, Samuel Pepys, Macaulay, Lamb and even Wordsworth; while successful endeavours have been made to discover Montaigne and Sir William Temple in their essays richly loaded with their personalities. Then followed an epoch fruitful of glorious contributions to the realms of autobiographical literature.

The elaborately written *Memoirs of My Life and Writings* by Edward Gibbon is a veritable triumph of literary art, and is embodied in a texture calculated to endure. Having passed a critical scrutiny of not less than seven revisions, the memoirs stand a monument of artistic embellishment—in its proportion and style, its confidences and reserves. The captain of Hampshire militia and historian of the Roman empire has deposited himself here as candidly as simplicity transformed into print lest the contemporary prejudices should venture to defile his picture. Some critics hold these memoirs as great as Gibbon's *magnum opus*, his "Roman Empire."

Apologia Pro Vita Sua revealed to the world at large the paradoxical personality of Cardinal Newman, who suffered bitterly, like King Lear, from his own convictions and friendships. *Apologia* still stands supreme against the touch of Time and affords us the *nuda veritas* of his baffled and tormented career. While poring into this charming record of his defeats and vicissitudes, one cannot help lamenting that his was a life lost to the church as well as to himself.

John Stuart Mill's *Memoirs*, besides presenting flashes of his interesting life, penetrate into the contemporary problems of life and politics and make things clear respecting his age. The personal narrative of Herbert

Spencer, profusely tinged with blatant, and sometimes morbid, egoistical account had cast a heavy spell on the English reading public at a time. It can be doubted, if Spencer has really been scrupulous in employing candour, the salt of all biographical narrative, in writing these memoirs. Yet, his nature and temperament shine clear and radiant with the glow of his gigantic genius through its gleaming pages. Lord Morley's two volumes of *Recollections* are happily amongst us, enabling the readers to realise how vagaries of life are to be trespassed before approaching the pinnacles of glory. Morley's recollections do not ignore the literary side of his career which is equally important. The author of *On Compromise* and the influential political leader are both admirably blended into an interesting personality, which is translated into these volumes and which will ever remain a valuable heritage of humanity.

The Father and the Son by Sir Edmund Gosse, who passed away only a few years ago, whose critical acumen and intellectual integrity were an envy of many, is as great as glorious. His was a life entirely devoted to the elucidation of all that was beautiful and artistic, for, to him as to Keats, a thing of beauty was a joy for ever. Again, Gosse, as revealed from his works, is first a critic and then anything else, one, whose like, perhaps, Britain will not see again. His memoirs are written with confidence and sincerity and no one can help being close to a soul throbbing with eternal beauty and rapture. All his life Gosse adhered to what Walter Pater calls loyalty to cool and candid reason, and, no wonder, in these memoirs, his reason stands in fidelity to him. It is a sacrament of inspiration and will continue to be so. George Santayana's spirit was felt in English life for a score of years in more than

one field of activity. His *Last Puritan* is apparently a novel, but is not wholly fiction. It is Santayana himself that the author communicates to the paper. Perhaps, his modesty did not permit him to be more assertive and frank than in a novel. However, here he comes down at once in his glory and we can rejoice in not missing him in the world of autobiographies.

The *Memoirs* of Mark Pattison, the distinguished Oxford scholar, is an admirable work to reckon with. The innumerable pupils of Pattison find their venerable teacher here, alive and bright. The book is adored as much as the man. He appears here calm and serene, though not in blood and flesh, at least in his character and exploit with almost all the charms of his individuality.

William Butler Yeats, a Nobel Laureate and a "Great Cham of literature," to use Smollett's epithet, hails from Ireland and his *Per Amica Silentia Lunae* is a land-mark in modern autobiographies. He laid it in our hands as early as 1918 and the book is still alive in our minds. It is a philosophical adventure, tracing the growth of his spiritual as well as literary genius. Theories of literature, especially poetry, and canons of art which dominate all his works have been here discussed at considerable length. The influences of Morris and Landor, of his faith in the supernaturals are the main themes dealt with at the conclusion. To Yeats, faith, indeed, is the highest achievement of human intellect. The book can be very well called 'an inarticulate Bible' to use Carlyle's phrase. It has been a constant endeavour of Yeats here, "to find myself and not an image."

W. H. Davies, another illustrious figure in modern poetry, contributed to this branch of literature, what he called, the *Autobiography of a Supertramp*. For a poet with banners of thrill and romance, ecstasy and adventure,

no other caption would have been more *apropos* and expressive. In fact, Davies *has* led the life of a tramp in the literal sense, drifting from one spot to another. It reads like an absorbing novel and one is tempted to finish it rather than to lapse in the way. This autobiography is perfect in many respects and is a model for many autobiographies to come. Even G. B. S. expressed his profound appreciation of it and liberally recommended it to the reading public. From the artistic view-point also, it is flawless, while it is limned with irreproachable sincerity and directness.

Two prolifically illustrated volumes of H. G. Wells's *Autobiography* and six volumes of Lloyd George's *War Memoirs* published at the same time, a couple of years ago, marked a distinct advance in this direction. Wells's record of life is more illuminating than appealing and sometimes unnecessary details of men and things about and around him effect an unhappy break. On the whole, the autobiography is consummate, lucid and entertaining. Lloyd George's memoirs enable the readers to form a clear conception of things concerning the last Great War, when Lloyd George himself was a no mean political force. The memoirs are filled with innumerable war documents and are bristling with several delicate tangles and incidents restricted, of course, in their interest.

Last year, when Gilbert Keith Chesterton passed away, it was deplored that the reading public possessed no proper account of his brilliant career. He had made a mark as a journalist, a statesman, a propagandist, a staunch Catholic, an essayist, a poet, a traveller, a critic and a satirist. So, the

general thirst was quenched when it was given out that he had left an autobiographical work and only a few months ago it came out. It received a warm reception and it was felt that it was the best of all Chesterton's works. In fact, it tells more of things that interested him, than of himself, as could be expected of that really *modest* man! But it cannot be denied, as was said of Johnson, that the man was greater than his book.

Only the other day, when Macmillans brought forth Rudyard Kipling's *Something of Myself*, "for my friends—Known and Unknown," newspaper columns have been particularly tinged with adverse comments on it; but a sympathetic reading will surely bring home the fact that the sincerity of the narration cannot be disputed. Whatever be Kipling's imperialistic leanings or political trends of thought, his career with its start and subsequent rise is related with candour and modesty without concealing much. Kipling agreed with Horace to trust the future as little as possible and so his posthumous publication was launched much earlier before he could no more write. It is clear and intimate. How his faith in *Allah* and his career in India influenced him, is vividly narrated here in these pages. *All in a Garden* by Walter Besant—the man who was his spiritual guide, moved him and frequent references to this man are found herein. How an Irish boy gave him *Kim*, how his residence was shifted from Naulakha to the Bliss Cottage is really interesting. His wide ramblings fill a number of pages and the end, it must be confessed, is rather abrupt and undignified—not a good conclusion!

Should we have such narratives from the pen of George Bernard Shaw, John Masfield and Sir John Squire, how rich shall our treasures be!

THE PROPHET FROM THE SLUMS OF KOBE.

TOYOHICO KAGAWA, THE "WESLEY OF JAPAN."

BY MR. T. P. AMARASINGHE, *Colombo.*

THE Church throughout the ages has had its prophets—men who arose at times of great religious crises fired with a new determination to reinvigorate the dying embers of God's Church on earth, and with the guiding hand of Providence, succeeded in leading mankind away from the materialism which had engrossed them back to the fold of their Creator. At times, no doubt, one is tempted to think this long roll of prophets superfluous. Yet if one reads Church History in the correct perspective one is sooner or later bound to realise the fact, that they are essential, and that in them is embodied the one thing that heartens humanity throughout the ages, God's unflagging interest in His people. The history of the Church in ancient times, if nothing more, is a record of its many prophets, a record which culminated with one who was both prophet and maker of prophets—Jesus Christ. The Church of Mediaevalism had its prophets, not a few. Men like Wycliffe and Huss grappled valiantly with the economic and social evils of the time and sought a way out of them by harking back to the ideals of Christ and early Christianity. The prophet peerless of transitional Mediaevalism was Martin Luther, initiator of the great Protestant Reformation. The Church of the Modern Age possessed in John Wesley a prophet who was at once a great religious and social reformer, and hence remains in the field of prophets single and supreme. Nor has the stream of prophets run dry since Wesley's birth, as many are apt to think in our own day, while looking wistfully back at the wonderful revelations of God through the

words and actions of His prophets. The immense economic and social evils of a decadent Christianity and capitalism have both proved and justified the existence of prophets amongst us. For have we not men like E. Stanley Jones, C. F. Andrews, the great Albert Schweitzer of Africa and Kagawa of Japan in the Church of our own times—men who vie with the prophets of old?

Of this happy band of men who strive to make real the truly great claims of Christianity, "to create a new world, create new men and women, create beauty and bring a fair and symmetrical pattern out of the present chaos," the name of Dr. Toyohiko Kagawa is of peculiar interest to us of the Orient, for he is of our world. The name too has been the subject of more than one enthusiastic biography by members of the Christian community at large. And yet the need for a study of Kagawa which would be at the same time simple and comprehensive, not overladen with excessive details and beyond the reach of the ordinary individual, has elicited from the publishing world, "a very readable and sincere critical biography which has the modern virtue of brevity"—*Kagawa An Apostle of Japan*, by Margaret Baumann (London, S. P. C. K. 1s.)

"This little bespectacled man, slender in body, brilliant in mind and hard of head," has been fortunate in his latest biographer. Miss Baumann possesses the virtues of the real biographer in that in her little book she creates the atmosphere of the true Japan, teeming with vice and fear and "different from the dainty and picturesque land we are used to seeing in 'The Mikado' and in the

decorations of paper fans!" into which she introduces with striking suddenness, the subject of her biography—a man telling a story to a hostile crowd of slum dwellers. "It is a story of a man who went down from Jerusalem to Jericho and fell among thieves..... The story is put into a Japanese setting; every word is vivid; we must listen, whether we want to or not. The whole scene reminds us of something else—another Eastern city—a New Testament picture of One standing fearlessly thus in a hostile crowd, telling stories which sank into the hearts of men." This bit of biographic technique springs from a grasp of the true significance of the man. The life and works of Kagawa cannot be understood without a knowledge of the Japan that was and is.

THE MAKING OF THE MAN.

Born in an aristocratic family in Tokyo on the 10th July, 1888, Kagawa's life is full of tragic pathos. "His childhood was extremely unhappy; he suffered in mind by the knowledge that he was not wanted or loved by anyone at home; and as he was a very delicate, puny child, he had also much physical misery to undergo." Brought up by a rich uncle who had taken a fancy for him, his early youth was nurtured with a view to a diplomatic career. As his present biographer tells us he made full use of his opportunities since "he had a passionate desire for learning." But alas! ill-health closed the door of "the whole world of knowledge that lay waiting to be explored." Bitterly disappointed in mind both owing to this and the discovery that "man and man were at bitter enmity," the boy Kagawa "had decided that life was a misery to drag through as best one could." The fatalism common to most Japanese was well-nigh established in the young child when to everybody's good fortune he came under the influence of his American teacher, Dr. Henry Myers, who

unfolded the true meaning of life to him in this manner: "Man was created by a loving God in His own likeness. He should seek beauty, his life should be beautiful; it should show forth the virtues of self-respect, unselfishness, love." The teaching of Dr. Myers completely transformed the young Kagawa from the naive fatalism of his youth into the writer and preacher of the words: "Life is worthwhile for its own sake. Life is an art in itself. Life is throbbing activity," and "Religion is not a scheme of death for men who have to die, but the art of life for living men."

THE TURNING OF A NEW LEAF.

He refused to enter the Imperial University at the end of his school education, since he wanted to devote his life in the service of his God. This brought upon him the inevitable anger of his uncle, who disinherited him. One by one difficulties began to spring up like mushrooms before him to veer him from the thorny and narrow way. He entered the Southern Presbyterian Seminary at Kobe, with the idea of becoming a Christian minister. Here again disillusionment was not long in dawning upon him. So strong was his hatred for the denominational shackles which entwined him that he refused "to live the conventional life of the college and become a theorist," uttering the memorable words: "Classify me not by creed, I belong to nothing but love. Jesus it was who taught that it should be so.....God is not interested in ritual, but in mercy." The jeers and scoffs of his colleagues failed to extinguish that spark of "self-denial and self-giving" which ere long was to burst into brilliant flames. He identified himself with the hungry and the homeless, "sharing his all with them." This and his hard study told on his health and soon he was a victim to the scourge of consumption. About this time too his violent denunciation of the Russo-Japa-

nese War of 1905, caused him to be "mobbed by patriotic students." All this made life at college impossible. "Friendless, abjectly poor, racked with a frightful disease, this young fellow of barely twenty dragged out his existence for a year, sharing all the hardships and uncertainties of life in a tiny fishing village." Life was too precious to be thrown away. He victoriously struggled with death only to return to Kobe into the slums of Shinkawa quarter, there to eke out his existence among the needy and friendless. This was to be the training ground for all the high-souled exploits of his future.

THE JAPAN THAT WAS AND IS.

The great achievements and matchless life of Kagawa were to a large part influenced and moulded by the condition of the land of his birth. He is a true son of the soil in more than one respect. Accordingly when his biographer deviates to explain the Japan that was and is, one must not put it down for a mere diversion. On the contrary it is the key to the understanding of the real Kagawa, as pointed out before. "In the arable regions of Japan there are many persons per square mile.....and hence life is hard and the standard of living low, for the population is pressing very heavily on the food supplies." A land of violent heat and cold, of earthquakes, volcanic eruptions, tidal waves and tropical storms, is without any wonder the land of nature lovers and fatalists. These environmental conditions have sharpened the industriousness of the people beyond measure. Naïve submission to hard work—the thought that they are "born to labour for the glory of the nation"—combined with the worship of the Emperor as a divine personage has given to Japan "a nationalistic spirit more intense than anywhere else in the world."

And yet in spite of this and because of this "Japan," in the words of her greatest son, "is assailed by a whirlwind of fear, and its organisation is shaken from its very foundations. There is no spirit here. The soul of a great people is on trek." On the one hand "a militarist regime with censorship of the press and restrictions of private liberty," and on the other a discontented people giving vent to their discontent in strikes and communistic outrages and suicides to the breathtaking number of 14,000 a year, are the ruling characteristics of present day Japan. The imperial government bristling with power and prominence "is poised over a social volcano," for the system which depended on the willingness of the people "to spend their joyless lives on such a treadmill" is wearing out.

THE FIELDS OF OPERATION.

The "social volcano" would have long been in eruption, had it not been for the birth of her famous son who has taken "one by one the crying needs of industrial Japan, and set in motion the wheels of love and service" thereby postponing the catastrophe of a red ruin "that causes materialism and mechanism and at the same time forgets morality and the power of the spirit." He began with the great work of getting rid of the slums, an idea which had been engrained into him by his life-long friend and teacher, Dr. Myers, who when he was quite a boy, related to him the stories of the famous Juji Ishii, the medical student of Okayama, and Mori, the labourer in Tokushima, both pioneers of slum reform. The idea was to bear fruit in more than one direction. "He found that the slums could not be abolished until the factory system had been very thoroughly reformed; and in the midst of his factory affairs he became painfully aware that the balance of national life could not be restored so long as the 'flight from the land' continued."

SLUM REFORM.

The mass poverty of the millions and the low standard of living of the proletariat with their attendant evils—crime, disease, prostitution, starvation and death—have turned Japan into a land teeming with slums. In this veritable desert of filth, purity of life was a far cry. Kagawa, a youth fresh from his study, rushed into it, friendless and penniless, and began the uphill task of slum reform. He opened his house, itself a slum, to all and sundry. This and his giving all he had did not in any way bring him peace. He was hounded out by the very men and women he went to save. At times he fell dangerously ill through contracted diseases, yet nothing daunted Kagawa planned to "awaken the people to their own need, serve them, give first aid to the sick, teach the young lads to read and write, beg for them and try to find them work." He further aimed at arousing "the conscience of all the citizens of Kobe to the scandal in their midst. All this he did and more. He spoke to the degraded people of religion—"the religion of self-respect, which he sought to teach, by placing before them the model of a Christ-like life."

FIRST FAILURE. THEN SUCCESS.

Even in this work of salvation he was constantly assailed by trials and temptations. Often, in flat despair at a never changing society, he was tempted to describe mankind as insane; "and thoughts like this drag me down into the very abyss of sorrow." Yet gradually success began to crown his work. Through the intervention of a publisher a serious need which hindered the swift progress of his work was obviated; for new avenues were thrown open to him with the placing of his manuscript novel—"Across the Death Line." So well did he wield his pen that soon Japan was astir with the knowledge of 'the evils existing in the slums.' "At the same time his own personality fired the

imagination of the youth of Japan, for here in their midst was a young man living quite literally according to Christ's teaching: saving nothing, giving himself every day in a service of love to those whom society had rejected." In 1914 with the gusts of enthusiasm that success brings he set sail to America, "to study modern methods of social service and particularly settlement work" at Princeton University, returning three years later having secured the Doctorate of Theology of that University. And with it came back the tide of failure and the knowledge that his house of reform had been built on sands. The reformed youths of the slum-land had gone back to their own ways of life and we find him lamenting even more woefully than another prophet of Israel once: "Who stole these thirty-three precious souls? Bring them back! Bring them back! The present evil order has stolen those whom I so dearly loved, and is killing them alive. It is like putting an oar into a stormy sea. Every gain is followed by a backward swing." But the faith of this man in God remained unshaken and the Lord was to reward him more than ever for that. "He had found a friend and a loyal wife in a girl named Haru, whose family had fallen on evil times." Both began the work afresh. With the assistance too of the municipal authorities he was able to launch out more stable schemes for settlements and slum clearance. The result of patient, vigorous service is seen in the fact that the slums of Shinkawa have ceased to exist. Pioneers seldom live to see the fulfilment of their hearts' desire. It is a silent testimony to the saintliness of this man that everywhere in Japan "settlements are being founded and useful industries have come into being through Kagawa's efforts—such as building, printing, and the making of cheap blue cotton suits, such as he himself wears."

THE NEXT STEP—FACTORY AFFAIRS.

The factory system in the Japan of Kagawa's youth can find no better analogy than that of Great Britain in the early nineteenth century. As in Britain so in Japan both labourers and philanthropists cursed the machines for the evils of the day. The penetrating vision of Kagawa has made him see beyond the machine which he does not put down as a curse but as an aid to man. He traced the bad living and working conditions in Japan to the organisation of business on profit instead of on service. Having diagnosed the disease, he began his great work of Factory Reform and truly pioneer work it was, for those were the days before the establishment of the International Labour Bureau at Geneva and the passing of the Factory Acts of Japan. This together with the fact of the presence of 24,000,000 labourers and the absence of "regulations about wages, hours or living accommodation" measures truly the magnitude of the task that lay before him. Nothing daunted "Kagawa came from his Shinkawa slum, as prophets of old appeared from their desert places, and flung himself into the movement to get better working conditions." He demanded the right to form combinations of workers and a living wage, on the lines of the Communist agitators, but refused to use violent means to secure those ends. Yet his activities were alike impeded by the police and soldiers who waged a deadly war against all opponents of the Government. In those dark days, "Kagawa kept up the spirit of the workers, spoke daily at meetings, and wrote continuously." His plans were closely watched, and when at his bidding in 1921 some 35,000 workmen of the shipbuilding yards of Kobe struck, he was hurled into prison only to be soon released. His agitation had already broken the back of the opposition to reform and gradually, he was able to see the trans-

formation of factory life along the lines of his five demands: (1) A minimum wage, (2) Fixed laws, (3) Opportunities for culture and home life, (4) Decent housing, and (5) The right to organise." The 'crowning mercy' of his campaign came when on Sept. 1st, 1923, a great earthquake which shook Northern Japan with its attendant ruins, death, disaster and famine, revealed the ineptitude of the Government, which turned to Kagawa, the very man whom it "once hounded, ill-treated and imprisoned." A lover of charitable work he handled the situation in a manner which evoked the encomiums of friend and foe. "Out of the relief work grew wider ambitions." Credit co-operatives, the teaching of settlement crafts and trades along Danish lines, unemployment and sick insurance, and students' co-operatives are a few culled from a long roll of successful reforms.

LAND PROBLEMS.

The resultant experience of a life "cradled in the lap of tragedy" is never lost. It blossoms forth in brilliant schemes and ideas no sooner it is applied to nation-wide or even world-wide problems. Kagawa's early life in the fields and woods of his native land had made him alive to the difficulties of Japanese agricultural life. The plight of the peasants devoid of capital, machinery and modern implements, technical knowledge and division of labour, was to be his next care. Unlike the idle politicians who talk glibly of a back-to-the-land policy and the advantages it brings in its wake, he struck at the roots of diseased agricultural life. Denouncing the unjust system of rack-renting by absentee landlords which lowered the standard of living, he made the following proposals: (1) The technical instruction in farming to be made available throughout the land to all young countrymen, (2) Village clubs which should be centres of social life even in the

remotest district, (3) Day nurseries for young children in the villages, to permit their mothers to take a share in the farm work without neglecting them, and (4) An extension of the 'Co-operative Credit' scheme, to permit the villagers to buy up-to-date machinery." These tremendous labours bore fruit at last. "Kagawa was appointed adviser on social and peasant matters to the Government at Tokyo, and from this moment he was able to begin fulfilling his plans on a large scale."

KAGAWA THE AUTHOR.

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune" is a time worn saying splendidly applicable to a certain phase in the life of Kagawa. His great victory over death in a tiny fishing village, whither he had retired to recuperate or die from consumption, brought forth a great first novel—"Across the Death-Line"—written "on any scraps of paper that came into his possession—newspapers, packing papers, wrappers and labels." Its almost providential success placed him in the front rank of Japanese authors, and incidentally helped him in his great work of salvation, for "Japan is the most book-loving of all the nations." Pulsing the genuine feelings of his countrymen he poured forth among other works, three novels "A Shooter of the Sun," "Whispering in the Prison Walls," and "A Grain of Wheat." His novels reveal Kagawa in various moods—they are pages from his varied life. These and the successful newspaper ventures he made with his periodicals, "Awakened Women," "Soil and Freedom," "Friends of Jesus" have enabled him to earn money for his social work and to propagate his doctrine of love and self-giving. His books have seen innumerable editions and translations into several languages, yet "never did a successful author live more frugally, spend more royally

or even change his publishers so frequently for fear of ruining the book trade.

KAGAWA AND COMMUNISM.

"I believe that in certain constructive aspects of Marxism and Leninism there are partial and fragmentary revelations of love but they err fundamentally in their belief that a revolution is possible without love. Love is the eternal and revolutionary principle, and without it social progress in any true sense is unthinkable." In this is embodied his strange attitude towards Communism. Some of his ideals fit in with those of Communism. "Faith in every man, faith that his nature contains something godlike" should be the cardinal principles of a new social order, he would declare, all too mindful of the fact that the Russian Revolution was based on the assumption that man is "the crown of creation." Modern Russia is built on collective life, and the man who seeks to popularize it by saying "Each person possesses the fragments of personality, and society possesses the totality of personality" might pardonably be put down as a 'red.' Hitlerite Germany advocates the "survival of the fittest." Communism is violently opposed to this and Kagawa too puts it down as "an 'animal' notion which man should outgrow." "Yet he refuses to use violence as a method of bringing them to pass. Evolution not Revolution is his watchword and most of us who believe in the perfect logic of Mr. Shaw's "I am afraid our property system will not be settled without violence unless you make up your minds that, if it is defended by violence, it will be overthrown by violence" needs must disagree with him. Gandhi's *Ahimsa* and its failure to be effective in a decaying capitalist and imperialist world stares Kagawa boldly in the face. To wait until evolution brings in its cycle a better course of things would mean a Facist-ridden, chaotic world. It is all too beautiful to be

practicable, this saying of Kagawa: "Love is enough, oh ye who seek saving." Yet it makes possible a strange conjecture into the realms of the would-have-beens of history, to reflect, even for a moment, what form the Red Revolution would have taken if only a man of Kagawa's ideals and foresight was associated with Lenin and Trotsky, its makers And the Japan of today is fast changing to the ideals of Kagawa. As he himself says, Communism is in its ebb-tide before the forces of a renescent Christian Socialism. Non-violence seems to have won and yet lost, for the older generations refuse to throw overboard their gigantic schemes of destruction.

SANE VIEWS ON MANY SUBJECTS.

Kagawa is a great reconciler. To most hoary churchmen Science and religion are at war. To him Darwinism is not a thing to be scoffed at, for he describes God as "evolutionary power." His "simple life" is flatly contradictory to that of Tolstoy and his school since it sounds the truly great words: "The Promised Land of Evolution is growth from electron to divinity..... I do not flee from science. Into the laboratory, into the dissecting room, into the typhoon, into the flames I would rush. I believe in the new religion of life." Likewise in his are reconciled Socialism and Christianity. Kagawa suggests the sharing of everything with all mankind, as a solution for our troubles. But he adds: "The sharing of material things is only one side of Christian living." A student of the true meaning of religion in Japan he is alive to the fact that "her second great enemy is nominal Christianity, a form of religion not based upon, but oblivious of, the New Testament" and bitterly laments that there are more than one hundred denominations of

Christianity all of which have been imported from the West. Crime and its punishment he deals with in a novel way. "Foul living conditions, poor food and persecution," he would say are the causes of crime. As to its punishment he puts the pertinent question: "What man can punish his brother?" A believer in non-violence, Kagawa's attitude to war need hardly be stated. "He sees no benefit from it whatsoever." To him Japan owes her first National Anti-War League.

THE HOPE OF A NEW JAPAN AND A NEW WORLD.

Henri Barbusse in his monumental work on Stalin, sees a new world through one man. The more timid and religious-minded might as well see "whole worlds and epochs" through this prophet of the modern world, perhaps the greatest son of the Orient. "Looking into the future of Japan we see a great struggle between Communism and Christianity, between the doctrines of force and service." The greatness of Kagawa's contribution towards the making of a new Japan cannot be over-estimated, for he has revived Christian Socialism as an alternative solution for the crying needs of an imperialist Japan. And to a chaotic world, and a crises-ridden Europe in particular, he is the bringer of good news. The West has had its day. Out of the East is to spring forth a new order of life if it may. A war-worn, bleeding and miserable Japan can in no wise lead the world to a new and ordered life. A Japan, both Christian and Socialist, may guide the world to that seemingly Utopian day when.

"Down the dark future, through long generations,
The echoing sound grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace.'
Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

The contrast is the measure of the inspired genius of Dr. Toyohiko Kagawa.

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COOPER, Publishers, BOMBAY.

FILMS AND SCIENCE.

By MR. SHEIKH IFTAKHAR RASOOL,
Multan Cantt.

THE problems of educational reconstruction in our own time are as urgent and as singular as those of the Protestant Reformation. The material circumstance which contributed to the great intellectual enlightenment of that time was the invention of a new instrument for diffusing human knowledge. In our own task of making the world outlook of science an open book we have at our disposal instruments which transcend the limitations of oral discourse. It is a commonplace to say that the cinema has placed new powers in the hands of educationists but few of them have really grasped what its new powers are. So far the cinema has largely been canvassed as a way of stimulating interest or of conveying in a more vivid and palatable form information which is less attractive when communicated through the medium of print. What we have still to realise is that it can explain many things which many people can never understand at all, if they have to rely on the printed word.

MATHEMATICS.

The greatest difficulties both in mathematics and in those branches of science which rely on mathematics do not reside in failure to assimilate the rules of symbolism. More often they reside in failure to visualise the physical construction, model, or process which the symbols describe. The Cinema can bridge the gulf which now separates people who have a good visual imagination from those who have not.

Dynamics and astronomy are not difficult because they make use of difficult branches of mathematics. To the person who finds them difficult they are equally difficult when the mathematics used is of the simplest kind. The limitation imposed upon the communication of knowledge by the printing press is easiest to see if we consider the implications

of a well-known class of optical illusions. We all know what happens if you draw a cube in perspective with twelve straight lines and then stare at it for some time. After a little while it seems to turn inside out and this happens repeatedly if you go on staring at it. Although this class of optical illusion is commonly mentioned in text-books of physiology and experimental psychology, little of anything has been said about its bearing on education. Every teacher knows perfectly well that many children who can acquit themselves passably in plain geometry experience very great difficulty when they come to solid geometry. There is an inherent ambiguity in flat representations of three-dimensional objects. The longer you go on looking at them the more perplexed you get.

The experienced teacher knows that a little play with plasticine and knitting needles will often surmount the first difficulties of visualisation at this level. What the model does for three-dimensional objects the cinema would do for the four-dimensional process. Simple harmonic motion, the precession of the equinoxes, the relation of celestial and terrestrial co-ordinates of a star, wave motions, the trajectory of a body projected in space, are themes which present insuperable difficulties to a large number of people. They bristle with problems for the teacher, even if he only has to deal with pupils who have a tolerable aptitude for naturalistic studies. With all the resources of stereoscopic cinematography, a few hours would suffice to overcome visual difficulties which now defeat the ingenuity of the teacher and at best absorb weeks and months of time and effort.

BIOLOGY.

Similarly, the film has certain properties which make it invaluable in a subject like biology.

It can make a record of scenes which most people would be unable to visit, such as remote colonies of sea-birds, or wild game; and of events which need to be waited and watched for, like the special methods adopted by some birds for feeding their young, or the liberation of medusae from a hydroid colony.

Under expert direction, the confused events of reality can be arranged into a logical and artistic sequence, as in a book, but with direct visual appeal. A casual visitor to a bird-colony would not grasp the significance of most of the events that he saw; an amateur naturalist at the sea-side would not obtain a connected picture of the ecology of rock-pools or sand-flats. In this connection the possibility of using micro-cinematography in conjunction with ordinary cinematography is of special importance in biology.

The film, by means of its independence of time, is capable of giving a direct realisation of processes that are too fast or too slow for the eye. A humming bird's flight, which we perceive as a mere blur, can be analysed by slowing-down; and by speeding-up, a long and complex sequence of events can be grasped as a single process. This last technique is of great value in biology, where the study of development is so important. With its aid processes such as cell-division or early embryo-genesis reveal new points, even to professional biologists.

Where photography cannot be used, moving diagrams can be employed in a similar way. The essentials of fertilisation and heredity can be presented with extreme vividness by this means. Again, by replacing the various portions of a photograph in turn by labelled drawings, anatomy may often be better demonstrated by a single diagram, as in a text-book.

Certain types of demonstration can be more effectively shown on the screen than in reality. This applies, for example, to the dissection of small animals.

MAIN OBJECTIONS.

The main objections raised to the use of films in education are that they encourage a passive instead of an active attitude in those who are being taught, and that they attempt to usurp the functions of the teacher. In this

latter respect, however, the film is precisely on a par with the text-book. If a film attempts to usurp the function of the teacher, it is a bad film. A good film may relieve the teacher of certain burdens and difficulties, but it should and can provide abundant material for the teacher to use. With regard to the charge that films encourage passivity, this again is only true of bad films. Films can stimulate wonder, excite interest, or provoke curiosity; and such films will be educationally of value. This function of films is prominent in biology, with its wealth of unfamiliar and often microscopic material.

PHYSICS.

In the teaching of physics the cinema film owes its value to the same basic properties as in other educational applications. The instructional film is an adequate substitute for the physical presence in the class-room of rare, expensive, very large, very small or very fragile apparatus. In the demonstration of processes it gives a wide control of magnification and of time-scale. It permits collective and simultaneous viewing which would otherwise be impracticable. It offers, as stimulants to interest and memory, the dramatic devices of repetition, contrast and inter-comparison; and it vivifies the applicational aspect by showing full-scale operations in close relation to basic processes.

In the physical and geographical sciences there is exceptional scope for the use of animated diagrams and models, especially in the realm of mechanistic representation of non-visual phenomena. The radiation from a wireless transmitting aerial and the motion of isobaric systems may be taken as examples of this kind. In geographical teaching the cinema mitigates the difficulties of representing rare or remote natural phenomena for example, unusual cloud formations and tropical or Arctic phenomena. In the mechanical sciences the particular application of the cinema as a recording stroboscope is of high educational value.

The inclusion of these films, specially edited in our languages, if necessary, in public cinema programmes serves to bring the country-side and its interests before the town-dweller, and helps to re-establish understanding between them.

EAST AND WEST DO MEET.

BY MR. SATYA BHUSHAN SEN,
Gauhati, Assam.

THE dictum of Rudyard Kipling that "East is East and West is West, the twain shall never meet" has gained some sort of popularity and is quoted often in place and sometimes out of place. But has it really the force of an absolute truth—or if it is a truth at all, is it only a partial truth?

Kipling probably meant that East and West fundamentally differ from each other because they have got different situations and environments and they are different in their ideas and ideals of life and also in their lines of development and in their outlook generally. This was of course true, at least partly true, for some time after the main stock of the Aryan people, according to the established belief, parted ways and branched off into two directions—the East and the West. But it was not true, at least not wholly so, in the days of Kipling.

Let us look back to the teachings of history on the subject. Twenty-two centuries back, Alexander the Great, a representative of the West, took it into his head to go out on an expedition of conquest. We need not dispute why, but we have it from history that he turned to the East. He came to Asia and proceeded farther and farther towards the East as he added conquest after conquest to his list. Did he, after so much of his experiences of the East, acquire any mentality akin to that of Kipling before he entered into India? Anyway, Alexander the Great came to India in 327 B. C. and continued his conquest eastwards unchecked by anybody till he met Puru, a representative of the East.

Puru was the great king of a small kingdom. He got defeated in the battle and was captured and taken to the presence of the conqueror. Puru stood facing Alexander the Great. Alexander asked the captured king: "How would you desire to be treated by me?" Puru replied: "I am a king and I expect to be treated as a king." This is how East met West. It is no use speculating what Rudyard Kipling would have done in similar circumstances; but Alexander appreciated the bold attitude of the Eastern king and was pleased to restore him to his throne and his kingdom. Alexander also admitted Puru to his friendship. This is how West met East.

After his Indian conquests Alexander turned his back on India and marched homewards. But with his departure West did not leave East. On the other hand the Indian expedition of Alexander the Great is justly regarded as a great landmark in history because it brought about for the first time in history a thorough inter-mingling of the East and the West. East and West met together not only in the matter of cultural inter-relationship but also in social relationship in the form of inter-marriages. The cultural relationship between the two races then established proved to be of far-reaching consequences in the cultural history of the world.

One very prominent characteristic of the West of Rudyard Kipling is the proselytising attitude of their religion, Christianity—the Evangelistic Mission of the West. In this matter also the instance of the East was no less remarkable. Asoka, perhaps the greatest

monarch of all climes and ages, with a view to propagate Buddhism, sent out missionaries, who preached the new religion not only in the remotest parts of Asia but also in Europe and Africa. About a millennium afterwards the Arabs carried the strength of their arms and the propaganda of their religion to Africa and to the westernmost point of the West of Rudyard Kipling.

The route of communication having been opened up on the occasion of Alexander's Indian expedition trade relations flowed on in its wake between Europe and India and to China, the easternmost East. Marco Polo and other travellers of the middle ages may be cited as so many vouchers to the existence of international relationship between the East and the West. A stream of culture and colonisation is also said to have been propagated from India through the East Indies to Peru and Mexico in America even before the time of Alexander the Great, certainly before the time of Rudyard Kipling.

So that it will be seen that never within the memory of history has East and West stood absolutely aloof from each other. Times without number and on occasions innumerable East and West had to meet out of human necessity. These meetings brought about interchange of thoughts and ideas which helped to establish cultural and also social and international relationships between the East and the West. Out of these, again, there grew up bonds of fellowship and common ideals for all mankind. There were exceptions also when their interests seeming to clash East and West had to contest each other. But these instances need not necessarily imply any fundamental divergence of attitude between them; because such instances of contest arise not infrequently between different nations of the West as well and also amongst the different nations of the East. On the whole it must be admitted that the East greatly influenced the West as

also the West in its turn greatly influenced the East.

The East and the West were more or less on a par with each other and when they met they met on terms of equality. But the industrial revolution in the West brought about a marked and great change. The invention of the steam engine placed in the hands of the West a dynamic force which went a great way to change the conditions of life and existence. With the invention of the power of electricity another great stride was won in the path of progress. This renaissance was brought about by the West and the East not getting the enlightenment or the blessing of it continued the more or less mediaeval state of their existence. Nothing succeeds like success; and so while the West strode from progress to progress the East lay in its blissful content of ignorance. A gulf of divergence really grew up between them. When they met for the next time the West had grown accustomed to take a bold attitude in life and in everything and the East was more or less suffering from a shade of inferiority complex. Presumably this state of affairs must have led Kipling to formulate his famous dictum.

There is also another point which would naturally crop up here. What is the definition of the East and that of the West? As the two terms are relative to each other, an attempt at a connotative definition would not carry us anywhere to the point. Let us concern ourselves with the denotation of the two terms. But where is the line of demarcation between the East and the West? Generally speaking Europe is the West and Asia is the East. America is also West. Australia is neither East nor West; so also Africa is neither East nor West. But according to some, Egypt is included in the East; some include Constantinople even and no wonder if some include Russia also. From the above denotation the line of demarcation between

the East and the West would seem to coincide with the boundary line between the Christian and the non-Christian states. If Russia is intended to be included in the East, then the line of demarcation would shift a little and the East would indicate those who were slow to avail of the industrial revolution brought about by the people of Western Europe and therefore lay behindhand in the standard of living and in material progress generally. When the line of demarcation between the two was neither very constant nor very definite, the fundamental difference between the East and the West could not also be very rigid. The difference was only an apparent difference arising out of the influence or want of influence of the industrial revolution and partly due to environment; in other words the difference was not fundamental but rather accidental.

But with the dawn of the twentieth century in the history of mankind there also appeared in the eastern firmament the morning star of renaissance for the Orient. Japan by her victory in the hard contest against Russia liberated the East from the darkness and oblivion of inferiority complex. Japan had the foresight to realise that the only hope for her own country and the East rising to any degree of excellence as regards material prosperity lay in availing the resources of the West. Accordingly Japan with all sincerity and devotion engaged herself to the discipleship of the West. Now Japan ranks equally with the foremost powers of the West.

The easy means of communication, the spread of education and the wide dissemination of newspapers and literature generally opened the eyes of the people all over the world. The East was also influenced by the

changed environment and acquired a mentality different from what they had been accustomed to so long. They began to think out for themselves and find out solutions for the problems of life. The result was a renaissance in the life and outlook of the people. The immemorial tradition of monarchy in China gave place to democracy and in spite of enormous difficulties on the way they are trying to assert themselves. India is throbbing with pulsations of a new life; being hampered in her political aspirations she has shown her worth in her age-long traditions of scientific culture and literary excellence. She competed with the highest fruits of Western culture and won Nobel prizes in Literature and Science. The Moslem states of the East are also waking up to the modern culture and ideas of the West.

The Great War of 1914 proved to be a great turning point in the history of the world. The belligerent powers were the worst sufferers no doubt but no country remained absolutely aloof from the after-effects of the War. The world emerged out of the war poorer in material resources no doubt but richer in experiences. The war had dislocated the affairs of the world to a great extent and when after the war they began to build afresh it was apparent to all that the complicated machinery of the world affairs could not be made to move along without the co-operation of all concerned in it. The League of Nations sponsored by the West could not leave out the East from its membership.

In the field of politics the idea of self-determination was in the air and affected particularly those who were not in the fore-front. Ireland is certainly an instance in point—rather an extreme case. After the Treaty of Versailles the boundaries of many of the small states in Europe were reshuffled and the League of Nations gave cognisance to that. The word "self-determination" was

primarily intended for Europe but it was also overheard in Asia. This gave a further stimulus to Asia already awakening to a sense of political consciousness.

The League of Nations was established with the noble object of bringing about honourable relations between nations and promoting international co-operation. Many of the nations and states of the East and the West joined the League without prejudice; in the League itself they are counted as so many different entities and it is not reckoned which of them belong to the East and which to the West. The states or nations themselves are not also known to show any difference in mentality due to their difference of habitat. On the other hand the League not being the last word on the subject, several of the most important countries of the world have come to or left the League of Nations just as it suited their idea of self-determination and in this list also there are countries of the West as well as of the East.

The dictum of Rudyard Kipling had perhaps also an underlying insinuation that the East failed to gain a proper perspective of the intentions and actions of the West and *vice versa*; and which resulted in a mutual misunderstanding about each other. This

was to a certain extent true in the past; but the twentieth century opened the eyes of all mankind. The East had gained experiences of the secular world and learnt to discriminate between an Evangelistic Mission and an Imperialistic programme and generally to understand the ways of the West. The West had also gained in experiences and got more and more enlightenment about the East and its ways.

We are now on the threshold of a new era; how this era will dawn for us will depend on the way we prepare the ground for it. To get to a better world in the future the East and the West will both have to get disillusioned about the past and the future and in an atmosphere cleared of all misunderstanding they will have to join hands with each other and work for the common good of all mankind.

If the dream of a world federation of nationalities and states were to come true, it will come after all differences between the East and the West have merged into insignificance before the more important and the more pressing problem of nationality on the basis of internationality.

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THE LIFE STORY OF FRIEDRICH FROEBEL, WORLD'S GREATEST EDUCATOR.

THE HOME OF "KINDERGARTON" IN GERMANY.

BY H. PIRATH.

THE village of Oberweissbach in Thuringia in Germany is the birth place of the famous pedagogue and founder of the "Kindergarten," Friedrich Froebel. It was here in the solitude of the Thuringian Forest that he spent his childhood. The modest little parsonage on the long village street of Oberweissbach is over 300 years old, but still stands to mark the home where Friedrich Froebel, sixth child of a poor village parson, was born. The little town of Oberweissbach takes a just pride in its illustrious son, whose great learning and many achievements were all the result of his native genius and talents.

Froebel began his career as an ordinary forester. In 1808 he made the acquaintance of Pestalozzi at Ilferten, and in 1811 received an appointment as teacher at the Plamann Institute in Goettingen. He took part in the campaigns of 1813-14, and at the end of the war was made assistant at the Minerology Museum in Berlin.

In 1818 Froebel founded an educational institution for children at Griesheim near Stadtilm, which was later moved to Keilhau, a village near Rudolstadt. He directed this institution until 1831, when he went to Switzerland for a sojourn of about five years. Upon his return in 1836, he commenced to devote himself particularly to the educational training of young children not yet old enough to go to school. One fine spring day in 1840 as he was making a walking tour with some friends through the Thuringian

Forest on the way to Bad Blankenburg, he is said to have exclaimed, as he looked down into the sunny valley below, "I hat it! My new school shall be called the 'Kindergarten.'" Under this title of "Kindergarten," the great educator did not have in the establishment of a mere institution where young children were to study as in a school; his romantic spirit wished rather to give to little children a kind of earthly paradise. In these "Kindergartens," the little tots were to be permitted to run about freely and to amuse themselves with certain kinds of playthings which were especially designed by him for the purpose. These little groups were to be under the supervision of specially trained women. In order to realize this ideal, Froebel opened a seminary at Marienthal Castle near Bad Liebenstein for the training of Kindergarten teachers. The words of the great philosopher Fichte, "Salvation comes from within," seems to have been Froebel's keynote, when he said that education begins with the mother, and when he wrote his famous book of "Love Songs for the Mother."

In his pedagogical views, Froebel adheres closely to the teachings of Pestalozzi, which emphasize the encouragement of all the human faculties in a child, especially through the medium of the so-called "occupational games." Using his theories of child education as a foundation, Froebel wrote his important work, 'The Education of Man.' In fighting for his ideas, he was often obliged to suffer want and privation. He did not gain

general recognition, and during his lifetime his Kindergarten schools were forbidden by the governments of Prussia and Saxony, as "tending to bring up children in the ways of atheism." It was not until much later that the true idea and value of Froebel's system was appreciated. To-day the "Kindergarten" is to be found flourishing in every civilized country. Even if the Kindergarten of to-day has somewhat altered its methods, the pedagogical basis is much the same as in the days of Froebel, Festival and Pessalozzi.

To mark Froebel's 150th birthday anniversary, a Reich Froebel Festival was held in Bad Blankenburg in Thuringia. Over 250 eminent educators were present, including delegates from Holland, Sweden, Denmark, Austria, and Switzerland, and general discussions were held concerning the great pedagogical value of Froebel's theories, accompanied by visits to places of interest in Thuringia closely associated with Froebel's life and work. In Bad Blankenburg there still stands the old "House over the Cellar," in which Froebel established his first Kindergarten. For the purpose of nurturing the childish instincts to be occupied at something, Froebel had invented a score of playthings which he used for the amusement as well as the education of his little charges.

The new "Friedrich Froebel House" in Bad Blankenburg was not built until 1908. At the present time it takes care of 75 children. This home is a "day" kindergarten, and is frequently visited by kindergarten teachers from other cities while on their vacations. The Directress for many years has been Fraulein Elisabeth Leutheusser, who looks after the children according to Froebel's ideas and methods. To send a child to this "home-school" for a week costs only one Mark, and includes

a warm dinner, and yet there are children taken in whose parents cannot afford even this small sum. The "House" also shelters a precious treasure in the shape of a "museum on miniature." Every conceivable kind of souvenir of the great teacher is found here, though what has been collected for the museum is only a small part of the many mementos in the way of furniture and old ornaments which are the prized possessions of many Blankenburg families. The museum contains especially books, letters, and autographs of Froebel, together with the original models of many of the toys and playthings designed by him. No less than in the "Froebel House," is the interest taken in Froebel by the two authorities of Oberweissbach. The Mayor of the town takes great pleasure in showing the visitor the entry recording Froebel's birth in the Town Register. On a little rising ground still stands the church where his father used to preach. In 1858, Oberweissbach had a serious fire. The house in which Froebel was born remained unscathed, but the old parsonage finally became so shaky that it was to be torn down.

There was a protest made by the Froebel Society, and through the generous donations made by it by members in all parts of the world, the historical parsonage was saved from destruction and was restored, being now the official diocesan house.

Friedrich Froebel died on June 21, 1852 at Marienthal in Thuringia at the age of seventy years. Near the Liebenstein spa in the Thuringion, Forest stands a monument to this great teacher and lover of children. The base of the monument is in the form of a cube, surmounted by a column on the top of which is a globe-shaped ball. This rather unique monument seems to portray the two fundamental elements upon which so many of his playthings and children's games were based—cubes and spheres in their many forms.

THE WORLD-CONFERENCE OF EDUCATION.*

BY PRINCIPAL P. SESHADRI, M.A.,

Ajmer.

IT is a long way from Ajmer to Colombo, where I am embarking next Sunday, on P. & O. "Kaiser-i-Hind," to attend the ensuing World-Conference of Education in Tokio on behalf of the Government of India and the All-India Federation of Educational Associations. But it is a pleasant interruption to be invited on the way here, to speak on the aims and objects of the great world-organization, under the auspices of which these periodical conferences are held.

It was in the year 1923 that some representative educators of the world met at San Francisco and resolved upon the establishment of a World-Federation of Educational Associations which would bring together, at least once in two years, some leading workers in the cause of education of the young, for mutual improvement and the advancement of their common interests. The idea was to enable educators to exchange notes, place their knowledge and experience at the disposal of one another, and work for the spread of education, in general, by rousing the interests of people all over the world to look upon it as the most valuable investment for any nation. The Conferences have met every two years since the establishment of the Federation, at Edinburgh, Toronto, Geneva, Denver, Dublin and Oxford, and will meet this summer at Tokio in Japan, a country which has richly deserved the honour, in view of her remarkable educational progress in recent decades. Illiteracy has been wiped out from the land by the deliberate efforts of statesmanship; the country has an efficient

system of secondary education in which technical and vocational training plays a prominent part and there are several centres of University learning which are very modern in their outlook and not merely places for academic studies. What better venue can there be for a conference of this kind than the capital of the Japanese Empire?

The most important aim of the World-Conference is to achieve through education, "International understanding, appreciation, justice, goodwill, friendship and co-operation." It may seem somewhat futile speaking of international peace at the present juncture in the political affairs of the world, when the League of Nations has not been able to prevent acts of aggression on the part of more than one power and narrow national patriotisms are very much in evidence. But the Federation is hopeful of achieving something useful by tackling young people still at school and preaching to them the inestimable benefits of peace and the avoidance of the horrors of war. We believe in the maxim of Ignatius Loyola, the illustrious founder of the Society of Jesus, that if the children are entrusted to our charge we need not bother about anything else. It may be difficult for the elder generation to give up its strong prejudices and aggressive nationalism. But at least young children should be able to respond to this appeal and act upon it in their own time. Otherwise, there is little hope for the happiness and prosperity of mankind in the future. Thanks to a large donation given by two American millionaires to advance this parti-

* Broadcast Address from Bombay, 21st June 1937.

cular work of the Conference, it has been possible to carry on for some years vigorous propaganda for peace in the educational world.

Another important aim of the World-Conference is to raise the position of teachers and to improve the quality of teaching throughout the world. In every member of the teaching profession, there have certainly been heart-searchings some time or other, whether he has been able to give of his best to the young-children entrusted to his charge. It is appalling, sometimes, to think of the inefficiency of the profession and the backwardness of several of its members in acquiring knowledge of the most effective methods of teaching their subjects. The lectures and papers at the Conference enable members of the teaching profession, assembled from various parts of the world, to brush up their knowledge of educational theory and practice and go back to their home with the inspiring feeling that they have learnt something more about their craft. It is also true the Conference aims at raising the position of teachers, but it is certainly not a mere trade union. It has, however, the firm conviction that one of the most effective ways of ensuring educational efficiency is to raise the teaching profession to its proper level of economic competence. There is no greater menace to a nation than a discontented teaching profession, because in their hands lies the capacity of making or marring the younger generation.

Educational experiments all over the world have to be co-ordinated, to make educational work achieve its best results. We cannot afford to be working in the dark, unmindful of research work elsewhere, if we wish to avoid the mistakes which others have made, and benefit by the latest knowledge obtained in other parts of the world. These

periodical Conferences serve the useful purpose of making the work of teachers all over the world a vast international co-operative effort. One of the definite aims of the Conference is to "make educational movements, events and achievements quickly available to the teaching profession of all lands." Obviously no member of the teaching profession can afford to be ignorant of the activities of an organization of this kind, even if he is not able to attend the actual Conferences.

In many countries we have not yet even reached the stage of bringing the educators of the nation together at periodical conferences, though in recent years, we have succeeded in organizing annual conferences in India under the auspices of the All-India Federation of Educational Associations inaugurated in 1925. But this World-Organization facilitates personal contacts among the official representatives of all countries. The inauguration of the All-India Federation of Educational Associations and its affiliation to the World-Federation has brought us into touch with the educators of the rest of the world, and we trust it will become more and more intimate with the growth of years and the adequate representation of India at the biennial conferences held in the various parts of the world.

It is no ordinary education for a person to take part in the proceedings of an international gathering of this kind. At the fourth conference which was held in the beautiful city of Denver, high on the Rockies, in the United States of America in 1931, at which also I had the honour of leading the Indian Delegation, though it was comparatively smaller, there were representatives of as many as fifty-four nations of the world. It was a splendid gathering and as one stood before the inevitable microphone,

facing the large audience of five to six thousand people, it was a wonderful inspiration, strengthening one's faith in the essential unity of the human race and the prospect of international understanding, at least at some time in the future.

An extensive organization of this kind can function most usefully only in sections covering more or less the entire field of education, though the spectacular general assemblies of the Conference make a powerful appeal to the imagination, demonstrating the great potentialities behind the movement. There are a number of sectional meetings every morning, the afternoons being reserved for informal talks among the members who often come from the most distant parts of the world. There is no stage in education for which adequate provision has not been made in the programme of the Conference. We begin at the beginning and discuss questions relating to pre-school and kindergarten education in an independent section. It is well-known that considerable progress has been made in recent years in problems of child-psychology and it is our endeavour to keep abreast of the times in this subject. We have separate sections for elementary and rural education though some of the questions may be common. Visitors from India have probably a good deal to learn at the latter section, listening to delegates from foreign countries explaining how the difficulties concerned have been tackled by them. Another section of special interest to India is Adult Education. It is not often realised in this country that an effective solution of the education of the masses has to embrace a two-fold programme; the bringing of all children of school-going age within the four walls of the class-room, and also the teaching of grown-up people who are past school age, but must

still be made to acquire at least the rudiments of literacy. There are again sections for Secondary Education, University Education, Commercial Education, the Training of Teachers, and so on. The deliberations include not only such technical questions relating to education, but also the general problems of Health and Home which have great influence on the teacher's work. In view of the increasing part played by Science in modern systems of education, it has been found necessary to open a separate section for Science-Teaching whose main function, I expect, will be to discuss the means of popularising scientific knowledge, without a minimum equipment of which no person's education can be considered complete.

When appearing before international gatherings of this kind, the representative from India is subjected to a curious handicap as was my experience six years ago at Denver. He cannot give such a glowing account of educational progress, particularly in regard to the literacy of the masses, as the representatives of the more advanced countries of Europe and America and Japan in the East. It is perhaps not sufficiently well-known here that there is no such thing as illiteracy among them, the only illiterates being sometimes the demented or half-witted people. There is no need to ask the percentage of literacy as almost everybody is literate; while the sad confession has to be made that less than ten per cent. of the population is literate in India and the percentage for women is less than even two. It has been very oppressive to my mind, as it must be to any Indian who realised it, that the number of illiterate people has been actually increasing in this country. According to the last Census, for instance, we added more than thirty millions to the population, but as the progress of literacy did not even keep pace with the increase, there were actually more illiterate people in 1931 than ten years earlier. If our representatives

at these Conferences do nothing but merely bring back first-hand knowledge of how the problem has been tackled in the more advanced countries, they will have done enough. It is hoped that this handicap will be gradually removed and the time is not far distant when the representatives from India can hold their heads high and declare triumphantly that the stagnation of centuries has ended and that illiteracy has disappeared from this country.

It has been the ambition of some of us connected with this movement, to invite the World-Conference to hold one of its sessions here. In fact, I have a mandate from the All-India Federation of Educational Associations, to persuade my colleagues on the Board of Directors of the World-Conference to hold their next gathering in 1939 in India. In view of such difficulties as adverse climatic conditions in summer when the conference has to be held, want of adequate finances and the absence of any great enthusiasm for education on a nation-wide scale, it may not be possible to realise the dream immediately. But we

will at least come back with increased knowledge and refreshed minds, having formed new contacts with the educational leaders of the world and renewed our friendship with those whom we had met at previous Conferences. Within less than an hour, I shall resume my journey to Colombo *en route* to Japan, but I may be allowed to give the assurance, on behalf of the representatives proceeding to the Conference from India, of whom I am glad to say there will be more than a dozen including a few ladies, it will be our best endeavour to follow the proceedings with keen interest, particularly from the stand-point of India's peculiar needs and difficulties and place our knowledge and experience at the disposal of

".....That sweet Indian land
Whose air is balm, whose ocean spreads
O'er coral rocks and amber beds;
Whose rivers are like rich brides
Lovely with gold beneath their tides;
Whose sandal groves and bowers of spice
Might be a Peri's paradise."

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NEWS AND NOTES.

FOREIGN.

EDUCATION IN SWEDEN.

State and Private Universities.

At the head of the Swedish educational system is the Ministry of Public Worship and Education, subordinate to which are all institutions for higher and lower education, with the exception of a few special vocational institutions (e.g., military and agricultural schools). The institutions which provide for the public education of children (elementary education) and higher school education (secondary education) of various kinds are immediately subordinate to a central government authority, the Board of Education, which is divided into four departments, one for public and private secondary schools, one for elementary schools, one for trade schools, and one statistical department. The Board of Education consists of a Director-General, 14 members, a head of the Statistical Department, inspectors, advisers and a number of lower officials. Each of the three departments first mentioned is under a departmental chief.

State and Private Universities.

Sweden possesses two State Universities, one at Uppsala, founded in 1477, and the other at Lund, founded in 1668. In addition there is in Stockholm a State Medical Faculty called the Caroline Medico-Surgical Institute. At each of the two Universities there are four faculties, Theology, Law, Medicine and Philosophy, the last mentioned divided into a section for the Humanities and another for Mathematics and Science.

In addition to the State Universities there are two Private Universities, one in Stockholm and one in Gothenburg. The former includes a complete Mathematics and Natural Science section, a complete section for Law and Political Science,

and a partial section for the Humanities. The University of Gothenburg has a Humanistic section only.

Both these Private Universities have the same right as the State Universities to hold examinations and, within their faculties, to confer degrees up to that of doctor.

The supervision of the Universities and the Caroline Institute is exercised by the Chancellor for the Universities of the Kingdom, who also supervises the two Private Universities. The University Chancellor is appointed by the King after election by the University. His local representatives have until 1934 been as Vice-Chancellors: in Uppsala the Archbishop and in Lund the Bishop of Lund. With the retirement of the present Vice-Chancellors their offices cease to exist. The immediate control of each University is in the hands of the Rector Magnificus, who is elected from among the professors and has at his side the Academic Assembly (*i. e.*, all the professors of the University) and the Academic Consistories (the greater and the lesser), which consist of a certain limited number of professors.

In addition to the professors, there are at the Universities laboratory demonstrators, demonstrators in practical anatomy (prosectors), etc., also lecturers who are called "docents" and do not fill permanent posts, teachers of foreign languages, called "lectors," and certain other officials.

The academic year consists of a spring term and an autumn term. In order to enter a University it is necessary to have passed the general matriculation examination. As the instruction at these institutions is largely free, the Universities are attended by pupils from all classes of the community.

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Each faculty confers the degree of "kandidat" (approximately equivalent to a B.A.) and "licentiat" (approximately equivalent to an M. A.) A "licentiat" may proceed to the degree of "doktor" by publishing and publicly defending a thesis. A qualifying examination for teachers at the State Secondary Schools (ambetsexamen) may also be taken in the Faculty of Philosophy, which carries with it the title of "Magister" of Philosophy.

At certain institutions advanced scientific training in Trade and Professional Subjects is given. Institutions of that kind are the high school of forestry in Stockholm, the (private) Commercial University Colleges in Stockholm and Gothenburg, the Agriculture, Dairy University College of Ultuna (near Uppsala), the Alnarp Agriculture, Dairy and Garden Institute (near Lund), the Central Gymnastic Institute in Stockholm, for the training of teachers of gymnastics and remedial exercises, the High School of Arts in Stockholm, the Academy of Music in Stockholm, the Institute of Dentistry in Stockholm, the Pharmaceutical Institute in Stockholm, the Institute of Dentistry in Stockholm, for the training of pharmacists, and the Veterinary College in Stockholm. In addition there are the Higher Military Colleges.

Foreign Students.

Persons who have passed an examination equivalent to the Swedish general matriculation examination at a foreign educational institution may obtain permission to study at a Swedish University on the same conditions as Swedish students. They must, however, show proof that they are studying at a foreign State University (in the case of certain North American educational institutions special regulations are, however, in force) and obtain the permission of the lesser Academic

Consistory. The public lectures held at the Universities are free and open to all, foreign students being thus included. In order to take a degree they must, however, obtain permission from the Government.

Regulations similar in all essentials are also in force for the Private Universities.

Foreign students who enter the University must, like Swedish students, be entered in one of the Student Associations at the University ("nations") and pay certain fees to these associations. At State Universities the public instruction is free, but fees must be paid for participation in private courses. At the Private Universities fees are charged by the term.

Foreign students may study at other educational institutions of University character. The regulations in such cases vary at the different institutions. In certain cases permission must be obtained from the Government. Preference is given to Swedish students.

Finally it should be mentioned that extensive Free Popular Educational Work is carried on in Sweden in many different forms. Among these may be mentioned People's High Schools, which have been spoken of above. Further, during recent years, public libraries have increased considerably, and popular educational scientific lecturing activities are carried on throughout the country. Broadcasting has also been introduced for schools and for free popular educational work. So-called study circles, *i.e.*, small associations from among the mass of the population, which carry on studies in common, have sprung up in many places. Finally, vacation courses for studies of a popular scientific character are organized at the State and Private Universities.

The State contributes considerable annual grants to all these different kinds of popular educational work.

REVIEWS AND NOTICES.

A SHORT ANALYSIS OF ENGLISH HISTORY. BY T.F. TOUT. (HISTORY PRIMERS SERIES). NEW EDITION BROUGHT UP TO 1937. MACMILLAN & CO., LTD. PP. 150. 1s. 9d.

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STORY LAND. BY T. PAYTEN GUNTON, B.Sc., L.C.P. (JOY IN READING—BOOK II, JUNIOR). PUBLISHED BY THE GRANT EDUCATIONAL COMPANY, LTD., LONDON. (LOCAL AGENTS): MACMILLAN & CO., LTD. PP. 160. 1s. 9d.

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Volume XLII

January—December 1936



Madras:

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