

The Educational Review

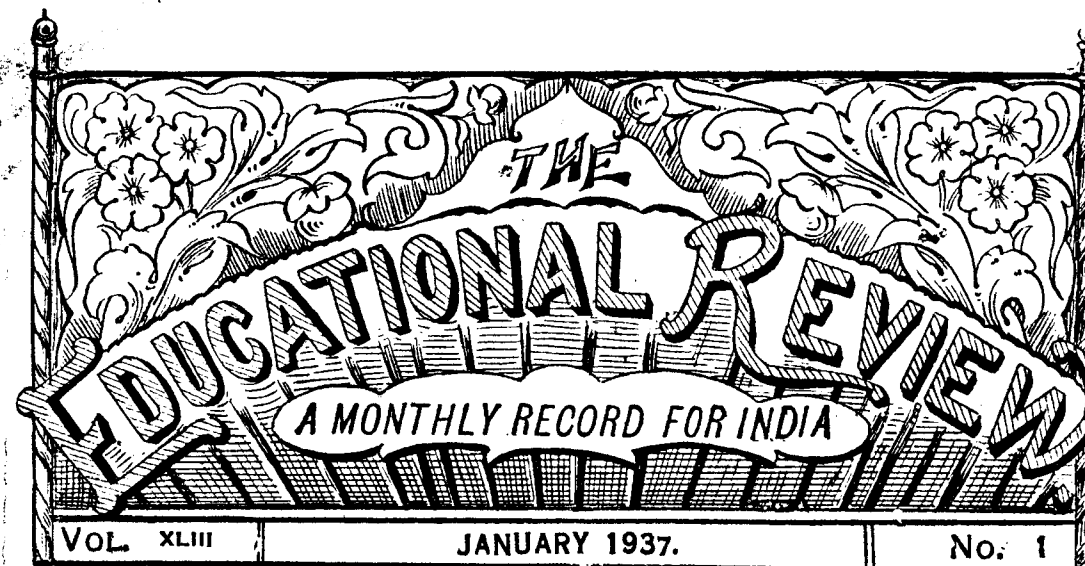
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[No. 1.]

THE TWELFTH ALL-INDIA EDUCATIONAL CONFERENCE.

OPENING SPEECH OF

HIS HIGHNESS THE MAHARAJA OF GWALIOR.

IT gives me the greatest pleasure to see this evening all these learned representatives devoted to the noble cause of education, hailing from all parts of India, to grace this happy capital of my State with their inspiring presence. I am thankful to the Federation for conferring upon me the honour of addressing you at the very beginning of your Conference. I am aware of the fact that it is chiefly my position which is responsible for bringing to me this honour. I cannot claim to have studied the intricate problems arising out of constant effort for the development of young minds, which must be exercising your intellectual powers every day of your professional life. But this much I can say with certainty—I am fully conscious of the vital importance of scientific educational activity in the life of an ambitious and progressive State. This consciousness coupled with the feeling of pride and joy in having this opportunity to welcome the leaders of education to my State—a feeling which will undoubtedly be shared by all educated people of my State, but in which, I am sure, few will surpass me

—this is what made me come forward with enthusiasm to accept your invitation.

For a place which has the good fortune to be selected as the meeting place of such a noble gathering cannot fail to profit from personal contact with its learned representatives. A great river cannot flow through a country and leave barren the land on its banks, unless that land is made of granite rock and we hope you will not find Gwalior so impervious as that! In the invitation to this Conference I see an encouraging sign of activity in the Education Department of my State, indicating as it does, that it is alive to the advantages to be gained from exchanging experiences and from coming in touch with fresh and living ideas. Though modern means of communication have to a great extent diminished distances in time and space, nothing can be an adequate substitute for actual personal contact with the educationists. And that is one of the ways in which a Conference like this is of special benefit to the persons belonging to the locality. For this reason those concerned with education in

Gwalior will ever be grateful to the Federation for the innumerable advantages they will secure from this Conference.

That is what we hope to gain from your presence here this week. When I begin to think of what we can give you in return, I must admit the answer is not so encouraging. You would be right in expecting something worth noting in an educational system working independently in an individual State. It is true we could have done much on our own in those spheres of educational activity not directly interrelated with vaster organisations outside the State. Branches of higher education which come under the direct supervision of the University must necessarily depend for their progress chiefly on the movement initiated at the top. But there are many other sections that need not wait upon outside initiative. Primary education, Adult education, Technical education, Vocational training, Women's education are a few that come to one's mind. These could have been developed by our local educational authorities on their own initiative. My revered father, with a foresight that ever kept his ideas in advance of his times, did actually provide the frame-work for most of these branches of education, though unfortunately he did not live long enough to see the details filled in. During the time that has passed since his lamented death, you would naturally expect a large amount of practical progress to have been made in this sphere. But though the frame-work is still there, embracing within it institutions whose activities extend from provision for the education of the aristocracy to meeting the requirements of small *Muafidars*, and from conducting girls' schools to the management of technical institutions, we have to admit with regret we have done nothing

appreciable to develop that frame-work into a graceful living home. I hope you will examine with interest what we have to show you, and I have no doubt that our educational authorities, will get the advantage to be derived from your expert advice.

Well, in one sense at least we can lay claim to appreciable progress. During the last twelve years our educational budget gradually increased to nearly double its original size. But there is not a proportional increase in the out-put. The same question may be facing you in your own provinces and you must all be aware of the fact that results alone will encourage either the Government or the people to spend greater amounts on education, which by its nature demands immediate expenditure for results which will come out in an appreciable form only at a distant future. I am sure your advice will be exceedingly valuable to our authorities in their efforts to get the best out of every pie spent.

I have specially referred to these two problems because they take their peculiar colour from different localities. And I think it is the desire to study these local aspects that is at the basis of the custom of selecting a different place for the Conference every year.

But there are certain problems of a general nature facing all of us with equal urgency. What is to be done about higher education, is one of these problems and it is at present causing concern in almost every University. One drawback I notice about higher education is that it makes almost impossible for the young graduate to make a good start in life. He finds it very difficult to shake off the rosy picture of an honourable position with a comfortable income that greeted graduates of long ago and is now only a

delusion and a snare. He finds it a bitter experience to start on the lowest rung of the ladder and to be beaten by his more ambitious but less impatient and less educated competitors. The problem of how to cure my own and the coming generations of this mentality is one which demands immediate attention.

There is no doubt that the blame for this mentality cannot be wholly laid at the door of the young man who suffers as the result of it. Our educational system must be held responsible for the larger share of it. Again, it must be stated that there is nothing intrinsically wrong with the system itself. The present system was devised with a view to satisfying a definite demand, and to some extent it has admirably served its purpose. The difficulty came when the system continued with the same rigidity even after that demand was more than satisfied and failed to adapt itself to the changed circumstances. Take the example of the graduate I have just mentioned. He has spent about sixteen years of his life—and those the most important years—in a constant effort to prove himself fit for promotion in a system which clearly aimed at higher government services or the learned professions. Before getting out of that system, he dwelt in the clouds with poets worshipping things of beauty or building in his dreams large laboratories, where he could discover the secrets of nature. I may say it speaks well for the intrinsic balance of character of the man, inherited from a long line of ancestors,—that the rude shock of being told that he is not wanted for a job which may ensure a decent living, does not demoralise him and make him an enemy of the society.

But you will agree with me, Gentlemen, we cannot afford to allow this thing to go on

for ever. It is high time now to revise our system and to make it more suitable to Indian life and conditions, instead of a second rate copy of the West. I cannot presume to speak on the technical details of bringing about this result. I can only lay before you the results we want, and that is all a non-educationist can do. It is not very difficult by means of statistics to foresee how many persons can be absorbed in the higher government services, or as pleaders, doctors or professors. If there is a rush on the paths leading to these professions, it is the duty of the elders to institute a selective process at an early stage, to avoid the pitiable sight of failures and ruined lives. For the unemployed graduate does not suffer alone. His failure involves the waste of money and energy spent on him during all the time he was being led to his hopeless destination. The stages in the course of education must be so arranged that for those who have nothing to gain by following them to the end it must be possible to start life at an early stage with some definite educational achievement to their credit.

A problem that does not lie strictly within the province of educational experts, but which is none the less a problem for the educationists, is the one of the depressing mass of illiteracy. This is the most serious obstacle that stands in the way of every effort at progress, as it makes it impossible for you to attract the attention of the masses without whom you cannot take a single step forward. The greatest effort is necessary to remove this dead weight of mass illiteracy. Government alone cannot hope to do this. A rapid increase in the number of primary schools may do something to increase literacy in the generation that is just making its appearance. But even there the present economic condi-

tions in India, with the low capacity of the people to pay taxes, ties the hands of Government in the matter of undertaking the colossal expenditure necessary for merely extending the present net-work of educational institutions. A method has to be devised by which every pie that is spent at present will give us much more out-put and by which simple literacy, though not education, can be spread among the adults with the greatest rapidity.

Then there is the problem how to improve the religious and ethical value of education. Most of you, Gentlemen, belong to a generation older than mine, and for this reason you cannot feel what is going on in the minds of the present-day students, though you may know it by observation. My own experience in this respect is fresh and may, therefore, be laid before you for what it is worth. In ancient times religious and ethical ideas formed the most important part of the educational course, whether of the student of the Vedas who learnt them from Sanskrit books or of the apprentice to the artisan who absorbed them from his master and from the craft to which he belonged. This religious and moral background enabled the young man to face the vicissitudes of life with courage and calm. In the present system, our educational institutions refuse to share any responsibility for the moral and spiritual progress of the student. They equip him only with book learning in which he is often very little interested, leaving a void in his mental make up, making him a spineless and pitiable creature if his book learning fails to win him success in life. I know in the heterogeneous creeds and communities of India, there are great difficulties in the way of devising a system of religious training that would be appreciated by all. But this difficulty should

not prove insuperable in the face of concentrated effort of keen and learned educationists working with a will to overcome it.

The selection of the proper persons to work as teachers is also in my view a problem in itself. Other departments can afford to staff their services with persons in whom they may find nothing more than average health and intelligence, but the requirements of a teacher are much more varied and far more important. It does not matter if he is not exceptionally intelligent; what matters most is that he should have a keen sense of responsibility and unshakeable strength of character. But if we examine the actual conditions we find a spectacle quite contrary to this expectation. Those who are rejected by other departments find their way straight into the education department especially in the primary school. I do not know what your experience is; but I fail to see why such a vital drawback should prove so difficult to remove. If you see some of the teachers in primary schools you will not be able to suspect that they are teachers unless you are told so. On the other hand, you cannot expect a high standard of life or honour in a person whom you ask to live on 10 or 12 rupees a month. I very much doubt if the cultural distance that separates professors from primary school teachers is really proportionate to the difference in their salaries. In any case, with all theories and discussions, it is the personality and ability of the teacher that will ultimately decide the success or failure of an educational scheme, and one of the most crying needs of the time, in my opinion, is how to secure the best men for our schools and how to train enough of them for the all important work they have to do.

Gentlemen, I have briefly stated before you the questions that came before my mind on

seeing the conditions in my State. You have come here with your experience of different parts of India, and I hope you will suggest solutions and give advice to our educational authorities in the light of your experience. You may consider it selfish on my part to invite this august Conference to study the needs of my State; but I do not hesitate to say that I place the interests of the people of my State above everything else. I am sure if every place where the session of this Conference is held secures the benefits which I expect Gwalior to receive, it will not be long before the whole of India comes in for a share of these blessings. Let every individual section of the Indian nation strive for its own uplift and the nation will automatically advance in its path of progress. Otherwise we may waste our energies in finding out and criticising the faults of others and suggesting means for their removal, without having to share the responsibility of applying them in practice, all the while leaving our own problems to the sweet will of nature.

Every problem must first be dealt with locally in all its details, and this can best be done at its roots, that is, the place where the problem first makes its appearance. Only then can the representatives of different localities usefully meet one another to hold discussion and exchange views with authority and confidence; only then will the purpose of Conferences like the present one be adequately served. I believe the constitution of

the Federation makes ample provision for this. The real work of the Conference has to be carried on all the year round through the centralising and disseminating medium of the Federation, the Conference only meeting to sum up the activities and efforts of its constituents during the year, so as to organise them and make them a part of the experience of every one of them.

Gentlemen, as I have already said, I cannot presume to enter into the details of your taxing though tempting task. In your presence I can speak only as an interested spectator of your noble work, watching with eagerness and reverence for something you will give me for application in practice.

Ladies and Gentlemen, giving satisfaction to one's guests is one of the purest pleasures one can experience; and the joy becomes more intense when the guests are learned Pandits like yourselves whom I have the honour to welcome to my State. I know we have not been able to provide you with all the comforts which I feel it is our duty to do. But a Hindu regards his *Atithi* (अतिथि) as God in disguise, and welcomes him with what he has to place at his service. I hope you will look to the feeling with which the hospitality is offered and forgive us for the inconvenience we were unable to avoid.

Thanking you for the patient hearing, I now perform the happy duty of declaring this Conference open.

WELCOME ADDRESS OF

Rao Bahadur L. B. MULYE.

FEW duties appeal to an Indian so much as the reception of esteemed visitors. It is a duty that always fills him with festive joy. This trait in Indian character has been expressed by our saintly poet Tukaram in such apt and eloquent terms that they have since remained unexcelled. I need therefore offer no apology for pressing them into service on this occasion : "साधु संत येती घरा। तोचि दिवाळी दसरा॥" (i.e., our Diwali or our Dussara is when saints and sages come to us). No other words are either adequate or appropriate to express the cordiality of welcome that I, as Chairman of the Reception Committee, want to accord to you. It is no idle compliment that this visit to Gwalior, of distinguished educationists from all over India, is likened by me to visits of saints and sages of Tukaram's imagination. Plain living and high thinking, purity and piety, service and sacrifice, these are essential characteristics of every form of saintliness and these are found more or less, even in this decadent age, in all those who have adopted education as either their mission or their profession in life.

Our welcome is all the more cordial because of the meagreness of the means and resources at our disposal. Their poverty was never felt so much as in the course of the arrangements made for your physical comfort and intellectual entertainment. I can only beg of you to make the most of what we have been able to offer, and for the rest ask you to take the wish for the deed.

Friends! When our invitation was accepted by you last year at Nagpur and

when I was elected Chairman of the Reception Committee, I asked myself two questions—(1) What have we got to show you in the educational sphere and contribute to the solution of the various problems likely to come up for consideration? (2) And, on the other hand, what benefit will accrue to us from your deliberations, informed as they will be by your deep study and wide experience in matters educational? The answer to the first question is, that we have got very little to show that will be new or striking to you. The answer to the second question is, that we expect to derive immense benefit and enlightenment from you. Thus the advantage is all on our side, and that fact accentuates the sincerity and deepens the significance of our greetings.

Truly speaking, education in Gwalior, judged by modern standards, is yet in its infancy. I say this in no spirit of depreciation, inasmuch as this infancy has in its nature all the latent power and possibilities of growing to vigorous maturity. There is no reason to confuse it with arrested growth, simply because it has not yet ceased nor, I hope, will it ever cease to grow and develop. Moreover, you will find that its present lack of stature has been off set by elasticity and a flow of energy characteristic of early age. Since ideas on education at this moment are in a state of flux, this is rather an advantage, as offering greater facility and freedom for giving our educational activity any desirable shape.

What position education had attained in Gwalior or in some of its important towns, in the distant past, is not relevant to our

present purpose. It can only be a matter of academic interest at this date. We know definitely that of its several towns Ujjain, at any rate, was once a great centre of learning and occupied a position of cultural pre-eminence right up till the Gupta period. It was there that Lord Shri Krishna first drew his inspiration at the feet of his Guru Sandipani in that Rishi's hermitage, and that later the renowned monarch Vikramaditya gathered around him the best brains of the country by his liberal patronage of learning. I however need not labour this point, as it is like carrying coal to Newcastle and tantamount to placing before you what the results of some of your own researches have brought to light. What we are at this moment concerned with is the Gwalior State of to-day since it came to be one political unit and a far-flung outpost of the Maratha confederacy.

For centuries before it came under the Scindia's rule and even some time thereafter, this part of the country continued to be the stronghold of people known for their marauding instincts and pursuits, which its wild physical features only tended to stimulate and encourage. The country remained practically in an unsettled condition till long after the Mutiny of 1857, with few means of communication and without any railway connecting it with the outside world. Apart from this, the Scindia's political independence or semi-independence lasted much longer than that of several other States, because of his great influence both at the Moghul court and with the East India Company. It was due to these factors and consequent lesser contact and intercourse with British or outside institutions that education in Gwalior continued to move in

the old grooves and to remain exclusively in private hands, till a comparatively late period. The modern idea that public instruction is a governmental function and calls for a regular State organisation was late in penetrating Gwalior. Prior to the year 1863, therefore, barring a few indigenous Shalas or Makhtabs, this State had no educational institutions of the type that exist to-day. The first scheme of public instruction drawn up in that year by the late Sir Michael Filose and adopted by the present Maharaja's grandfather was so modest that it involved an initial cost of about Rs. 4,000 for buildings and a recurring annual expenditure of Rs. 26,000. Teaching of English was first introduced in the capital of the State in the same year, but remained for long so much at a discount as often to cost a man his caste. It was only during the thirty years' regime of the present Maharaja's illustrious father of revered memory that the number of schools steadily rose to 1,010 with about 48,000 scholars, and the educational budget swelled to over rupees nine lakhs. The first college was opened in Gwalior as an Intermediate College in the year 1890, and was later affiliated to the Allahabad University for the Degree Course in 1893. Another College was opened at Ujjain also in the same year. It was entirely due to the late Maharaja's dynamic personality and the inspiration of the late Principals, Dhekne and Pran Nath, that notwithstanding fierce opposition, female education was introduced in the State; and the first Girls' School was opened in Ujjain in January of 1899 and later in Gwalior in November of the same year. There has been rapid and remarkable progress during the last eleven years of the recent Minority Rule with the result that the State is spending to-day

of good home influence is to be supplied in the scheme of State education.

(3) "Teaching at the present day is too mechanical and effete. It neither goes down to the heart nor does it stimulate and inform the brain." Modern schools and colleges seem to function more like taxidermic institutions designed mechanically to stuff their pupils' minds with unassimilable knowledge. Their faculties are more often blocked up by over-stuffing than drawn out. What is particularly noticeable of the costly products of the present-day system is degeneration—physical and moral, leading to aversion for exertion—as compared with the sturdy men of will and character that the Gurukuls of ancient India used to turn out at far less expense. How one lives is much more important, in any age, than how much one knows.

(4) The present-day education does not appear to be correlated or co-ordinated to life. It has failed to make the country, in the course of its operation of about a century, self-sufficient as regards supply of its different wants so far, at any rate, as the natural resources of the country permitted. What is then the use of acquiring knowledge if it cannot be turned to practical account in every-day life? In the struggle for existence competition is growing more and more fierce every day, and "the people," as an educationist has observed, "in order to compete and live have to grow not only in literature but in wealth also." Whether modern education has helped in an adequate measure the increase of the wealth of the country or the promotion of the happiness and contentment of its people, is the crucial test. It is no education that fails to achieve these purposes.

I believe the above gist of the late Madhav Maharaja's views is enough to show that his policy in regard to education was not illiberal, but that he instinctively put

his finger unerringly on the weakest point in our present system of education, and anxiously awaited a satisfactory solution of the problem by educationists of the country before launching any ambitious scheme. And who can say he was not right? Every educational system rests on and follows the social order and needs of the community concerned. Modern conditions have disturbed our ancient social order and destroyed the old institutions of the joint family and the hereditary professions, necessitating readjustment of society on a new basis. Moreover, modern civilisation with its wonderful mechanical inventions has profoundly disturbed economic values and created undreamt of leisure or unemployment which, if not properly tackled in time, threatens to overwhelm and destroy that very civilisation. All problems affecting man, whether educational, social, economic or political, are inevitably interrelated. We have flirted too long with the policy of drift, and it is high time that the best brains of the country combined and arrested it by a thorough overhaul and reorientation.

Education is said to be the panacea for all human ills. In every language there are maxims in praise of education. And yet looking around us and surveying the results of the educational system which has prevailed in this country for nearly a hundred years we are set thinking and asking, "whither education?" Barring rare exceptions, to one and all, education is only a means to an end and not an end in itself. The end is that every boy, when grown up, should have been fitted by the education imparted to him to earn a decent living and to turn out a good citizen and useful member of society. We find however that in the large majority of cases this end is far from being attained. The results of the University examinations, year after year, are a melancholy tale. The failures far exceed the successes. That means

that those or the majority of those who fail have been misfits, and have simply wasted their time and their parents' hard-earned money. It is the consequence of forcing all students into one common course of literary education. Bright boys and dull boys, boys with means and boys without means, boys capable of reaching the top of the ladder and aspiring to the higher government posts and the learned professions and boys whose capacity and aptitude cannot justify a higher ambition than the clerical or vocational or manual occupation, all are herded together and passed through the same uniform channel. If a minimum standard of general education is made universal and after its completion, if there is a parting of the ways along separate courses, each leading to a separate goal and terminating in a separate examination and if at the point of bifurcation, there is a careful and strict selection of students for the respective courses, the present phenomenon of more failures than successes will give place to "success the rule, failure the exception."

The *sine qua non* of a planned system like that is genuine and organised co-operation among the parents, the teachers, the University and the Government. As things stand at present, the parent is out of the picture altogether. It is forgotten that the sacred responsibility of parenthood does not end with the birth of the offspring. It rather begins then, and is greatest during the schooling period. The parents must therefore be roped in for purposes of co-operation, especially at the time of selection of a suitable course for every boy out of the different ones that shall have to be devised as postulated above. The spirit in which the other parties to co-operation mentioned above, are functioning also leaves much to be desired.

Bound up with the question of differential courses are several others, such as the

medium of instruction and method of examination, co-education of boys and girls *versus* separate education, the claims of physical, moral, religious and civic education, etc. Side by side with setting the educational house in order, Government and public leaders should concert measures to create "fresh fields and pastures new" outside Government service and the learned professions, which are already overcrowded. There is no time to lose. The menace of unemployment and economic unrest is growing with the growing numbers that pour out of the schools and colleges year after year.

I am afraid I have already trenched upon the province of our learned President. All I wanted to emphasise was the necessity and urgency of a re-orientation of our educational system. And what body of men and women is more competent to undertake this task than the present Conference? This Conference is mainly composed of those who have made education their chief occupation in life. No one else has, or can claim to have, so much knowledge and experience of both educational theories and educational practice or has opportunities of studying and testing their interaction on each other. Your work involves constant application of abstract thought to action; and, on the other hand, the concrete results of your action necessarily influence your thoughts. It is therefore in the fitness of things that such a body should take upon itself to guide the country at this critical juncture, when the whole atmosphere is in a ferment calling for the evolution of a new polity in the sphere of national education.

It is a happy augury for the future of education in the State that Your Highness' accession to ruling powers should be marked, so soon after the consummation of that auspicious event, by the present session of the All India Educational Conference being held in the capital of your State. I have no doubt

that Your Highness will be much interested in the deliberations of the Conference, the present session of which has been greatly facilitated by your munificent donation. We are all deeply indebted to Your Highness for the honour you have done us by visiting this Conference and inaugurating its proceedings.

Education is pre-eminently an All-India subject. The political division between British India and Indian India and between one Indian State and another, affects and governs many an administrative question. But education is a human problem, transcending all geographical and jurisdictional limitations. Your session this year at Gwalior is a happy recognition of the truth that India is one integral whole on the mental and spiritual plane, and all Indians have a common destiny and have to endeavour and work hand in hand towards that destiny.

It is indeed fortunate that we have been able to secure no less eminent an educationist and man of solid scholarship than Pt. Iqbal

Narayan Gurtu, to lead and guide the deliberations of this Conference. Himself an outstanding example of the best that the modern system of education can produce, he has laboured ceaselessly and at great personal sacrifice to serve and promote the cause of education in the country. His has been a life-long and single-minded devotion to a cause that holds out little promise of personal material advancement. There is no aspect of education that has not received his thought and attention. His interest in that subject has indeed been so great that though far better and more lucrative careers were open to him, he elected to renounce them all in favour of what constitutes the basis of all other activities for the advancement of the country. I feel confident that under his leadership this Conference will be enabled to tackle satisfactorily some of the most serious problems that it is called upon to consider.

Once more, I extend to you a hearty welcome on behalf of the Reception Committee.

PRESIDENTIAL ADDRESS OF

PT. IQBAL NARAIN GURTU, M.A., LL.B.

I AM deeply sensible of the great honour you have done me in asking me to preside over the deliberations of the Twelfth Session of the All-India Educational Conference. Such gatherings offer a splendid opportunity to all those who are interested in education to exchange views and to clarify ideas, and to bring about by joint and organised efforts a more rapid educational advance in our country. The problems that have to be tackled are both pressing and complex and our future progress essentially depends upon their right solution. No one can pretend to be able fully to present the different problems or to offer

satisfactory solutions for all or even most of them. I can therefore try to place before you only a few important aspects of the problem.

It was full one hundred years ago, almost to a day, that after a long drawn controversy, Lord Bentinck's Government concluded in favour of the promotion of European literature and science among the Indians. The experiment of Western education, as it has actually worked out during the course of a century, can only be said to have been a mixture of success and failure. It is even now extremely difficult correctly to appraise the sum total of gains and losses which is differently estimated from

different points of view. Certain definite tendencies could, however, be unmistakably recognised. Western education has, in common with other countries in the world, been of considerable help in awakening the people of this country to a new life and in gradually releasing modern India from the bondage of orthodoxy and tradition, of priest-craft and superstition. The freedom of intellect, individual and social liberty, a keener sense of national self-respect and growing democratic aspirations are our main acquisitions which may be placed on the credit side of our national ledger. But there is also the debit side of the ledger. The heavy impact of the vigorous and dynamic civilisation of the West, with a country which had become hopelessly static in the closing decades of the eighteenth century, naturally produced a tremendous collision. The rapidity of changes imported from the outside on an India ill-prepared to receive them, and its contact with an assertive and aggressive materialistic civilisation, have considerably destroyed among the "educated" classes the capacity for a correct appreciation of Indian culture, the study of which has been almost totally ignored in the scheme of education hitherto followed. The modern teacher certainly knows very much more about Western culture, and speaks faultlessly in its accents, but he has almost completely lost the "connective tissue of civilisation" in the long history of his country's past with its pervasive spiritual influence. The youth of the country have not been encouraged to feel proud of their national heritage, nor have they been deliberately helped to carry on a systematic study of Indian ideals and institutions, with a view to finding out what is really valuable in them. This has naturally resulted in an extraordinary conflict of values, and our best

minds are oftener than not, at a loss to know where to turn for a principle of action and from where to find their true inspiration for the future.

Our country is no doubt rapidly assimilating the new ideas of the West but this kind of assimilation, which is but another name for imitation, cannot develop, as it has not, indeed, developed, the constructive capacity and the creative genius of our people. Only an education with a definite constructive aim appealing to the heart of the community can become effective and creative. In the case of India the inhibitory pressure of alien standards has not allowed a sufficiently free scope for the expression of its deeper life. Society, it is truly said, is not a manufacture but a growth, and national ideals cannot be bodily transferred from one people to another like household goods. Each nation has its own characteristics which must not only be respected but used in its education. We shall of course have to utilise to the best advantage, the contributions made towards human progress by the leading civilisations of the world to-day, but it will have to be a process of judicious selection and adaptation of such elements of foreign civilisation as would meet the requirements of our country and would be in the interest not of any one particular class, but of the entire community. American civilisation has had its source in European civilisation, but America has utilised that heritage in producing quite a new and distinctive culture. Japan has done the same and before our very eyes has developed a type of culture specifically its own.

What is the position in India to-day as it is reflected in our educational system? From its very inception, it has lacked the initiative to organise public education wholesale and to

broadbase it on wide social foundations. The needs of the masses and their speedy intellectual emancipation were not, for quite a long time, taken into account. The necessary result of a policy characterised by such a narrow vision has been that primary and vocational instruction which is altogether indispensable for increasing general prosperity and culture and for giving sufficient strength to public life and opinion, has been sadly neglected. The very low position given to the mother-tongue in the scheme of education and the avoidance of the use of the vernacular as the medium of instruction in our schools are anomalies which would strike any foreign visitor who would approach the question without any preconceived bias, but which force of habit makes us quietly submit to and tolerate. It is not therefore surprising that a system of education so essentially defective in its outlook has created an enormous gulf between the educated classes and the masses who are deeply plunged in illiteracy and are altogether traditionalists in their ways, and who neither show a proper understanding of the needs of the country nor even of their own individual and domestic well-being.

It is however fortunate that we are beginning to see a little more clearly the dark spots in the educational system in vogue, and the over-pressing sense of our backwardness is now urging us to give more serious thought to the problem of educational reorganisation. All over the civilised world we notice a changed attitude towards the whole meaning of education, and we find that there is a decidedly scientific approach to educational problems. The feeling is thus growing strong every day that the whole educational system in our country has to be permeated with a *new spirit*.

The nature of the child, his growth and his potentialities are now matters of very close study and observation. The child is no longer studied exclusively as an individual but as a member of a social group. Education is not looked upon as being merely a preparation for adult life but is being made more and more to minister to the child's growth—physical, mental, emotional and spiritual. In India we are yet far behind other advanced countries in our notions about the proper bringing up of the child at home. His training at school in his early years is also being considerably neglected. To mention only one among many serious drawbacks, is the lack of sufficient and suitable literature for our children in the different vernaculars of the country. There is plenty of stuff that is poured into the market and is sent to the various text-book committees for approval every year with misleading titles like "New Arithmetic," "Modern Geography" and "New Methods" in all branches and conceivable subjects of the school curricula. But really good story books or children's magazines or historical and geographical or science readers, well illustrated in attractive colours and inviting in their get-up, and written in the mother-tongue in a style suitable for children of varying ages and mental growth, are unfortunately very rare. One can get a large variety of such literature in English at any respectable bookshop at moderate and reasonable prices, but it is not of much use to Indian children because it is written in a foreign tongue. By the time they gain sufficient knowledge of English they mentally outgrow the stage for which such books are really meant. Then again, the subject matter, the presentment of social life, and in fact the entire setting and background of their theme is so different and

unfamiliar to the Indian child. The result is that our children are mentally and emotionally starved, because they are deprived of an opportunity of satisfying their natural curiosity and desire for gaining knowledge of the world in which they are born and of the surroundings in which they are placed. Thus our children gradually lose all that keenness of an inborn urge, which—it is now an undisputed educational axiom—must be stimulated and satisfied. They have only to fall back upon the monotony and routine of classroom instruction, which in addition to being dull and mechanical, is so unreal and unconnected with surrounding life. No wonder then that our boys and girls are usually extremely deficient in the general knowledge of the world around them and are more bookish than practical. I would invite the attention of the Federation of Teachers to this pressing educational need. Why should not some of our teachers who may be gifted with the necessary imagination and insight into the psychology of children, and who could write in a simple and entertaining style, help in the production of such literature for children? Why should not some of our resourceful and enterprising publishers and printers make a bold experiment in this field? Why should not the different Provincial Governments encourage the production of such useful literature by offering handsome prizes and subsidies to authors whose works may be approved?

Dwelling on the necessity of encouraging the desire among our boys and girls to acquire more of general knowledge related to life, I would add that it is very essential that our teachers should themselves be sufficiently equipped with that kind of knowledge. If in our normal schools and training colleges greater stress were laid on the future teachers being more broadly educated in other directions besides the usual training in "methods"

and in the special subjects they may have to teach, it will undoubtedly lead to a much desired improvement and help in widening the mental horizon of both pupils and teachers. I happened lately to visit a school recently established in Northern India where I found boys in the pre-Matriculation class answering a question paper dealing with current topics and with things of general interest outside their text-books. This plan might well be adopted by other schools. Gentlemen, I have often felt that the chief reason why our children always lean on their teachers, and confine themselves to memorising text-books, and attach such undue importance to examinations and results, and do so little of general reading at home or in the library, is that their natural curiosity to know about the world and their surroundings is killed out in their early life. It is this mental atrophy and abysmal ignorance of things of human interest which is in a large measure responsible for their lack of initiative and enterprise and which generally keeps them away from taking to occupational interests or to any new pursuits in life, which are in any way beside the beaten track of "service."

The point that I wish to emphasise is that we have first to build certain intellectual conditions before we can expect to bring about certain desired results. We are apt to think in a rather loose manner that the prosperity of Europe and America to-day is due to the scientific achievements of the West, and we argue to ourselves that if we could adopt more of scientific and technical education we could also at once produce the same results. The important fact that we often overlook is that it is the Western mind that has brought about the present scientific and technical developments and not modern science which has by some magic dropped from the heavens and created modern Europe and America. Europe had to go through a process of special

mental training during the preceding periods from the fifteenth century onwards, before it was able to make important scientific discoveries and to utilise them in the most practical manner. Thanks to our past history and intellectual advance and culture, it is not necessary for us to go through a rigid training lasting for several centuries before we can hope to be able to achieve similar results. But a certain period of time for a mental training of that character is undoubtedly necessary, and we must bend our energies to that, in a more intensified form than I am afraid we have done so far. It is truly said that there is but one revolution that avails, and that is to revolutionise people's minds.

Gentlemen, the same elements of weakness which are so marked in the education of our children in their early life are noticed even more prominently in our secondary education. We may hold different opinions regarding the remedies suggested for its improvement, but there is remarkable unanimity on the point that its re-organisation has become very necessary. Our present system of secondary education is much too uniform, narrow and inelastic. The school horizon is very limited. There is considerable lack of suitable interests and boys have hardly any hobbies. All this goes to make school life extremely dull. The instruction given does not provide for the needs of pupils of different aptitudes, nor is it closely related to living interests. It is not so planned as to make easy after the completion of a particular stage the transition of a student into a type of institution, which would provide instruction on lines best suited to his particular gifts and to his needs. The education imparted is of a predominantly literary character and a secondary school serves as a corridor passage to the University for all and sundry. High school education is still very much looked upon as a preparatory stage rather than the

end of a definite stage for a large number of students.

The general features of the defects in our present system of secondary education in India are more or less the same as were found, and to a certain extent still exist, in other countries of the world—Europe not excluded. Prior to the Act of 1902, secondary schools in England were run very much on the lines of Grammar Schools of the nineteenth century, and had for the most part an academic curriculum which was chiefly meant for the requirements of the Universities. But they have been now largely improved and re-organised. During the last twenty-five or thirty years, some efforts have also been made in India to improve secondary education and to make that stage complete in itself. It was with this object that the scheme of the School "Final" and School "Leaving" Certificate Examination was introduced in certain provinces. With the same object in view, the Sadler Commission recommended reforms in the "Intermediate" or pre-University stage which has in fact to be taken as the finishing stage of secondary education. All these schemes, it must be frankly admitted, have failed to achieve the main object. Opinion is now gathering round the view that the remedies, so far tried, have been confined to the higher rungs of the ladder, where they become in fact much too late to be of any effective use in changing the mental habits and outlook of young men, who by that time get into the old rut. It is now being recognised that the age of adolescence between 11 and 15 is a time of considerable psychological changes which necessitate the adoption of different educational methods. The Hadow Committee in their report published in England in 1926 have very clearly enunciated the main principles. "At the age of 11 or 12," they say, "children are waking to various new interests suggested by the world

around them. Many of them are already beginning to think of their future occupations and anxious to be doing something, which seems to have an obvious connection with them. Many more, without having any clear idea of what they will do when they leave school, feel ill at ease in an atmosphere of books and lessons, and are eager to turn to some form of practical and constructive work, in which they will not merely be learners but doers, and, in a small way, creators. If education is to retain its hold upon children at this critical stage of their development, it must use, and not reject, this natural and healthy impulse. It must recognise that there are many minds, and by no means minds of an inferior order, for which the most powerful stimulus to development is some form of practical or constructive activity. The work of the school must not seem, as sometimes, perhaps, it still does, the antithesis of "real life," but the complement of it.

For boys who are likely to leave their education at the age of 15 or 16 in order to earn, they recommend the establishment of a separate type of school where, for the present, there may be a provision for a four years' post-primary course with a "realistic" or "practical" bias in the last two years of instruction along with general education. The distinction that the Committee has drawn between the two kinds of education is an important one. They say: "We propose to use the term "practical bias" to denote the emphasis laid in the school curriculum on practical aspects of certain subjects without involving work in the technicalities of any one specific trade or occupation. The aim which we suggest is that while no pupil in the modern school with a taste for industry, commerce or agriculture should be educated with a view to any

specific calling, he should nonetheless receive such a training as will make it easy for him in leaving the school to adapt himself to any occupation in the group of occupations to which the bias is related."

The principles laid down by the Hadow Committee and the recommendations made by it have been almost universally accepted in England and new schools of the type mentioned above are being successfully established and worked in different parts of the country. It is expected that when the scheme is fully complete it will bring about a marked advance in the system of education in England. What is to be noted is that the Central Schools recommended by this Committee are being established in addition to the existing Senior Schools and Secondary Schools which are not to be abolished.

But gentlemen, in my own province, we have reasons to fear that it is being suggested in certain quarters that schools from Class V to Class VIII, with a four years' "secondary" course, should to a large extent be substituted in place of the High Schools giving instruction up to Class X. If there be any truth in these rumours then the manner in which the so-called "re-organisation" is to be worked out, will very likely bring about more confusion than progress and prove a powerful lever for public "destruction" than for advancing public "instruction." There is just a possibility of similar schemes being hastily launched in other parts of the country. For the last 75 years or more we find that in all the Provinces of India, there have been two well-recognised grades, covering altogether a period of four years, after the completion of what is called the "middle" stage of secondary education and before the commencement of the regular degree course

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of a University. Thousands of High Schools and hundreds of Colleges in India, have by this time been established on the basis of this gradation and are being financially supported by the public and helped by Provincial Governments with grants-in-aid. But, judging from the views repeatedly expressed of late in the annual and quinquennial reviews of education in India, we find indications of a new love for a system of triennial, in place of biennial, examinations having grown in responsible circles. It seems everything is to be sacrificed in the future to that one particular idea. The proposal seems to be to reduce this period of four years to three, transfer the last year to the Universities and to abolish the High School examination and have only one examination three years after the middle stage. The abolition of one public examination out of two, and the prospects of holding an examination after three years instead of two, may at first sight look very attractive and convenient, but the cost that will have to be paid for this innovation, will indeed be very heavy. Such High Schools as will not have sufficient financial resources and accommodation to enable them to teach up to the Intermediate standard, will have no option left but to be contented with their own reduction to the level of only "middle" schools. In this manner the provision for instruction in the higher stages of secondary education beyond the "middle" grade will become substantially limited and restricted. It will not be a matter of surprise, if out of more than 200 High Schools for boys in our Province, nearly 2/3 may have to drop classes IX and X and may practically be reduced to what are styled Middle Schools. It is just possible that only 1/3 of the present number of High Schools may find themselves in a position to provide

for the next higher grade of three years and to enable only about 60% of the present number of boys aged fifteen years to proceed to the higher secondary grade. If all this is likely to be the result of the so-called scheme of re-organisation, what is going to happen to the remaining 40% of boys of the age of fifteen? For aught we know, we may be told by way of consolidation that this large residue could be absorbed by the Police and the Army or become teachers in vernacular schools. India must indeed be a country of giants, both physical and intellectual, where boys at the age of fifteen would do for the defence of the country or the maintenance of law and order, or for the spread of the beneficent light of knowledge.

It is refreshing to find that the approach of the Hadow Committee is so markedly different from the manner in which the problem is being tackled in our country. Instead of suggesting that the "Secondary Schools" in England should be scrapped and turned into Central Schools, the Committee say—"We regard the growth of Secondary Schools since the Act of 1902 as one of the finest signs of our educational progress; that we recognise that it has encouraged and fostered the development of our Universities; that we believe it has liberated a fund of latent capacity.....and that we hope that it will continue at an even greater rate and on an even greater scale." They have also made it clear that the Central Schools which they have recommended, do not by any means dispense with the necessity of providing for technical and vocational education. They believe that "there are diversities of gifts, and for that reason there must be diversity of educational provision." According to them "what is needed is

experiment and elasticity." I am afraid, with us here, it is the substitution of one mould for another, and it is that which goes by the name of re-organisation.

In England there is ample provision for juveniles and adults who are above the elementary school age in institutions other than secondary schools. There are certain groups of institutions which are attended before employment is taken up, while there are also other groups of institutions which are for the most part meant for those who are already in employment. In the first group are the junior technical schools which are very popular and have met the approval of employers as well as educationists. There are also junior "commercial" schools, "trade schools" and "junior art schools," etc. In the second group meant for those who are already employed are the "continuation schools," which are mostly part-time day or evening schools, which in spite of "leakage" and "waste" and the over-strain they cause are attended by nearly three lakhs of part-time students between 16 and 21 years of age. Some of these part-time technical schools, in fact, provide for senior and advanced courses. In addition to this a scheme of compulsory system of day continuation schools is also being tried though it has not been quite a success so far. Gentlemen, it is this great net-work of institutions other than secondary schools and of continuation schools that absorb a very large number of pupils before and after their period of employment between the age of 13 and 16 and of 16 and 21 respectively. It is indeed an organisation of schools of this character which has on the one hand made it possible to save boys from lapsing into illiteracy after they leave the elementary schools, and on the other, to avoid

over-crowding in the higher classes of ordinary secondary schools or in the Universities. It is not the policy of elimination, restriction and contraction but a wise policy of providing a sufficiently wide range of educational opportunity for all, according to their aptitudes, needs and circumstances, which has added strength and efficiency to the system of secondary and higher education in England.

While giving an account of the progress achieved during the last twenty-five years the Board of Education in England have recently stated in their report as follows:—"There is no doubt that a more conscious recognition of the claims of the individual and a greater emphasis on the development of each child according to his bent and capacity, have inspired the major developments during the period under review." One of the surest tests of the efficiency of a State is the manner and extent of its interest in education. While it is expected to be moved by the most progressive ideas in education, it is also expected to carry with it the enthusiastic support of public opinion. During the last quarter of a century, England had to go through terrible experiences and set-backs on account of the Great War and the consequent financial and economic troubles, and yet the total expenditure from the Treasury on education has increased threefold, and quite a large number of new schools have been added. The percentage of schools teaching handicrafts and domestic subjects, gardening, etc., to children of over eleven has risen considerably. To avoid any misunderstanding regarding the position of those who advocate the establishment of a much larger number of vocational schools, it is necessary to point out that it is not suggested that such schools

should be indiscriminately started here, regardless of the needs of particular areas or of the fact as to how far the youths trained in such schools could be absorbed in trade and industries, as they stand at a given time. Sufficient caution will have of course to be exercised, so that there may not be any very large margin of unsatisfied demand.

It is time we were a little more clear in our minds about the issues involved. A solution of unemployment which could give any kind of a more or less permanent relief, can only be expected when a satisfactory adjustment of the political, financial, commercial and economic policy of the State were made, or in other words by means of proper economic planning. Technical and vocational education can, however, materially contribute towards raising the efficiency of the people in producing wealth and help them to an appreciable extent in earning their livelihood. "Realistic" education with a "practical bias" could help in the development of the latent capacities of the pupils and of their intelligence. It would make them much more practical-minded and develop the great qualities of initiative and enterprise, which are so indispensable for individual well-being and for national progress. Again, it is not the removal or retention of certain classes in our Secondary Schools or any drastic changes in the curriculum which will work magic. What is needed above all is the adoption of proper and scientific methods of teaching which would stimulate the living interests of the pupils. It is more, indeed, the process of 'learning' on the part of the pupils than so much of 'teaching,' on the part of teachers that has to be emphasised in our Secondary Schools.

Gentlemen, it has become almost a fashion these days to hold the Universities responsible for unemployment. In the official publication "Education in India, 1933-34," the writer while reviewing the position with regard to unemployment among the educated classes, proceeds to state: 'An analysis of the figures of failures at the Matriculation, Intermediate and Degree Examinations of most of the Universities, will show how much of the unfit material in the Universities is confined to students who come from a class of community, who can ill-afford time and money on high academic education.....But more tragic than the financial loss is the actual waste of material in so far as the student who eventually achieves his degree, finds it quite impossible to obtain clerical or professional employment, and is utterly unwilling and also utterly unfit to go back to the hereditary family occupation. In this way the Universities in India are year by year producing more unemployable persons. While nobody would want to deny the benefits of higher education to any person competent to make a profitable use of it, the hard facts are that it is no kindness either to the individual or to the community to turn young men, who are potentially wage-earners as artisans and hereditary workers into a band of ill-equipped graduates.' One may well ask: "Where is there in our educational system in India any provision worth the name for the proper training of these potential wage-earners as artisans and hereditary workers?" If there is none, why should the blame be laid at the door of the Universities, if this class flows to them after passing through the only channel, so far provided, of Secondary Schools which suffer from the inhibition of a remarkably inelastic type of education.

Dr. Kotschnig in his book "Planless Education" has shown how the Universities all over the world are overcrowded to-day and how the unemployment of their graduates is increasing everywhere. Says he: "The Secondary Schools in most countries are ill-adapted to the degree of technological education characterising the society, within which they exist and this is the main cause of overcrowding of the institutions of higher learning." India has throughout the ages been an agricultural country, but it had also its own flourishing indigenous industries which have decayed, and any remnants that may be left here and there are fast decaying. Its requirements for a modern type of industrial development and organisation, which would make up for that loss are growing and pressing, but for various reasons, have not been or could not be met. I do not propose to dwell here on these causes some of which touch really fundamental issues—social, political, commercial and financial. The magnitude of the problem can best be realised when we find that other countries of the world which are self-governing and are not suffering from the serious disabilities from which we suffer to-day, and whose educational system is far better organised and planned to meet their own requirements, have a similar problem of unemployment to face. Under the circumstances, it is not much use merely cursing higher education and the Universities in India. It only diverts our attention from the fundamental issues and affords an escape from the anguish of the deeper searchings of the heart.

It is however necessary to point out that it is not claimed that everything is well with the Universities or that there is not much leeway to make up before they could reach

the level of the modern and leading Universities of Europe and America. Nor is it disputed that it is necessary to increase their efficiency and utility with a view to give a somewhat more practical training to young men for the varied interests of life. Our centres of learning and culture have to be adapted to the conditions of a new social order, but we must at the same time recognise that their development is among the vital interests of a poor country like India. But, unfortunately, the cry for reducing expenditure over higher education and for restricting the number in the Universities has of late been somewhat gaining in volume and strength. The easiest method suggested in certain, if not in all, quarters is that tuition fees must be raised and people who want to indulge in the luxury of higher education must be made to pay for it. In a world of growing competition every nation has for its very existence—social, political and economic—to raise the standard of knowledge in every possible manner and to develop the capacity of organisation and leadership. If, however, there are still some people in India to-day who consider higher education a mere luxury, they only show a lamentable lack of imagination, of self-respect and sympathy. In no part of the civilised world to-day the suggestion of raising fees merely with the object of restricting enrolment in the Universities is acted upon. The reason why it is not done, is that it tends to confine higher education only to those who enjoy the advantage of wealth.

Gentlemen, recent instances of certain countries in Europe having imposed restrictions in admission to the Universities, are being quoted in justification of the argument in favour of the adoption of a similar policy

in India, and it is therefore very necessary to examine the question a little more closely. In the case of institutions providing a specialised kind of training, the system of restriction of admission by means of a competitive examination is a well recognised practice both in India and in other countries. Then, again, in admissions to institutions giving occupational or professional training like Teaching, Engineering, Mining and Medicine, or to scientific and research institutes, or to University laboratories, where the equipment or accommodation is of a limited character, restrictions have to be imposed and are imposed in India also. It is however quite a different proposition to lay a general embargo on admissions to the different faculties of our Universities, without affording any other kind of facilities and opportunities for the absorption of those youths who may be rejected. We are not unaware of the fact that, by a law introduced in 1933, Germany has imposed a general restriction on enrolment in all the faculties of the Universities and the number of students has been in a short period substantially reduced. Germany has introduced some novel devices and laid down certain new criteria for admission. One is compulsory service for four months in a work camp for both men and women before entering the University. No serious objection could be raised to it, if it were found practicable in India, but it can never be an effective safeguard against overcrowding either in Germany or in India, when once people after a few years get accustomed to it. But the criteria of selection prescribed in Germany apart from intellectual fitness are (1) a test of character and (2) an evaluation of national trustworthiness. The first is much too vague and indefinite as it is so difficult to measure

character; while the second is open to serious objection as being potentially mischievous, because it is sure to introduce political considerations and place the younger generation and its future interests, at the mercy of the whims of any political party which may for the moment be in power. The ruthlessness of the measures recently adopted by Germany has not been so keenly felt because so many employments are opened out to young men there, by the rapid militarisation going on in the country. Germany's military activities are absorbing a very large number of students who are refused admission into the Universities, but what about the prospects of any such kind of relief here?

While reviewing the various methods adopted for the rationalisation of the professional services and their better distribution, Dr. Kotschnig seriously doubts whether "these measures even in those countries where they are best developed and most fully applied, have led to any substantial decrease in the unemployment figures of intellectual workers." He further goes on to say that "the steps which have been taken within the Universities to liberate themselves from the all too large influx of students, are unsatisfactory and in some form positively detrimental to the best interests of the Universities." He has further come to the conclusion that "many of the measures devised to influence the market for professional labour are frankly regrettable and can at best only be excused as emergency measures dictated by dire necessity." He is definitely of opinion that they are not likely to bring lasting relief, and asks: "Is there anything further that can be done, or must we simply follow the road of ever more stifling restrictions in the admission to the educa-

tional institutions, thus penalising at each step those for whom intellectual pursuits are the very essence of life?" Dr. Kotschnig proceeds to establish a number of these in order that they may form a basis for further discussion. Opinions may differ when we come to apply in any concrete form, the general propositions laid down by him, but these principles undoubtedly indicate the immensity of the problem and the complexity of the issues involved, and unmistakably lead us to the conclusion that no short cut to the solution of unemployment could be found by the adoption of a policy of restrictive enrolment which has been very aptly called "Intellectual Malthusianism."

Gentlemen, although I have to-day discussed at length the problem of education from the viewpoint of careers and occupations and have stressed the need for organising our educational system so that it may fulfil that purpose more effectively, I must ask you to remember that all this should not be looked upon as an end but as only a means to a much higher end. It is true that for a very large majority of people, education could not be altogether dissociated from its utilitarian aspect of preparing men for their livelihood. It is also necessary in this age of growing democracy to train people in a clearer perception of their rights and obligations as citizens. The conditions of a new and changing economic, political and social order, make it incumbent upon us to develop in the community, more of knowledge and understanding. But it would be a fatal mistake to regard these objects, howsoever important, as the primary function and the fundamentals

of education. There are yet for everyone of us some major problems of life in the understanding of which education must help. We teachers must never lose sight of the fact that education is meant for living a more abundant life than for mere livelihood. It is therefore necessary that the teachers should have themselves a fuller understanding of life. The spiritual values of education have at present, unfortunately, very much fallen into the background. Our future hope however lies in the new ideals about the child and his education. We are often apt to forget that the child is a 'soul' and is to be respected as such, that it is to be helped in fully expressing itself and not moulded in a fixed pattern however beautifully designed. The pupil is to be encouraged in discovering his own true self, his own divinity. The teachers' work is only to guide and inspire. We need teachers who have human rather than text-book values of life. We need faith in the immense reserve of spiritual force dormant in the child which is often destroyed by the child-labour imposed in the name of education. What we need above everything else is that we should have teachers with high ideals and noble aspirations, with sufficient wisdom, understanding and sympathy. We shall then be able to bring up a generation of young men who will have the qualities of vision, courage and self-reliance, and will be able to grapple with the problems which baffle us to-day with clearer insight and plenty of initiative. Vivekananda with true intuition summed up the abiding purpose of education in the ever memorable words: "Education is the manifestation of the perfection already in man."

PROBLEMS OF UNIVERSITY EDUCATION IN INDIA.*

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

MEETING on an occasion like this, in the University section of a general Educational Conference in India, it must be some satisfaction that problems of higher education are now receiving special attention in this country and we seem to be passing, at least through the early stages, of new questioning and reconstruction. Since the years immediately following the publication of the Calcutta University Commission's report nearly two decades ago, we do not seem to have lighted upon a more active period than the present, in matters of University organisation. It was the privilege of some of us, as members of the Punjab University Enquiry Committee in 1932-33, to raise an alarm regarding the present trend of Indian education, the waste at several stages and the futility of educational effort in the case of thousands of our young men. The menace of unemployment had already reared its ugly head and we ventured to suggest remedies of an entire reorganisation of the educational system, particularly in its earlier stages. We recommended self-sufficient stages of instruction and the periodical diversion of material into other suitable channels to relieve unemployment, if not immediately, at least in the near future, and to make higher education more effective, adjusting it to the changing conditions of to-day.

The advice was apparently worth consideration and we have to-day in many provinces in India, ideas of educational reform in the air in two directions—in a reconstruction in the lower stages which may lead to better University education and also a reorganisa-

tion of University education itself, improving the material of admission and raising standards. One unfortunate result of all this dissatisfaction has, however, been a tendency towards an indiscriminate condemnation of our educational system even by people who should have known better. It may therefore be worth asserting at the very outset, that there is nothing of which we should feel ashamed in our educational work of the last hundred years and we have, on the other hand, even reason to feel thankful to the famous decision of Lord William Bentinck responsible for the present circumstances in Indian education. It is no exaggeration to say that almost all impulses to national progress in this country during the last hundred years, including the present discontent with the educational system and the demand for its reconstruction, have come from those who have received the benefits of English education.

There is no educational system in the world which is not capable of improvement and we cannot command an Alladin's Lamp which will enable us to shape our educational system according to our heart's desire. But let there be no mistake that the foundations of Indian education have been well and truly laid; a century's effort has advanced the cause of enlightenment and progress and the future of Indian education, as of everything else, can only be built on the past. Let us not be stampeded into unnecessary nervousness by all kinds of experts who stray into the field of education—there is no more attractive grazing ground for the amateur—and give up faith in our work and in ourselves.

In no country can unemployment be a necessary or conclusive condemnation of the educational system. Unemployment is not

peculiar to India to-day, nor to the educated classes only anywhere in the world. There is no reason why the educational system should bear the entire blame for abnormal economic circumstances, depression due to world-causes and foolish social ideas and practices responsible for avoiding beneficial employment, in favour of barren and comparatively fruitless pursuits. In our anxiety to find professions for our young men, let us not forget that man does not live by bread alone and the main purpose of education never was, not is, not will ever be, merely to enable people to earn salaries to maintain themselves, however essential economic comfort may be to the happiness of human life. If that had been the narrow ideal of education through the ages, the story of man's life and progress on earth should have been entirely different. Tragic as is unemployment, it is too tragic for words to assume that ignorance did good to anybody, or that the higher ends of life could ever be realised by sneering at culture or intellectual life. It was not for nothing that the Hindu sages of the Upanishads proclaimed in constant and no uncertain voice that ignorance was sin. Let us not go back on thousands of years of human history and progress and reverse the classic words of Virgil that "mind moves matter."

If this is tragic, another assumption is equally comic. Vice-Chancellors and heads of colleges, according to some of our critics, should obviously employ themselves in a continuous study of the jobs available and after collecting and digesting the necessary statistics, admit only such a number of students as can find employment immediately after leaving college. Let us not descend to this level, even when recognising the existence of unemployment and trying to solve

the problem. Let us not be ashamed of saying that intellectual illumination, with all the elevating consequences it implies, is the end of all true education and even if we are merely politicians, let us realise, as has often been said, that the uneducated unemployed—especially the half-educated—are a greater danger to the State than an educated crowd in similar circumstances.

Proceeding to a brief examination of a few of the problems of higher education in India, mention may first be made of the problem of educational 'waste' which has been brought to notice in recent years, as a serious defect handicapping all effort. It is curious it should not have met with any adequate treatment at the hands of university authorities, though claiming a little more attention in the lower stages. It is particularly disastrous in our universities, where we find the sad spectacle of about a fourth or fifth of the students entering the portals emerging at the other end, completing their education and acquiring higher academic qualifications of any kind. On a rough calculation, it may be said that of about fifty thousand (50,000) students joining our colleges in a year, only about ten thousand (10,000) leave them as graduates after a period of four or more years. The rest fall off the bridge during the journey, as in Addison's *Vision of Mirza*, unable to profit by the instruction and having only caused considerable expenditure of money and effort to the Government, the parent and the private benefactor, wasting years of their lives, bringing down standards of instruction, blocking classes and draining the resources of a people who are by no means over-blessed with the material resources of the world. Attempts at raising standards, or weeding out the unfit unfortunately only rouse suspicion in

* Presidential Address at the University Section of the XII All-India Educational Conference, Gwalior.

this country and sinister motives are attributed to the sponsors of such proposals. We may believe in Lord Macaulay's theory of the possibility of knowledge filtering to the masses from the upper strata of the intellectual people. We may even go so far as the German ballad which asks with gusto, "who should pupil be?" and answers the question with the words, "why, every one!" even with reference to universities, but cannot we summon enough statesmanship and driving power in our universities to put an end to this tragic waste? There can be nothing more humane to the younger generation of this land, than the diversion of those who will only swell the futile crowd if admitted into the universities, into more profitable channels of educational progress.

It is no use arguing that we have a population of more than three hundred and fifty millions in this country and the number of university students is therefore not large in comparison with other lands. The more relevant fact is to consider it in proportion to the literate population, though the main complaint is not so much about largeness of numbers as about the waste of effort. Let us not forget that all the time there has been great need for raising our standards and realising the ambition of making the products of our universities second to none in the world.

There has been considerable stir all over the civilised world in the last few months, as a result of the enquiry into the value and the efficiency of examinations conducted by Sir Michael Sadler and his colleagues, under the auspices of the Carnegie Foundation. The startling variations in marking and the failure in examinations in many cases, to assess and sift real intellectual worth and ability, have caused heart-searchings among experts, but it is surprising that the Indian

universities have not shown any reaction to these findings. The Pandits of the academic world in India seem to continue in their smug satisfaction, unmindful of the revelations which have been made. But the time has really come to take up the matter seriously and find a solution to the anomalies which have been brought to our notice by the report, even making allowance for the exaggeration with which some people have charged the document. A humble beginning may perhaps be made, in preventing the final written examination, extending over a few hours, from being taken as the sole test for the award of a diploma, or degree, by giving some credit to work done in the class during the years of preparation and raise the proportion of marks gradually, perhaps up to 50 per cent. of the total, as universities gain more and more confidence in their teachers. Memory is undoubtedly one of the essential intellectual qualities to be tested by examinations; but it may be asked whether we are paying sufficient attention to other qualities as well, in the setting of our question papers.

The large number of candidates in Indian universities, particularly at the high school and the Intermediate stages, which are still managed by some of our universities, is another complication requiring special diagnosis and treatment at the hands of our experts, to reduce to a minimum the variation of standards inevitable in such mass treatment. What is the contribution of our universities to the solution of these problems? The answer is a regrettable negative. It would be uncharitable to suggest that any loss of faith in examinations, as conducted at present, will mean serious financial loss to several university professors and therefore there is not much anxiety to reform, but it is difficult to escape such a suspicion. Goethe complained that men, like cattle, love to lie in the dirty straw of their old habits, but should

not university men at least rise to higher ideals?

The education of every university student costs to the institutions concerned anything about rupees two hundred to one thousand a year. It is certainly worth considering whether large sums of money cannot be released for making university education more efficient, by tackling this problem which has evil consequences in many spheres, even other than the economic. It would be mere sentimentality to shed tears over any reduction of the total number of university students in this country, even when we improve the quality, prevent avoidable waste and provide for those who are not suitable for admission into universities more attractive facilities than a frustrated university course which has made them perhaps less fit for at least certain types of employment, as the result of the longer education.

An allied problem, often misunderstood in university circles in India, is the possible increase of efficiency by coordination of effort and the utilisation of the extra funds which may thus be made available. The problem is particularly acute in the United Provinces, where as many as five universities function in an area which was catered for by a single high class university only about two decades back, the University of Agra having, in addition, several post-graduate centres which are attempts at miniature universities without being independent examining authorities. It is difficult to expect people to agree to schemes of coordination which may result in loss of employment to themselves, but the problem should not be insurmountable, if the university authorities collaborated in a serious consideration of the reform and effected it, as gradually as possible, with the least inconvenience to the existing incumbents in office. From what has happened to efforts in this direction in the past, it is however difficult

to find any hope of early progress in the matter.

To any one who has travelled in the United States of America, nothing is borne in upon the mind so constantly as the lavish resources available for university education by large grants by the State, private endowments on a magnificent scale and contributions in the shape of fees from the students, but India is not America and there is therefore great need for drastic efforts at the finding of more money for higher education. We seem to be almost at the end of our tether, as far as financial assistance from the Government is concerned, in view of the strenuous concentration necessary for the impending programmes of elementary education, without which the new constitution has not even a sporting chance of success.

Even in such a hurried review of the problems of higher education in India to-day, room must be found for at least a bare statement of two or three problems of vital interest to the well-being of our universities. The introduction of a democratic element into the constitutions of our universities, with the laudable aim of rousing popular interest in our centres of learning has sometimes raised inconvenient questions of a control not always guided by a due appreciation of true educational ends or of high academic standards. The creation of suitable traditions in course of time must be awaited, for the right spirit in our laymen, to look upon the helping of education, more as an opportunity for service than of the exercise.

More than any danger to academic life or standards, the present abject dependence of our universities on the legislatures is a source of possible trouble for the future, having already resulted in friction at least in some parts of India. It is conceivable that in times of political excitement, or with certain parties

REORGANISATION OF AIMS AT THE VARIOUS STAGES OF EDUCATION.*

BY MR N. KUPPUSWAMY AIYANGAR, M.A., L.T.,
Trivandrum.

THE Government of India circular on 'Educational Reconstruction' is a remarkable document. It abounds in statements that no scientific student of education can accept. In ten minutes, I can but confine myself to only one such statement, viz., the declared aim of education. The Resolution of the Universities' Conference that—

"A practical solution of the problem of unemployment can *only* be found in a radical readjustment of the present system of education in schools, in such a way that a larger number of pupils would be diverted either to occupations or to vocational institutions" reminds me of Goethe's lines

"Mistakes may be made by the wisest in the land

When they undertake to clear what they do not understand."

This remedy for unemployment is like prescribing 'Bleeding' for Tuberculosis. This is the remedy that had been tried and found wanting in all the western countries. Should we not learn from these examples? Should we always remain a second hand copy of what England was fifty years before? I am not against covering the whole of India, if you like, with technical schools. It is useful and necessary; but I object to calling it educational reconstruction or a remedy for unemployment. The best brains of the world no longer consider that vocational education is a remedy against unemployment, whether of the educated or uneducated,

* Symposium on Educational Re-organisation in India at the All-India Educational Conference.

nor is the diversion of pupils to vocational schools at an early age considered the best thing either for the pupil or for society.

This conception of education as something intended to make a man earn his living arose 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. It was considered an inferior kind of education good enough for these classes. Years ago, Ruskin warned the working classes of England against this conception. You know the result of this policy. Europe is fast becoming two armed camps—Fascists and Communists.

The very efficiency of technical institutions by replacing unskilled men by skilled men and skilled men by machines, continuously throws out of employment a large number of both unskilled and skilled workmen. All this talk about literary and mechanical aptitudes is a psychology of wish-fulfilment. It has no scientific basis to stand upon. And what is more important, no psychologist of standing claims that he has discovered a satisfactory method of detecting these aptitudes at an early age, at the end of the shortened secondary course.

Dr. Lorge of the Columbia University writes in 'The 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 phrenologists who will claim to read character; charlatans no less than physiognomists who discover potential criminals. 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."

Therefore so long as huge rewards in the form of emoluments or honours go to the university graduate, any attempt to divert pupils at an early age to vocations would be rightly considered as an attempt to keep the highly paid Government service as a preserve for the never-do-well sons of influential men.

Even now, undoubtedly, there is a lot of 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. Saiyidain 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 pupils seem to understand the position better than the teachers. Last May I happened to overhear a conversation among pupils after an enthusiastic lecture on the 'Need for Vocational Education,' delivered at the South Indian Educational Conference. 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. No one knew anything about car driving or 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."

From the point of view of removing unemployment in India, finding out or creating occupations in which our youths can be employed, is the first thing to be done. The second is to employ more men, reduce the amount of work for each and distribute the available money more equitably among all. *The first is being done by every country in the world except India.* The second is being attempted by President Roosevelt in America. And this finding or creating occupations for the unemployed and the distribution of the available wealth in a more equitable manner are essentially economic and social problems. We, teachers, in the words of a writer in 'The Year Book Education, 1936,' "Should emphatically declare clearly and unmistakably that the solution of this problem is impossible within the compass of any educational measures. Education should decline to be saddled with the odium which may be called forth by the breakdown of impossible experiments." 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 that our own spheres of activities are enlarged, we, teachers, are likely to lose sight of the gravity of the whole position. If we succumb to the temptation and accept this aim, we shall be doing a disservice to our country. To put in a report that millions of pupils are engaged in

REORGANISATION OF AIMS AT THE VARIOUS STAGES OF EDUCATION.*

BY MR. N. KUPPUSWAMY AIYANGAR, M.A., L.T.,
Trivandrum.

THE Government of India circular on 'Educational Reconstruction' is a remarkable document. It abounds in statements that no scientific student of education can accept. In ten minutes, I can but confine myself to only one such statement, *viz.*, the declared aim of education. The Resolution of the Universities' Conference that—

"A practical solution of the problem of unemployment can *only* be found in a radical readjustment of the present system of education in schools, in such a way that a larger number of pupils would be diverted either to occupations or to vocational institutions" reminds me of Goethe's lines

"Mistakes may be made by the wisest in the land
When they undertake to clear what they do not understand."

This remedy for unemployment is like prescribing 'Bleeding' for Tuberculosis. This is the remedy that had been tried and found wanting in all the western countries. Should we not learn from these examples? Should we always remain a second hand copy of what England was fifty years before? I am not against covering the whole of India, if you like, with technical schools. It is useful and necessary; but I object to calling it educational reconstruction or a remedy for unemployment. The best brains of the world no longer consider that vocational education is a remedy against unemployment, whether of the educated or uneducated,

* Symposium on Educational Re-organisation in India at the All-India Educational Conference.

nor is the diversion of pupils to vocational schools at an early age considered the best thing either for the pupil or for society.

This conception of education as something intended to make a man earn his living arose 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. It was considered an inferior kind of education good enough for these classes. Years ago, Ruskin warned the working classes of England against this conception. You know the result of this policy. Europe is fast becoming two armed camps—Fascists and Communists.

The very efficiency of technical institutions by replacing unskilled men by skilled men and skilled men by machines, continuously throws out of employment a large number of both unskilled and skilled workmen. All this talk about literary and mechanical aptitudes is a psychology of wish-fulfilment. It has no scientific basis to stand upon. And what is more important, no psychologist of standing claims that he has discovered a satisfactory method of detecting these aptitudes at an early age, at the end of the shortened secondary course.

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learning a trade may form a minute's pleasant reading. You may even take comfort from such a state of affairs. "An institutional camouflage might be mistaken for progress and the attempt to find a solution for the social and economic problem would thereby have been shelved."

We complain that we are not 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, the world will 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 own 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 that 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 100 times and 1000 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 the 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 is the motto of an educated man. You will see that it is some such idea that comes uppermost in our minds when we 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 Rs. 100, Rs. 200, or Rs. 5,000, etc., a month. What we mean is, that we expect a certain standard of conduct in an educated man—we expect him to evince tolerance, sympathy, a sense of real value, etc.,

I know I would be told that it is old fashioned and Utopian. No doubt it would be considered old fashioned so long as the 'educated' classes have no other ideals 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, it is realised that "No system of education can be satisfactory if one section of pupils is led, even sub-consciously 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 to 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.

In any scheme of 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 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 reconstruction that can keep out any form of undesirable 'Bolshevism' and form an enduring foundation for future progress.

What should be the curriculum at each stage and how it should be worked so as to produce the kind of educated man I have described here, are questions that have to be dealt with separately.

MIRA

[PUBLISHED IN ENGLISH, SINDHI & HINDI]

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The Editor, "MIRA",
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Hyderabad (Sind), INDIA.

A RETROSPECT.

BY PRINCIPAL P. SESHADRI, M.A.

THE recent Twelfth All-India Educational Conference held at Gwalior must be considered a gratifying success from many points of view. Educationists had assembled from various parts of India, though their number could have been larger and it was indeed an All-India Conference. There were delegates from Kashmir and Travancore and also from Assam and Sindh.

The arrangements were of a high order and everything concerning the Conference went off well, thanks to the co-operation of the workers and the delegates and the desire on the part of everybody to have an atmosphere of harmony. We had an excellent Presidential Address and valuable work was also in evidence in the various sections. Sir Kailashnath Haksar delivered, for instance, a weighty address in the Internationalism Section, reviewing the present situation in the world. In spite of the apparent failure of the League in recent months, Sir Kailashnath was not pessimistic and hoped that it would still be an effective instrument for internationalism in the future.

A special tribute must be paid to His Highness the Maharajah of Gwalior for his gracious interest in the Conference. It is a hopeful augury for the future that almost at the threshold of his career, he has been so intimately associated with an All-India Educational Conference, drawing attention to the important part played by education in the administration of the State. The delegates had the high honour of being invited to the Palace for a banquet, for the first time in the history of the Federation, and His Highness

endeared himself to the teachers by his easy democratic ways which will be remembered by every one of them with gratitude. The idea uppermost in the minds of every one of them was that the young Maharajah who has just been summoned to his exalted office and who has admirable opportunities for moulding the destinies of thirty-five lakhs of his subjects may prove a great success and carve a place for himself in the hearts of his people.

It would be invidious to mention particular people who had helped to make the Conference a success when all had co-operated with such undivided aim and ready willingness. Rai Bahadur L. B. Mulye, till recently Education Member, was the mainspring of inspiration and did much to impart a spirit of smoothness by the suavity of his own personality. He was ably supported by his two assistants, the Deputy Inspectors-General of Education, Messrs. Dani and Razdan, while one of the most hard-worked men in the Conference was Mr. Bhimpure Bajpai who has been with the Federation since its very inception. Reference must not be omitted to such a quiet and unostentatious worker as Mr. F. G. Pearce, one of the pillars of the Federation, and Dr. Dwivekar, whose unobtrusive work could be noticed by any sharp and discerning eye.

If the proceedings of the Conference kept some of the delegates from visiting the exhibition, they lost a real pleasure. Though not on a magnificent scale, the exhibition was very instructive and attracted a large number of visitors including ladies and children. It was a tribute to the progress of education made

in Gwalior State and also a fine insight into the recent developments in educational method and practice. The stalls opened by well-known publishing firms should have enabled teachers to acquire some knowledge of the latest literature available in their subjects.

The Conference had some special features deserving of mention. Almost for the first time in the history of the Conference, the delegates were not charged for their boarding and were lodged very near the Conference, in the numerous hostels adjoining the Jhinsi building. There were musical entertainments, almost throughout the Conference days, though delegates did not always find it possible to attend them regularly. Ladies had taken a prominent part in the organisation and proceedings of the Conference.

There were garden parties almost on every day, at the Museum, at the Race Course and also a dinner at the Palace, while at other places, the Conference had generally to be content with only a single tea. There was also a splendid Military Display, thanks to general Rajwade, the Army Member.

It is my pleasant duty, in conclusion, to thank the members of the Reception Committee for their strenuous efforts to make the Conference a success. They have set up a standard which will be difficult for their successors to reach, much less to surpass. We look forward to the next Conference which is to be held in Calcutta when we hope to renew old friendships and form new acquaintances.

 **TWO TEXT-BOOKS OF OUTSTANDING MERIT** which attest to the notable contribution made by Messrs. Wren and Martin to the teaching of English Grammar and Composition on practical lines are

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The Note on the Revised Syllabus in English (Madras S. S. L. C. Scheme, 1934) recommends the above two books and further points out that the whole course representing three years' work can be covered by a study of the above two books.

COOPER, Publishers, BOMBAY

THE TWELFTH INDIAN PHILOSOPHICAL CONGRESS.

WELCOME ADDRESS

OF

RAI BAHADUR RAM KISHORE

IN welcoming the delegates to this session of the Congress to Delhi, Rai Bahadur Ram Kishore, Vice-Chancellor of the Delhi University, observed :—

"It is my pleasant duty and proud privilege to extend to you all a cordial welcome to this session of the Indian Philosophical Congress. To those who have travelled long distances and put up with the inconveniences of a journey, which at this time of the year is hardly comfortable, the bracing air and the glorious sunshine of Delhi, and the beauties with which Nature and art have endowed her, will offer, I hope, a refreshing and cheerful relief. Some of you who come from warmer parts of the country, and are not accustomed to the rigour of a Northern winter, may, I fear, find the weather a little trying. But the genial social atmosphere of the Congress and the fervent fellowship which it is sure to inspire will, I believe, mitigate to some extent, this discomfort.

THE ARCHAEOLOGICAL TREASURES OF DELHI.

"For those who have not been to this historic city before, a visit to her noble monuments will be, I am sure, an enjoyable diversion. Few indeed have the time and the leisure to explore the archaeological treasures of Delhi, covering a vast area of over seventy square miles which provided the site for seven ancient cities. But it is a fascinating study, if one can afford it. The dreamlike palaces, and the mosque of Shah Jehan, the lofty walls of the massive citadels of the Tughlaks, the dignified mausoleums of Humayun and other great Moslem rulers, the wonderful Kutb Minar and its most interesting surroundings

which include the ruins of the citadel of the last Hindu King of Delhi, are but a few of the relics of the ancient glory of this famous city.

"They are the memorials of a tragic history of strife and ephemeral success of the rise and fall of empires and dynasties. But to you who, as philosophers, are lovers of peace and wisdom, I should specially commend one or two monuments which are not likely to impress an ordinary visitor by their mass or magnitude. The *Dargah* of Nizamuddin Aulia enshrines the memory of great religious teachers, poets and philosophers. Nizamuddin was the greatest in a succession of saints, who had for some generations trained disciples as their successors in religious thought and activities. The devout tradition of the place has been handed down to the present age, and every year, during the *Urs* celebrations, mystics and religious devotees gather in the *Dargah* and have a conference in honour of the famous saint. In addition to the highly ornate tomb of the saint, there is in the *Dargah* a tomb of the poet-philosopher Amir Khusrau, a contemporary of Nizamuddin. Nearby the simple grave of Jehanara Begam, daughter of the Emperor Shah Jehan, renowned for her culture and fine sentiments, is famous for its Persian inscription :—

Let nothing but grass cover my grave ;
for that is the covering meet for the lowly."

"The other monument which, I am sure, will interest you, is known as Hauz-Khas, midway between New Delhi and the Kutb Minar. It was a seat of Islamic learning and culture, where a great theological college was maintained by the Pathan rulers. It has an

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atmosphere of tranquility and quiet charm which brings peace to the troubled soul.

"The peculiar history of Delhi, characterized by incessant struggle for supremacy has not, unfortunately, been congenial to the growth and development of philosophic thought. It is true that many of the rulers of mediaeval Delhi have been men of culture and learning, and some of them found it possible to turn their minds from political activity and intermittent warfare to the promotion of culture and fine arts. Yet the dominant feature of the history of the city has been political and military rather than cultural and spiritual. With a few laudable exceptions, the civic activity of Delhi has not made for the enlightenment of the mind, nor for the nourishment of the soul.

FUNCTION OF PHILOSOPHY.

"The value of these academic conferences, particularly of the Philosophical Congress, is beyond estimate. Apart from the opportunities they afford to educated men of the same interests to exchange their views and come to a better understanding of each other's points of view, they create and stimulate intellectual interests in those to whom the privilege of attending their meetings is extended. Speaking for myself, I have found them to be of inestimable value. I have not only formed new friendships and received new thoughts, but have experienced a broadening of outlook, due to the contact with men of other interests than mine. This is, indeed, very refreshing to the mind of the professional man, which, due to the peculiar circumstances of the case, is liable to get into a rut, from which it is difficult to escape. I particularly welcome the Philosophical Congress for at least one evident reason, for the philosopher leads our thought to one aspect of life which seldom receives the attention of the average man. Values other than commercial, realities other

than the visible and the tangible, are brought before us for consideration.

"The world is too much with us ; late and soon

Getting and spending, we lay waste our powers."

"The wastage, of which the poet has complained, is one of the greatest tragedies of life. I respect the philosopher for bringing home to us this sad truth.

"The danger of a commercial and utilitarian view of life is that it gives us an inverted scale of values.

"What is the highest and the noblest in life is either ignored or relegated to the background, and things of little value are brought into prominence. A worthy life is a life of culture and enlightenment rather than a successful life judged by a utilitarian standard. True culture is non-utilitarian ; it owes its origin to that freedom of the mind which rises above the daily trifles of a mechanized life.

"Culture, considered externally as consisting of the means of the satisfaction of the higher sentiments, comprises religion, music and art ; considered internally, as consisting in a right outlook on life and the world, comprises philosophy and science. The internal aspect of culture is characterized by its universality, which, instead of dividing men into hostile camps, serves as a common bond for the whole human race. What we have to guard against, is a partial and wrong outlook on life and the world, which distorts our vision and makes us slaves of our own prejudices. We naturally turn to philosophy and science for a correct vision, and thereby liberation from the bondage of custom and tradition.

THE PLACE OF INDIAN PHILOSOPHY.

"Talking about Philosophy, I am tempted to touch a point which has been in my mind

for some time. I hope you will bear with me if I make one or two remarks relating to a subject which belongs more properly to yourselves as experts. I am only a layman and naturally hesitate to trespass on a field which is not my own.

But the claims of Indian Philosophy for study and research have not been admitted in practice by Indian Universities to the extent it deserves.

"In my own University, for instance, the curriculum for Philosophy includes Indian Philosophy only as an optional paper at the post-graduate stage. Although our department of Philosophy has included this subject in the curriculum, there is hardly any student who studies it. There may be Universities in India which have shown a greater respect for Indian Philosophy, but Philosophy is usually identified, I believe, with Western Philosophy by most Indian Universities. This undeserved neglect of the Indian systems of Philosophy is very regrettable.

"Indian Universities, as you all are aware, are but imperfect replicas of British Universities. But I do not regret the fact. Western literature and Western sciences are very profitable studies, and the Western methods of scientific investigation are now rightly accepted to be the standard for us to follow. Indeed in Science there is hardly any distinction between Eastern and Western—it is one and the same for all of us.

THE NEED FOR ORIGINAL THOUGHT.

"I hope I shall not be misunderstood when I plead for a more generous provision for the study of Indian Philosophy to take its deserved and legitimate place in the University courses of study, not to supplant but to supplement Western Philosophy. I shall not,

however, be content to see it studied as Aristotle was studied in Europe before the Renaissance.

"I feel inclined to think that Indian philosophical thought did not advance appreciably after the well-known systems had been formulated. Commentaries on commentaries have been written by distinguished scholars but there has been little progress in original thought. The old masters have been taken as authoritative and even when a commentator has departed from the meaning of the text, he has taken good care not to make the departure evident.

"Even discerning and critical students have lacked the courage to say anything new, not supported by any authoritative text. On the other hand, the interpretation of the text has, if necessary, been adapted to the thought of the commentator. This attitude of the mind is not conducive to originality of thought. I hope therefore that Indian Philosophy will be taught and studied in a spirit of inquiry, and that it will stimulate thought in our students and inspire them with the love of truth so as to make constructive work possible. It is a highly encouraging sign of the advancement of Indian scholarship that several valuable books on Indian Philosophy have been written in recent years by eminent Indian scholars; and among them our President-elect, Professor S. N. Das Gupta, who has honoured us by his presence here this afternoon, is one of the best known. His *History of Indian Philosophy*, of which several fat volumes have already been published, will remain a monumental work. These are significant achievements and have their own value. But we want also original and constructive philosophical thought in India which will make new contributions to the philosophic-

al thought of the world. Let us hope that the time will soon come when my dream will be realized."

SIR GIRIJA SHANKAR BAJPAI'S ADDRESS

THE NEED OF THE HOUR.

Sir Girija Shankar Bajpai, Secretary to the Government of India, Department of Education, Health and Lands, declared the Conference open. In his opening address, Sir Girija Shankar said: "The world has a greater need of the consolation and guidance of philosophy today than ever before. Every human institution, every human belief, was under challenge. Social and economic foundations which seemed everlasting had been shaken everywhere, and, in many places shattered."

New concepts of obligation and right claimed man's allegiance. The ideal of personal liberty faced a rival in the ideal of the corporative state, capitalism in communism, religion in rationalism. To the extent that the choice between opposite ideals remained free, individual judgment was hampered by their multitude, no less than by the dust and noise of partisan tumult. The pantheon swarmed with competing gods and their swashbuckling retinues.

Was it unnatural that, in this fierce clash of old loyalties and new prophets, the ordinary man should feel bewildered and long passionately for detached but firm guidance? And who was better fitted to supply this than the philosopher? Religion alone was not enough, for the youth of to-day were apt to question the authority of what, rightly or wrongly, they regarded as dogma or codes of conduct of mere prescriptive sanctity. Natural science, with all its wondrous advance, offered no surer refuge; it was more conscious to-day, than ever before, of its own limitation, even

as the interpreter of material phenomena; the gates of the known seemed to open out towards the vaster regions of the unknown, rather than close, in proud self-sufficiency, on laws tested and established beyond dispute.

The problem of the nature and the purpose of good still assailed them, possibly with a more compelling urge than before. They would not expect him to tell them what headway philosophy had made towards this solution; or which system held the key to it. He was not competent for that task, but he could say why even such progress as had been made remained to most of them an esoteric mystery.

In the account of his journeys in quest of truth, the average philosopher completely forgot the lay reader or listener. One recognized the difficulties of philosophic exposition; the processes of sensation, emotion or thought were not easy to explain. The world of ideals was a world of elusive entities, and easy to perceive or describe. Even ethics and politics, which touched and, therefore, interested most of them, were ultimately based on ideals and, therefore, difficult to expound.

Owing to the absence, due to ill-health, of Prof. Hiralal Haldar, the President-elect, Prof. S. N. Das Gupta, Principal of the Sanskrit College, Calcutta, and the author of the well-known *History of Indian Philosophy*, kindly consented to step into the breach. As the invitation to preside was extended to him at the eleventh hour, he could not present a prepared speech; he delivered his address *extempore*. In the course of his interesting talk he gave a rapid survey of Indian and Western thought, drew attention to the

strengths and weaknesses of the Western approach to the philosophical problems, said wherein the genius of Indian Philosophy lay, and emphasised the supreme need for relating philosophy to life. If philosophy is not to remain a barren, airy speculation, signifying nothing, and having no influence on life and conduct, it must be brought into living touch with concrete facts of life in all its ramifications.

SYMPOSIUM

THE PHILOSOPHICAL IMPLICATIONS OF EVOLUTION.

The second day's proceedings started with a symposium, the subject being 'The Philosophical Implications of Evolution.' Dr. P. T. Raju of the Andhra University, Prof. R. Ramanujachari of the Annamalai University, Mr. G. Hanumantha Rao of the Mysore University, and Prof. H. D. Bhattacharya from Dacca were the principal speakers. In the discussion that followed, some delegates took part. The symposium was followed by the addresses of two of the sectional Presidents, Mr. M. M. Shariff of the Aligarh University and Dr. Direndra Mohan Datta.

THE PLACE OF FEELING IN RELATION TO CONDUCT IN INDIAN PHILOSOPHY.

This was the subject of a symposium on the third day. Rao Sahib Prof. N. Venkataraman of the Vizianagaram College, Prof. H. M. Bhattacharya, Prof. M. Hiriyanna of Mysore and Mr. T. R. V. Murti from the Benares Hindu University had sent their contributions. But only the last two were present. The symposium over, the other two sectional Presidents, Dr. S. R. Maitra of Calcutta and Dr. B. B. Hivale of the Bombay University, delivered their addresses.

PAPERS READ AT THE SEVERAL SECTIONS.

The papers presented at the Logic and Metaphysics Section, which was presided over by Mr. M. M. Shariff, included 'On the Nature of Relations' by Mr. N. A. Nitram, 'The Problem of Appearance and Reality' by Mr. M. C. Pandya, 'On a Realistic Theory of Illusion' by Mr. S. C. Dutt, 'Logical Constructions' by Mr. R. V. Das, 'The Last Phase of Bradley's Philosophy' by Dr. S. K. Das, 'The Misuse of Logic' by Mr. P. G. Dutt, 'The Status of the Pre-organic World in Idealistic Philosophy' by Mr. K. C. Gupta, 'The Nature of Sense-data' by Mr. Kali Prasad, 'Straight and Crooked Thinking' by Mr. Shaukat Roy, 'Emotional Intuitivism in Axiology' by Mr. Ram Murti Loomba, 'Some Aspects of Belief' by Mr. Kalidas Bhattacharya and 'Idealism in Practice' by Mr. S. Banerjee. At the Indian Philosophy Section, whose President was Dr. D. M. Datta, Mr. P. T. Raju read a paper on 'Scepticism and its place in Samkara's Philosophy.' It was followed by 'The Dynamics of Indian Philosophy' by Mr. M. V. V. K. Rangachari, 'Mandana and Bhava Advaita' by Mr. S. S. S. Sastri, 'Yogavasishtha and Bhagavat Gita' by Mr. P. C. Diwanji, 'On Dreams' by Pandit Ramdat Bharadwaj, 'Badarayana on the Subtle Body' by Mr. K. D. Bharadwaj, 'Samkara's Idealism' by Mr. P. K. Bose, and 'Theory of Predication in Vedanta' by Mr. B. S. Naik, 'Philosophy and Religion' by Mr. J. K. Daji, 'The Concept of Liberation' by Dr. C. D. Deshmukh, 'Consideration of Indeterminism' by Mr. D. L. De, 'Matrimonial Ethics' by Mr. Girdhar Gopal, 'Doctrine of Expression in Mysticism' by Mr. R. M. Loomba, and 'Philosophy of Islam' by Dr. J. N. A. Jafre were contributed to the Ethics, Religion and Sociology Section. The Psychology Section was conducted by Dr.

H. B. Hivale. The papers contributed to this Section were 'On an Extension of the Hormic Theory' by Mr. P. S. Naidu of the Annamalai University, 'Psychology of Humour' by Mr. S. N. Roy, 'The Psychology and Ethics of Voluntary Poverty' by Mr. N. S. Phadke, 'The Freudian and Yoga Conceptions of Repression' by Mr. Sachibhushan Dasgupta and 'Behaviourism—Extreme and Moderate' by Mr. H. P. Maiti. The most interesting paper read at this Section was Dr. Indra Sen's 'Shanti Devi's Case.' It may be recalled that a few months ago the extraordinary case of Shanti Devi, a young girl, born at Delhi, who recollected several incidents from her previous birth, was reported in the daily papers. Dr. Indra Sen placed before the Conference certain additional facts about the case.

RESOLUTIONS PASSED.

Before concluding the sessions, the Indian Philosophical Congress passed resolutions regretting the exclusion of Indian Philosophy from the revised syllabus of subjects for the I.C.S. examination, at a time when Indian Philosophy was acquiring increasing importance in world thought and was being recognised as an essential part of the Degree course in philosophy by the different Indian Universities.

The resolution drew the attention of the authorities to the inconvenience that such exclusion would cause to the students of philosophy and the unfavourable reaction on the study of Indian thought and culture that would be produced by this discrimination against philosophy, and the fact that the provision made by the new regulations for setting questions on Indian Philosophy in all

papers on civilisation, which students of language only were allowed to offer, did neither benefit the students of philosophy nor give to Indian Philosophy the place it deserved in India. The Conference requested the authorities that Indian Philosophy be restored to the place it enjoyed among the subjects previously permitted for the I.C.S. examination.

Other resolutions noted with profound regret the exclusion of philosophy from the Indian Audit and Accounts Service examination and its non-inclusion in the Indian Police Service examination and requested the authorities to give to philosophy (as to other subjects like history and economics) the place it deserved as imparting to prospective public servants a knowledge of psychology, sociology and general philosophy, which would be highly useful to their mental equipment in the discharge of their public duties.

A Committee was appointed, with Rai Bahadur N. K. Sen, Registrar of the Delhi University, as convener, to make representations to the authorities on the subjects of the above resolutions.

VENUE OF THE NEXT SESSION: NAGPUR.

The sittings of this year's Conference terminated with a general body meeting when a statement regarding the financial position of the Congress was recorded. The delegates were taken on an excursion to all the places of historical importance in and round Delhi. The University of Nagpur has invited the Indian Philosophical Congress to hold its next sittings at Nagpur. Prof. R. D. Ranade of the Allahabad University has been elected President for the Nagpur Session of the Congress.

THE TEACHABILITY OF THE ARITHMETIC COURSE IN THE PRIMARY SCHOOL.

BY REV. E. W. MENZEL, M.A., B.D.,

Bisrampur (C. P.)

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

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

VI

SUGGESTIONS FOR THE REVISION OF THE SYLLABUS IN ARITHMETIC

Before making definite suggestions for the revision of the syllabus it will be well to make two things clear, namely,

(1) The facts, upon the basis of which a syllabus revision is suggested;

(2) In how far the schools which were examined in order to gather these facts are typical of the average school which the syllabus is prepared for.

Number 2 will be discussed first.

As stated previously, the schools selected for this investigation are those that are working on the experimental syllabus for rural primary schools initiated by Mr. L. G. D'Silva, Inspector of Schools in Chhattisgarh from 1932-36. These schools were selected for Mr. D'Silva's experiment because they were central, well staffed, and teachers and officers were believed to be willing to co-operate whole-heartedly. Probably not one of these schools failed to improve quite noticeably under the impetus of the experiment and many of them revealed having received an impetus which is exceedingly rare among primary schools.

In addition to the 38 schools officially recognized as included in the experiment of the rural syllabus, eleven others were included which are less select but typical of an ordinary village school and were also working on the above syllabus. These last eleven schools have not reached the standard of the schools selected because of being well located and well staffed but nevertheless showed marked improvement.

In order to find out what the average pupil does in the average school, it would have been far better to choose a certain number of less selected schools with ordinary teaching without any special outside impetus. But who was to decide which schools are exactly typical? Such a school is as hard to choose as a man 100 per cent. typical of his race. Furthermore, the data when presented would be open to the criticism that although this is what is being accomplished, the teaching is poor and thus the results are no index of what the average pupil can do with better teaching. Therefore it was necessary to choose what is considered as unusually good teaching under undisputably good schooling

conditions. No pretence is made that the schools examined are typical. Rather it is claimed that they are unusually good and that which the pupils accomplished is not likely to be excelled on any considerable scale without a tremendous effort being made. In order to find the ability of the average pupil under usual conditions prevailing in primary schools the estimates herein given must be scaled down rather than enhanced.

As the information on the work of pupils began to come in, it was apparent that there is considerable difference in the accomplishment of individual schools. So that there might be no doubt as what was accomplished under the best conditions, the results of the six schools showing the best results were tabulated separately.

A rough list was drawn of those schools which performed above average and those which performed below average. It soon became apparent that the better schools are better partly because they enjoy privileges. With but a few exceptions those above averages were located at small municipalities (cities were not included in this syllabus for rural schools), tahsil head-quarters, at trade centres or in some village in which, although the village was not large, far more than the usual amount of activity of the ordinary village is found. Amongst the six best there is not one that did not enjoy such privileges. Among those below average we found largely the isolated villages which hardly boast more than a few shops, if any.

The advantages of a tahsil headquarters are obvious. At such headquarters, even though the village be not large, educated people and the men of more adventurous and imaginative mind from the surrounding villages are attracted. There is at least some tradition of the literary which is rare to find

in the isolated villages. Attendance is more regular. The same might be said for a trade centre or any more than usual village. The greater activity for arithmetic and consequently arithmetic interest sickens through to the child also. School managements are also more apt to place their best teachers in such strategic locations.

Amongst two schools located at a tahsil headquarters one showed well below average results. Upon inquiry it was found out that the better school was a girls' school which the daughters of government officers, vakils and the leading shop-keepers attended. The other school was one of the two boys' schools in the town and happened to be the one to which the Satnamis, sweepers, and menial workers were sent. The staff of the girls' school is in no way superior to that of the boys' school. The teachers of Class I in both schools are husband and wife who originally did their lesson preparation together and usually taught the same lesson every day. But it was soon found out that in the girls' school not nearly the same time and effort were required.

The writer gave the Goodenough Intelligence Test to all the pupils in two different schools. It was found that the average intelligence quotient in one school was 115 while in the other 86. Their results in both reading and arithmetic were about corresponding. Obviously the girls' school has a tremendous advantage.

It is impossible to draw up a syllabus which is equally fit for all schools. Intelligence, environment, the staff, the supervision, all influence the results and superior staffs and supervision usually drift over to those schools already enjoying superior environment, superior intelligence of pupils and more regular attendance. The same syllabus

for all is bound to be unjust; unjust to the best schools by retarding them, and unjust to the handicapped school by demanding the unreasonable.

In this investigation the writer selected a third group of schools for contrast to the six best schools and the average school—six schools from isolated villages where there are low caste pupils represented as well as the usual agricultural classes. These were not the worst among the isolated village schools but those that seemed quite fair for their class and had shown improvement in the last four years.

This group is called that of the handicapped schools. Probably more than half the schools in C. P. would have to come under this class.

Table VI contrasts the results in the principal arithmetic subjects in all four classes. If we will consider the average mark for all 49 schools 100, the six best schools score 124 in all classes and the handicapped group 85, giving a difference of 39 between the best group and handicapped school. This is a tremendous difference and to ignore it is manifestly unfair and is bound to result in an unbalanced educational programme.

TABLE VI.

Performance of Best, Average and Handicapped Schools Compared in Principal Subjects.

		Addition	Subtraction	Multiplication	Division	Dictation	Problems	Combination	Meaning of Fractions	Computation of Fractions	Computation of Measurement, Weighing, Money	Total Score	Per Cent. of Total Score of Average Pupil*
Class I	Best	6.2	3.8			5.9	2.5 10.7—9.1					42.8	131
	Average	5.1	3			3.8	2.4 10.5—9.5					32.5	100
	Handicapped	2.5	1.5			3.2	2.2 8.8—6.0					30.5	94
Class II	Best	3.0	3.1	2.7	2.9	3.3	2.2 13—12.1					51	121
	Average	2.3	2.3	2.1	2.2	2.9	1.7 11.2—8.5			6.7		52	100
	Handicapped	2.3	1.6	0.8	0.9	2.8	1.4 11.0—7.0			5		33.4	78
Class III	Best	2.7	2.5	2.4	2.1	2.9	2.1					30.8	133
	Average	2.5	2.1	1.9	1.3	2.3	1.5			5.7		23.1	100
	Handicapped	2.2	2.1	1.3	0.6	2.6	1.2			4.3		19	83
Class IV	Best			2.2	1.7		1.9					23.5	110
	Average			2	1.7		1.9		7.5	7.2		21.5	100
	Handicapped			1.8	0.5		2.8		6.2	5.3		18	83
Class V				1.8	1.6		1.2		6.8	8		22.5	105

* Average per cent. for Best Group 124
 " " " Average " 100
 " " " Handicapped " 85

Originally most school syllabuses were drawn up with the privileged schools in mind. The handicaps of the backward rural school were almost totally ignored. Small wonder that there are many schools in which the syllabus simply does not work as is shown by the immense amount of stagnation in the lower classes.

What the best schools can do is no indication of what is to be expected of all schools for the handicaps of the backward village schools and of the backward classes are very real. Simply to fail every pupil who cannot fit into the scheme drawn up for the best schools, as our present syllabuses usually do, hopelessly jams the educational works.

What are the facts, upon the basis of which, a syllabus revision is suggested?

These facts have been enumerated in monotonous detail in the discussion of the results of the work of each class separately and summary of the results was also stated. A summary of the summaries follows.

In addition to the data of this investigation the writer is using that of a less extensive but more intensive inquiry in the state of teaching of addition, subtraction, multiplication, and division which was conducted by the writer last year. The results of this were printed in "Educational India" entitled "Is the Primary School Succeeding with its Present Arithmetic Course?" in August 1935. The results correspond very closely with those obtained in the present investigation. Thus the two independent experiments substantiate each other and strengthen the evidence.

Addition and Subtraction. Carrying processes are generally a failure in Class I while the simple foundational work is neglected. Class II shows marked improvement but

practice is still needed in Class III. The bad habits of finger counting, etc., retard progress in all classes.

Multiplication. Compound multiplication is quite generally a failure in Class II and still weak enough in Class III to require considerable attention in Class IV.

Division. Universally a failure in Class II and generally a failure in Class III. Because of neglect in Class IV this subject is learned by very few primary school pupils.

Numeration. Pupils can accurately write numbers from dictation only when this work receives occasional attention in all grades.

Practical Problems. The problems in each class are too complicated, or subtle. Simplification is demanded. This is also true of the interest, book-keeping and mahajani work assigned for Class IV. Computation accuracy is too low for completion of complicated problems even where method is known.

Fractions. There is some understanding of fractions but all work in fractions must be kept simple. The mastery of the simple phases is not such as to supply a foundation for anything more than the minimum stated in the syllabus. The advanced work above that stated in the syllabus which is included in various sanctioned text-books and is commonly required is out of place in the primary school.

Weights, Measures, etc. Pupils probably lack in familiarity with the subject rather than in ability. Need of a broader and still more practical foundation suggested.

In General. In practically every subject it is found that the subject is introduced too soon for the developing maturity of the child. Much time is wasted on teaching that for which the child is immature and the subject

and subtraction proves to be more than is satisfactorily learned by any but a few very exceptional children.

CLASS II

Addition and subtraction should receive such attention. The tables and combinations of multiplication and division can be introduced in the last half of the year with the understanding that they are to be retaught at the beginning of Class III, for it will be needed. Longer multiplication and division should not be begun. In this respect the recommendation is quite different from that of the syllabus for 1937 which gives child and teacher a huge assignment in the short statement "simple problems in the four simple rules." Happily this is limited to the use of figures of not more than four digits in problem or answer. However the difficulty is not properly delimited by simply limiting the number of digits as was illustrated in the case of addition and subtraction and could again be illustrated in multiplication and division.

In this class, actual weighing and measuring could be introduced. This is concrete and within understanding. It is better to teach this type of work less intensively over two years than more intensively over one year. The same is to be said for the use of coins, changing and handling of money which should be done continuously from Class I to Class IV, increasing in difficulty gradually. Most use of arithmetic in later life comes in in just these simple acts in which the primary school graduate is notoriously weak.

Practical problems in the first two classes should be largely concrete work of the kind described above.

CLASS III.

Compound multiplication should first be introduced in this class. Division should

not go above the one digit divisor stage in the average school although advanced schools might attempt more if the pupils show readiness.

The recommendations of the 1937 syllabus on use of Indian coins, weights, measures, etc., are excellent.

Just how far reduction (as applied to use of money), the addition, subtraction, etc., of rupees, annas, pies; yards, feet, inches, etc., can proceed is questionable. Ample time for review and further work in this type of complicated calculation should be left for Class IV.

CLASS IV.

Fifteen minutes each day throughout the year might profitably be put aside for the perfection of computation from addition to division including mechanical calculation with money, weights, measurements, etc. No special knowledge such as is required in profit and loss, buying and selling, square measurement of fields, etc., is worth anything without computational ability far better developed in accuracy than can be boasted at present. The emphasis should be away from long exercises in lakhs to the smaller quantities in every-day use, for one needs to be either an old fashioned school child, a statistician, or minister of finance to require use of computation in lakhs.

The syllabus of 1937 reduces the amount of work in fractions to the simpler and more commonly used. It emphasises simplicity of problems in buying, selling, interest, taxes, Mahajani accounts, etc. This is excellent advice which will need continual watchfulness in order to enforce. To an examining officer who knows his mathematics, all things are far simpler than to a ten year old child who has just been introduced to the subject.

A guide is urgently needed to define how simple the problems should be. In the framing of this guide the experience of the best schools centrally located with regular attendance should not be allowed to dictate for the average village school which labours under decided handicaps. Much carefully recorded experience is necessary to arrive at a happy solution of the limits of the complexity and difficulty of practical problems, or the good intentions of a good syllabus will be set to naught by examiners, text book makers, and teachers.

GENERAL REMARKS.

At present the average pupil takes nearly six years to complete the primary school course successfully. Better teaching and a better adapted course in the school should, within a few years, bring this time down to five years as the average length of time taken for the course. This will reduce the average age of graduating pupils by one year. Since

any desirable revision of the syllabus has the reduction of the appalling stagnation in the lower classes in mind, a somewhat younger pupil than is at present found in the upper classes must be kept in mind. This has an important bearing on the proper adaptation of the course to the child, for a normal eleven year old child is not the equal of the normal twelve year old, even though the amount of schooling may be the same.

Any educationally satisfactory syllabus must be flexible enough to allow for considerable differences between schools not enjoying the same advantages and suffering from the same handicaps. To allow for these differences complicates school administration, inspection, and the system of examining very much, but the fault lies not primarily in the school, teacher, or pupil but in the conditioning forces which create these inequalities in children, the environment, and the socio-economic order.

BHEDABHEDA

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

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

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

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

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XLIII—7

COMMEMORATIVE BIBLIOGRAPHICAL ROERICH EXHIBITION.

BY F. WHITMAN.

ONE of America's most renowned centres of culture—the Boston Public Library—with its many reminiscences of the 'Brahmins' of American creation, opened its large Exhibition Hall to a Commemorative Bibliographical Exhibition, covering the Life and Art of Nicholas Roerich. It is the longest Exhibition ever held by the Library and remained on view from November 2 to December 9, 1936.

There is a singular coincidence, of which Mr. Richard G. Hensley, Chief Librarian of the Reference Division, who arranged the Exhibition, was especially mindful—Roerich's happy contact with Boston since his arrival in America in 1920. For it was in Boston, under the auspices of the Boston Art Club, that Roerich's second Exhibition in this country was held. He was elected an honorary member of the Boston Art Club and his visit still stands as a vivid and unforgettable memory of Boston's artistic record. In addition, the large Exhibition Hall in which the Roerich Exhibition is being held is close to Salons dedicated to the masterpieces of two artists, who seem intimately related to Roerich in their breadth of creation and the universality of approach—Sargent and Puvis de Chavannes. In the Sargent Hall are the far-famed murals of the Prophets, and the equally famed symbolic murals of Puvis de Chavannes decorate the Chavannes Hall—and the sublimity of their themes makes fitting company with the awesome scope of Roerich's own creative ardour. Nor does it seem mere accident that in this Exhibition, the

spirit of Puvis de Chavannes, so often a theme of Roerich's writings and appreciations, keeps guard at the entrance.

Designed to cover the versatile phases of Roerich's life and creation, the Exhibition has had to cover an amazing scope, reaching across not only the multiform aspects of his luminant artistic yield, but also reflecting the facets of his achievements as archaeologist, educator, writer, and as Peace apostle of a harried world. Despite this extremely diverse ground to be covered, the Exhibition has been hung with such wisdom and taste as to create a harmonious synthesis, one peculiarly fitting to Roerich's destiny. One is very naturally guided, by photograph, reproduction and book, through Roerich's childhood and on to his mature and mellow life-work, reaching his present artistic and philosophic Himalayan vistas.

One is arrested on entering the Hall to see before one the Banner of Peace, which symbolizes its author's attitude both to culture and the question of international peace. As an intrinsic part of the Roerich Treaty, the symbol of the Banner of Peace was designed by Roerich and accepted as the sign which should be placed above the sites of culture, as the token of their inviolability. Through this emphasis of man's creative genius, as the lasting treasure of humanity, Roerich has given practical expression to a doctrine of peace based on education and culture. It is a peace based, not on scraps of paper, but on the increasing enlightenment of men as to their lasting international wealth. It brings

the nations together in a common guardianship of their united patrimony.

In the centre of the adjoining wall hangs the portrait of Nicholas Roerich, painted by his son, Svetoslav Roerich, and one of the series of portraits of Roerich by his son, which are already far-reputed as bearing ample testimony of the brilliant creative gifts of the portraitist. This and the adjoining wall are completed with a brilliant array of reproductions of the works of Roerich, taken from the numerous monographs of his art, which cover the two-score-and-more years of his continuous labour. To the student, as well as the layman, no happier opportunity of studying the development of Roerich's art has presented itself. Because, although brilliant collections of Roerich's work hang in many museums, covering his accomplishment of more than 4000 paintings, it is rare to see this retrospective array of his themes as it ranged from his first work, "The Messenger" to the most recent of his paintings, done before Himalayan nature. The impression which, above all, is transmitted in this panorama of Roerich's works, is the enormity of, not only his creative, but his philosophic vision. Because it is apparent that Roerich's creations flow from a conscious formula of living, a synthesis of vision, which make his works equally important whether he expresses himself on canvas, or in the other phases of his creative expression. Whether it is in his paintings of early man, his folklore paintings, his saints' lives, or his Asiatic concepts, there is behind them the unified theme of man's spiritual development. If one studies the works, the range between the first paintings and the most recent, one is intrigued by the continuous development towards greater and greater simplicity. Realism in its narrow

sense was never the concern of Roerich—he was from the first striving for a universal realism which does not attach itself to insignificant details, but concerns itself with the expression of a larger reality. And even this 'Larger Reality' has evolved to greater heights in the breath-taking simplicity of his most recent works.

The cases throughout the Exhibition Hall have unique interest, because they represent Roerich's life, and also his writings and the appreciations that have come to him. In the cases devoted to photographs of his life, we follow him in photographs, from the student in May's Academy in St. Petersburg, through the early years in the family estate at Isvara, where his earliest archaeological explorations were begun. Here too are photographs of the School for the Encouragement of Arts, which Roerich directed with such sweeping success. The brilliant years, when Roerich was taking his role as a leader in the Mir Isskuttva, as a force of inspiration in the Moscow Art Theatre and Diaghileff Ballet are reflected also in photographs of his settings, for such works as *Peer Gynt*, *Prince Igor*, *Snow Maiden*, and others. And his efforts for the preservation of the culture of Russia, ancient and in its folk life, are reflected in the exhibits of the work in Talashkino.

Boston has not forgotten Roerich's work in America, and the numerous photographs of the Roerich Museum, as well as other institutions bearing the name of Roerich, bear witness to the far-reaching field which he has penetrated. The final photographs lead us through Asia—along the trails of Mongolia, Chinese Turkestan, Sikkim, Tibet, the Gobi, and over Himalayan Passes—to end finally in the Kulu Valley where Roerich continues his work. There, in the Himalayan Research

Institute of the Roerich Museum, which Roerich has founded, Roerich continues his labours as artist and also sets stones for the growth of a research foundation which will explore the inspiring depths of Vedic knowledge and Asiatic medical lore, and bring the fruits to the good of humanity.

The other cases are given over to Roerich's writings beginning with his earlier writings published in St. Petersburg in Russian, down to his most recent works, published in America, in Paris, in Latvia, Yugoslavia, and in India and Japan. The various editions of his works take us from the English version of the *Adamant* to the Japanese translation by Itsuzo Takeuchi, published in Tokio. Here, too, are his poems *Flame in Chalice* in English besides his *Flowers of Morya* in Russian. The many recent books and articles, covering issuances from India, America, Latvia, France, Lithuania, and other countries, would indicate that the fund of his literary sources is as depthless as his artistic resources.

Finally we come to the cases which bear examples of the various expressions of appreciation of his art. Here the range of literature is not only voluminous, but especially intriguing in the wide horizons which it has transcended. The imposing Monographs on his work are here—those of 1916 and others published in Russia, with their brilliant appreciations by such leading critics as Serge Ernst, Remisoff, Benois, Gidoni, Baltrushaitis, Yaremich, Mantel and others. We find here the two most recent Monographs published in America, that of 1926, *Himalaya*, with articles by Siegrist, Narodny, Grant, Grebenstchikoff and the Monograph of 1931 with its retrospective review of reproductions. Besides these larger Monographs, one is especially impressed by the numberless monographs and appreciations which practically

cover the globe. In America, Christian Brinton, Babbete Deutsch, Nina Selivanova; in France, Italy, Belgium; in Japan, Czechoslovakia, Yugoslavia, Latvia, Lithuania; throughout South America; everywhere his work seems to have penetrated and brought a message intimately moving to the people of that country. One is especially impressed by the consistence of his appreciation in Asia—the East has felt the direct inspiration of both his art and his philosophic concepts, and it is not unexpected to see his writings throughout India, Japan and even Mongolia and Tibet. For the East seems to have recognized this Wise man, whom Asia often has called a Rishi, and to feel that his pervading message may give a formula for a happier and more evolved life. Two of the most engaging exhibits are to be found in the Mongolia monograph of appreciation, published in Inner Mongolia, too rarely heard from in our Western life, and the magazine from Gangtok Tibet, which despite the mysterious character of its script carries two illustrations of the Roerich Banner of Peace, which need no words to bring their implication.

As a whole, this Exhibition may be said to do ample justice to Roerich—a sincere praise when the field to be covered is so universal and the directions so enormous. To the thousands of visitors who would have seen the Exhibition before it closed its doors, it must have brought a very awe-inspiring message of the amazing creative capacities of the man Roerich, and of the Himalayan reaches to which he has directed his art and his life in order to propound so symphonic and clarion a message of Beauty and Brotherhood.

As a part of the Exhibition, on November 19th, a Lecture on the Art and Life of Roerich was presented in the Auditorium of the Boston Public Library, by Frances R. Grant, Vice-President of the Roerich Museum in New York. A capacity audience completely filled the 500 seats of the hall, and gave evidence of their singular interest in the subject.

DR. NAM'S PRESCRIPTION FOR RURAL UPLIFT.

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

LORD LINLITHGOW from the day of his landing in India has exhibited his keen desire for rural reconstruction. The virile visionary that he is, he symbolised his love for the villages of India by his fine gift of bulls to a village. Thereby he seems to say: "Look here, people of India, this good bull is what you require for the improvement of your villages and the solution of the problems of the poor peasants, the dumb millions of your land, scattered in more than seven lakhs of villages."

Dr. Nam's heart felt a thrill and was arrested by the Viceregal prescription. On a serious study, however, the Doctor has come to the conclusion that it touches simply a small side of the devitalisation preying upon the villager. If Dr. Nam were in the Lord's place, he will take hold of a two-legged bull of fine culture and send it to some selected village for impregnating the minds of all its inhabitants without distinction of caste or, creed or colour, or age or sex with the culture that can be their salvation. "Look at this noble man of culture whom I send to live in your midst," says the Doctor perched in the Viceregal chair, "and honour him. Lend him only your ears when required. He will make good men and women of you, and you and your children will grow happy and prosperous."

Now to Dr. Nam's formula for the revitalisation of the life of the villager. Put up a fine building, as large and comfortable as you can make it, within a spacious park equipped with neat lawns amidst beautiful surroundings of pleasant vegetation. If possible, equip

the same with a radio, and other means of attraction. Place these in the hands of a man of culture, well-trained and enthusiastic for this business of rural uplift. Let him be maintained properly and supplied with the facilities of a good library. Let His Majesty's servants co-operate with him in his endeavours and help him to inject the culture that is necessary for the health and welfare of the villagers. Then shall a new life course through the village and the desired rural uplift be achieved.

But what, ask the lay men and even the men supposed to have culture, is this wonderful culture treatment for the poor vitality of village life? Has Dr. Nam made any discovery? Or is this culture cure of his simply a mare's nest? Let the public hear and judge.

Many talk of culture and each has something of it, and yet men do not understand what exactly it is, and how it is necessary and valuable for life—good and useful life. It is the possession of knowledge and skill to earn one's livelihood in the first place; of the attainment, in the second place, of wisdom and character by which life becomes purposeful, regulated and respected for its innate worth, purity and beauty; thirdly the expression of a sweetness unaffected by the bitterness of life, of a joy genuine and gentle in its radiation, an ecstasy ethereal enabling man to make a paradise on earth and to realise the destiny of his soul. To borrow a Hindu conception or category of concepts regarding the nature of *Atma*, culture may be regarded as the cultivation of *Satchitanandam*. The actual level of realised culture may differ

with different persons or peoples. There is an individual and social aspect of culture. Both these aspects are a great deal interdependent and interactive. The individual culture is both founded on and building up social culture.

So one cultured man in a village will mean a development of village culture. Drawing his individual culture from various sources, such as education in seats of culture, self-study and inspirations of various kinds, incessantly digesting his studies and experiences into messages for those whom he wants to serve and uplift, delivering them with a strength and sweetness going directly home to the villagers, being ever busy to cull out from the wide world of political, economic, religious and social activities in all climes and times recipes for the invigoration of the lives of his village folk, arranging frequent lectures and informal talks to them to stir up their intellectual lethargy, scheming plans for the amelioration of their conditions, harnessing the energies of all people concerned for their betterment in every direction, and aye, contriving, almost plotting, to give the villagers themselves the urge to improve their lot, the man of culture can bring forth a new life in his own village, if only he is interested to do so. To-day there is many a young University educated man who can be trained for this noble task very easily. If the Government and our leaders are serious in their talk of rural uplift, there is a simple remedy and that is, catch hold of a University fellow roaming about aimlessly in the world for lack of employment and send him to the village to live thereat in such a way as to be a source of light and learning, leading to a life of love and sweetness among the village folk. In-

terest him in serving these poor peasants and opening their eyes to what is going on in the world and how all that have happened and are happening, have lessons for them all and are of value for shaping their future on lines leading to health, wealth, prosperity and glory. Incidentally there is also a fine solution to the problem of unemployment of University educated men. They should attack the problem of rural uplift, and make village life sound and wholesome for their culture treatment.

Thus Dr. Nam prescribes the injection of true University culture embodied in the fine breed of human bulls specially reared for village uplift.

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TAMILS OF THE SANGAM AGE.

By VIDWAN R. VISVANATHAN, B.A., Madras.

THE Tamil language is called 'Aravam' by the Telugus and 'Dravida' by the Sanskritists. The Tamil people mean by the word *Tamil* "sweetness." They also show that in its composition the word is made up of *ṭ*, *ḍ* and *ṃ*, the three representatives of the three divisions of their consonants and a vowel.

The Tamil people love their language so much that they have taken pleasure to give to it a divine origin. In its growth and development, they believed, it derived divine assistance and that more than once God Siva had to make personal appearances to vindicate His patronage of the language.

AN ANCIENT LANGUAGE.

Scientists believe that Tamil belongs to an ancient group of languages. Philologists assert that the language represents, more fully and faithfully than others, the ancient Dravidian language from which Tamil, Telugu, Kannada, Malayalam, Tulu and other languages have sprung. Geologists point out to the existence of a continent by name *Lemuria*, now submerged under the Indian Ocean and Tamil traditions believe that the continent was once a Tamil speaking land under the Pandyan kings. From the finds of *Mohenjo-Daro* and *Harappa* in the North, from partial coincidences and agreements in the formation of the language of the Behistan tables in Baluchistan, to Tamil, from the many words and word-formations of the North Indian vernaculars which have a close resemblance to South Indian words and forms and from

finds in Siam, Sumatra and such other far off places, historians believe that the Dravidians were once occupying a tract of land much beyond their present homes.

TAMIL LITERATURE, THE ONLY SOURCE OF INFORMATION OF A RELIABLE CHARACTER.

Our only source of information, for anything trustworthy, of the land, is the vast amount of Tamil literature that is fortunately left to us. Other fields such as archaeological, sociological and linguistic are not yet explored though good beginnings in those fields are being made here and there. Even the literary works are not studied from a chronological and historical point of view and what they could give us now, is only an account of the life of the people of those times, their social, military and religious conditions and the like. Yet one great merit of these works, is—a good portion of it—that it is devoid of exaggerative flourishes, myths and legends. The poems recorded therein were the outpourings from the hearts of a simple folk, living a naturalistic life, who have recorded their genuine feelings and experiences without figurative adornments and mythological readings. (They knew only one figure of speech—the simile). Therefore they give us the satisfaction of revealing to us the true conditions of the age in which they lived.

THE SANGAM AT MADURA.

It was considered a virtue for a Tamil sovereign or a minor chieftain of those days to have an assembly of learned men around him. They sung of his praises and also wrote good poetry. They commanded a great

prestige in the land around them and any literary work could be considered worthy to be read only if it was approved by them. Of such assemblies or Sangams, the one at Madura patronised by the Pandyan kings towards the close of the pre-Christian era was the most famous. It was called the Third Sangam as the people believed in the existence of two other earlier Sangams under the same patronage. A large volume of literature goes under the name of Sangam literature and these are our sources for our knowledge of the conditions of those days. They comprise of pieces of poems, long and short—the longest running to 782 lines (*Mathurai Kanchi*) and the shortest two lines (*Kural* stanzas). They consist of works by hundreds of poets, of various times and places, and following different occupations; there were men and women among them.

These were collected by later generations—by kings and poets—and were divided into three broad divisions, *i.e.*, the *Eight Anthologies*, the *Ten Songs* and *Eighteen Minor Works*, making up on the whole thirty-four books. Apart from these we have a treatise on Grammar and Sociology by name the *Tolkappiyam* which is considered to be a work earlier than the Sangam works themselves by some and as later by others; the *Silappadikaram*, a *Kavya* treatise, must have closely followed this age as some people mentioned in that work are also found among the patrons of Tamil literature of the Sangam age.

The subject matter of these books can be easily divided into three divisions, *i.e.*, erotic, martial and ethical. To a close observer it seems evident that the Tamils at an earlier age dealt with only the first two topics and it was only subsequently that their minds turned towards abstract subjects like ethics or

religion. (On this basis a division of the Sangam works as earlier or later can be made though it cannot be contended that the divisions can be strictly exclusive).

AHAM AND PURAM.

The early Tamils believed in two basic divisions of their life and called them *Aham* (the inner life) and *Puram* (the outer life). Enjoyment of beauty, pleasure and the like were classed as *Aham* and love between a man and a woman was considered typical for the treatment of that phase of life. Learning, trade, polity and the like formed themselves into the next group—*Puram*—and martial exploits of kings and heroes and their attendant results were thought worthy of being sung under that head. As *Aham* or righteousness was the basis of all Indian culture, ancient or mediæval—of the North as well as the South—ethics slowly evolved out of these two, and eventually became a third division.

GEOGRAPHICAL BASIS OF TAMIL CULTURE.

A glance into any of the Tamil works will reveal the fact that they—whether *Puram* or *Aham*—were classed under any one of the five natural division names of the land. We find *Kurinci* (Mountain lands), *Mullai* (Forests), *Neidal* (Seaboards), *Marudam* (Agricultural tracts) and *Palai* (Deserts or arid wastes). These five are the five natural divisions of the earth, though the Tamils believed that the last, *Palai* or desert, was only a later modification of any one of the other four. First occupations of people were here and only from here culture and society came to be built up. It might also have been that the first man lived on the hills and slowly came to the agricultural plains through the forests and seaboards, as the order of the divisions show.

Life in these places was minutely observed and studied and even animal, bird and plant life was observed and co-ordinated with the thoughts, aspirations and ideals of mankind. Thus no poem under *Puram* was considered perfect if this territorial treatment was not given to it. All the poems of this group (*Puram*) without exception described the lives of people inhabiting these natural tracts, their habitations, dress, food, occupations, and their methods of spending their leisure and of their household lives. And these were centred round a hero who was famous for his martial exploits or for his benevolence to the poor or for his patronage of Tamil learning.

Coming to *Aham* works we find the same five divisions but treated with different interpretations to suit the subject, *i.e.*, Love. Love, as we have seen above, was the main feature of this (*Aham*) literature and love was dealt under five heads with the names *Kurinci*, *Mullai*, *Neidal*, *Marutham* and *Palai*.

The early Tamils believed in free marriage by which is meant marriage where partners in life chose for themselves. No rites were known to have been observed by them then, and marriages with ceremonial rites were only a later innovation.

The young man and the maiden met accidentally in a hilly place and immediately they fell in love. They met many times thereafter, sometimes with the connivance of a companion of the lady-love and at other times by recognition of pre-arranged signs and symbols. This love-making in secret was called *kalavu* or stealthiness and generally extended to two months.

When this *kalavu* news came to be known to others, the stealthy lovers eloped or the man openly proposed to the bride's parents and took her for his wife. The phase of love after settling down was called *karpu*.

Now, in this life of love between a man and a woman, the Tamil critics had discerned five stages. (1) Love meetings; (2) Staying at home or abroad and yearning for the lover's return; (3) Wailing for the separated lover; (4) Love-quarrels or tiny misunderstandings that brought the lovers closer; and (5) Separation either from home or from the lover. All poems of the *Aham* type were roughly divided under these five heads.

It is interesting to note that these divisions are given exactly the same names as we found in *Puram* as *Kurinehi*, etc. It was perhaps thought that the hilly coverings were most suitable for stealthy meetings of the lovers and therefore their coming together went by the name of *Kurinci*; the shepherdess in the wood-land would earnestly wait for the evening when her lord who had gone away with his herd to the grazing pastures would return driving his cattle before him and hence that phase was styled *Mullai*, the wood-land; the lonely fisherwoman from whom the sailor fisherman had gone on a longer errand and whose return was only problematical was wailing and it was called *Neidal* or the sea-board; while the man and the woman who lived on agricultural plains had little work when the fields were sown and had found real and unreal causes for their tiny quarrels which only made their love-cravings all the more acute, it was called *Marutham*; during elopement, the youths had to cross deserts and other untractable areas to escape from the searching parents; also long travels for purposes of trade or learning after settled life had to be crossed through deserts and therefore separation came to be called *Palai*.

Thus, when we understand that the whole culture of the early Tamils was built upon their two divisional notions of their lives, namely, *Puram* and *Aham*, and that the broad phases of these divisions were given names

of natural territorial tracts, the geographical basis of the Tamil culture is well grasped.

TAMIL MARRIAGES.

We have already mentioned a good deal about the early Tamil marriages in our observations just now made. The Tamil marriage exactly agreed with the *Gāndharva* type of the Aryan kinds of marriages. Ideal ages for the boy and the girl were supposed to be 16 and 12. It was also thought genuine love could be found only in persons of equal status and upbringing. Birth (பிறப்பு), Behaviour—result of good upbringing—(குழந்தை); Capacity to earn and to look after household (ஆண்மை); Age (ஆண்டு)—of which we have seen already;—Personality (உரு); Self-control (கிடை); Intensity of love (காமம்); Grace (அருள்); Knowledge (அறிவு); and Wealth (தூறு)—in these ten ways the man and the woman were expected to hold equal positions in order to create a contented and happy and righteous married life. Incidentally they give us a clue of the high standard of domestic life which was expected of the people of those far off days.

[At the present day also, parents look for *Dasa-poruttam* or agreements in ten ways for the couple to be married though the agreements are based on different calculations].

Poets have sub-divided the five phases of sexual life—as we saw above—into as many as 400 minute shades,—sentiments and situations—and they have so probed into this subject in all its fineness that their poems on many of them constitute the best and finest in the literature. Whole books are devoted to these topics and led to later developments in post-Sangam age in the form of minor *prabandas* as *Kovai*, *Kalambakam*, etc.

MARRIED LIFE.

After the marriage, with or without the consent of the parents of the bride, and without

ceremonial rites mostly, the pair led a domestic life. Married love was called *karpū*. Sometimes the man had to go away leaving his wife in the home. He was allowed to do so only for three reasons, *i.e.*, for learning, for earning and for royal purposes such as war or embassy.

The wife bore this separation with great calm and forbearance. She neither combed her hair nor put flowers on it. In the *Mullai-Pattu*, one of the Sangam Ten Songs, the silent anguish of the lady who was expecting the return of her lord is beautifully described, “She caused her maids to go out and see if they could get any omen indicating her master’s return. They repaired to a lonely place and scattered some flowers in praise of God and silently waited. By chance they heard a cow-herdess consoling the bleating calves saying, ‘Have patience; your mothers will soon come driven by the cow-boys carrying bent sticks.’

“This was a good omen indeed. The maids returned to the lady, and said: ‘Your lord is soon returning victorious (even as the cows are returning laden with new milk).’ But the poor woman would not console herself. Not seeing the person near her, as she was wont to do, she felt her loneliness very much. She tried to bear the separation, thinking it was caused only in the cause of the country’s welfare. She pulled up her loosing bangles. But soon her grief overcame her and she sighed breathing heavily; she trembled as a peacock smitten by an arrow; her ornaments loosened themselves; tears trickled from her eyes and they dropped like pearls. She could not bring courage into her: the burning lamp shed dim light around. She, from her seat on a couch bedecked with gems and precious stones,

placed on the topmost storey of the seven storeyed palace heard the falling torrents from the roofs. (Winter was the season for the return of the absent husband and so also the evenings). Just then she heard the ringing bells of the horses dragging his chariot.”

UDAL OR LOVE QUARREL.

It was already seen that the lovers’ quarrel—a necessary evil of the otherwise happy course of love—was a feature of the *Marutham* or agricultural land and it was called by that name. Prostitution was allowed in those days and a class of women lived thereby. As there were occasions in domestic life when the man could not approach his wife or when his presence near her was not necessary, he betook himself to the houses of these prostitutes, who, on their behalf it must be said, greatly loved beauty and arts like music and dance and cultivated them to exceptional heights as were not possible by housewives. On such occasions the wife used to scold her husband and wrench his apologies in merciless terms. Sometimes she used to create causes for fault-finding as Poet Valluvar says: ‘Quarrel was only a spice of love (உடுதல் காமத்திற்கு இன்பம்).’

(1) Once the husband endeared his wife saying ‘Love, I shall not separate myself from you in this life.’ Immediately she found cause for complaint and wailed saying: ‘So, you will forget me in the next’; her eyes were filled with tears.*

(2) An erring husband slowly wanted to get admission into the house; he took the child in his arms. Quick came the retort: “Don’t pretend to love the child. Go to her in whom you have lost your mind. The child will tear

your ornaments. Put him down and go. Don’t loiter.”†

CHASTITY.

Tamil wives were proverbial for their chastity. Their ideal was to worship their husbands as gods and not to bow down before any other god. If, during the course of stealthy love the news leaked out, her friends used to test her by proposing worship of the moon or of Muruga dance. She would not agree to it as it was against her faith, *i.e.*, to think of none else but her husband as her god.

Some women followed their husbands in their deaths. We also hear of *Sati*. If they lived, they lived a rigorous life of widowhood with vows and fasts praying for re-union in their next births.

WARFARE.

The other important phase of life, generally called *Puram*, dealt mostly with warfare. Tamil heroes fought like tigers. To die in a battle-field was heaven to them. If a child in a hero’s family died, it had to be cut by a knife before it was interned. Such was the value put on a wound in battle. A wound at the back called *முற்புண்* was a matter of great shame and sorrow. Warriors receiving such wounds at the back preferred death by fasting to life with shame. Their vow was called *Vadaku-Iruthal* (வடக்குருத்தல்) or facing the north as in fasting they repaired to the outskirts of the city and sat on *Kusa* grass facing the North.

Heroes who died in battle-fields were deified. Stones were raised in their remembrance and the institution was called *Nadu-kal* (நடுகல், the planted stone). Stones were selected from holy places, bathed in

* இம்மைப் பிறப்பிற் பிரியல் நென்றேனாக்
கண்ணிறை நீர் கொண்டன—குறள்

† மருதக்கலி, 79.

holy waters and planted in solemnity. Sometimes the heroic actions of the warrior were imprinted on them. Peacock-feathers and garlands were placed on them and they were worshipped with incense, toddy and blood-stained food-stuffs.

HEROIC MOTHERS.

Heroism was so much saturated in the land that even mothers took pride in their sons' death in the battle-field.

(1) "An old woman whose bones were seen protruding by age and whose shoulders had shrunk once heard that her only son was slain in the battle, while the army in which he was serving was retreating. She could not know if he also turned to flee from the enemy; if so he ought to have been wounded at the back. She would not bear such a thought. So holding a sword in her hand, she ran to the battle-field crying out, 'If I see him slain wounded at the back I will immediately cut asunder the breast which fed him.' But on search she found him lying dead on his back with wounds on the chest. Her happiness was then even greater than what it was when she gave him birth."*

(2) Again an onlooker—a woman—once observed: "What courage! she is fit to be called a hero's daughter! Only a few days back her father fell in battle, after throwing an elephant: yesterday her husband withstood a huge army and fell; notwithstanding these, to-day when she heard the battle drum, she, who had no other prop but her son, dressed him in white, combed his hair, oiled it and gave a spear in his hand and sent him out saying 'go to the battle-field.' †

* *Puram*, 278.

† *Puram*, 279.

Instances can be multiplied. It was a martial age and the spirit was found everywhere. Describing the requisite training for a boy a woman is said to have remarked: "My highest duty is to bear him; the father's duty is to make him good and great; to provide him with a sharp sword is the work of the smith; the king has to make him learn good conduct. His duty is to wield his shining sword, to drive the enemies in battle and to kill elephants therein." Such were the ideals of the age.

STAGES OF WAR.

As the critics had defined five important phases of love, they had also prescribed five important stages of warfare. *Vetchi* or cattle lifting, *Vanji* or marching against the foe, *Uḷṇai* or besieging, *Thumbai* or battling, and *Vāgai* or celebrating the victory—with their scores of subordinate stages—formed the chief. These nomenclatures were taken from flowers of those names and it was the custom in those days for the army to bedeck itself with the particular kind of flower when they were at the particular stage of fight.

Before the battle, and sometimes after, the chief met his soldiers at a grand feast. After the battle an offering was held to the spirits and demons when food with blood was prepared and offered. Titles as *Enāthi Kāvithi* (காவிதீ) were given to heroes who showed extraordinary courage in battle. The proceeds of the victory were also divided among the soldiers.

Some war morality was observed by the ancients as they gave sufficient notice to the common folk who were warned to escape. Learned men, women, men too old and too young for war, persons not having children and cattle, were forewarned and they were

given facilities to find places of safety. Otherwise battles were furiously and brutally fought on both sides and villages were burnt. To destroy the enemies' city and to plough it with asses and to sow the place with castor seeds were the bitter ends of the anger of the winning chief over his enemy.

THE KING.

From wars we may pass on to consider the other qualities of ruling chiefs.

The king was considered to be the life of the people. A poet sings: "Neither water nor rice is life; the king is the life of this universe. It is the duty of the monarch to understand that he is so—the life of the people."*

His justice was as highly valued as his valour was. He was the supreme judge in the land and he was helped in the discharge of his duties by the learned men of the land who were also his court-bards. Seventy chapters in the *Tirukkural* and a large volume of other Sangam works detail the duties and responsibilities of a king and of his ministers.

LEARNING.

The king's great love of learning and his patronage of the poets were the real causes for the unrivalled greatness of literature and allied sciences and arts of the age. Incredible stories are mentioned of their lavishness on poets. Presentation of hundreds of villages to the learned and parts of the kingdom were not rare. One *Kāppiyarru* Kappiyanar got four hundred thousands of gold coins; he was also allowed a seat on the king's throne. One *Paraṇar* was presented with the heir-apparent to the throne. A king once spied a poet taking a nap at the Royal

* *Puram*, 186.

Muraja stand—a place not to be approached by the ordinary. The king on seeing him thus resting, fanned him till he woke up. A chief, *Kumana* by name, offered his head, on which a prize was fixed, to a poet as his reward. Another chief, *Adiyamān*, gave a sacred fruit which had powers to lengthen one's life in this world, to the poetess *Avvai*.

We find many names of women in the lists of the learned of the age. They were greatly honoured by the kings and the people.

Many allied sciences and arts are mentioned to have flourished in this age. We hear of Astrology, Astronomy and Medicine, as greatly practised. Qualities of precious stones were carefully studied. Painting and Architecture were encouraged. There were treatises on such subjects as horses, dreams, thieving, cooking, and the like. Treasure-troves could be located by study of the science on the subject.

Music and dance were greatly developed. By this time the Aryans—Hindus, Jains and Buddhists—had in great numbers entered into the land and their influence was felt on all spheres of life.

RELIGION.

We do not know what the religion of the very early Tamils was. As all primitive people they must have loved Nature's beauty and awed by its grotesque features. But when we come to the Sangam age we find *Muruga* worshipped by the hill-men, *Māyān* by the foresters, *Varuna* by the fishermen of the sea-coast, *Vāndan* by the people on the

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plains and the *Sun* and *Korravai* by the nomads of the desert land. Dances and music formed an important part of the then worship. Blood-stained rice was offered to Muruga. A fish-bone served for worship by the fishermen. *Korravai* was the blood-thirsty goddess of war also. Slowly Aryan ideals of godhood and worship entered into the land and we see a close admixture of two cultures in the religion of this age. Towns completely followed Aryan religion, built temples for gods and celebrated festivals, while villages clung to their old modes of worship with blood, music and dance but even in their notions of their deities Aryan beliefs and models slowly entered.

The genius of the people was such that they borrowed freely from their North Indian

brethren while preserving their individuality. At the base of their culture and civilisation their own native beliefs and practices were firmly fixed. Thus we see in the Dravidian culture, even of to-day as of two thousand years ago, a glorious admixture of native and foreign cultures, well moulded into one, as if to be seen by an admirer as a new third.

END.

It is impossible to show in a small sketch of this kind all the greatness of the people who inhabited this part of the land long ago. This is only a very humble introduction to a study vast in magnitude and capable of producing wonderful results to a patient worker in the field.

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NEWS AND NOTES.

RESOLUTIONS PASSED AT THE ALL-INDIA EDUCATIONAL CONFERENCE.

I. GENERAL.

1. That this Conference expresses its sense of profound sorrow at the lamented death of His late Majesty King George V who had won for himself a place peculiarly his own in the hearts and minds of the people of India, and proffers its respectful homage and sympathy to Her Majesty Queen Mary and to the Royal Family in their grievous bereavement.

2. That this Conference tenders to His Majesty King George VI loyal greetings and assurance of deep and abiding devotion; and prays that he may be long spared to reign over the Empire.

3. That this Conference offers its warm and respectful congratulations to His Highness Maharaja George Jivaji Rao Scindia of Gwalior, on the happy occasion of his investiture with full ruling powers, and hopes that his rule may be crowned with success, prosperity and unceasing educational activities.

4. That this Conference expresses its sense of deep grief at the death of Dr. Sir Fazli Hasan, Dr. A. H. Mackenzie, Dr. A. C. Woolner, Professor A. E. Wodehouse, Rai Bahadur Dr. G. N. Chakravarti and Gurubandhu Bhattacharya, whose manifold services in the cause of Indian Education had endeared them to all engaged in educational work in this country.

5. That this Conference offers its congratulations to Sir S. Radhakrishnan on his appointment as the Spalding Professor of Eastern Religions and Ethics at the University of Oxford.

6. This Conference appeals to the Government of India, the States and the Universities to take immediate steps to promote the estab-

lishment of an All-India Institute of Education and Psychological Research.

7. This Conference recommends to the Government of India that there should be at least one representative of the All-India Federation of Educational Associations on the Central Advisory Board of Education.

8. This Conference is of opinion that the educational authorities should offer all reasonable inducements in the way of scholarships, special leave, deputation and other means, to promote exchange of professors, lecturers, principals of colleges, headmasters of high schools, inspectors of schools and other educational officers, between institutions or Education Departments in the various provinces of India.

9. That vigorous efforts be made to safeguard the interests of all workers in educational institutions in respect of pay, prospects, security of tenure and provident fund.

10. That in future programmes of education priority should be given to the education of girls and women, because every social reform in the country depends on female education.

11. This Conference is of opinion that in every institution for girls and women, there should be suitably equipped buildings and fully qualified teachers to give an adequate course in domestic science, which should include cookery, laundry, and home management.

12. This Conference is of opinion that the Government and the Local Bodies should co-operate in making a planned advance over the whole field of public education, and find adequate funds for the same, rather than plan restrictions.

13. That this Conference is of opinion that the courses and the system of education

in the existing educational institutions should be so modified as to make them multilateral.

14. That this Conference is of opinion that if any educational reconstruction is to be real and satisfactory, it should provide equally for the Humanities, the Sciences, and for Practical pursuits in the curriculum of every pupil throughout his educational career.

15. That the teaching of sex hygiene by qualified persons should be introduced in all schools and colleges in India.

16. That this Conference while welcoming the proposals of the Central Education Board at Delhi for diversified courses in Secondary Schools, is of opinion that separate institutions for rural, technical or commerce training are undesirable at this stage in education.

17. That this Conference regrets the decision of the Central Government to bring educational experts from abroad in connection with the reorganisation of secondary education instead of selecting Indian educational specialists and sending them abroad for a short period, if this is at all considered necessary.

18. That this Conference requests the governments of British India and the Indian States to take steps by which the responsible authorities of all religious institutions (temples, mosques, maths, churches and khamghabs) receiving grants from the State may be enabled and required to impart primary education both to boys and girls of specified areas in their locality who belong to the religions to which the institutions respectively belong.

19. That this Conference, recognising that it is during the secondary stage of education that training in good citizenship can most effectively be given, and that physical and moral education can be far better imparted in residential institutions than in day schools, and, believing that the mere spread of book-

learning without a corresponding development of physical and moral qualities is doing more harm than good to this country, strongly advocates that existing public secondary institutions be gradually encouraged to place themselves on a residential basis, and new State or grant-in aid institutions above the primary grade should be encouraged to provide adequate provision of hostels and hostel-supervision for the students they cater for.

20. That as the use of the film as a supplementary means of instruction is widely recognised to be a valuable aid in education, this Conference recommends the use of the film in all educational institutions, wherever practicable, and appeals to all educational authorities to help to make this possible.

21. That this Conference recommends that wherever possible there should be Parent-Teacher Associations in connection with schools for the purpose of establishing better co-operation between the home and the school.

22. That this Conference is of opinion that at least one Child-Guidance Clinic under the supervision of an expert psychologist is desirable in every Province of India.

II. CHILDHOOD AND HOME EDUCATION.

1. That this Conference is of opinion that every Municipality should establish at least one nursery school in each town for the education of children of pre-school age.

2. That this Conference is of opinion that a central institute for training teachers for pre-school education is badly needed in India.

III. PRIMARY AND RURAL EDUCATION.

1. That in view of the impending constitutional changes, this Conference requests the Councils and Provincial Governments in British India and Indian States to direct their Local Bodies to chalk out plans covering a

definite term of years, to enforce compulsory primary education throughout the country.

2. To maintain literacy among the masses this Conference is of opinion that reading rooms and libraries for rural areas should be established in large numbers.

3. That the Government be requested to give adequate grants to District or Local Boards and Municipalities to enable them to make primary education free and compulsory in the area under their jurisdiction.

4. That this Conference is of opinion that no home work should be given to at least the children of lower primary classes.

5. That the school courses in rural areas should be fully adapted to rural conditions, and that the teachers in rural schools should receive a training which would give them an active interest in rural life and a desire to improve it.

6. (a) That this Conference is of opinion that the Rural School should be the centre of all schemes of rural reconstruction, and the Provincial and State Governments be requested to widen the existing curricula in normal schools so as to impart comprehensive training calculated to equip the rural teacher for the efficient discharge of these added responsibilities.

(b) With a view to making this additional knowledge and training available to the teachers and inspecting officers already in service, special training centres should be opened during vacations or at other suitable occasions according to local conditions.

7. This Conference believes that schemes of rural reconstruction should, for considerations of economy and effectiveness, necessarily centre round the schools, and should impose real work and responsibilities on teachers; and it will therefore conduce to a smooth and efficient fulfilment of the object if teachers

and officers of education departments be given an effective representation in the organisations which may be set up for the uplift of the country-side.

IV. SECONDARY EDUCATION SECTION.

1. That this Conference is of opinion that from time to time teachers should be afforded opportunities of attending refresher courses, and should be given monetary assistance to enable them to do so.

2. That this Conference is of opinion that the educational authorities concerned should prescribe definite rules for the constitution and conduct of managing committees of all non-government recognised institutions.

V. UNIVERSITY EDUCATION.

1. That the Universities should undertake adult education work in the form of extra mural activities.

2. That in view of the serious nature of the problem of unemployment among the educated middle classes in India this Conference requests every University to open an Employment Bureau to facilitate obtaining of service by its graduates and to serve as a centre of information for entry into various services.

3. That this Conference is of opinion that special facilities for women students should be made available in the Universities by the introduction among optional subjects of studies like domestic science.

4. That this Conference recommends that there should be in each province a University Grants Committee on the same lines as the University Grants Commission of Great Britain.

VI. ADULT EDUCATION.

1. That in view of the coming constitutional reforms this Conference invites the attention of the Government of India to the urgency of the problem of illiteracy of the

mass of the population which is likely to stand as a serious obstacle to their success; and requests the Central Government to organise a definite programme of adult education in collaboration with the Governments of Provinces and States as well as private agencies.

VII. VOCATIONAL EDUCATION.

1. That manual training and educational handwork should form a compulsory part of the scheme of studies in every school in the country.

2. That the Government be requested to start model technical schools in every province to give impetus to technical education.

3. That at least one industrial and technical college be established in each division of each of the Provinces and States in India for diffusing industrial and technical higher education in the country.

4. That this Conference requests the Provincial and State Governments that in the formation of their plans for development of technical education, attention should be given to the need for co-ordination with other forms of secondary education and with regional as well as local industrial activities.

VIII. HEALTH AND PHYSICAL EDUCATION.

1. That private institutions for physical instruction be given recognition and substantial grants by the Government, and attendance at such institutions for physical education be made compulsory where such arrangements are not provided for in schools.

2. That in the matter of appointments in schools and colleges due consideration be given to candidates having athletic qualifications and who are fit to participate in sports.

3. That a code of instructions to improve the physical health of school-children be

drafted by a committee of experts and steps be taken to see that they are brought into practice in schools.

4. That this Conference, alarmed at the prevalence of under-nourishment in schools and convinced that the efficiency of the work of the schools, especially with regard to physical training, suffers thereby, stresses the importance of adequate nourishment as a first condition of education and calls upon all interested in the physique of the nation to combat under-nourishment with all means at their disposal.

IX. MORAL AND RELIGIOUS EDUCATION.

1. This Conference is of opinion that earnest efforts be made by educational authorities to provide opportunities for establishing personal contact between boys and teachers in Scouting, games, sports, excursions, debates, recitations and other extra-curricular activities.

2. This Conference is of opinion that in denominational institutions in which the teaching of formal religion of a particular sect is necessary, additional lessons covering the lives and tenets of the saints and prophets of other faiths should be introduced so that the outlook of the students therein may be enlarged.

3. This Conference accords a respectful and hearty welcome to Lord Baden Powell on his visit to India and hopes that he will be afforded full opportunity by all Scout organisations to see the improvement which has been wrought in the domain of physical, moral and spiritual education in India by the great Scout movement which he founded.

X. EXAMINATIONS.

1. That there should be no public examination before the end of the lower secondary stage.

2. That in view of the revelation, through recent investigation, of the serious defects in

the prevailing examination system, this Conference requests the Central Advisory Board of Education to take steps with a view to the creation of a more efficient examination technique, and specially to the determination of a method by which the considered judgment of the teacher may be given its due weight in the examination assessments.

3. That the Examinations Committee of the Federation be requested to go into the question of the present-day examinations and to suggest constructive lines of work at the next Conference.

XI. THE TRAINING OF TEACHERS, EDUCATIONAL RESEARCH AND EXPERIMENT.

1. That standardised mental tests should be devised for use in Indian schools.

2. That in order to bring modern literature on education within easy reach of vernacular teachers, authors be encouraged to write original books on modern teaching and to translate into Indian languages standard books on that subject.

3. That adequate facilities be provided by the authorities to enable the teachers in the training institutions to do research work.

4. As the problem of the backward child is becoming more and more acute, this Conference urges that the curriculum for teachers in training be widened to include optional special study of backward children and the best ways of dealing with their needs.

5. This Conference is of opinion that a Faculty of Education should be established in each University in India.

XII. INTERNATIONALISM AND PEACE.

1. This Conference is of opinion that the time has come for a more definite recognition

of the necessity for international peace and that as a means to that end a day called the World Good Day will should be set apart for observance at all schools and colleges in India as in other countries.

2. This Conference, being aware of the powerful effect which modern scientific inventions have had in bringing peoples near each other, is of opinion that the syllabus in history and civics in our institutions should be broadened so as to include a study of modern national and international movements.

RAMNAD DISTRICT SECONDARY EDUCATION BOARD.

Strong Objection to Reduction of S. S. L. C. Centres.

A meeting of the Ramnad District Secondary Education Board was held in Madura on Monday, the 11th instant, the Ramnad District Educational Officer being voted to the chair.

Mrs. Lazardo was elected as President of the Board; and Mr. N. S. Venkatarama Ayyar, M.A., L.T., was elected as the Board's representative on the Madras Text-Book Committee.

Mr. N. S. Venkatarama Ayyar brought before the Board some of the resolutions approved of by the Ramnad District Teachers' Guild, and the Board adopted as its own the Guild's resolutions:—

(1) That the five years' rule in respect of change of text-books be reduced to three years; and

(2) That the cutting down of S. S. L. C. centres should not be given effect to since both examinees and their parents would suffer inordinately, while the Government would gain little by the change.

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[JAN. 1937.]

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THE EDUCATIONAL REVIEW.

The All-India Federation of Educational Associations deserves to be congratulated on the success of the recent Educational Conference held at Gwalior. There is no doubt that these annual Conferences held under the auspices of the Federation are gradually gaining strength and every session seems to be better than the previous one. The Conference had the distinction of being opened by the young Maharajah Scindia of Gwalior who has just been invested with ruling powers. His inaugural address showed great keenness for the subject and we trust that during his rule, he will distinguish himself as a great friend of education. Gwalior has still a considerable headway to make in matters of literacy and the education of children of school-going age, and the Conference cannot wish for anything better than the Maharajah's strenuous application to these great needs of his State. Pandit Iqbal Narain Gurtu, the Vice-Chancellor

of the University of Allahabad, who presided on the occasion, made an excellent speech reviewing the educational problems of to-day and protesting against the demand for the restriction of the educational facilities, either to solve the problem of unemployment, or in the name of more effective reorganisation of our educational system. The session had the advantage of having persons of distinction presiding over the sectional deliberations, including Sir Kailashnath Haksar, Principal P. Seshadri, Pandit Amaranatha Jha, Mr. C. V. Chandrasekharan and others. Special interest attached to the Conference, because the two educational experts, now advising the government on planning vocational education in India, were also present on the occasion. Col. Sleeman, the grandson of the famous Sir William Sleeman, who put down the Thugs in Central India about a century ago, was also another visitor who spoke as the Chief Commissioner for St. John

Ambulance in the British Empire. Mr. H. S. L. Polak was also a visitor at the Conference by a happy accident and he appealed to the audience to apply themselves to the two great problems in India, of adult education and rural reconstruction. There was also a valuable educational exhibition. Though the exhibits were practically confined to the Gwalior State, there was a good deal of material for the visitor to appreciate. It was a matter of disappointment that the Presidency of Madras was not well represented at the Conference. As the Conference is meeting in Calcutta next year, it is hoped that South India will be represented by a very strong contingent of delegates, especially as a visit to Calcutta is invaluable, even apart from the proceedings of an All-India Educational Conference.

We must protest against the attempt that is being made by the Educational Department of Bengal at getting history written to order. A recent notification of the Department invites manuscripts for publication for junior classes relating to the history of the province in the Mohammedan period. We are told that the competition is limited to Mohammedan writers only! The implication is obvious. Taking advantage of the numerical superiority of the Mohammedan community in Bengal, though educationally it is backward in comparison with the Hindus, the Department wishes to distort the teaching of history by apparently creating a

Mohammedan bias in its treatment. For some time past, the League of Nations has been attempting to obliterate traces of racial bitterness in the teaching of history and has been demanding a revision of text-books from various national governments from this standpoint. Unfortunately, we find that the Government of Bengal is going back upon the general trend of affairs in the educational world and trying to lay the foundations of a good deal of ill-will among the younger generation by this attempt at writing history with communal prejudice. We hope that steps will be taken in the Legislative Council to get this order issued by the Department withdrawn as early as possible.

An attempt has been made to explain away the ineffectiveness of candidates from Bengal in the competitive examinations conducted by the Public Services Commission, that it is due to the disadvantage of Bengali students not being able to follow European speakers and pronouncing English in such a manner as is not easily understood by members of the *viva voce* Board. While admitting that there is considerable truth in this explanation, it may be pointed out that the marks of the oral examination are only a small part of the total number of marks at any competitive examination and differences of award in this particular branch, cannot be responsible entirely for the results of the products of the University of Bengal. The reason has, rather, to be sought in the low

Educational Standards.

standard of education, starting from the earliest stages of the educational system and leading to the mass-production of inefficient graduates at the Universities. The present Vice-Chancellor of the University of Calcutta declared at a public meeting, the other day, that he did not contemplate with any equanimity the idea of people from other provinces ruling in Bengal as members of the Indian Civil Service. If this indignation is to be effective, it must express itself in trying to raise the standards of examinations in the University, so that the products of the University may not fall behind those of any other in the intellectual tests demanded of them by the members of the Public Service Commission.

Delivering the Convocation Address of the Lucknow University, Sir Purushotamdas Thakurdas put in an emphatic plea, the other day, for people entering commerce as a career, in larger numbers. There is no doubt that there is still a tendency to look down upon commercial careers as being somewhat inferior to the learned professions in India, owing to old caste prejudices. The high-caste individual apparently thinks it a more glorious distinction to be what the Chinese have called in vivid language, "pen-pushers" than earn a decent living in any other commercial pursuit. Standing at the counter, or bargaining with a customer is apparently considered *infra dig* and the vocation of a clerk is considered more respectable.

Careers in Commerce.

Sir Purushotamdas did well in protesting against this. It may, however, be pointed out that the opportunities for careers in commerce in India are not so large as is sometimes imagined. The large European houses import young men from Britain and train them to suit their own needs. Many Bachelors of Commerce have found it difficult to get jobs after taking Degrees and have become ordinary clerks in offices, relying on their qualifications of typing and shorthand, or found it necessary to qualify themselves as law graduates in search of a career. Indigenous firms have apparently not much use for people who have qualified themselves as Bachelors of Commerce. This is a state of affairs which must be looked into by all well-wishers of commercial education in this country.

In spite of the agitation carried on against it in some quarters, we must express ourselves in general sympathy with the recent *Communique* issued by the Government of Madras to propose the reorganisation of Elementary Education. The incomplete elementary schools we have had for several decades are doing no good to anybody and are only responsible for considerable wastage of public funds. Children drop off almost at the start and do not have even a sporting chance of becoming literate. It is, therefore, a wise decision to concentrate educational effort and husband the resources of the Government, to offer grants only to complete elementary schools. In the absence of this, there is the curious phenomenon of the percen-

Elementary Education in Madras.

tage of literates being low in the presidency, though in the percentage of school-going population it is almost at the top of India. We also welcome the proposal that the salaries of elementary school teachers should be increased by rupees two per mensem. The increased expenditure will be a good investment because much of the inefficiency of the present educational system is due to the discontent in the profession. In spite of the unreasonable prejudice in some quarters in this country against expenditure on inspecting agencies, we feel bound to support the Government in the idea of employing more inspectors for effective supervision. The trouble in the Madras presidency, as in many other areas in India, is not that the expenditure has not been adequate, but that the funds have not been properly utilised and wasted in ineffective education. Subject to differences regarding details, we appreciate the intention of the Government to effect these reforms and we hope that they will soon be an accomplished fact.

In his Convocation Address to the University of the Punjab, the Rt. Hon. Sir

Tej Bahadur Sapru came back to his favourite subject of the present unemployment among the educated classes. He rightly said that the problem of unemployment, so far as the educated classes were concerned, cannot be solved without reorganising our entire system of education, so as to produce not merely men of culture, but also practical-minded men who can be useful economic units of the nation. Side by side with this and as an indispensable accompaniment of

educational reform, we have actually to provide more careers to educated young men, to establish on modern lines cottage industries and to absorb the products of technical, scientific and practical knowledge in large scale industries and to open avenues of work. Sir Tej did well to add that, while appreciating the value of vocational education, it could not solve the problem of unemployment by itself, unless each province assumed the responsibility of developing wealth-producing activities which alone can find employment for our young men.

In these days of the indiscriminate condemnation of our Universities, Principal P. Seshadri did well as

President of the University Section of the recent All-India Educational Conference to protest against such indiscriminate attacks. India is not the only country suffering from unemployment, nor should the Universities, according to him, be blamed solely for the situation. He had no hesitation in saying that our Universities had done well, in spite of the imperfections common to all human institutions and their products had distinguished themselves in all walks of national life in India during the last one century. It was a mistake to be stampeded into nervousness by all kinds of experts who think it fashionable to get on the platform and condemn the educational system of India, as if the generations of educationists who have been busy during a hundred years have done nothing but evil. Discontent with our present system is all right, but ingratitude for the work done is something which should not be tolerated.

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What I understood was that we should be discussing "The League of Nations, Peace and International Co-operation," a subject all three parts of which are not only closely allied together but bear upon the well-being of humanity—and yet a subject extremely un-

inviting on account of the present world situation.

On receiving the very flattering invitation from the organisers of this Conference to preside over this Section, the first thought that occurred to me was :—

In so far as International Co-operation means the support of one Nation by another for a common cause and implies mutual help for the attainment of a joint aim, has any people as divided—perpendicularly and horizontally, as devoid of a common outlook and as bereft of a sense of nationality as we are—has any such people any right to expect any response from cohesive Nations to our offer of co-operation, if any, that we a congeries of people embracing many sects and warring factions may, in a mistaken self-assurance, make them? Would not the peoples of the world united at least in a common Nationality, have every right to tell us :—

“Go and compose your differences first and become of one mind even in the essentials of National life before you ask us to co-operate with you or you offer us your co-operation. We must know whom we are dealing with.”

In face of an admonition so just and deserved, would not all our talk of International Co-operation, if heard beyond the borders of our country, sound tall talk?

My next difficulty was to determine the point from which to embark upon a comprehensive tour of the gigantic right-angled triangle drawn by the phrasing of our theme.

The League is clearly the hypotenuse, Peace and International Co-operation the sides of the triangle, or perhaps it would be more correct to say—Peace is the apex of this triangle.

I fear my itinerary must be determined by the tracks of history—recent, modern and even possibly not so modern.

We might begin by trying to understand the human desire for peace and recalling the forces which have always in the past disturbed the peace, as I much fear they will do in the future, despite the progress of Civilisation. Perhaps because of it, in so far as Civilisation is affected by man turning the discoveries of Science to the service of an embedded human frailty which operates to humanity's destruction.

The desire for Peace, as average human nature is constituted, is a paradox of the emotional sphere. It appears to me to spring from antithetical sources. Human beings desire Peace when their possessions which provide them with various material advantages are exposed to the threat of curtailment or extinction. They equally desire and preach Peace even when no such threat exists and they are amply supplied with the good things of this world. And peace when desired, is only desired in the sense of the security of possessions—not for its ethical or its spiritual value. And those who are content to hold what they are holding account themselves as righteous and loudly proclaim their love of peace.

Such Peace maintained by A is often disturbed by the existence in B of the feeling that what the former is holding legitimately belongs to the latter. But apart from this question to whom rightfully belongs a certain possession, there is the element in human nature, known as Acquisitiveness—to say nothing of other forces such as religious zeal and a cheap kind of altruism—which functions as the disturber of peaceful relations between communities of peoples.

I need not take up your time over this enumeration of the exciting causes of conflict, as we are all familiar with the histories of the Crusades and Jehads and of the aftermaths of less fierce Missionary enterprises and dedications, in different parts of the world. But Acquisitiveness is a factor upon which a word may be said. It is a sanguine impulse which has bred a form of idolatry and begotten National heroes.

It, however, spells the negation of the principle of “Live and let live.”

It is a trait of human nature which has contributed to languages graphic phrases—some of an import irreconcilable with any juristic principle, others almost profane in their dogmatism.

In India we have “The buffalo belongs to the bludgeon.”

This in Jurisprudence would be Club Law.

In England “God is ever on the side of the big battalions,” a principle of the Law of Nations for which eternal Divine sanction appears to be claimed.

These realistic expressions are abridged in the idiom “Might is Right.”

Whether Might be intrinsically right or not, the employment of Might in aid of Right has the sanction of Prophets and Avatars.

The history of Arabia proves it : so does the exhortation administered to Arjuna on the field of Kurukshetra. But it takes an incarnation of the Deity to lay down what is right.

When man had learned to raise food by tilling the soil and before the institution of Property came into being, Mother Earth belonged to him who delved her. There were no gentlemen then :—

“When Adam delved and Eve span,
Who was then a Gentleman?”

The partitioning of the world began with the assertion of man's innate acquisitiveness which bred the desire to possess and hold and the appetite grew with what it fed on.

From the pastoral age to Membership of the League of Nations is a longer stretch than that involved in Johnson's Survey from China to Peru—but in these days of aerial travel and Speedophilia, one might safely bridge the distance and come down to Earth on the Rock of the League. Let us excavate this formation even if it be not of a geological age.

The incalculable losses of life and property and the untold misery suffered by the belligerent Nations in the last Armageddon brought home to the peoples of the civilised world the horrors of War.

The War of 1914, to gain support and adherence, needed ingenious propaganda, so it was described as a War to end War. It was also described as a conflict to uphold the causes of Justice and human liberty : and to make the world safe for Democracy, as if Contentment, Righteousness and Piety alone had allied themselves against a solid phalanx of Ambition, Aggression and Sin, and there was no thought of gain anywhere among the ranks of Allied virtue and no desire to “beggar my neighbour.”

But at the moment we are not concerned with the causes of that War : we are concerned rather with its effects.

The War ended in the Treaty of Versailles. It were too long to discuss here the provisions of that Treaty from any stand-point—economic or ethnic, political or national—and it would serve no useful purpose to test it on the anvils of Sagacity and Statesmanship, much less to view it from the humane angle.

Let us dismiss that episode: the scramble which characterised it and the aftermath of President Wilson's Fourteen Points by applying to it the saw derived from Nature and supported by universal faith: "As you sow, so shall you reap."

We may, however, recall for a moment a few leading tenets of the gospel preached at the time, a few texts of the New Bible of 1919: all of which still apply:

The Right of Self-Determination: the protection of Minorities: the resort to the Plebiscite: the Mandatory device all calculated to bring contentment and happiness to mankind and to prevent friction and contest in the future.

The League of Nations was born under such auspices and although it is nothing like a quarter of a century old, it has been moribund for some years.

Let us try to understand what ails an Organism which started life, having more co-ordinated parts than God's creation—the human body. Briefly, the question may be answered in one word, *viz.*, "Acquisitiveness" and personally I feel that this diagnosis is correct. However, it is worth while testing it.

The best test to apply is the comparison of the political maps of the world as before and after the War.

To begin with Central Europe. The defeat of Germany and Austria led to the following results:—

Apart from losing all her Colonies, the former was bereft of Danzig and Memel, its most important ports on the Baltic, while the dismemberment of the latter led to the creation, on the principle of Self Determination, of the independent States of Czechoslovakia

and Hungary, or Hungary which is not as of old, not to speak of the emergence of Greater Serbia as Yugoslavia.

Anyway, Italy took her share: Poland recovered her original territorial integrity before partition between Russia, Austria, and Germany, and France, the principal disputant, of course regained the provinces she had lost in 1870, apart from securing, in self-defence as she claimed, the control, jointly with her Allies, of the Rhineland area.

Thus was sown the seed which was bound to yield a harvest of discord whenever Germany again became strong enough to try conclusions with her despoilers.

At all events there exists to-day a volcanic belt which runs from Central Europe, through the Mediterranean to the Far East.

The Mediterranean which, on account of Britain's holding Gibraltar at one end and Haifa on the other, with Malta in the centre and Cyprus further East, was like an English lake, is no longer so thanks to Italy's entry into the field of Empire-building, with the recent annexation of Abyssinia. She not only commands the Straits of Messina and holds Sardinia, but she has gone as far East as the Dodecanese in the Aegean Sea. She is in Tripoli on the Lybian coast and dominates Durazzo and Vallona on the Albanian coast.

We leave this picture for a moment to look at the position in other quarters of the Globe.

How stand Russia and Japan in the Far East, with special reference to Mongolia and China where the trade of the Nations of Europe and America has enjoyed the "open door" for ever so long?

Russia's southward advance is bringing her nearer India and near enough Tibet to exert influence there.

China has been the scene of Civil War. As a consequence, there has emerged the New State called Sinkiang and Japan having practically annexed Manchukuo and Jehol, is trying to possess herself of Mongolia. She holds Formosa and the practical retirement of the United States from the Phillipine Islands and Guam has had the effect of strengthening the position of Japan in the Pacific where she also holds the Marianas and Rui-Kui Islands. She can, therefore, if she chooses, threaten New Guinea,—Dutch and British—Australia and the Islands of the Eastern Archipelago. She is face to face with Russia in the Siberian region.

Now let us get back to the Constitution of the League and its original conception of maintaining the peace of the world by the combined resistance of its members to any act of aggression by either a member or a non-member State.

Japan, a member of the League, has appropriated Manchukuo in utter disregard of its Covenant and of all protest: similarly Italy has fought Abyssinnia and annexed it in a short six months while the other members of the League were making up their minds as to the sanctions they should apply.

There are thus to-day, apart from the old Steam-Roller Russia, grim and strong as never before, three storm centres: Germany Italy and Japan: all under autocratic rule—Germany intent on regaining her lost territories and her prominent position in Europe before the War: Italy bent on supremacy in the Mediterranean: Japan in the process of carving out an Empire by nibbling at China and aspiring to mould the destiny of "East Asia."

This position has emerged within seventeen years of the late War and the formation of the League.

In such a state what possibility is there of any eirenicon and when the peace of the world stands to be embroiled by the sanguine self-willed act of any of these powers, is there any chance of the creation of a condominium?

One cause of the flagrant breach of faith to which I have referred, has been the honest attempt of some Nations—Britain in particular—to bring about a diminution of the means of ravaging havoc. I mean the attempt to reduce Armaments.

While Britain forbore from increasing its armaments, other Nations made up for lost time. There has been a re-armament race in which Britain did not, until recently, enter. And if it is to-day feverishly augmenting its armed strength, it is undoubtedly as much for its moral effect as for the security of the Empire.

The development of the Singapore Base has been necessitated by the insecurity of her possessions—those in the Indian and Pacific Oceans as well as those to which the Mediterranean gave easy access.

South Africa and Australia are supplementing the British Navy and it looks that India too, will have to do so soon in her own individual interest as well as in the joint interests of the Empire.

In the absence of a Law of Nations—an empty phrase—because all Treaties have been riddled with violations—"The Buffalo must belong to the Bludgeon."

Therefore, is it not idle to talk of Peace and International Co-operation?

There is no Peace—there is not likely to be.

The Olive has become too sapless to shoot a branch: the Dove is winged and lies prostrate. The triangle I drew is a chimera. The structure had its foundations laid in sand. The model has toppled down like a house of cards. But, again, let me say in the name of Truth that Britain still tries to restore the wreck.

As regards International Co-operation, there is no Internationalism either: it is all economic Nationalism.

In the present posture of affairs it would be a great thing if the Nations composing the British Commonwealth co-operated with one another. I speak with great diffidence and subject to correction, but are not the chances of such limited co-operation within the Imperial fold marred by the same spirit of economic Nationalism? So long as the feeling lasts: "Let me manufacture and you buy;" there will be no co-operation, but contention.

To me it seems from every point of view desirable, indeed essential, that the development of the resources of the Empire, as a whole, in all the spheres—Industry, Transport and Armament—should be the foremost object of high Imperial policy: not competition, but co-operative production to the end of making every Unit of the Empire self-sufficient, as a provision against all emergencies. Unless I am very much mistaken, I seem to think that something like this was in the mind of His Excellency the Viceroy when he delivered his very impressive oration at the Chelmsford Club the other day.

At any rate, if the new Constitution is worked with a constructive bias, if real unity of aim inspires the component units of the amalgamated State, I think India's claim fully to share in the drive towards augmenting the power, by developing the resources of the Empire, would be greatly strengthened. But I fear I have drifted into a side issue.

To revert to the definitely prescribed theme, I may suggest for consideration that ineffective as the League has proved, little chance as there seems of the realisation of the hopes entertained of it, we should still try, so far as in us lies, to infuse new life into it. The force of circumstances, the logic of facts may yet compel those who continue to support it, to invest it with a sanction which would give it power to enforce its will.

Stranger things than this have already happened. Take the recent changes that have come over Russia only since the adoption there of the second Five-year-Plan in 1933. The Communist theory of one wage for all has been abandoned. Payment is now made for the quality and quantity of work the foundation of Capitalism. It is now possible to save and to possess and to enjoy luxuries. The Collective Farm no longer taxes the industry of the Agriculturist in the way it did before and gone is the control of children by the State: so is the facility of divorce. But more than all this, the Dictatorship of the Proletariat is giving place to Parliamentary Government in a National Assembly of two Chambers, and Bourgeois birth is no longer a disqualification.

True, the canker has eaten into the vitals of the League but we do not give up as dead any patient, however fatal his malady. We go on treating and, if the disease require it, we apply heroic remedies.

In my judgment what ails the World today is Godlessness. We want Evangelists to convert it: to bring about, if I may use Mahatma Gandhi's phrase, a 'change of heart.' It will come, but the hour has not struck. Meanwhile we must not lose faith in the ultimate triumph of Good over Evil. I am not preaching—not even recommending a dope for the suffering and the distressed. My conviction is the triumph will come by way of Rationalism,

In speaking of the ultimate triumph of Good over Evil, I have not used a phrase gleaned out of a devotional page: I mean that the irrational present must yield place to a national future.

Just at present the immediate outlook is very menacing. There is enmity between Germany and France, between Russia and Germany, between Japan and Russia, between Italy and any Power that crosses her path. The Kellogg Pact, Locarno, the Nine powers Scheme have all gone by the board: instead, we have little Ententes formed. But we of India who since the close of the tenth Century have held a kaleidoscope to our eyes can still be interested in watching the patterns take shape, without losing our distant vision.

I have so far dealt with the political situation of the world. I have briefly referred to the Nations which, led by men of iron will, entertain the ambition to acquire a hegemony over other Powers. I have shown that the flagrant breaches of solemn Pacts and Treaties have forced the peoples who would live in peace, to arm themselves against the possibility of aggression in defence of their territories and the easements they enjoy. I have not hesitated categorically to state the discouraging fact that the League of Nations has been rendered an utterly ineffective organisation for the purpose of exercising any restraining influence on vaulting ambition and aggressive design.

The question must, therefore, be asked if in such circumstances the utility of the League has not been completely destroyed? Whether the maintenance of an organisation designed to provide a valuable forum where the brains of the world can be pooled to deliberate on problems connected with the welfare of the world, is not a hollow pretence? If so, should we not immediately demolish such a structure and save the unfortunate tax-payer from wasting his money and the people of the world

from practising self-deception and being lulled into an empty dream of the coming Millennium?

Some answer to this question is provided by the text "Man liveth not by bread alone." And, as we are functioning in aid of an Educational Conference, I shall examine the possibilities of International Co-operation in the realms of Intellect and Emotion; the more readily as I feel that if our intellects were properly keyed up and our emotions perfectly attuned, we must develop an ethical and sociological outlook which must in the long run conduce to peace and the happiness of mankind.

Distance, isolation, the strain and expense of travel which make for the infrequency of personal contact and more particularly difference of language have resulted in breeding a parochial outlook amongst peoples which is miscalled 'National.' Not knowing any better, they are easily led to believe their own culture, in all its aspects, to be the best. And this flattering belief is fostered by national vanity. Here is an example:—

"Three poets in three distant ages born
Greece, Rome and Italy did adorn,

The first in loftiness of thought surpassed,
The second in diction, in both the last."

How delightfully egotistic, if not presumptuous.

Occasional travellers, by the aid of the printing press, *i. e.*, books and newspapers, have done something to dispel the colossal enveloping ignorance, that surrounds the cultural treasures of other countries—but not half enough.

Here is a field which we can assiduously plough, a sphere in which we can continue to work with patience and faith.

To attain the end of greater mutual respect among the Nations, to promote better understanding of ideals and outlooks on life,

the existence of the League offers a medium not to be despised or ignored.

There is so much that touches the physical welfare and the happiness of peoples which can be more effectively done in the League than outside it. The control of fell disease, of habits and practices tending to lower the moral standards, the liberalising of conditions which occasion sweating and the consequent degradation of our less favoured brother-man—all these and many other worthy objects can be worked for in the precincts of the League.

In these spheres Civilised Conscience and the innate moral sense of people can be mobilised to relieve the distress of suffering humanity and to ameliorate their lot and uplift them.

In the Bureau of International Information can be collected statistics of scientific and sociological value and the inescapable inferences yielded by such records must not only be of great educative value but can be turned to practical and noble account.

Finally, we can, through the League, evolve a sort of eclectic culture. Literature can be internationalised, so also all other forms of Art, Painting, Music, Sculpture, etc.

Therefore, I pray you, do not give up the League as dead. It has still uses not only of immediate consequence but it continues to possess great potential value for the attainment of the ideal conceived at the date of its formation—an ideal which we need not discard—an ideal which we cannot afford to discard.

So let us work in the living present.

Above is the lode-star, beyond is Pisgah.

I am very grateful to you, ladies and gentlemen, for the patience, the interest and the flattering attention with which you have listened to me, and I once again thank the organisers of this Conference for the honour which they did me in voting me to this chair and the opportunity they afforded me to ventilate rather freely, perhaps irresponsibly, my own individual views about the League of Nations, Peace and International Co-operation.

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TEACHERS' TENURE IN INDIA.*

BY MR. P. SESHADRI, M.A.,

President, All-India Federation of Educational Associations.

INSECURITY of service is one of the serious problems with which the teaching profession is faced in India, though it must be mentioned at the outset, that conditions differ in its various sections.

Those who have the privilege of being employed in Government service enjoy as much of permanence as teachers in any civilised country of the world. The Government has regular machinery for control and supervision and a teacher once he enters service, usually before he is twenty-five years old, continues till when his superannuation at the age of fifty-five he leaves with a pension which is generally half the salary on completing twenty-five years of service. He has also regular leave rules, in accordance with which he can take casual or privilege leave or furlough, the last after a certain number of years of service. There is hardly any grievance among this section of teachers, except that the employers have sometimes reason to complain that such permanence of service often leads to intellectual stagnation and there is no inducement to the teacher to do better, to satisfy his masters, as he is quite certain to receive his salary and increments—he is usually on a time-scale—and it is not also easy to get rid of a teacher in Government service even if he is inefficient.

But Government service covers only a very small section of the teaching profession in India. Government operates only in the higher stages of instruction and runs a few colleges and in some provinces also a few secondary schools, but has hardly anything

to do with the lower stages of instruction. The privileges conferred by Government service thus apply only to an infinitesimal number of the teachers in India who are generally looked upon with envy by their brethren.

Primary Education is almost entirely in the hands of Local Bodies called Municipalities in urban areas and District Boards in rural areas. While elementary education is largely financed by Government, its control is nominal and the rules framed for the purpose are not stringent enough. Local Self-Government has yet to acquire healthy traditions in this country and there is too much of interference by the laymen in the management of the schools, sometimes even on the technical side, which at least should be the undisputed province of the teacher. Membership of local bodies is still looked upon as an opportunity for exercising patronage rather than for the privilege of service and this is a fertile source of trouble. A healthy and enlightened public opinion, as well as effective regulations to ensure efficient educational conditions, as in Scotland, for instance, are remedies eagerly looked for by teachers in this country.

The plight of teachers in private schools is about the worst. They are managed by private committees, though generously aided by the Government and also recognised by the authorities of the Education Department concerned who have power, obviously, to regulate their working. There is hardly any security of service in them and teachers are liable to be sent away any moment. As the managements have not enough of money and often

* A note prepared for the World Federation of Educational Associations.

run the institutions only on the fee-income from the pupils and grants from Government, there is temptation to reduce expenditure in all sorts of ways, some of which are indeed undesirable. Teachers are discharged at the end of the term and re-employed after the long vacation to save the salary for the period. Senior teachers are thrown out under some pretext or other, to be able to employ junior teachers who can be started on the lowest grades of salary for the appointment. Personal likes and dislikes on the part of the members of the managing committees also play a prominent part in settling the destinies of the poor teachers who happen to be at their mercy for the time being.

The teaching profession has been demanding better conditions for this section of teachers, in particular, and something has been done by Educational Departments in some provinces to ensure fair treatment. Provision exists in some provinces for Arbitration Boards to settle disputes between the teachers and the managements and they have begun to operate with beneficial results. It must, however, be confessed that there is not much security of service for the bulk of the teaching profession in India and much progress has still to be achieved. Let us remember that this has to be done, not so much in the interests of the teachers themselves, as in the interests of educational efficiency, as a contented teaching profession is the foundation of all educational progress in a country.

INDIAN EDUCATIONAL POLICY:*

ITS PRINCIPLES AND PROBLEMS.

BY MR. G. S. KRISHNAYYA, M.A. (MADRAS), M.A., PH.D. (COLUMBIA), *Kolhapur.*

HUMAN activities and institutions have to be reviewed from time to time 'lest one good custom should corrupt the world.' A critical and retrospective study of matters one is in danger either of taking for granted or of condemning thoughtlessly, therefore, stands in no need of elaborate apology. There are no doubt a few volumes, some monographs and many articles which try to tackle this task but with a few notable exceptions do little more than scratch the surface—at least in comparison to the contribution of the volume under consideration. There have been indications that a more widely conceived

treatment of the subject than any which has yet appeared would be invaluable not only as a source of important facts and figures but also as guide and stimulus to future educational development. Dr. Meston's *Indian Educational Policy* eminently provides this urgently needed information, instruction and inspiration—and that on the eve of the inauguration of the new constitution.

The author's qualifications for writing on this subject are likewise worthy of notice. The book, we are told, "has grown out of almost forty years' study of the subject and over thirty-five years' personal contact with, and participation in, the Indian educational system." The late Dr. Meston was member of the Senate, Syndicate and Academic Council of the Madras University, for a while

* *Indian Educational Policy—Its Principles and Problems.* By the late Dr. William Meston. Pp. 687. Christian Literature Society, Madras, 1936. Price Rs. 3-4-0.

member of the Legislative Council and for several years Principal and later Honorary Principal of the Madras Christian College. So long ago as in 1922 the first fruits of the author's interest and investigation appeared in *Aspects of Indian Educational Policy*. However, it is not merely decades of serious study and intimate contact which put this volume in a class by itself. More than these, it is the author's ability to bring together widely scattered facts, arrange them historically and interpret them critically; it is his evident capacity to see the problem of Indian education steadily and to see it whole in spite of the distracting details and the puzzling practices; it is the writer's clear vision, penetrating insight and scientific approach which so easily bring cosmos out of chaos. These are writ large on every one of the six hundred and eighty pages.

PLAN AND POINT OF VIEW

A brief indication of both the point of view and the general line of procedure adopted by the author may be of help to the prospective reader. The book is divided into two parts: Part I deals with the principles on which the policy rests, and Part II with the problems with which the policy is confronted. The survey covers a century and a half—1785-1930. While the book touches on history, its purpose is not directly historical. What the author is at pains to state and substantiate is the educational *policy*. He believes that it is a well considered and clearly defined policy alone which can redeem education from what is haphazard and unrelated and provide a foundation on which orderly advance may be based. To this end he shows in the first four chapters how a policy grew up between the years 1785 and 1854, how it came to be accepted by the State in 1854, and how it operates in

the provinces of British India. He first disentangles the various strands as they are to be found in Madras, Bombay, Bengal and N. W. Provinces which were ultimately woven into the texture of an educational policy. "Provincial activities in this period having arisen, they took like streams their separate courses, till at last in 1854 they united to form the one great flow of educational policy which began then to make its way through every part of the land." The second stage covers the period 1854 to 1920 during which time the principles officially laid down on July 19, 1854, were confirmed and extended. "What was laid down in 1854," says Dr. Meston, "was examined in 1859, in 1883, in 1904 and again in 1913, and as often as it was examined, the underlying principles set forth in 1854 received confirmation." Chapter IV dealing with the third stage shows the need for the voluntary adoption in the province of those principles which had hitherto been enforced by the authority of the Imperial Government. In the fourth stage the educational policy is seen to afford not merely a few principles which are fundamental to a living system of education in India, but a body of principles with which not merely the education but the destiny of India is intimately linked. It is the author's firm conviction, repeated in different words in several parts of his book, that "in accepting an All India Educational policy which the long years have fashioned for her use, India comes into possession of that which opens to her opportunities for world-wide service."

What then is the nature of this much talked of policy? Dr. Meston answers: "The education of the country was to be advanced by the State welcoming into a common partnership every stable and approved educational

agency. Inspectors appointed by the Government would satisfy themselves as to the stability and suitability of the institutions maintained by the different agencies, and would tender advice to those who conducted them. At the same time the State accepted the responsibility of controlling the whole system through provincial educational departments, of taking the initiative, of providing adequate inspection, and of encouraging all approved managements by satisfactory financial support. Further, it set before itself the plan of withdrawal from the status of manager while discharging that of controller. And it pledged itself to adhere to the principle of religious neutrality through all the ranges of its educational administration." (P. 135 and elaborated on pages 157, 158.)

PRINCIPLES IN PRACTICE

In the second part of the book, which covers 500 pages, Dr. Meston deals with the question—will these precious principles work? Are they adequate to the situation of to-day? In answering this question, the author looks at considerations which are of the very nature of an educational system which lie at the root of its being and its well-being. The problems of Control, Management and Finance—problems of Administration—are discussed most comprehensively in the first three chapters. Next is taken up the consideration of a vital problem which arises out of conditions specifically Indian—the State's religious neutrality and the popular desire for religious education. Chapter V is devoted to showing what can be done to provide the country with a sufficient body of well equipped teachers, and Chapter VI to pointing out what can be done to rescue it from the blight of illiteracy. In the next chapter the author dwells on what education

can do to meet the fresh and changed demands of administration, nationhood and culture. The examination of these nine problems—and the treatment is characteristically patient, purposeful and penetrating—reveals the fact that "the necessary principles are identical with those which, in a different setting and with different emphasis, began to operate in 1854, and to which the conditions introduced by the legislation of 1919 constituted an insistent recall.... They have within them the power to place at the disposal of India a true and sound nation-building service."

EDUCATIONAL FINANCE

Dr. Meston proves beyond the shadow of a doubt that the State's educational policy is wrong and fundamentally false to its original intention. To consider only the financial aspect. Having first shown that on educational grounds the term 'model' is misapplied when it is given to Government schools, he describes how on financial grounds one is driven to the same conclusion. This he does by detailed and careful analysis. Take Primary and Middle schools. The Boards of Madras, Bombay and the Punjab educate in their schools about twelve times the number educated by Government, and the cost is not three times what Government allots to its own institutions. In collegiate education, he shows how of the 61 lakhs which the country has to spend, 67 per cent. is spent on 22 per cent. of the students and 33 per cent. on the remaining 78 per cent., and asks: "Could the wit of man devise a more surprising allocation of public funds?" and suggests that the figures seem to say: "The more you do for the education of India, the less encouragement can you count from the State." This is his considered conclusion: "At whatever level of educational endeavour we look, collegiate, high school or elementary, we

find the same fact confronting us. There is a differentiation of financial treatment which in the realm of higher education favours colleges and schools under State management, and in the realm of elementary education favours schools under Board management. The balance at no level tilts in favour of private effort..... It gives to the agency which is bearing the heaviest burden the smallest encouragement. And by this mode of finance it makes the State in effect, what it cannot possibly intend to be, a retarder and not an accelerator of educational advance." What educational advance demands is what the satisfactory utilization of the tax-payer's money requires, but to the question whether provincial revenues are being used to the best advantage for the spread of education we are obliged to say "No, not at all." Dr. Meston enumerates four deplorable results issuing when the State as controller has financial relations with itself as manager. "First, the State allocates to itself a very large amount of provincial money for the education of a comparatively small number of students. Second, it allocates this money to itself so that it may be the manager of educational institutions when there are numerous other capable managers available. Third, it has only a small amount of provincial money to allocate to itself for the purpose of control, so that this function which is peculiarly its own it is unable to discharge with effectiveness. And fourth, it so allocates provincial funds that there is a marked inequality between what is assigned to itself and what is assigned to other managements. A relationship which issues in such consequences is clearly one the speedy termination of which would be to the advantage of provincial finance as employed in the service of education," (p. 343). Limits of space forbid

reference to his solution of the other pressing problems.

HELPFUL FEATURES

There are certain features which considerably enhance the usefulness of the book under review. Each section and sub-section has at the end its own reference list with the point in question indicated against each reference. At the end of the book is a long classified bibliography containing the point of view and important contribution of each book. The paragraphs and sections have headings and titles which make reading interesting and reference easy. In this connection it may be suggested that in the second edition the Contents should be expanded and made more explicit by the inclusion of at least the section titles. Then there are about forty statistical tables regarding cost, expenditure, management, grants, fees, whose evidence is supplemented by a summarising comment. The index is not the least important part of a book of this nature and it has not been neglected. Finally, the price is almost unreasonably low for a book so weighty and so voluminous. Obviously the publishers desire that the cost should not stand between the book and its mission.

Readers of this book will regret keenly that the author was not spared to write the sequel to it, a volume on the working of the policy, which it was Dr. Meston's intention to prepare. The publishers report that this most remarkable volume was undertaken after his retirement and completed during a very trying illness and under great physical difficulties, but death came to him even before the work of printing was commenced. His departure is a definite loss to Indian education in view of the laborious research involved in the book and the masterly treatment of the data,

It is surprising that the publishers should have had reason to delay the decision of publication thus depriving the public of the benefit of the book for almost four years.

This book of educational knowledge—and wisdom, it would be no exaggeration to say—is capable of proving epoch-making. With its authentic information and its convincing conclusions it is calculated to result in new emphases, new angles of vision, new lines of action. The book deserves to be read from cover to cover, and no one reading it can remain uninfluenced—so persuasive and powerful is the pen of this educational prophet. If there is something rotten in the State of Den-

mark and not a few suspects there is no better diagnosis and no clearer prescription than that which this book offers. That being so, it ought to be read, marked, learnt and inwardly digested by all who may be concerned in any way with Indian education and its future development.

The style is refreshingly frank and forceful and there is nothing casual or commonplace about the treatment. Experience and exhaustive investigation combine to give the procedure adopted and the conclusions reached respectable authority. Dr. Meston's *Indian Educational Policy* represents the high watermark of educational statesmanship.

CULTURE OF THE TAMIL LAND AS DEPICTED IN THE "SILAPPADIKARAM."

BY VIDWAN R. VISVANATHAN, B.A., Madras.

"Literature may be employed by the critic and the historian as a delicate instrument for analysis of investigating the psychology of the man and of his period, for laying bare the springs of thought and action which underlie and explain history." ALFRED LYALL'S TENNYSON in the *Men of Letters Series*, p. 1.

INTRODUCTION

Modern research has proved beyond doubt that the Tamil civilization was among the most ancient in our land. We hear of a cultured Tamil country at the time of the *Ramayana*—the earliest of the Tamil Kavyas. Tamil words had travelled far into Egypt and Babylon as early as the tenth century B. C., if not earlier, and have left their impressions on the writings of those lands. The Greek and Roman coins which are found in parts of the

Tamil land prove the truth of the vast trade which this country carried with those lands during the centuries before Christ. The very many literary records left by the ancient Tamils—which are now called 'Sangam Works'—prove the same story; they also give us unmistakable proofs of the existence of an independent and native culture in the Tamil land even before the advent of the North Indian Aryans, i.e., the Brahmans, Jains and the Buddhists into it.

We do not know when and how the Brahmans came and settled in the Tamil land. But we find them deeply influencing the Tamilian culture in all its phases. The Asokan edicts and contemporary Tamil works reveal that the Buddhists and the Jains entered

the Tamil land even before the Mauryan dynasty was established at Pataliputra. Though thus the Tamil land came to be influenced by the North Indians immensely the Tamil indigenous institutions—social, religious and political—did not lose their originality or genius but had only adopted the foreign ideals and teachings for their superstructure. The foreigners had to learn the Tamil tongue for their propaganda and had to adopt the native customs and manners themselves. The two cultures—the South and the North—regarded each other as friends and freely mingled together. Thus the few centuries before and after Christ were period of great potentialities and literary growth sponsored by the native and foreign cultures. During this period the Tamil land had also to encounter some military onslaughts from the Northern kings. Māmulanar, a Tamil poet of about the third century B.C., mentions of Maurya and Nanda invasions into the land.

This was also the period of the Great Sangam at Madura—the capital of the Pandyas. The Pandya country was called the *Sen Tamil Nadu* and the Pandyan kings were great patrons of Tamil literature. The other two of the three Tamil monarchs, i.e., the Cholas and the Cheras, and also the very many petty chieftains vied with one another in their patronage of the Tamil poets. The activities and greatness of this period constitute a very important and interesting chapter of the long literary history of the language. Though fire, flood and moth had eaten away many of the works of this early period, we have yet spared to us a large collection of valuable records that are commonly styled as 'Sangam Works.' They have been edited systematically and they give us a vivid picture of the great civilization which the Tamils enjoyed

then. They show that the Tamils were a martial race and that they loved freedom above their lives: they were fierce in battle and generous in gifts. Their women chose their husbands freely and loved their husbands more than their gods. This period extended up to the third century A. D. when the great Chera king Senkuttuvan ruled over a great part of the Tamil land. It was during his rule that the great tragedy of Kovalan's death occurred and it was about this incident the entertaining book, the *Silappadikaram*, came to be written by Ilango Adigal, a Jain ascetic brother of the Chera king himself.

The author, impelled by a genuine desire to describe what he had heard and seen, wrote it. He has intended it to serve as a genuine mirror of the conditions of his time and we can safely rely on the authenticity of the narration. Before we venture to probe into the work and read through the very many pictures the learned author has drawn therein we may for a while turn to the story round which the fabric has been woven.

THE STORY.

Māgathuvan and Mānaigan were two commercial magnates in the ancient city of Pulār, the capital town of the Chōlās. Both were famous for their high birth and noble qualities. Māgathuvan had a daughter Kannaki by name and Mānaigan a son named Kovalan. When they were 12 and 16 the parents arranged for their marriage on a grand scale. The rites were performed in the orthodox Brahmanical style and the young couple lived their household life in all luxury and pomp. Thus a few years passed.

It so chanced that Kovalan, one day, met a dancing girl named Māthavi who had earned a great name for her beauty, dance and music,

He lost his mind to her and forgetting his duties to his wedded wife spent all his time from thence and his wealth on her. Kannaki bore this separation bravely as became a Hindu Tamil wife. Some years were spent thus. And by this time Kovalan's resources were exhausted. Fortunately one day the tide turned in Kovalan's affairs.

On the last day of Indra's festival in the city the whole city of Puhār repaired to the beach for bath and play. Kovalan also went there with Mathavi. There under a canopy of green creepers they began to play on their harp. Though the woman did not mean anything Kovalan scented infidelity in her through her songs and left her for good.

He straightaway came to his wife, Kannaki, who, only the night before, dreamt that some ill-luck had fallen her and her husband. Kovalan expressed to her deep sorrow for his past conduct and begged her to excuse him. Simple and innocent Kannaki thought that he grieved only at his short purse and said 'Why should my Lord grieve? I have yet a pair of anklets which he may use as he pleases.'

He, struck to the heart by the good nature of his wife, told her that he had returned to her a saner man never more to desert her. He did not like to continue to live in Puhār but would go along with her to Madura and with the money raised on the sale of her anklets begin a new life.

Early next morning they started on their way to the capital city of the Pandya. They were met by a woman Jain ascetic, Kāvunthi by name, and the three passed through dreary jungles, pleasant village sides and desolate deserts before they reached the outskirts of Madura. On their way lay the temple city

of Srirangam and the other Chola capital Uraiyur. When they reached Madura,* the ascetic joined her religious friends who had their abode in a place removed from the noise and buzz of city life and entrusted Kovalan and Kannaki to a shepherdess, Māthari by name.

Kovalan, taking an anklet in his hand and leaving his wife in the care of Mathari, went into the city and soon met the royal goldsmith to whom he showed the ornament and asked him to put a valuation on it. The goldsmith had only recently appropriated a similar anklet from the royal household and told the king that some one had stolen it from his possession. He wanted to make use of the stranger's visit to the town to his advantage and, under the pretext of talking about the jewel to the king, ran into the palace and told the king that the thief was there at the royal gates with the stolen article in his hand. The king who was then hurrying to the apartments of his queen blurted and said to his men: 'Kill the man and bring the jewel,' while he really wanted to say 'bring the man to kill him.'

The cunning smith quickly returned and against the remonstrances of some of his own men had Kovalan murdered in cold blood. This news soon spread far and wide and poor Kannaki on hearing it fell in deep grief. She vowed and cursed and ran like a mad woman into the streets striking terror into the minds of on-lookers. She saw her dead husband and thought she heard him say: 'Meet me on the fourteenth day from now.' She then went to the king and proved to him that he was wrong in having caused her husband's murder.

* The distance between Puhār and Madura was 30 Kādams and it took them 3 months and 6 days to travel this distance.

The Pandya could not bear this reproach. He had never been charged with injustice. He immediately fell on his throne and breathed his last; his queen who was then with him also followed him. Kannaki not being satisfied with these caused the city to be burnt and walked out of it. Now she looked a terrible and revengeful goddess.

She walked along the river bank and at last stood under a Vengai tree on a hillock. That part of the country belonged to the Chera king Senguttuvan. It was also the fourteenth day after the murder of her lord. She was there met by him in divine form and was taken to heaven.

This was seen by some of the hunters who lived near by; they thought that it was some goddess whom they saw and worshipped her by a special dance. They also carried the news to their king Senguttuvan. He, learning the whole story from one who saw the events in Madura with his own eyes, decided to build a temple for her who thenceforth came to be called *Pattini*, i.e., a chaste wife. He went to the Himalayas for a holy stone and was opposed by some North Indian kings whom he soon defeated. He built the temple in his city and installed Kannaki-Pattini in it. His brother wrote the story in verse running to thirty chapters and called it the *Silappadikaram* or the "Epic of the Anklet." The Pattini cult spread into the Tamil land and elsewhere and she came to be worshipped as a goddess in far off Malwa and Ceylon also.

This, in brief, is the story. Though other versions of the incident are available in the Tamil country and in Ceylon, this is considered to be more authentic and more ancient than others.

From this book we may try to arrive at some ideas regarding (1) Tamil kingship, (2)

Wars and war equipment, (3) Civil and judicial administration, (4) Trade, commerce and methods of communications and (5) Towns and town planning and town life. I propose to deal with these now. We may also learn a good deal of (6) Society and social customs, (7) Women, their attainments and their place in society, (8) Fine arts and women's decorations, (9) Music and dance, (10) Religion and worship and (11) Literature and allied arts.

TAMIL KINGS.

The *Silappadikaram* mentions the Vengada hills (Tirupati) and Cape Comorin as the northern and southern boundaries of the then Tamil land.* On the west and on the east were the seas. The whole of the Malabar country and a good portion of the Mysore State were within the boundaries of the Tamil land.

During ancient days—long before the age of this work—the southern boundary was further beyond. The author, Ilango Adigal, laments 'The cruel sea swallowed up (large portions of this land) comprising the Kumari Range and the Pahruli River.†

This extent of land which went by the name of *Tamilagam* or the abode of the Tamils was, from times immemorial under the rule of three crowned monarchs, the Chola, the Chera and the Pandya, and many other smaller chieftains who held sway at various places, but owned allegiance to one or the other of the great kings. The ideal of early Tamil kings was always to extend their kingdom at the expense of their neighbours and hence the history of the Tamil land was one of incessant wars among the

* *Sil.*, VII, 1-2.

† *Ibid.*, XI, 19-20.

rulers; but by the time of *Silappadikaram* age monarchies became stronger and more intensified; smaller rulers submitted to the rule of the mightier ones and the idea of a Tamil empire was slowly in the making. The onslaughts on the Tamil land by the North Indian powers contributed greatly to these conditions. Thus we find in the days immediately preceding the the *Silappadikaram* age one Cholan Karikalan who began his rule from Uraiyur, the earlier Chola capital, near the present Trichinopoly town, shifting his capital to Puhar or Kauveripum Pattinam near Negapatam on the sea and founding the earliest Tamil empire which comprised the whole of the Tamil land and extended up to Ceylon in the south and even the Himalayas(?) in the north. Other attempts in subsequent days made at this empire building were by *Pandiyar Neduncheliyan* and *Cheran Imayavaramban* but with less success.

At the time of our story the most powerful king of the Tamil land was the Chera by name Senguttuvan. He ruled from Karur (the exact identity of the place is not yet fixed, one school locating it near Trichinopoly and another school on the Arabian Sea coast). Though he was not accepted as the emperor, he was easily the mightiest and his help was eagerly sought by the other Tamil kings, i.e., the Chola and the Pandyas.

Among the Cholas there were two branches, one ruling from Puhar and another from Uraiyur. Nedumkilli and Perumkilli were the names of the ruling kings. They warred with each other and once the Chera had to intervene on behalf of one of them. We also hear of another—though of doubtful relationship—branch of the Cholas ruling from Kanchi (Conjeevaram) but we are able to know only very little about them from the work.

The third big line of kings, i.e., the Pandyas, ruled from Madura and Korkai. The ruling

monarch at the time of our story was Neduncheliyan. He was called 'Arya-Padaithantha' or 'Winner over the North Indian forces.' He was also famous for his justice and for his love of letters. Yet it was this king's unfortunate command that caused Kovalan's murder and the disasters that followed. After his (the king's) death, his brother, Verrivelcheliyan, who was till then a viceroy at Korkai, took up the reigns of the kingdom.

In very early days the mightiest man among the people seemed to have become ruler. We also hear here and there of elections of kings by the will of Providence such as by making the royal elephant garland any one it chose for the kingship of the land. But by the time of the age of our enquiry we find monarchs holding their places by right of birth. Even in the countries on the west coast where descent is held through women, sons were succeeding their fathers' thrones. The brother, in the absence of a son, was the next legal heir. The Tamil kings of this time also learnt to trace their origin from celestial bodies like the Sun and the Moon—copying their North Indian brethren. They also called themselves Kshatriyas and performed Vedic sacrifices. Their anointment ceremony was called *Mannumangalam*; their birth-days were celebrated on a grand scale when dumb animals were fed sumptuously. On these days they used to weigh themselves in gold and distribute the metal among the needy. Codes for their conduct came to be written and they were followed strictly. Religion, by this time, became the basis of all human actions and kings were no exception.

The kings were highly jealous of their royalty and they had a high sense of their duties. It was their belief that the course of planets was maintained by their just rule in this world. Even the maintenance of chastity

by women depended on their good rule. Thus, when Kannaki learnt that the king unjustly caused her husband to be killed, cried out: "Are there chaste women and good men living under this unjust king? Are there gods too here?" A Chola once drove his car-wheels over the neck of his own son who in like manner had caused the death of a calf.

We saw how the Pandya, Neduncheliyan, gave up his life as soon as he came to know of his fault. The poet describes the incident in the following words: "The rod of justice was bent by fate, but the king's departed breath straightened it." It was the belief of the rulers that the burden of royalty was not an easy one and to be prayed for.

ROYAL EMBLEMS AND FLAGS.

Each king had his particular emblem and it was exhibited on his flag and on his seal. They were the tiger for the Chola; the fish for the Pandya; and the bow for the Chera. They had also separately distinguishing flowers for their garlands; the Athi (ebony), the Vembu (Morgosa) and the Panai (the palmyra) flowers were used by the Chola, Pandya and Chera kings. The king's other important equipment were his umbrella which signified his grace, his *Chakra* his authority, and his *Senkol* his justice.

ADMINISTRATION.

Though the king held his place by hereditary right and though his will was law he ruled his kingdom with the help of his advisers. They comprised broad groups known as *Aim-perumkulu* and *En-perayam*. The first of these has been defined by the annotator in two ways*. According to the first definition *Aim-perumkulu* or 'the Assembly of the Five' consisted of the *Mahajana* or the representatives of the people; Brahmins, perhaps those who advised the king on religious matters and

officiated as priests; doctors and health officers and astrologers and statesmen. According to the second explanation it consisted of ministers, priests, commanders of the army, ambassadors and spies or intelligence officers.

The second group, *Enperayam*, or the Assembly of the Eight, consisted of (1) accountants and auditors, (2) subordinate officers who carried out royal commands, (3) guardians of the royal treasury, (4) soldiers who guarded the royal palace, (5) citizens (or representatives of the cities), (6) commanders, (7) heads of elephant armies and (8) brigadiers. These were administrative officers who carried out the various branches of administration.

Enperayam is also defined as those who supervise (1) scents, (2) flowers, (3) belts, (4) cloths, (5) areca-nuts, (6) leaves, (7) coats and (8) oils. I presume from this description that the above named articles were taxed and a board of supervision of these taxes went by the name of *Enparayathar*. *Ayam* has also the meaning of tax.

As thus *Aim-perumkulu* and *Enperayam* are defined in more ways than one we have to infer that they did not represent the same mode of administration everywhere and the details differed in different places though they went by the name of *Kulu* and *Ayam*.

In the *Silappadikaram* we also hear of other officers as *Karuma Vinaiguar* (Secretaries), *Kanakkiyal Vinaiguar* (Accountants), *Dharma Vinaiguar* (Dispensers of justice), *Tantra Vinaiguar* (Military Officers) and *Perumkani* (Astrologers).

Whatever be their names, the king had a council of experts and administrators whose advice he always sought before he launched upon any scheme or work. That among his councillors were also representatives of cities (*Nagaramandar*) shows us that some sort of election was in vogue in that early period

* Pages 147 and 167 of the *Silappadikaram*.

of Tamil history and the king took their consent also as occasion demanded.

The royal writers were called *Kanneluthalar*. Kanneluthu was a method of picture writing prevalent in Sangam days. Messages were written on palm leaves which were then rounded and closed by a kind of mud and sealed.

PRIVATE LIFE.

In the royal household the queen occupied an important place. Her advice was sought even in matters of public interest. She accompanied the king in his excursions. She was allowed to be present even when important matters of state were discussed.

The Tamil kings of the age seem to have been monogamous.

The chief source of revenue for the State was by taxation. Tributes were also received from subordinate chiefs. Early morning was the hour for the receipt of tributes. After the Kannaki temple was built, the king ordered for the receipt of tributes in the temple. Captures in battles belonged to the king. So also were treasure troves.*

Customs duties were regularly imposed on imports and exports.

The king sat in his audience hall once in a day when he could be seen by any one who wished to do so. At other hours the visitor had to ring a bell hanging at the palace gates if he wanted an interview with the king.

WARS.

The Tamils were, by nature, a martial race. A good portion of the Sangam poems treats of their valour in battle. It was thought that death in a battle-field opened the gates of heaven to a warrior. *Vilup-pun* or wound in the chest was considered worthy of being sought after. *Purappun* or wound at the back was a matter of disgrace.

* XXIII, 128.

If any one happened to be hit at the back, he undertook a vow called the *Vadakkiruthal* by which he betook himself to a lonely place outside the city and courted death by fasting—all the while facing the north.

Heroes who gave their lives in battle were deified: stones (idols at a later period) were erected in their names and worshipped. These stones were called *Virakkal* or the hero-stones.

An ordinary warfare consisted of five stages as cattle-lifting, marching against the enemy, besieging, fighting openly and celebrating success. During each of these stages the chiefs and their soldiers bedecked themselves with particular flowers as *Vetchi*, *Vanji*, *Ulinai*, *Thumbai* and *Vagai* and these stages also came to be called by these names.

The army, at the time of our study, consisted of four divisions, i.e., chariots, elephants, horses and foot-men. In long marches carts loaded with munitions and food followed. Musicians and dancing women also accompanied them and they produced amusement to the tired soldiers on their march. Along with Cheran Senguttuvan, who led his armies on a long northward march to the Himalayas the following numbers also went:—

Dancing girls	102	Horses	10,000
<i>Kuyulavar</i> or		Carts	20,000
players-on-instruments,	208		
Clowns or buffoons	100	Commanders	
		in coats	1000
Chariots	100		
Elephants	500		

The number of foot-soldiers is not mentioned. The army stopped in camp in various places on the way. Vassals were expected to help the army when it passed through their territories. Some of them joined their chief also with their men.

Before a battle, the king used to send messengers to the opponents intimating his

intention. Or at times, a proclamation in his own city (invader's) was considered sufficient, as spies, who roamed about in all capital towns, would carry the news to their monarchs of the proposed invasion. Senguttuvan's enemies in the north were the two Aryan princes by name Kanaga and Vijaya. Before his actual march on them, the Sera caused a proclamation, in the following words, to be made in his own city:—

"May our Lord, the king gracious, live long! May his rule be long! Our sovereign goes to the great Himalaya, which carries on it the bow mark (of the Sera) in order to bring a stone from there; therefore, ye kings of the North, receive him with your tributes; if not remember his valour on the seas where he cut the *Kadambu*, and on the hills where he imprinted his seal. If not, turn ascetics renouncing your wives. May he live long! So the drum was beat from the neck of the Royal Elephant."*

Thereafter, at the auspicious hour fixed by the Court Astrologer (the *Nimithika*), the Royal Sword and the White Umbrella were taken in procession from the palace to a place outside the fort. *Muraja* (drums) were beaten; soldiers with flags and auspicious lamps marched in front. The various administrative officers blessed the king. That night he took his seat in the audience hall and invited his army chiefs and gave them a good feast. Early next morning he put a *Vanji* flower (the emblem of a march) and worshipped the Agnihotra, maintained in the palace by Brahmans, and bowed before Siva, his deity, and got on the back of his elephant.

Dancing girls singing prayers for his victory danced before him; *Magadha-pulavar*

1. XXV, 181-94.

and *Vaidaligar* (oroyal penegyrists) and *Suthar* (court bards) praised his valour and prayed for his success; the elephant-warriors, horsemen and *maravars* (foot soldiers) extolled the royal sword; and so marching he came out of his city.

Then his regular march through the districts began; he camped here and there; his friends and vassals met him in the camps and helped him in the march. They prepared boats for his crossing the River Ganges. It was there that his two North Indian enemy princes met him in the battle-field. The battle lasted only eight hours (18 Naligais) and in that short time the Tamil king routed the armies of his foes.

The actual battle is described as follows:—
"The flags made of cloths, spread themselves as a canopy and hid the sun's rays. *Kodum Parai* (the curved drum) wrapped in leather, the white *Valai* (a round instrument), the long *Vayir* (the blowing horn), the *Muraja* producing a thunder-like sound, the *Pandil* (the cymbals) of sweet ringing sound, and the drum of hare's eyes (the *Mayirkan-Muraja*) shook the four directions with their terrible noise; the bowmen, the spearmen, the black-shielded soldiers, fast running charioteers, men on white tusked elephants, and men riding fast running horses, raised a huge dust cloud which obstructed all eyes from seeing; the clapper of the bell hanging from the elephant's back and the conch were silenced by the dust. The armies in front (on both sides) mixed in battle so thickly that their garlands clashed against each other. Heads were severed from shoulders and corpses fell upon corpses; trunks of bodies danced to the *thalam* of the devils.

"Many (of the opposite camp) escaped from the field, some with their tufts raised aloft,

others in brown cloths and smeared ashes; some escaped putting on themselves the guise of fair ascetics with peacock feathers in their hands; while others carried musical instruments in their hands and called themselves bards and musicians."

At the end of this battle the victorious Chera performed *Kalavelvi*, the feeding of the devils. He caused human flesh to be cooked on the oven built of enemies' heads, the vessels were their broken heads and the ladles were the severed arms.

Afterwards, the king retired to his huge camp. He invited the sons and relatives of the fallen and those living and presented them with golden flowers—badges and prizes for their bravery (their Victoria Cross). He weighed himself in gold (he was 50 maunds in weight) and gave it to a Brahman Madalan who was his great adviser and friend.

This, in short, is an account of a war of those days. We saw some of the weapons used by the soldiers and heard some of their drums. Armours (*Meipugu Kavacham*), finger-protectious (*Thotti*), leather made hand protections (*Athalpunai-aranam*), belts that could not be hurt by weapons (*Ariyayogam*) were also some of the protection devices by which the soldiers guarded themselves from their foes.

Each town of importance had its own fortifications. The thick and mighty walls on which tall flags flew were surrounded by deep moats preventing the enemies from proceeding to the walls. Beyond the moats were thick forests through which only people accustomed could walk. The wall gates were guarded by Yavanas (Greeks) who were noted for their ferocity. They were called *Kanjuka-makkal* or men

with coats. (Of these Yavanas we hear more at Puhar and they lived in a colony, near the sea-shore, they engaged themselves in trade; some of these served as body-guards to kings and chiefs: their women were the zenana guards in palaces).

The fort-walls at Madura are minutely described in the book. On their turrets were placed many ingenious instruments which would cause wonder in the minds of the war lords of this century. Some of them were:—

1. *Valai Vil Pori*—a machine bow which bent and despatched arrows automatically.
2. *Karuviralugam*—a black fingered ape-like trap to bite persons coming near.
3. *Kallumil-kavan* — slings throwing stones.
4. *Parivuru-vennei*—pans scattering boiled oil round.
5. *Pakadu kulichi*—copper melting pans.
6. *Kai-pon-ulai*—furnace where iron was melted.
7. *Kallidu-kudai*—a chain instrument for slinging stones, and a connected basket automatically filling the instrument with pebbles.
8. *Thundil*—hooks to catch hold of persons swimming across the moat towards the walls.
9. *Thodakku*—a stake-like instrument to fasten round the neck.
10. *Andalai-aduppu*—a bird-like instrument to fling to the heads and take the brains out.
11. *Kavai*—forked sticks to pull down climbers of walls.
12. *Kalu*—chain for grasping and twisting heads.
13. *Puthai*—arrows.
14. *Pulai*—quivers.

15. *Aiyavithulam*—a machine for sending small arrows.

16. *Kaipeyarusi*—a needle instrument to pierce the hands.

17. *Siral*—a king-fisher-like instrument.

18. *Panri*—a pig-like iron instrument to tear the enemy by the teeth.

19. *Kol*—sticks.

20. *Kuntham*—javelins.

21. *Vel*—spears, etc.

The fort-gates had strong doors with different kinds of latches going crosswise, upwards and downwards (*Kanaiyam, Seeppu* and *elu*).

TRADE AND COMMERCE.

After seeing so much about wars and war-materials we may pass on to consider the conditions of trade and commerce in the *Silappadikaram* days. Incidentally we may also refer to the major industries and handicrafts available then leaving for the present such fine hand works as flower work, garland making, etc., for later narration.

Market places in Puhar and Madura are very elaborately described in the book. The sea-board at Puhar was full of foreign merchants who dealt mostly in grains. Different flags on their shops denoted the different materials that were sold there: guards were, day in and day out, guarding the godowns. An earlier Sangam work, the '*Pattinappalai*,' gives a glowing description of the custom-houses, warehouses, god owns, docks and piers of this place.

"Things of immeasurable magnitude landed from the sea and those that awaited putting on board the ships from the land were piled on the shores endlessly; strong and sturdy

guards sorted the valuable goods and put on them the Royal Tiger seal. Goats that climbed upon them and played looked as if they were grazing on hill tops."

The same work while describing the market place of the Chola capital says: "The broad market was rich and prosperous. Rare and big things were there in plenty: horses, standing erect, that came over the seas, black pepper from the west coast, precious stones and gold from the northern hills, sandal-wood and Ahil from the Coorg hills, pearls from the south sea, corals from the eastern ocean, products of the Ganges and the Kauvery deltas, food materials from Ceylon, scents from Burma and many others were found there in abundance."

These were the descriptions of the trade and commerce in the city of Puhar, the capital of the Cholas, in the decades immediately preceding the age of the *Silappadikaram* and we have no reason to believe that conditions changed since then. In the *Silappadikaram* we have evidence mostly coinciding with the statements in the *Pattinappalai* and also much more additional information. We find from there that sweetmeat and cake sellers like *Pittu* and *Appam* sellers were there in large numbers. There were also found toddy-sellers, scents dealers, bronze workers, copper-smiths, carpenters, ironsmiths, goldsmiths, painters, sculptors, tailors, shoemakers, garland makers, picture and doll makers (of cloth and pith), musicians, street-singers and coolies. Thieves would not enter into the shops. The usual punishment for stealing was to put the stolen thing on the thief's head and take him round the city and to take the thing away from him.

Almost equal prosperity in trade was found in the Pandya capital, i.e., Madura. There in

addition to ordinary commodities, precious stones and gold of various qualities and sizes were sold. Perhaps it was due to this rich trade that Madura attracted many tradesmen to it in those days.

(1) Diamonds possessing four shades of colours, *i.e.*, white, red, green and black, and of excellent qualities were sold there. *Ettupalagai* (eight surfaces), *Aru-kodi* (six corners) *Tharai*, *Suthi* and *Tharasam* were the five kinds among them. *Kakapatham*, *Kalangam*, *Vindhu* and *Egai* were among the defects which were considered bad in diamonds.

Other stones were—

(2) *Maragatha* of green colour emitting green rays and possessing no faults as *egai*, *malai*, and *irul*.

(3) *Manickam* of four kinds, namely, *padumaragam nilaganthi*, *guruvindam* and *paditham*.

(4) *Purudaragam* looking like purified gold and possessing the shape of the Pusa constellation.

(5) *Vaiduriyam* which could be compared to sun's rays and honey drops.

(6) *Nilamani*, brilliant as pure darkness, of four kinds and eleven qualities and the possibility of having eight faults.

(7) *Gomethaka*, which showed a mixture of yellow and red colours.

There were also some stones all of which were born of the same source but possessed the qualities of different gems like *Manickam*, *Purudaragam*, *Nilam*, *Gomethakam* and *Vaiduriyam*.

(8) There were pearls, faultless to the slightest degree, brilliant and white as *Venus* and red as *Mercury*.

(9) *Kodi-pavalam* or coral reed possessing no such faults as natural holes, cramped

shape, curves or ruggedness and in sizes as big as *Ichankai* (date fruit), *Musumusuk-kai* (*Mukia scrabella*) or *Thuthuvaluthanam* fruit (*Solanum trilobatum*).

(10) Gold was sold in four kinds—*Satharupam*, *Kilichchirai*, *Adagam* and *Sampunatham*. Each kind was available in separate shops and their availability was advertised by flags.

Again there were shops in which different kinds of cloths were sold. As many as 36 names of kinds of cloths are mentioned by the commentator and it is a pity that most of them are forgotten in these days. Cloths made of silk and cotton and of *rats' hair* were piled in bales and hundreds of these bales could be seen in the show rooms.

Brokers with balances and measures in their hands were very busy in these market places. The bazaar street looked like a big river with shops as banks on its two sides.

Such was the condition of trade in those days in cities. Bandies with tent-like covers carried goods by roads. Roads were not many but from descriptions of long marches of armies and travels of pilgrims we understand that a few trunk roads connecting big cities were in existence. Ordinary travel was through walk on river bunds and through woodlands. Zebras and palanquins were used also in such travels though walking was resorted to mostly. Rural trade was not to be found in large quantity. In the Sangam works we find salt as the only commodity which the villagers needed from outside. This, the salt vendors, carried on the backs of bulls and exchanged it for paddy or other grains in villages. All the rest were available in the villages themselves.

Trade was also carried on rivers and on the seas. *Thoni* and *Odam* (boats) of varying types with faces like lions' faces and the like plied on rivers. Big ships, driven by the wind, crossed the seas.

CITIES.

We may now pass on to a consideration of cities and city life. The book (*Silappadikaram*) deals mostly with city life and among cities mentioned in the book the capitals towns of the three monarchs, *i.e.*, the Chola, Pandya and the Chera are, as we have seen already, elaborately described.

Puhar which was also known as *Kauveripum Pattinam* possessed a circumference of four *kadams*. It had two divisions, Maruvur Pakkam where the common folk lived and Pattinappakkam where the rich and gentry lived. Between these two divisions was the bazaar of which we furnished details only just now. In the former, the artisans, petty traders and workmen lived in separate streets. Panar, Kuthar and such others who lived by singing and dancing also lived there.

Pattinappakkam contained the rich. The houses had pials. Some houses had even seven storeys. The streets were broad. Separate castes lived in separate streets: There were also such special streets as royal streets, car streets and the like. Big commercial magnates lived in the city and they lived in fabulous luxury. They had no need to go out of their city for any necessity of life. They were so rich and so generous-hearted that they would not feel sad even if the whole world would flock to their doors for help. They were so luxurious in their lives that their ladies sat on cushions stuffed with the tiny downs of Hamsa birds.

The city had many pleasure gardens where men and gods spent their leisure hours. In one of them *Ilavanthigai* was a mysterious tank which was filled and dried automatically by a *yantra*: in the *Uyyana Vanam* flowers in trees never faded: human beings could not enter into the *Sampathivanam* and *Kavera Vanam* as they were dedicated only to divine beings: in the *Uva Vanam* there was a crystal palace into which one could enter and see the outside world without being seen by others.

A previous king, Karikala, had gathered some curiosities in the city which attracted the attention of any new-comer. They were a pearl *pandal*, a *Pattimantapam*, *i.e.*, a library where literary or religious discussions took place, and an ornamental gateway.

There were open places in the city called *Manrams* in some of which stood some statues possessing divine powers. A demon which stood at a place where four roads met and therefore was called the *Sathukka Bhutam* had the power of drawing near and killing those people who gave false evidence, women who played false to their husbands, ascetics who were not true to their order, royal servants who worked secretly for the fall of their own kings and men who tried to entice other men's wives. In another *Manram* was a stone-pillar which would heal madness caused by poison, other poisons, snake-bites and possession by devils. In another place was a tank which could cure leprosy.

Other cities were equally great and prosperous. I have mentioned here only matters of major interest and have to leave the earnest enquirer to the work itself for the rest.

DETERIORATION IN THE STANDARD OF ATTAINMENTS OF STUDENTS AT SCHOOL.

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

WE find now educationists of some years' standing and experience, deploring the low standard of attainments of the present day students compared to that of the students of one or two decades ago. This fall in the general standard of attainments is more evident in English. Mr. McAlpine, the Principal of the Central College, Bangalore, said in the course of his Presidential Address to the Mysore Teachers, recently, that "In all large offices in South India, there are senior clerks at the present moment whose education never went beyond the S. S. L. C stage, and whose efficiency and capacity for work is a source of astonishment to the heads of such offices. Such men have frequently a command of English and all-round intellectual capacity not inferior to that of at least some present day graduates." The Madras University too had under contemplation the institution of a new section with English Literature as an optional subject, making English Composition, etc., compulsory for all the students appearing for the University examinations.

What are the causes for the low standard of attainments in all the subjects? The explanation is obvious. Again, to quote Mr. McAlpine: "Thirty years ago classes, even in high schools, were small, and tuition was far more individual. One had not yet reached the time when public opinion had begun to interfere with, or at least to protest about the percentage of passed candidates." But to-day the number of pupils attending schools has increased much more than the accommodation available in schools, and it is a common feature to find teachers in the

primary schools put in charge of classes containing sixty or more noisy children. No doubt many new schools have come into existence in response to the growth in the number of boys and girls attending school. But even the increase in the number of schools has not kept pace with the increase in the number of pupils attending those schools and the result has been unmanageable classes in charge of inexperienced teachers. Many schools that were started were done so with meagre finances with the consequence that they were badly or insufficiently equipped and poorly staffed. Many of the teachers were untrained and inexperienced. Naturally teaching in such schools was not efficient. As the number of pupils to be taught by the teachers was also larger, individual attention to pupils was almost an impossibility. The majority of children came from homes with no cultural back-ground, as the parents of those children were all uneducated and this also aggravated the difficulty.

But at the same time there was acute competition between different schools of a locality to produce better results and thus to attract a larger number of pupils. But under the existing conditions the production of good results was not an easy thing. Therefore resort had to be had for other methods such as the lowering of the minimum marks required for promotion, etc. This resulted in the almost wholesale promotion of pupils from class to class. The students who were thus promoted had poor grounding in the subjects taught and this weakness continued even in higher classes, so much so, that the minimum marks required for passing in the examination had,

more often than not, to be lowered to twenty-five or even twenty marks out of a hundred.

In the higher classes, the students were coached up just to answer the questions and to pass in the examination. In many schools the portions prescribed for the S. S. L. C. were finished in January or in December and the remaining months till the examination were spent in drilling the students to answer the probable questions that might appear in the question papers. The broader issue of learning for learning's sake was left in the background and the demon of the examination alone loomed large in the eyes of both the teachers and the taught.

The publication of numerous "Questions and Answers and Notes" on the prescribed text-books also helped the students to mug up the answers for all the probable questions. The students from the S. S. L. C. to the B. A. classes used to mug up so thoroughly that in their answer books it was often difficult to find out one paragraph of their original composition. The existence of the notes and such made-easy series of books had also made the students very lazy and easy-going. They spent their time during the major part of the year, mostly in out-door activities and used to sit late in the night going through the notes again and again just one or two months before the examination.

All these causes have contributed to lower the standard of attainments of boys and girls of all the stages of education in these days, and what wonder is there if the present day educated young men fall short of the standards fixed for them by the older educationists?

Now, what are the remedies for this state of affairs? The local bodies like the Municipalities and the District Boards and the philanthropic gentlemen should come forward

and open more schools to avoid over-crowding in schools. The Government too should render financial aid to such institutions and persons in the shape of increased grants. The number of teachers in the existing institutions should be increased in order to make instruction more individual. Next, the selection of persons for the teachers' profession should be carefully and strictly done. Anybody or everybody should not be drafted on as teachers. Only persons of proved merit should be trained and confirmed as teachers. The present system of indiscriminate selection of persons for appointment as teachers is also partly responsible for the disrespect shown by the public towards the teachers as a whole.

In giving promotions too, the teachers should be above fear or favour. To promote undeserving students from one class to another is a suicidal policy in the end. If promotions are made strictly on the basis of the marks scored by the students, the students will try to study well from the beginning of the year. Too much reliance on the answers given in the notes by the students of the higher classes, should be positively discouraged. If at least some of these suggestions are carried into practice, slowly but surely the standard will rise.

But some people might well question the utility of raising the standard of attainments of students. The answer is again obvious. What is the use of education if it does not bring culture and knowledge to one? What is the use of acquiring a smattering knowledge of a few subjects after a study of ten or fifteen years? If education should be spread among the people, it should be worth having and worth spending upon. If the standard of learning is not raised, those persons who have passed with lower standards, will in course of time become the teachers and will cause the further lowering of the standard of attainments of the students in their charge.

HARIJANS AND THEIR EDUCATION.

By MR. M. KAMESWARA RAO, B.A.,
Pithapuram.

ABOUT a fifth of the population of India are denominated as depressed classes and are treated worse than dogs. To the so-called higher communities, their very sight is sin, their approach is pollution and their touch abomination. The names, other mortals wear, are too high for them, which they cannot adopt unless degraded by some mean suffix like 'Gadu' in Andhra Desa. No epithet is too bad to revile them. Although classed as Hindus, they are forbidden from entering the portals of the Hindu temple or having a look at the Hindu gods. They cannot live in a village or town except at its farthest end. Social or political rights they have none except in their own hamlet. Their dingy miserable huts are their only property.

Centuries of inhuman treatment have made them callous to their position which they endure as their destiny without murmur or complaint. Their only wants are food and raiment for which they struggle day in and day out. They are the sinews of not only agriculture but of every kind of work requiring hard labour in our country. Hardest labourers as they are, they get the poorest wages, which are hardly sufficient for the hungry mouths of their families. The drink evil to which more than ninety per cent. of the male population is addicted, makes their thin wages still thinner. Smoking is another habit from which neither men, nor women, nor even children are free. They can even abstain from food rather than from smoke. Labouring as they go under social, political and economic disabilities, it needs no mention they have been perfect strangers to the luxury of education for centuries. Stolid ignorance has brought in its wake extreme superstition.

Such is the condition of the untouchables of Andhra Desa whom the generous and enlightened Maharajah of Pithapuram has kindly sought to uplift. What is the best means of regenerating a fallen community or nation? Money gifts would be transient. Feeding and clothing would assuage only temporary wants. Land endowments would only go to swell the possessions of the village banker sooner or later. Education is the only remedy for the radical cure of such a people. It is the birth right of every citizen in the western countries and also in Japan. It is as free as air and water and is the foundation of their prosperity. Countries like Russia and Turkey opened their eyes to its importance only a few years ago and have already made considerable progress. Political and economic improvements have followed in its wake and completely metamorphosed the situation. Our neighbour country, backward China, also has now begun to lay its foundation for its future development through its educational institutions. Millions of its college and high school students fired by their patriotic spirit have voluntarily undertaken the task of educating the village people in their holidays. The backwardness of our country also economically, socially and politically is aptly attributed to the stupendous ignorance of its people. Well might it be said that the economic, social and political level of a country depends upon its cultural level.

Rightly therefore has our Maharajah begun the regeneration of our down-trodden community with its education. He maintains four elementary schools in our taluk for this purpose. Boys and girls who complete their elementary education are admitted into the

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HARIJANS AND THEIR EDUCATION.

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High School at Pithapuram. Separate and decent quarters are provided for the boarding and lodging of the boy and girl pupils who come not only from this taluk and this district but other taluks and other districts also. The cost of their boarding, clothing and lodging as well as their tuition fees in the High School amounting to several thousands of rupees are met by the Maharajah himself, the annual grants paid by the Government being only nominal. The boys' lodge is under the wardenship of the able and energetic Mr. A. Chelamaiah and the girls' lodge under the superintendence of the good and amiable Mr. and Mrs. R. Balakrishna Rao. Both boys and girls are kept under strict discipline by their respective superintendents, which, however, does not interfere with their filial affection for their wards. The quarters of the boy pupils are known by the name of Santhikuteer and the aim of this Asramam is to follow the ideals of the Santhinikethan of Dr. Rabindranath Tagore. The pupils are made to observe a regular round of duties from morning till night. Daily they get up from bed early in the morning at 4-30, and clean their rooms. They do physical exercise in the morning and evening by way of attending to garden and other work and afterwards take their bath. Morning and evening they attend prayer, after which they go to their study. Backward pupils are given special coaching at their lodges. Prizes of merit are awarded to them every year on the basis of their school marks to stimulate their studies. Special importance is attached to character-building and moral and religious instruction is imparted at the *kuteerum* by way of lectures and study of books. The pupils keep their lodges scrupulously neat and are supplied with clean dress. On festive occasions and during visits of distinguished people, they decorate the buildings themselves. A special library is maintained for the use of these children. A

publishing branch has been opened in the name of the *kuteerum* called 'Santhikuteer Grandhamala' and suitable books for children to instruct their minds and mould their character like the lives of great men such as Raja Ram Mohan Roy and others are printed and published from time to time.

The strength of both the lodges is about 120. The institutions were visited by the Governors of Madras, Lord Goschen and Sir Frederic Stanley during the periods of their administration and also by the present Governor, Lord Erskine, who have been all well impressed with their work. Eminent educationists and other distinguished gentlemen also have visited them from time to time and testified to their excellent work and the philanthropy and high-mindedness of the Maharajah. Several pupils have passed their S. S. L. C. Examination from the time of starting these institutions up to now and have occupied various walks of life. Some desirous of higher education are given college education with the same facilities which they enjoyed during their high school course and some have now graduated. Many families whose sons and daughters should have been drudging either as farm labourers or coolies have now been enabled, thanks to the munificence of the Maharajah, to lead decent lives.

When the education of these people was undertaken in these parts, it was thought to be an uphill task by many. Ignorant for generations, accustomed to nothing but hard manual labour, associated always with low company, addicted to drink and other vices, living amidst squalid surroundings, they were naturally considered to be quite out of the pale of redemption. But where there is a will, there is a way. The generous Maharajah moved to the core with their difficulties and disabilities, more man-made than God-made, is determined to uplift them and these con-

demned children are equally determined to exert their level best to improve their lot. For some time no doubt, their case was a hard problem to their teachers, but gradually they surprised them by showing their mettle and occupying the first rank in every class. Year after year they are showing better and better results at the Public Examination, the barometer of their school work.

Still better results are perceived in the social field not less important than the intellectual. Accustomed for years to sit together in their class rooms and play together in the games field, the 'Savarna' and 'Avarna' children treat one another like brothers. Happy and harmonious associations have developed between them, and untouchability and unapproachability have vanished as

touched by a magic wand. A new generation has sprung up unconscious of the past traditions of social inequalities and prejudices. Happily the time also is propitious for the philanthropic work generously undertaken by the sympathetic Maharajah. Other individuals and other Maharajahs, notably the Travancore Maharajah, fired by a patriotic spirit, have been doing similar work in their respective provinces. Champions like Dr. Ambedkar, Rao Bahadur M. C. Raja and others have risen up from among themselves to air their grievances and develop an *esprit de corps* among them. It is therefore hoped that the abyss formed centuries ago between the 'Savarnas' and the 'Avarnas' of our country and yawning wider and wider with the lapse of time would soon close up by the grace of God.

THE WAY, THE TRUTH, AND THE LIGHT.

If thou would'st see the LIGHT face thou
the Sun,

And let its splendour kindle thy dim eyes
To search for glories hidden now in shade.
If thou would'st know the depth of perfect
love

Take up the Sacred Torch in thine own hands
And fan the flame of loving kindness that
Thy smile may warm the frozen hearts of
those

Whose lives have bitter grown through
serving SELF.

Let holy love of thine restore lost joy
That stifled, tender words be breathed again.
If thou wouldst know the inward peace which
calms

Think peace, make peace, by shunning war's
alarms

If thou wouldst find the way of Truth look
deep

Into thy soul, where dwells Eternal Truth,
For in God's image, thou wast made, and there
Is hid the spark that lights thy way to Him.

The hunger of thy soul is to find God
And God is Love, Truth, Peace, the Way
and Life

Revealed by Christ the Great Reality
Who trod the way of our humanity,
Take thou the path of patient striving then,
And know the Kingdom is not far from thee
In joy thou shalt abide for thou shalt find
That God the Fount of Love thy life has
crowned.

JUDY St. JEAN.

EDUCATIONAL RECONSTRUCTION.

BY MR. R. GANAPATHI,
East Rangoon.

IT has become increasingly clear that our educational system needs thorough overhauling not only because of the wrong policy underlying it from the time of its inception a century back but also because it has failed to help the nation to tackle social, economic and political problems to satisfaction. The trend of world affairs points out that the youths of every land will not rest satisfied with any system of dry-as-dust education which keeps the bread and butter aim of education in the forefront. Unfortunately in India even in this respect the educational system is extremely faulty.

Any educational system to be worthy of our attention must combine the realities of life with an ideology reflecting the past glory and the present aspirations of the youths. The difficulties and the mistakes in tackling the educational problems in the past need not frighten us and make us desperate. Indeed the room for improvement is a thing to be welcomed. The voluminous literature on the subject is an indication that our educational system must be reconstructed on a sound basis.

In the first place education ought to enable us to realize the need for viewing problems from a broad and national point and at the same time free us from the shackles of superstition and fanaticism. We are not for any anti-religious attitude. National considerations can be successful only when religious considerations are subordinated to the former. The progress of countries like Italy, Germany and Turkey is a testimony to that. We must,

however, not go to the other extreme of trampling on the religious sentiments which have been the outcome of ages of reflection and thought on the part of man. Russia is a good object lesson for us. If we think that religions must be fought tooth and nail before we reconstruct our educational system, we will be failing in our purposes and failing miserably. Religion must have its place. But its place is in relation to man as an individual; the salvation of the soul must not be confused with such live issues as economics and politics.

RELIGION AND EDUCATION.

If then we concede that religion though necessary, must not be the ruling factor in educational matters, what part must it play? The answer is simple. The morals and the culture which are the priceless treasures of each religion are not only worth cherishing but they have to be implanted in every generation. It is a thing for pride that India has a past of no mean order and the slow, and sometimes disappointing, social consciousness that has been characteristic of her in the past, has received great impetus by the contact of Western culture and education and it is easy for her to evolve a new system that will not only help her to put her own house in order, but also enable her to teach a lesson to the rest of the world in moral and spiritual matters. Hence secular as our educational system ought to be, it ought not to be wholly divorced from the cultural atmosphere which is the common heritage of the Hindu, the Muslim and the Christian.

Not only must the educational system be reflecting the best that is in each and every

religion, but it must also be national and useful and practical. When we are on the threshold of great political changes and economic experiments, if our educational system continues to be antediluvian, impractical and even anti-national, our political changes cannot help us in any way or to any extent. Elementary education, secondary education, collegiate education, all are divorced from the realities of life and have accentuated the suffering, unrest and unemployment of not only the youths who are supposed to be benefited by the present system of education, but also the masses who, it is obvious, cannot look to these educated classes for help or direction.

A VITAL PROBLEM.

Education to penetrate to the nook and corner of the country must have a clear national stamp and conception. The medium of instruction must be the vernacular. The life interests of the locality or province must have an echo in each educational institution or centre. The atmosphere, the training and the outlook on life as a result of education must not be in any way unnatural and artificial. Further it is impossible to close our eyes without realizing the utter lack of facilities for useful employment that is a vital problem before the Universities and the nation.

If our educational system needs reformation, the reformation must be carried out speedily lest the position should become irretrievable. Such countries as Germany, Russia, Italy and Turkey have taken rapid strides in educating their youths who are taking very active part in national affairs and progress in all departments of life has been phenomenal. Nor is the unemployment question shelved as it is done here. The huge public works

schemes absorb not an inconsiderable number of youths. India also by thorough planning and the application of modern scientific appliances such as the screen and the radio, can change the age-long lethargy and indifference of the masses who are steeped in ignorance and superstition. If Japan, independent of Western help, has been able to make rapid progress, it would be a matter of shame both for India and England to allow valuable opportunities to slip by insisting on non-essentials, wasting time in platitudinous talk. Will our administrators and leaders awake to the situation and do something in the right time to help the nation and youths?

REQUEST TO FRIEND.

Plant in your garden just one Lilac Tree
Facing the South; and when you pass that way
In Spring, you will recall to memory
Thoughts that are passing fair. Let your mind stray
(As you behold the wondrous fragrant bloom)
Along the sweet untrodden path of dreams,
Where shafts of magic light shone through the gloom,
And joy came with the shimmering beams,
That gave a glimpse of Paradise.
Pause, and you'll hear a song in your own heart—
A Song of Lilac Time that never dies,
But sleeps until Life's wintry days depart,
Waking more beautiful than before
Bringing, because of pain, True Love the more.

JUDY St. JEAN.

THE FILM AND TECHNICAL EDUCATION.

BY MR. SHEIKH IFTEKHAR RASOOL,
Bahawalpur.

EVERY day adds to the number of people who have come to regard the film, not merely as a powerful form of entertainment, but as the greatest influence with which civilisation has to contend. It is impossible to escape from the film whatever one may be, which reveals the keynote of its strength—accessibility.

It is with the aid of the film that it has been thought advisable and urgent to direct the attention of our younger generation towards specialised crafts and trades. It can be done very successfully in two ways.

1. By encouraging the children to learn a proper trade or craft rather than yield to the attraction of immediate earnings which inevitably result in subsequent inefficiency;

2. By steering them towards a trade or craft which seems best suited to their possibilities.

VAST RESOURCES.

India undoubtedly possesses vast stores of natural wealth. A list of these would include timber, minerals, fibres, oil-seeds, materials for making iron, steel, aluminium, pottery, leather, varnishes, chemicals, paper, cement, glass, rubber and a host of other things. For power purposes there are coal, petroleum, fuel, timber and water-power. These natural resources are not of much value unless they are properly exploited. For this India needs capitalists who are willing to invest their money, brains to direct industries, and a plentiful supply of skilled labour. There is capital in India and men with brains can be had if the remuneration offered is sufficiently attractive, but there

is no magic wand that can, with a touch, give knowledge and skill to ignorant and indifferent workmen. A man can be literate and yet be ignored in a world that depends upon practical knowledge and manual dexterity for food, clothing and houses. Education is considered by some people to be a panacea for every drawback. While nobody desires to belittle the benefits of literacy, it is a fact that without being literate men can become very highly skilled and able craftsmen. The great industries of the West were built up long before compulsory education was introduced. In those days only a small percentage of the craftsmen who supplied the world with manufactured articles at cheap rates could read or write. Literacy confers advantages on any people, but what is wanted still more in Indian workmen is education in the principles underlying their craft, and manual dexterity which will enable them to produce much more with the same amount of physical effort.

WRONG WAY ABOUT.

The way in which an Indian joiner sets about making drawers for a cabinet is almost painful to a man who has been trained in this work in the West. The Indian workman seems to do all the processes the wrong way about, or to use a colloquialism, upside down. If carried out in the right way, the making of a well fitting drawer is a simple matter, and can be very well explained with the help of the film.

Numerous instances can be given of the way in which time and energy are wasted by Indian workmen. The turner's primitive lathe

is operated by a man who sits on the floor and pulls a strap which alternately winds and rewinds round the spindle. Instead of a continuous forward motion the spindle revolves forwards and backwards. During the backward revolution no work is done—therefore fifty per cent. of time is wasted, perhaps more than fifty per cent.; because the tool cannot be applied on the forward stroke until the spindle has gained a certain momentum, and the tool has to be removed before the forward stroke is finished to allow the spindle to revolve to rewind the strap.

The potter's wheel is another waster of time. It is surprising that a man is content with a machine that is always coming to a standstill. It may be very annoying that the wheel slows up just when the vessel is being given the finishing touches. A good proportion of the potter's time is spent in giving momentum to the wheel, which could be done by a child turning a handle if another form of wheel were adopted. By this means the speed could be kept fairly fast and regular and there would be no slow running periods when the momentum is dying out. The result would be a bigger output.

The Indian tanner turns a good hide into bad leather which soaks up water like a sponge. In a country that abounds in a great variety of tan-stuffs, he chooses those that only half tan his hides and neglects other valuable tan-stuffs that would give his leather a body and render it more waterproof and more wear-resisting. He is unaware of the existence of many of these tan-stuffs and he has little inclination for research and experiment. He is concerned in turning out what he calls leather, as quickly as possible, regardless of its wearing qualities.

CARELESS WORKMANSHIP.

Books bound here usually fall to pieces in the first rains. Bazaar-made cane or wicker

chairs have a very short life; their binding comes undone and insects work havoc. The cane worker never impregnates his materials to protect them from the ravages of insects. The mochi sews on the soles of boots with a stitch that gives way for an inch or two when it is severed at one point. The painter's paint never seems to want to dry. This list could be lengthened almost indefinitely, but it is long enough to show that technical education is badly needed in our country and will have to be organised on a large scale if an improvement in local industries is to be brought about in a measurable time. Universal primary education would not do much for the crafts of the country. Technical knowledge and manual dexterity are not acquired from books but rather by demonstration and example and much practice. Books do not play an important part until the apprentice or pupil reaches an advanced age.

The Indian workman is quick to learn and under proper supervision is capable of good work. It is necessary that they are taught through a special agency, and that special agency is the trade school. Such schools should be encouraged at every important centre, and they should be staffed with men who know the errors of Indian workmanship and who know what labour-saving methods should be taught. All boys of the artisans' castes should be admitted, even though they may be totally illiterate. There should be no upper age limit for such boys, but any youth or young man up to the age of twenty-five, who showed a desire to learn, should be admitted, even if only for a short time.

ROLE OF THE CINEMA.

The craving to see something new and to be active and in movement, so strongly implanted in children and young persons, finds a common satisfaction in the film, which at the same time will be a valuable aid in teaching the history of human labour and its

essential unity. Films made for this purpose deal with one trade apiece; they should show workers at their jobs, initiate young people in search of an occupation by showing them the use of certain substances or the handling of certain tools. They should, of course, be impartial and show both the pros and cons of the various careers.

Widely employed everywhere, films for technical education have too long been useful and indeed indispensable supplements to the first-hand knowledge gained from visits to work-places—which they by no means set out to replace—for it to be necessary to dwell upon them here. Their future is assured. Nevertheless, there are certain conditions to be fulfilled, which can be summarised as follows:—

1. Collaboration between cinematograph experts, technicians and those in the trade.

This will be particularly necessary in technical films;

2. Methods of presentation must be strictly adapted to needs;

3. The technical educational film should only be shown at school.

There is need for a national organisation which would draw up plans for film production to the requirements of vocational guidance and technical education. The chief task of this organisation, composed of technicians and teachers, should be to select the subject matter of the films to be produced for use in schools opened specially for trades and crafts.

It should not be forgotten that the vocational guidance film should be strictly technical and cine-technical, and should take full account of the nature of children and the complex forms of modern technical labour.

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"ABRAHAM LINCOLN."

(A PLAY BY JOHN DRINKWATER).

BY "PHOENIX."

THIS is a play which has the characteristic merits of drama bringing out the evolution of an outstanding historical personality with the fundamental ideals of freedom and democracy working against the untoward circumstances of fate and falsities of life. "The uncounted spirit wakes to the birth of uncounted circumstance" is illustrative of the decision of Lincoln's career and character in his control over events with the breadth of imagination and stoutness of settled principles. There is neither haste nor flurry over things which are beyond control but a settled plan and definite purpose in the interior of Lincoln's heart which always stand him in good stead and an even balance of mind and equanimity of temper linked with courage and continence to see things in their clear perspective and direct his activities with considerateness according to justice and the fundamental rights of human freedom are brought out amidst the vortex of contending forces of life. The motivating principles of his policy are the adoption of dictatorial measures within the frame-work of the constitution, the emancipation of the Negroes and the preservation of the Union at any cost and under any circumstances. His uncompromising attitude in the face of adverse circumstances is a notable evidence of a stronger will of which he is consciously proud, and deep diagnosis of men's hearts with a quickness and alacrity are the traits of a born hero destined to achieve many great things. The cogency of logical reasoning and convincing statement of his definite views before the deputation which wait on him exhibit in full lime-light his mental endowment. He is philosophical and resigns himself to any inevitable eventuality, in case he finds persuasion to be of no avail and a resort to aggressive steps in the interests of common good a matter of military necessity. He does not temporise nor prevaricate on questions of state policy but is firm and obdurate where necessity requires him to take bold action even at the displeasure of his cabinet colleagues. The war of preservation and liberation comes to a successful termination ensuring democracy and freedom. The sacred trust is fulfilled and race prejudice is scared off by the republican ideal of humanity and freedom working for a mightier end. In adumbrating his political ideal according to his inner vision and ripe imagination and catholicity of comprehension, he bases his scheme of social reconstruction on constructive statesmanship and rids the country of an evil that was a canker eating the vitals of the body-politic and corroding the health of a humane existence. With his exit from the world's stage as the result of his tragic end, while conveying a message to the nation of hope, good-will and reconciliation, the trumpet calls of grave responsibility and duty are sounded in ensuring freedom and democracy against bondage and autocracy of the few.

Drinkwater while exposing the fundamental elements of Lincoln's career as dramatically as could interest the reader, leaves the reader to his own judgments as to the wrong or right side of Lincoln's statesmanship. The inimitable presentation of the hero amidst grave perplexities is as perfectly conceived as it is exquisitely executed in a transparent language without the imporation of any philosophy of the author into it.

OUR CONTEMPORARIES.

Instruction is not Education.

PRESIDENT Nicholas Murray Butler of Columbia University in his Report to the Trustees for 1936, says:—

"The steady tendency toward the bureaucratic standardization and regimentation of all school and college work which has now been going on in the United States for a full generation, has done and is doing serious damage to the cause of education. The American people are expending year by year hundreds of millions of dollars for the construction and support of schools, the influence of which as reflected in the minds and characters of so many of the millions entrusted to their care, is very far from what it should be.

"No matter how varied the types of student may be or how various their several individual personalities, education fails entirely unless it provides them, each and all, with a common intellectual denominator. The practice and policy of permitting the student who is a mere child to choose his own subjects of study without direction or oversight, or to pursue those and only those which appeal to his taste or to his fancy, is a complete denial of the whole educational process. This is what may be called the rabbit-theory of education, according to which any infant is encouraged to roam about an enclosed field, nibbling here and there at whatever root or flower or weed may, for the moment, attract his attention or tempt his appetite. All this is described by the ludicrous term of self-expression. Those who call this type of school work progressive, reveal themselves as afloat on a sea of inexperience without chart or compass or even rudder.

"The youth thus deprived of the privilege of real instruction and real discipline, is sent into the world bereft of his great intellectual and moral inheritance. His own share of the world's intellectual and moral wealth has been withheld from him. It is no wonder that the best use he can so often find to make of his time is to try, by whatever means he can devise, to share the material wealth of some of his fellows.

"With all this there has gone the tendency to confine judgment upon a pupil's progress in school to his technical performance at formal examinations. Thus, a widespread system of formulating the educational process in terms of points or hours, and of measuring educational progress by the mere results of periodical tests of work prescribed for these points and hours, has been brought into existence. There could hardly be a more complete abdication of the teacher's true function than that marked by practices of this sort. The results are to be seen in the untrained, undisciplined and even uninformed minds to be found in so great numbers among the school children and school graduates of to-day.

"The effects of this series of happenings on the work of the American college are most unfortunate. The results of formal instruction are relatively easy to test and to measure, while the results of guidance, of discipline and of inspiration are only to be found in those intangible qualities which are reflected in good morals and good manners, in other words in fine personality. This is not difficult to recognize, but it is quite impossible to measure it by mechanical devices.

"It was never more important than now to resist the habit of treating instruction as if it

were identical with education and as if it alone constituted the entire educational process. The guidance, the discipline and the inspiration which should accompany and condition instruction are the vitally important educational instrumentalities. The mere possession of information, however multiform and however accurate, is no test or assurance whatsoever that an education has been had or even begun.

"The American college, when it opens its doors to undergraduate students, does so with the hope and the purpose of admitting such and only such, as desire a college education and who, it is reasonable to believe, will address themselves to getting that education in the best and most helpful way that is possible. These undergraduate students are called upon to pay academic fees, but the college itself from its own resources must expend upon such students at least as much again as each individual student pays to the college. Therefore, if it is to discharge its trust, the college must make sure that it accepts and keeps upon its rolls only those undergraduate students who are worthy of receiving this generous favour, and who show themselves desirous of profiting by their educational opportunity and of taking every possible advantage which that opportunity has to offer.

"Any other conception of college education must result in turning the college into a mere factory with degrees and honors for sale at so much per point, the point to be gained by formal examination upon the subject matter of instruction alone. All character-building influences are pushed aside and all those qualities and characteristics which go to the making of an educated American gentleman are treated as if they did not exist. Where

these conditions prevail the college is a machine for turning out instruction, and not a seat of learning to give all that is meant by the true significance of the word education. Character, conduct and sound mental habits come first; information, however important, is subordinate to them."

The Next World War.

In an interesting article in the *Modern Review*, Dr. Tarakanath Das discusses the prospects of the next world war. He points out that recent events have brought to light a new alignment in the world of diplomacy, a grouping of the great powers into two distinct blocs. England, France, Russia and their allies stand opposed to Germany, Japan, Italy and their allies. "This sharp division of powers," he writes, "is generally regarded as the anti-Fascist bloc of Powers (the first group) facing the Fascist group (the second). I do not think this interpretation of grouping of powers, due to difference of political ideology is correct: because the division has been brought about by the conflicting political and economic interests of the groups. In fact the division has been caused by the fact that the second group of powers—the Germany-Japanese-Italian group—is seeking expansion at the cost of the first group. It is therefore a struggle between have-not States against the States, which are great empires—the British Empire, the French Empire, and the Soviet Russian Empire which regards Mongolia and part of China as her spheres of influence... In conclusion, I wish to say that there is every reason to think that another world war is approaching, and at the present moment, the alignment is Anglo-French-Russian group vs. German-Japanese-Italian group. But the line-up may be changed... India and the

United States will indirectly as well as directly play very significant parts in the coming conflict."

Swami Vivekananda.

Mr. E. T. Sturdy, who was the host of Swami Vivekananda in England, writes in the course of a letter published in the *Vedanta Kesari*: "It is now forty years since Vivekananda left this country, but the impression that he left with me is as vivid now as on the day that I said farewell to him. I think this is largely accounted for—for I am not strong in reminiscence—by a quality in him, which is described by a Sanskrit word, *ojas*; it signifies bodily strength, virility and also vitality and splendour. In fact he had a magnetic personality, associated with great tranquillity. Whether he was walking in the street or standing in a room, there was always the same dignity. He had a great sense of humour and as a natural correlative, much pathos and pity for affliction. He was a charming companion and entered with ease into any environment he found. And I found that all classes of educated and uneducated persons that he was brought into contact with looked up to and admired the innate nobility that was in the man. One felt at all times that he was, to use a modern expression, conscious of the presence of God... As a teacher, he had a great capacity for perceiving the difficulty of an enquirer and would elucidate it with great simplicity and point to its solution. At the same time, he could enter into great intricacies of thought... I will close this by remarking that although, if we were enlightened, we should see Deity in every manifestation, nevertheless, it is a great boon when we can perceive it as patent in noble and holy men. One of such was Swami Vivekananda."

Grammar Grinding.

In the *Educational India* Mr. B. V. Subba Row discusses the causes for the fall in the standard of English composition in our schools. In his opinion this is mainly due to (1) the abolition of the non-detailed text-books, (2) the new model paper in English, and (3) most mischievous of all, the teaching of formal grammar. "From the Sixth Form down to the first, the hum of young voices learning jaw-breaking grammatical terminology, is to be heard... The remedies are apparent. (1) Every language lesson should be governed by the sole motive of equipping the student with the power to express his ideas freely in simple and good English. (2) Only such an amount of grammar should be taught as will help the student in writing his compositions. (3) Non-detailed text-books should be again introduced to give the student scope for wide reading. (4) The questions in the S. S. L. C. Examination should require the students to write as many free compositions as possible. (5) The essay type of examination should be retained as far as the language paper is concerned. (6) The teaching of Elementary Mathematics should be suspended for two years in Forms II and III, and the time should be devoted to train and perfect powers of expression of the students by an intensive course in language. (7) There should be a public examination at the end of the III Form in English to test the powers of expression—oral and written—of the pupils."

Education and the Economic Order.

Professor Tawney writes in the *New Era in Home and School* that the object of education is to enable children, when they are children to be healthy, and if possible happy, children, in order that when they reach

maturity, they may determine their attitude to the world for themselves, and if possible make something better of it than the mess which his generation has left them. Education is not a matter of certain institutions labled 'educational,' but of the impact of the total social environment on the whole personality. Work before maturity ought to be judged not by its immediate earnings, but by the opportunities it offers for acquiring qualifications for future independence. We are behaving towards our young people to-day like a farmer who cuts his crop in spring. Too often we not only cut them, but let them rot. A frank avowal that education must be based on class is no longer made in England but it continues to a very large extent to be acted upon. The only point that matters in educational policy is that children are children, not whose children they are... The only tolerable principle for a civilised community is complete educational equality.

TWIN DWELLERS.

There is a sorrow in my heart
Too deep for words,
And with each morrow emptiness
'Spite song of birds.

I seek to borrow from the sun
The warmth to ease
But the intense and deadly chill
Nought will appease.

Twin to that sorrow in my heart
Is love there housed,
I seek each morrow to unite—
When hope is roused—

These two strange dwellers side by side
In sweet caress
For only by such gesture can
Love really bless.

JUDY St. JEAN.

Just Out !

THE DIVINE LIFE

By SWAMI YATISWARANANDA

(Formerly Head of the Ramakrishna Math, Madras, and now Vedantic Teacher and Missionary in the European Continent.)

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ALTERED RELATIONS BETWEEN THE HEADMASTER AND HIS STAFF.

BY MR. SHUKDEVA THAKUR, B. A. (HONS.), DIP. ED.,

Buxar.

'The letter killeth but the spirit giveth life.'—*The Bible*.

"Concord is meritorious."—ASOKA.

IN a world that is fast heading towards dictatorship, the path of the believers in equality is not a smooth one. This is more difficult in the field of educational administration and progressive educational thinkers and reformers are increasingly feeling the thankless nature of the Herculean task that their conscience sets before them. The aim in this short essay is to consider the difficulties and suggest some practical solutions of one of the multifarious aspects of this great worldwide problem.

Sirs, many of you are veteran educationists who have heard, seen and done much more in life than we youngsters or "Boy Headmasters" as we are sometimes spoken of by you in a kindly humour, can do at a comparatively young age and it is with considerable diffidence that I have ventured to appear before you with this token of my considered views on certain thoughts gleaned from two recently-published books* on the subject and my purpose is not in the least to instruct or edify any section of this learned and distinguished galaxy but only to draw some inspiration from your constructive criticisms. Nevertheless every Headmaster has more or less similar problems to tackle and I am sure most of you will have something to say on what I have endeavoured to depict below.

* (1) Thomas and Bailey: *Letters to a Young Headmaster*. (Blackie and Sons.)

(2) Ryburn: *Suggestions for the Organisation of Schools in India* (Oxford University Press.)

XLIII—15

What are the altered relations between the Headmaster and his staff to-day? Before these alterations took place, what were their relations like? What are these relations going to be in future? A superficial observer would at once hurl a cheap and catching answer and would say:—'It was all odious autocracy in the past and it is or should be a complete democracy to-day.' But this is an absolutely inaccurate reading of past educational history either in India or abroad. Nothing was absolutely bad in the past surely, and nothing is absolutely good now. Really, a bright present could never have evolved from so black a past. My answer therefore, to the three above-noted fundamental questions on the subject of my paper, will be nothing very surprising or revolutionary, and I must appeal to the history of education for facts in this respect.

Amongst primitive peoples education was in its simplest form. The literary class and priesthood generally controlled society and the suppression of all individual variation was the conscious aim and the actual result. The ancient Greeks were perhaps the first to state the problem of education in terms of the present time and gave greater scope to the individual. The Roman contribution was a practical one of institutions as means for realising ideals or social purposes. Then came mediæval monasticism and scholasticism, the springing up of universities, the elaboration of education for secular society, the Renaissance with its individualism, and the Reformation with its emphasis on reason and right of private judgment which resulted in

the building up of state systems and the development of the idea of universal education. Realism was followed by the disciplinary conception of education and it was with Rousseau in the eighteenth century that a real revolution in educational outlook took place. Throughout all these centuries the paternalistic organisation of schools was the rule, tempered here and there with literary and priestly oligarchical arrangements. The French Revolution brought the idea of equality to the fore and thence the idea has been slowly permeating the society and the institutions that it maintains. The ideal Hindu *Guru* or head (*Kulapati*) of an educational institution in the golden ages of Hinduism held his position and commanded the respect, willing obedience, and co-operation of his co-workers (*Acharyas*) because of the lofty and inspiring ideal that he embodied and the *spiritual* function or dharma, which made him adopt his profession. It is difficult to gather how he exactly conducted himself in relation to his ascetic co-workers in his actual day-to-day work but instances are not lacking that these world-forsakers enlivened the otherwise tranquil life of their penance-groves by occasional scuffles and indulgence in mutual curses which, we are told, often came true. One may easily imagine some of these "Headmasters" in constant dread of being petrified at their assistants' whims! But we have definite facts that the organisation of educational institutions was on a more or less democratic basis during the Buddhist period when the Buddhist Sangha provided examples of democratic organisation to the world at large. Nalanda and Takhsasila were indeed places of great academic freedom, external as well as internal, where all scholastic work, admissions, schooling, hostel life, etc., were regulated on a basis of reasonable

equality, the prince and the peasant being treated alike. We can understand the essence of relations obtaining between a Headmaster in ancient Indian schools and his assistants from the aim of the Hindu ethics which was to change the chaos of the world of conduct to harmony and which they all tried to translate into action. But all this lofty idealism had to undergo a great transformation under the various ups and downs of racial and national fortune and the reviewer is at once faced with the exceedingly low and unpromising cultural level of the eighteenth century India, when a super-structure of Western education began to be attempted on the available ruins of former splendour. During the earlier phases of the eighteenth and nineteenth centuries, the political theories and the Governmental forms of the decaying Indian dynasties and the rising East India Company were inevitably reflected in schools and colleges and many European Heads of educational institutions successfully played the autocrat over the establishment, which, as a result of centralised one man's rule, made great show of efficiency. The Indian assistants serving under a favourite officer of the East India Company, must have looked to him as an all-powerful providence, so far as his material prospects were concerned and there could be little talk of democratic relation between the Headmaster and his staff under such circumstances. Not that the ideas of democracy and self-government were unknown to the Indian Headmasters of the eighteenth and nineteenth centuries, but the times were not favourable to the experimentation of such doctrine, inside an Indian school on Western lines which was yet only taking its shape. Schools and colleges closely associated with the Government could not inspire a vision amongst its *alumni* who came to form the rank and file of the teaching profession. The

was indeed a passing phase which, like the Tudor despotism in England, was necessary and inevitable for a time but which the country is slowly outgrowing and before long it will become a thing of the past. But these masterful Headmasters have left an indelible impress of their personality on their students and assistants, who now in different walks of life, echo their Head's philosophy of educational administration when they proudly declare that they are pupils and one time co-workers of the great Mr. so and so. One cannot blame this generation of capable Headmasters, many of them noted for their courageous fight against the blind prejudices of the times, for spontaneously developing and possessing or for exercising in the discharge of their duty, as they conceived it, a dominant or overmastering personality. But they certainly did not, whatever might have been the reasons, work for the ideal of a school, where the relations between the Head and his assistants should serve as models for the would-be citizens of a democratic state. The very ideal of a united and homogeneous Indian state was yet in the process of formulation.

What then is the nature of these altered relations? In which direction are they being or should they be moulded?

"The old idea," as Macnee observes, "that a Headmaster was a form of ogre, who lived in his office, was armed with a cane and was ready on the slightest provocation to inflict corporal punishment, has been exploded, and we find nowadays that the ideal Headmaster, though retaining a dignified superiority over the whole school, is to be approached by the youngest boy in the school with impunity, is ready to listen to complaints from master, boy or servant, to sympathise or to tender advice." It is the logic of circumstances that

has brought about this change and it now rests with the present generation of teachers to direct the movement towards its proper end. What is the object of a school? It is to train its pupils to be loyal and healthy citizens capable of taking their share in the work of the wider world. It is so to train them that they may in the words of Kipling take their place

"As men and women with our race"
and "That they may bring, if need arise,
No maimed or worthless sacrifice."

Our task is to train to adapt youth better to the new needs of an increasingly complex and difficult social, political, economic, and industrial world. Today nations everywhere conceive of the education of their people as closely associated with their national and cultural progress and welfare. The new philosophy of education, that is being evolved, includes the many forces that help, shape, and direct the individual as a member of the social group. The significance of education for the success of democracy is undoubted and the post-war attempts at educational reconstruction throughout the world had this definitely in view. In view of the fact that India is entering upon a new life and our pupils will have after a few years, to shoulder the burdens of a democratic state, many good schools have introduced now-a-days some measure of self-government. The school is a society which must be organised on the lines of an ideal democracy. Our pupils then need will-training and the training of moral sentiments and character. There must be a measure of group self-consciousness and a deliberate fostering of it. There must be training in leadership. At the same time the school must have good traditions and a vigorous school spirit. Books on educational administration give us countless suggestions to achieve this

end, and they are so well-known that they need hardly be reproduced. But all agree that nothing can be done unless the teachers and specially the Headmaster give a lead by setting models of good citizenship in every school affair. Here again we have to reckon with the poor underpaid teachers, who, howsoever honest in their work and loyal to their profession, are scarcely ever considered to be serving the country's cause in any laudable way. They are treated with scant courtesy and with their whole day's labour, cannot make both ends meet; yet they are expected to possess all the qualities of patience and righteousness possible underneath the sun! Under such circumstances a sympathetic and just Headmaster is the average honest teacher's only solace. We Headmasters cannot do all the work ourselves, cannot be present everywhere. Indeed the indispensable Headmaster is a poor Headmaster. The work must be done by the army of average men that are engaged in teaching work in this great country. If we desire them to discharge their duties to the pupils well, if we desire that they may generate and retain in themselves that cheerful youth, ardent desire for service, readiness to see the other's point of view, and above all, a happy and sympathetic face, which we consider essential for giving any lead and inspiration to our children, then all of us Headmasters must introspect, give up all our ways that stunt our assistants, and accord *professional freedom* to all on the staff. They must be allowed, as in the practice in some of our best schools, to do their teaching work as fully responsible craftsmen and not always treat them as apprentices. The educational commonplace that any *criticism of an assistant's work should be given in private* has not yet found a niche in every Head's practical conduct. "Freedom always justifies itself," and the

best school is where there is the best spirit of work. I therefore submit we must resist our natural inclination to govern, and be the friends and counsellors of our colleagues.

It will be a good thing if we all agree to give the word "subordinate" its quietus and use *colleague*, "co-worker" or "co-adjutor" so far as the oral or written addressing of assistant masters at school work is concerned. "Mr.....works with me as a co-adjutor" is, in my opinion, a much improved position than "Mr.....works under me as a subordinate." If we can incorporate this simple alteration in our form of address, along of course with a concomitant change of spirit (I was almost about to utter the political phrase "change of heart"), we shall have done more for our pupils' citizenship training than a lot of paper resolutions can ever do.

"If the High School is to make the proper appeal to its pupils," observes Pringle, "*the spirit and principles of democracy must prevail.*" If the special conditions in India have not yet been favourable to, or demanded, this, signs are not lacking that we are fast growing towards this state. The many complaints of indiscipline, legal proceedings against school authorities, adolescent hooliganisms, and school and college lockouts, etc., appearing in newspaper columns daily are really to be interpreted, so far as they are not the results of private malice, as typically misdirected expressions of youthful energy which demands a sublimation and utilisation in fruitful channels of training in democracy at our hands. Dewey is "apprehensive of education that occupies the adolescent with doing what some one tells him to do, as this does not make for independence, self-reliance or initiative." Even in far-off Ben Jonson's days, it was held that,

"force works in servile natures, not the free." Democracy is a spirit that must be developed; rules and regulations cannot produce it. Now hardly anyone questions the wisdom of this doctrine but the causes that interfere with democracy in the community are naturally active in the school too. It is *the teachers who must first be trained in democratic methods* to enable them to give a real lead to their children. And it is here that a well meaning Headmaster prepared to take his assistants into confidence to the greatest possible extent and himself, though not born and bred to democracy as many renowned Headmasters all the world over have been, has laboriously fitted himself for his task, finds the real *difficulties* in his way. Apart from the fact that the parents and guardians as well as the students in many backward areas do not at all appreciate the Headmaster's *preparedness* to share his responsibilities with his assistants and pupils, and call such a Head either weak or indecisive and incompetent or a shirker, his assistants to whose account all his love and care are debited, create annoying difficulties and sometimes insurmountable ones. Some good old people never mind all his gestures; then intrigue, meanness, lack of character have to be reckoned with. There are teachers who are mainly moved by mercenary motives; others with a complex to supplant their Head; the very young and inexperienced teacher in a higher class; others by nature evil; teachers with scholarship in some other subject than what they teach in school; the teacher who is good at all other things but teaching; the cunning and shy devil who goads others to revolt; the qualified teacher who is too sensitive to criticism; the too conservative and halting; the too liberal in thought and action; the unbalanced enthusiast; the conscientious worker who is

silent, never smart, cannot impress; the good but weak; the *Duls* who show slackness in the latter stage of their career; the favoured of the managing committee; the teacher pandering to the school goondas, etc., etc.—these are some of the types that stand as defiant impediments to the organisation of the staff on democratic lines. What is the Headmaster to do, when faced with a host of such colleagues specially in old schools where every haggard old assistant can count on his fingers the names of several Headmasters who, during his tenure of 20 or 25 years, came like brilliant actors on the stage and after dazzling the audience with probably a powerful performance for a while, had their exit either for lack of "tact", as they say, or in despair? But this is a situation that every reformer and pioneer has to face. It is therefore that educational writers draw a disconcertingly long list of virtues requisite for a Headmaster. "Not failure," says Lowell, "but low aim is crime" and whatever may be the obstacles, we are not worth our salt if we fight shy of them. Lord Sinha once observed: "They have a saying in the West that 'all are for each and each is for all'; whereas with us it is a case, I fear, of 'each for himself and only God for us all.' If therefore we desire to develop the character which will enable us to discharge properly our duties and responsibilities in a state, we have a treble duty to perform—firstly, to conquer the many shortcomings of our character, to extirpate from our mind the pernicious effects of early teachings and surroundings; secondly, to teach and help our co-adjutors in public work to do the same; and thirdly, to organise the work itself." The first duty therefore of a Headmaster *is to understand the teachers* and to study their capacities and temperaments. A superior position implies

superior courtesy and what is called an "over-starched" officialism will not do in the days to come. We must first have *faith in our vocation*, in human nature and in our staff. We must be *able to inspire* our staff with "energy and life, inspire their confidence in ourselves and mutual good feeling among themselves." For this it is necessary to cultivate a *sympathetic imagination* and have a *friendly attitude* towards all the members of the staff so that they may feel that we honestly try to understand their point of view and their difficulties. Another very important thing in this connection is that the *principle of co-operation* must run through the whole of our dealings with the staff and indeed through the whole working of the school. "If the school is to be really successful," remarks Ryburn, "co-operation must oust autocracy." Democratic organisation is primarily a matter of our attitude to those with whom we work. Advanced educational thinkers advise us on the one hand to cultivate a sympathetic and friendly attitude towards our colleagues but at the same time they point out and rather crudely say "*Keep your distance*" It is easy to understand the difference between being courteous and accessible and being too familiar, but the subtleties of the different degrees of friendly attitude and of equal or extravagant friendship are not always easy to detect in practice and one often does not know if one is going beyond the limits. In spite of all these admittedly wise warnings one cannot have a semblance of democracy without the *fullest, freest consultation and extensive delegation of authority*. At the same time the *ultimate responsibility for all decisions* and for all the acts of those to whom we delegate authority rests upon ourselves. What an unenviable position for a Headmaster experimenting with democracy! His *loneliness* is the

inevitable penalty of the chief command and this is true not only in education but in other departments of life too. The compensation however is an easier exercise of authority which one must exercise unless one intends to be only nominally Headmaster. But this is not to say that such an organisation of staff precludes *straight speaking or action* if such becomes necessary. The best thing is to go *very slowly* at first in all matters of re-organisation and let the new ideas simmer and sink gradually. It is *not easy to get true co-operation* from the staff. The teachers may be suspicious of a Headmaster who tries to get it. Others are so accustomed to autocracy that they are afraid to voice their real opinions. Many keep silent, thinking that no attention will be paid to what they say and there are some who have grown so accustomed to other people doing their thinking for them that they have lost the capacity to think for themselves. Again there are some who will apparently naively say ditto to all your proposals in the staff meeting but will be the first to gossip against it in the bazaar. True co-operation should be a *real pooling of opinion and experience*. The staff can take a real share in the discussions only if the Headmaster lays aside all his autocratic methods of managing his school and dealing with his staff. But most teachers are reasonable beings and will agree to any useful innovation if arbitrary decisions are not forced on them. Just as in the case of making changes similarly in matters of improving teaching methods. Here too we cannot expect the teachers to believe in the reality of our plea unless we *take the nearest practical step* about the principle that we preach, and unless we *assiduously keep ourselves up to the mark*, by keeping abreast of modern thought and practice in education, and by keeping in constant touch with

experiments being tried out in different parts of India and other countries, with new ideas in educational psychology and allied subjects.

We must under *no circumstances attempt too much or expect too much from the staff*. I have already spoken of the Headmaster who delegates little and being probably young, keen and enthusiastic, wants to run the whole show himself. I know of a Headmaster-friend of mine who tried to do without a summer vacation,—the most foolish of all economies—and devoted all the forty days of the vacation to the framing of the school time-table single-handed. Then there are some who would not share the tabulation and totalling of annual examination marks with their assistants and would burn the midnight oil, probably along with their much-harassed and overworked clerks to prepare the results simply for preventing a leakage of marks. What a pathetic lack of faith in human nature! They hope thus to keep all things secret but alas! the morbid curiosity which this arouses in the staff results in a worse situation than what would have come as a result of free consultation.

This autocratic centralisation results in the Headmaster being thoroughly over-worked and overwhelmed with details and hardly any time is left for him to consider great principles. He loses his freshness and will possibly have a breakdown sooner or later. Even if his health stands the strain, he has no interest other than school interests and will eventually become narrow and lose all sense of proportion. He cannot succeed in his attempt. "No Headmaster, however versatile and hardworking, can do proper justice to all the departments of a present-day large school." Slow diseases must have slow remedies and slow but steady progress is

much better than a hurried one followed probably by retrogression and annoyance. I do not mean to suggest that the Headmaster should not maintain complete secrecy in certain matters which by their nature have to be secretly and confidentially treated, and if a proper attitude has been developed in the staff, they will not only abstain from any attempt to know such things but the nobler elements amongst them will actively advise him to keep those things secret and would do all to help him in this direction. The whole point is that there should not too many things on the confidential list. After all the school *secrets*, as we must recognise, have a peculiar way of revealing themselves to the distrusted staff. Asked how his staff spent their leisure time in the school hours, a worried Headmaster is reported to have said: "They sit in the staff common room and discuss their grievances." This we all know and know too that a *school over-governed is badly governed*. A school where the staff have not a reasonable professional freedom is "pot-bound" and often has staff troubles. Here we must again remind ourselves that the master-word of education is *co-operation* and it can be secured in a thousand and one ways. Whether in the selection of text-books, in the organisation of the curricular work and drawing up of the syllabuses and schemes of lessons, in the matter of rewards and prizes, in the self-government by children, the framing of the time-table, in the administration of the pupils' funds, in deciding upon the amount of home-work to be done by pupils, in the organisation of the library and the hostel, in the matter of health and cleanliness of boys, or in organising the extras of the school, namely, the debating or the literary societies, co-operative society if any, magazines, dramatics, garden-

ing, in the matter of parents' associations, and in organising the physical activities, games and sports, Scouts and Bratacharies, and last though not the least important, in school examinations, there is vast scope for co-operation and consultation on a truly democratic basis, remembering also of course the Head's *ultimate responsibility and consequent power of veto*. The extent of reasonable co-operation and democracy that is aimed at or actually secured can never be accurately defined, as it depends on so very numerous factors and peculiar local circumstances. But, however great the difficulties may be, we can never allow them to cause us to give up the attempt to follow right principles. Some attempt to adhere to right principles can always be made, no matter how difficult the local circumstances may be. We must, however, again warn ourselves here that those to whom we delegate ought to be trusted far, but not illimitably. If we try human nature too severely, the result is bound to be disappointing.

There are many things which a Headmaster ought not to see or hear of and this apparently small matter has a definite bearing on the organisation of staff on the lines suggested above.

But certainly there ought to be loyalty in a school staff. Loyalty is very often confused with subservience, and reasonable comments on the Headmaster's actions, or a faultless relieving of one's feelings should never be construed as disloyalty. There never has been and never will be a person set in authority over others who is not sometimes criticised, or slanged. Even a king is slanged behind his back, and a Headmaster, unless he is a Stuart, believing in the Divine Right of Kings, cannot with impunity take these things into account. No man can claim a *personal loyalty* as a right. But there must be that loyalty which means absence of envy, hatred,

malice, and all uncharitableness. There should of course be honest, straightforward, and above all good-tempered dealing. All that may impair the happiness, smooth-working efficiency and outside reputation of a school, must be avoided at any cost, and discords, disagreements, etc., should be composed within the school itself, and not a breath of them should go into the outer world. It is only after a systematic and patient struggle that such unselfish and untiring co-operation and real loyalty may be achieved. A man can be truly and contentedly loyal only to his own highest ideals and it is our business to incorporate true educational ideals both in our own and in our staffs' mind.

To make a success of a democratic organisation of the staff a Headmaster must above all have a *strong sense of justice and fair-play*. It is no light task to do justice in problems of human conduct in which several persons are concerned. And a true loyalty in our young colleagues should make them believe that it is conceivable that a Headmaster may be just, even if they do not like his judgments. At the same time the Headmaster's position is one of service to his pupils, colleagues and the society and there is additional gain if he can make *his service as human and sympathetic as possible*. Kindness may effect more than severity. There is certainly a more kindly relation between the pupils and staff and the Headmaster than there used to be, and we must remember in this connection that a "School is not a factory or a barracks, but a commonwealth of souls."

English Headmasters pride themselves upon the fact that the battles of Waterloo and Trafalgar were won on the playing-fields of Eton and Harrow. And the English people have a genius for self-government and co-ordinated action. We Indians are not yet credited with such virtues to any considerable

extent. But the recent history of our land and also of our educational progress shows that we have at least a sound capacity for sustained effort. Our young men have visited foreign countries and have successfully held aloft the banner of Indian ability on foreign shores. All of us here know that we have faith in ourselves and in our mission and are anxious to bring nearer the splendid destiny that is undoubtedly ours. We have faith in democracy and directly or indirectly we all are, every moment of our life, contributing to that happy goal. Probably many of us believe that autocratic and centralised school organisation cannot nurture true upholders of a democratic and free Indian state that is fast coming into existence. We have then to train suitable citizens and for this the first

essential thing is to regulate our relations with our staff on lines of true democracy and thus give our children the first lessons in true schooling. If you agree that these suggestions are worth trying, then I submit, "What is worth doing is worth doing well." We must then be prepared to *set the cause above renown*, and to *love the game beyond the prize*. If it is a true path, as I am sure it abundantly is, it will lead us to further truths and victories. Anyway, as the *Gita* tells us, to work is our lot, the rest depends on God. And I may best conclude this essay by quoting the pregnant words of a great Headmaster who said: "There is always something to learn and in my more optimistic moments, I hope that by the time of my retirement, I shall have learned how to run a school properly."

Strictly Based on the Departmental Instructions

MARTIN'S JUBILEE READINGS FOR HIGH SCHOOLS

EDITED BY

Henry Martin, M.A. (Oxon.), O.B.E.,
Formerly Principal, Islamia College, Peshawar, now Professor of English, Nizam College.

With introduction, critical notes to clear up difficulties and exercises based on new model questions and grammar syllabus issued by the Department.

BOOK I : IV FORM

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BOOK II : V FORM

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M. SESHACHALAM & CO., MASULIPATAM.
XLIII—16

NEWS AND NOTES.

SAT TAL SUMMER SCHOOL OF EDUCATION FOR TEACHERS.

May-June 1937.

A Summer School of Education for teachers will be conducted at Sat Tal (Dist. Naini Tal) during the months of May and June 1937. The objective of the school is to help teachers break loose from traditional ideas and methods of education and get a broader and newer conception of education. It will be a fellowship of school teachers and college professors and the method will be sharing of ideas. Special arrangements have been made for lady teachers which will make it possible for them to combine rest, recreation and studies.

Staff members are being drawn from various colleges who will lead discussion courses on various phases of progressive education. A very interesting and worth-while programme is being drawn for class room discussion, excursions to various places of interest, recreational activities and camp-fire.

A cordial invitation is given to teachers to come and enjoy the fellowship of the group. You can plan to come for a fortnight, a month, or for the whole period of six weeks. The school work is divided into three terms of a fortnight each. The expenses of the school have been kept very low so as to make it possible for teachers to take advantage of this opportunity. The total expenses for a fortnight will be about Rs. 17, for a month about Rs. 34, and for the whole period about Rs. 50 including tuition, board and lodging but excluding travelling expenses.

Certificates will be given to those who successfully complete the work of the Summer School of Education conducted by the Lucknow Christian Training College which is recognized by the Department of Public Instruction, United Provinces. If you are interested and wish to attend, send for a copy of the prospectus from Dr. L. K. Shah, Head of the Lucknow Christian Training College, Lucknow.

TWO WORLD CONFERENCES ON EDUCATION.

In July-August 1937 there will be two momentous World Conferences on Education which are worthy of attention to the educationists of India.

The World Federation of Education Associations (Headquarters: 1201, Sixteenth Street, N.W., Washington, D.C., U. S. A., to which the All India Federation of Educational Associations is affiliated) will hold its seventh biennial World Conference at Tokyo in Japan on August 2-7, 1937. The All India Federation has nominated a strong delegation of more than twenty educationists of India headed by Principal P. Seshadri of Government College, Ajmer. The Japanese Educational Association has appealed to Indian educationists to muster strong at the Conference and has offered special facilities of travel and entertainment to Indian delegates. Indian educationists wishing to go to Japan on behalf of the All India Federation should put themselves in touch with the Secretary, Mr. D. P. Khattry, Post Box 52, Cawnpore.

The International Federation of Teachers' Associations (Headquarters: Palais-Royal, 2 Rue De Montpensier 2, Paris, France) will hold its annual session at Paris in the last week of July 1937 on the occasion of the great International Exhibition to be held there. The National Syndicate of the Teachers of France, acting in full agreement with the Government of the French Republic, are organising an International Conference of Elementary Teaching and Popular Education at Paris on July 23-31, 1937. The delegation fees will entitle the delegates to a reduction of railway fare, free entrance to the Exhibition and lodging and attendance at reduced prices. The Headquarters of the Committee of Organisation are at Musée Pédagogique, 29 rue d'Alm, Paris—5e. The educationists of India who wish to attend the Paris Conference on behalf of the All India Federation are also requested to communicate with its Secretary, Post Box 52, Cawnpore.

REVIEWS AND NOTICES.

HARRAP'S NEW DRAMATIC READERS. EDITED BY A. E. M. BAYLISS. BOOK THREE (Price, 1s. 9d.) AND BOOK FOUR (Price, 2s.) GEORGE HARRAP & CO., LTD.

These two books belong to a series of readers intended to improve oral reading and direct the child's natural love of drama into suitable channels. In the two books under review, the pieces cover a large variety of subjects in which young pupils should feel interested. King Canute and his flattering courtiers, Belling the Cat, Diogenes and his Tub, Tweedledum and Tweedledee, Bishop Hatto, Richard I and Robin Hood, Rats (adapted from the "Pied Piper of Hamelin"), adaptations from Dickens's novels, folklore stories and fables, these are the subjects dramatised in a simple and natural style in these two books. Excellent illustrations are provided, and the matter is printed in bold type.

The books can be recommended for library work in the lower forms of our High Schools.

MUNGO PARK IN AFRICA, 1795-7—RETOLD BY F. M. URLING SMITH—ILLUSTRATED BY ANTHONY BROWN—THE OXFORD ENGLISH COURSE—SUPPLEMENTARY READERS, STAGE D. Price 9as. OXFORD UNIVERSITY PRESS.

To the Indian pupil there may not be much that is thrilling in this narration of Mungo Park's adventures; but the account records many curious customs and features of African life which might not fail to appeal to our children if their spirit of inquiry is well trained and their curiosity aroused. The style is quite simple and easy.

REALMS OF GOLD—A SELECTION OF POEMS, CHOSEN AND ANNOTATED BY AMARANATH JHA, M. A.—OXFORD UNIVERSITY PRESS. Price RE. 1.

This is a well-edited and excellently got-up anthology of representative English poetic

pieces from Shakespeare to Blunden, intended for the use of High School pupils. Yeats, Kipling, T. S. Moore, Walter de la Mare, Joyce, Brooke and Blunden are some of the "moderns" finding representation here.

Prof. Jha who is one of the most discerning and enthusiastic among Indian students of English, has written a very useful Introduction on the study of poetry, and supplied appreciative and critical notes at the end. We heartily recommend this book to High School teachers of English who would find it an excellent guide to real 'realms of gold', 'fairy lands' and 'enchanted seas.'

ENGLISH VERSE FOR MATRICULATION STUDENTS—SELECTED AND EDITED BY R. C. GOFFIN AND N. GOFFIN. OXFORD UNIVERSITY Press. Price 12 As.

This is another anthology of English poems, specially selected for Indian pupils. Old pieces and modern specimens (like Masfield's *The Kings go by*, Walter de la Mare's *Martha* and Davies' *Happy Child*) are included. Very brief notes are also provided.

TALES OF THE EAST—STORIES FROM HISTORY, BOOK I—BY C. H. JARVIS, M.A., LL D. GEORGE HARRAP & CO. Price 2s. TEACHERS' COMPANION TO THE ABOVE. Price 2s.

The book contains thirty historical stories, told in a vivid style, relating to Ancient Greece and Troy, the Bible stories of the Jews, and the relations of the Ancient Greeks and the Persians. The stories selected for narration are sufficiently dramatic to arouse the pupils' interest. The plan of work is discussed in detail in the Teachers' book in which elaborate teaching notes and exercises are given. The book would certainly stimulate the interest of the pupil in ancient history and its beginnings. We in

India have, however, a complaint to make. The non-inclusion of stories relating to Ancient India in a book treating about the "Tales of the East" is to be regretted, especially since from the time of Max Muller downwards, the importance of the study of Indian antiquities for a proper understanding of the background of European history has received recognition.

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ENGLISH PROSE AND VERSE, OLD AND NEW—
 BOOK I—EDITED BY S. PANANDIKAR, M.A.,
 M. LITT., AND V. D. SALGAONKAR. MAC-
 MILLAN & CO., LTD. Price RE. 1.

This book intended for the use of pre-Matric pupils, contains eighteen poetic pieces and twenty-five prose selections, followed by Notes and Aids to Study. Different literary forms are represented among the Prose selections. Bridges, W.H. Davies and Newbolt are amongst the "moderns" who have been indented on. The aids to study enhance the value of this anthology

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MATRICULATION ENGLISH EXERCISES FOR
INDIAN STUDENTS—BY C. J. MODAK, M.A.
 MACMILLAN & CO. LTD., 12 AS.

This is a book on English Composition, treating about Sequence of Tenses, Prepositional Syntax, Common Errors, Idioms, Punctuation and Spelling, Paraphrase and Unseens, and Essay-writing. The chapters relating to the Sequence of Tenses and to Paraphrase and Unseens are somewhat thin, but those on Common Idioms and Common Errors are useful.

The printing of the book leaves a great deal to be desired. An impression of congestion is produced by the typography in certain portions of the book.

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PRACTICAL EDUCATION—BY G. N. GOKHALE,
 B. SC., L.C.E., I.S.E. (RETIRED). B. G.
 PAUL AND CO. Price Rs. 2-8-0.

This is a new and enlarged edition of Principal Gokhale's book on education. The book is throughout informed by a practicality of outlook

which will stimulate discussion on problems of education. Mr. Gokhale devotes as many as six chapters to the purely practical side of modern Indian education, and offers many interesting suggestions calculated to improve current methods. Other chapters deal with Women's Education, Liberal Education and the place of religion in education. Mr. Gokhale advocates radical changes in many departments of education, but he is no iconoclast, and his suggestions deserve consideration at the hands of educationists. Here and there in the book we meet with sweeping statements (like, for instance the one at page 34) which are out of tune with the general outlook of the book.

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LANGUAGE, UNIVERSITIES AND NATIONALISM
IN INDIA—BY SOMNATH CHILB, M.A., B.A.
 (CANTAB.)—OXFORD UNIVERSITY PRESS.—
 Price RE. 1.

The main thesis of this small book (of 59 pages) is two-fold: a plea for the gradual vernacularization of the medium of teaching in India, and the contention that it is neither possible nor expedient to make Hindustani the *lingua franca* of India. The author seeks to support his thesis with facts and arguments which, we are afraid, may not command universal acceptance; but he has presented his point of view with trenchancy and satire, and all that he wants the reader to do is "to think seriously" of these vital questions without necessarily "agreeing" or "disagreeing" with him. The exposition and vigorous argumentation of the book will certainly provoke thought, though they may not carry conviction to all readers.

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THIRTY MINUTES WITH ROBIN HOOD, A PLAY
WITH EXERCISES, BY F. HABGOOD AND
 W. MCILROY. MACMILLAN & CO., LTD.
 PP. 64. Price 1s.

A prose drama based on the Robin Hood Story should make a very pleasant book for children.

But this is something more. The introduction tells all about the story and the old ballad narrating it, and every other page of the book devises some kind of verbal exercise or other, connected with the story. The exercises include crossword puzzles also. The book must be extraordinarily good as a reference book about the story of Robin Hood and about the details of staging a play based on it. Otherwise, the very thoroughness of the plan of the book may make children feel tired of Robin Hood. We wonder at the ingenuity and application spent on producing this book.

—
THE STORY OF ROBINSON CRUSOE (GREAT
WRITERS FOR YOUNG READERS). OXFORD
 UNIVERSITY PRESS, PP. 94, Price 14 AS.

This is a beautiful book, with colored and black and white illustrations, abridging Defoe's classic for consumption by the young.

—
GEORGE ELIOT: SILAS MARNER, EDITED BY
 G. E. HOLLINGWORTH. UNIVERSITY TUTO-
 RIAL PRESS, LTD., PP. XXXII + 227. Price
 2s. 6d.

We welcome this annotated edition of George Eliot's most popular novel. It is unfortunately not always recognised that the masterpieces of English fiction specially require to be annotated to be easily understood by Indian students.

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MILTON: PARADISE LOST, BOOK IV. EDITED
 BY S. E. GOGGIN. UNIVERSITY TUTORIAL
 PRESS, LTD. PP. 73. Price 1s. 6d.

No apology is needed to present afresh this book of beautiful description.

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VOICE TRAINING IN SPEECH AND SONG AN
ACCOUNT OF THE STRUCTURE AND USE OF
THE VOCAL ORGANS AND THE MEANS OF

SECURING CORRECT ARTICULATION. BY
 H. H. HULBERT, M. R. C. S., L. R. C. P.
 (THIRD EDITION). UNIVERSITY TUTORIAL
 PRESS, LTD. PP. XV + 114. Price 2s. 6d.

This book presents a scientific study of speech. The first six chapters describe the production of sounds. The seventh chapter is about vowel sounds, and the eighth about consonants. The ninth chapter is concerned with the rhythm of sounds, while 'the Art of Eloquence' and 'the Art of Speaking and Reading' form the subjects of the last two chapters. The book should prove useful to students as well as to all others who are interested in the art of speaking.

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MATRICULATION ENGLISH. BY LLEWELYN
 TIPPING AND A. MENEZES. MACMILLAN &
 CO, LTD. 431 PP. Price Rs 2.

Mr. Tipping's book on Grammar and Composition are being widely used. The present book which is in four parts (Grammar revision, correct usage, idioms and composition) is, as the name suggests, intended to be used as a guide for revision. The reviewer may be permitted to say that the Grammar portion of Part I is meagre and elementary and can be omitted. The pages so gained may well be utilized to add a larger number of exercises in oral composition. A number of essays on subjects likely to interest high school pupils by the authors or at least hints would be a great help. The idioms and the elementary glossary for paraphrases may be a little more elaborate. An index would add to the usefulness of the book.

—
AN ENGLISH COURSE FOR FOREIGN CHILDREN.
 BY I. MORRIS, B.A. (LOND.) BOOK III. MAC-
 MILLAN AND CO., LTD. 150 PP. Price
 RE. 1-6 LIMP CLOTH.

This book comprises of 25 reading lessons and at the end of each lesson there is a language lesson in which by intensive drill the progress of vocabulary and grammar is sought to be achieved,

The reading matter is varied and comprises the colloquial (pieces dealing with life on an English farm), narrative (stories and fables) and descriptive (simple lessons on the Geography of Great Britain). It is noticed that the words are repeated and stressed and so the use of a series like this in our middle schools will help the learning of correct English in an easy manner. The illustrations in the reading matter are very well done and deserve a word of praise.

THE OXFORD ENGLISH COURSE. BY DR. LAWRENCE FAUCETT. SUPPLEMENTARY READERS, STAGE D. (VOCABULARY OF 2000 WORDS) DAVID LIVINGSTONE IN EAST AFRICA, RETOLD BY L. W. FAUCETT AND G. C. LATHAM. 93 PP. Price 9 AS.

The story of Livingstone's explorations in East and Central Africa has gripped the interest and attention of the English reading public ever since it was published about 70 years ago. The description of a voyage in the Zambesi and the first sight of the Victoria Falls deserve to be well known even by young pupils. The rewriting of the book within a vocabulary of 2000 words and a wealth of appropriate illustrations is a service to the cause of English education in lands where English is not the mother-tongue. This book deserves to be in the class library of every high school.

ENGLISH FOR PLEASURE—A PRACTICAL COURSE. BY BRUCE BEDDOW. BOOK I FOR JUNIOR SCHOOLS. GEORGE HARRAP AND CO., LTD. AGENTS: OXFORD UNIVERSITY PRESS. 96 PP. Price 1s.

It is claimed by the writer of this course that much of the difficulty in teaching English to the backward children is due to the failure to recognize that a concrete approach to the subject by way of 'non-literary' interests is infinitely better than a formal approach through reading.

By means of a variety of subjects in which young children are likely to be interested new words are introduced and every aspect of grammar is drilled at each stage. Learners are made to choose the right word to be used for each context. The diagrams which abound in the different lessons make the lessons attractive. We look forward with pleasure to further books in this interesting series.

MACMILLAN'S NEW GEOGRAPHY, BOOK III IN TAMIL. BY R. J. JOHNSON AND B. LUTTERBUCK. 196 PP. Price RE. 1.

This is the third book of the series written according to the new departmental syllabus for Middle Schools. The book has obviously been prepared in great hurry as is evidenced by the fact that many typographical errors have crept in. Otherwise one cannot expect to see the Rhine mentioned as the river at the mouth of which Marseilles is situated (page 101). This also explains perhaps the reason why care has not been taken to put the figures correctly on page 3. 60' of time is divided by 15° of longitude. Another obvious mistake is that the earth takes 24 hours to revolve once round the sun. The language reads very stiff and unnatural though the matter given is generally sufficient and suitable to the given standard. The use of the English terms, contour, harbour, road and such others while there are easy Tamil equivalents does not help anybody. In spite of all that has been said above the book might serve as a useful guide in the hands of a teacher who can ignore the mistakes and remedy the defects.

ENGLISH FOR JUNIOR SCHOLARSHIPS BY W. CAMPBELL. OXFORD UNIVERSITY PRESS. 75 PP. Price 12 AS.

The author says in the Preface that this book is intended primarily for the use of junior pupils preparing for scholarships to secondary schools (in England). It may also be used for practice

and for testing in the lower forms of central and senior schools.

The subject matter dealt with is Elementary Grammar and Oral Composition. Fifteen tests are given each for the duration of about an hour. There are also fourteen comprehension tests which have been very carefully prepared and are suitable for administration in Forms III and IV of our schools. The reviewer has administered some of these tests and is of opinion that they are quite suitable even for our conditions. It is earnestly hoped that South Indian schools will make the best use of this little book.

A GUIDE TO HINDI-HINDUSTANI THROUGH ROMAN AND NAGARI SCRIPTS. BY S. R. SHASTRI, VISIHARAD. DAKSHINA BHARAT HINDI PRACHAR SABHA, MADRAS. Price, Re. 1. PP. viii + 155.

There is no need to praise the excellent manuals that the Hindi Prachar Sabha has been publishing these years. Written by teachers with vast experience, they are really what they claim to be—self-instructors, which can teach the rudiments of what is fast becoming the national language of India to those who cannot learn it from a teacher. This book maintains the high standard set by the other publications of the Sabha and carries the student by gentle stages to a working knowledge of the language. An attempt has been made to transliterate Hindi into the Roman script. If the transliteration is scientifically carried out it would be easier for the beginner to understand the elision of vowels in pronunciation which is one of the peculiarities of the language. This part of the work however, is capable of improvement: for the table of transliteration given in the beginning is not full, add here and there for the same sound different symbols appear to have been employed. This is, however, a minor defect in a book, which is full of excellences.

SANSKRIT SELF-INSTRUCTOR, PART I. A COMPLETE VOCABULARY OF NOUNS. BY N. E. VENKATESA SARMA. PUBLISHED BY

SRI ANDAL FUND OFFICE, 109, CHINA BAZAAR ROAD, G. T. MADRAS. Pp. iii + 310.

It is a misnomer to call this book a Sanskrit Self-Instructor. No one can learn Sanskrit by studying this book. For the beginner, nothing so far has been produced which is as helpful as Bhandarkar's works. Mr. Venkatesa Sarma has merely glossed and annotated in Tamil the well-known lexicon of *Amara*. In the good old days, every student of Sanskrit was asked to get by heart the *Amara-kosa*, and such knowledge, intelligently used is certain to extend one's vocabulary. Apart from this, however, we doubt very much whether the study of this Self-Instructor is to prove fruitful in other ways. Those who do not know the whole of the *Amara* cannot know where to look for the meaning of an unknown word. If this book is to be used by the lay man as a dictionary for purposes of reference, an exhaustive index of all the words discussed must be added.

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THE EDUCATIONAL REVIEW.

We invite the attention of the members of the teaching profession in India, once more, to the ensuing World Conference of Educational Associations which is to be held from the 2nd to the 7th August at Tokio in Japan. Established in 1923 at a conference held at San Francisco, the World Conference of Educational Associations has grown more and more popular, and the Indian organisation of teachers is associated intimately with it, at present. Biennial conferences have been held at Toronto, Edinburgh, Denver, Dublin and Oxford. The ensuing conference should be of special interest to people in this country as an Asiatic organisation, for the first time in the history of the World Federation, has invited the conference under its auspices. Belonging to one of the advanced countries in Asia, it is the duty of Indian

educationists to give all the support they can to the proceedings of the ensuing conference. Some of the prominent educationists of India, Indian and European, have already been elected representatives of the All-India Federation of Educational Associations to the ensuing conference, under the leadership of the President of the Federation, Principal P. Seshadri of the Government College, Ajmer. Other Indian teachers, anxious to take advantage of this opportunity to visit the land of the rising sun, must put themselves in communication with the Secretary of the Federation, Mr. D. P. Khattri, Post Box No. 52, Cawnpore.

His Excellency Sir Harry Haig, the Governor of the United Provinces of Agra and Oudh, gave very sound advice to the students of the Aligarh Muslim University, the other day, on the occasion of his first official visit. He

was anxious that the students of the University should grow in feelings of communal goodwill. It is well-known there have been complaints regarding products of the Aligarh Muslim University, that they have not always been anxious to foster communal goodwill in India. It is difficult to say how far these statements are correct, but His Excellency the Governor did well in drawing attention to the ideal of communal harmony. If only means could be found for having a larger number of Hindu students at the Aligarh Muslim University, perhaps it might be found useful in improving communal relations. The older generation may find it difficult to give up its narrow prejudices and vested interests, but at least the younger people should find it possible to establish a new era in the history of Indian political life, by sternly refusing to be associated with any communal narrowness. Sir Harry said that enough safeguards had already been provided in the new constitution to secure the active co-operation and contentment of the Mohamedan community. He had, however, no hesitation in saying that more than the safeguards, the progress of the community will be helped by working hand and hand with the great majority community in the country. "I hope," said Sir Harry Haig, in conclusion, "you will always remember that the most important thing in education is the impact of mind on mind and the influence of character on character. The ideal is to turn out men well-equipped

with knowledge to be able to think for themselves, realising the value of discipline and the necessity of subordinating their wishes to the good of the whole and inspired with a desire to devote their talents to the benefit of the country."

The Government of the United Provinces has stolen a march over other provincial Governments by its recent interest in educational matters. Last year, it had the question of unemployment discussed under the presidency of the Rt. Hon. Sir Tej Bahadur Sapru and action has already been taken on some of the Committee's recommendations, even in cases which involve additional expenditure. The Government has now gone a step further and appointed another committee, under the same distinguished chairman, to examine the proposals of educational re-organisation which have been in the air for some time. The personnel of the Committee is comprehensive and so also the terms of reference. We shall await the report with keen interest and study the results of the re-organisation. Side by side with this enquiry, the Government has also availed itself of the services of the two educational experts recently imported by the Government of India to advise on the planning of vocational education. It is surprising that ministers in several other provinces have not shown any re-action to these suggestions for re-organisation. They had better do so in the interests of the areas within their own jurisdictions.

We must enter our emphatic protest against the practice on the part of some of the politicians of one school in India of enlisting the support of students in election campaigns. It is very undesirable that immature minds should be dragged into the heat and excitement of political strife. It is hardly consistent with the severe strain imposed upon them by their studies that a good deal of their time should be wasted in canvassing for the candidates, or for going about shouting slogans of one party or another. While college students may reasonably be expected to study political problems and understand what is happening in the world, it would be a pity if their time were wasted by such proceedings. Lord Haldane said in his famous educational document on the University of London that University studies are framed in such a manner as not to allow any time for students to waste, so that their faculties may be drawn out to the fullest extent possible. If a student is going to waste his time in politics, it may be taken for granted, it can only be at the expense of his studies and other legitimate work.

Whatever criticism we may have to make against the political institutions of Russia, it must be confessed that the country has not been inattentive to the needs of education and culture. It is interesting to note from an authoritative message issued from Moscow that the Government, for instance, contem-

plates embarking on an extensive plan for the publication of useful literature of all kinds, during the year 1937. It is proposed to publish two hundred thousand copies of a single volume edition of Pushkin and another one hundred thousand copies of his selected works. Provision is also made for publishing complete editions of the work of Maxim Gorky and other writers of the new regime. While these efforts might be belittled as a desire on the part of the Soviet Government to popularise its own doctrines, it may be pointed out that the scheme also includes the publication of the literary classics of all nations which have stood the test of time and may be considered to have the elements of universality. Flaubert, Shakespeare, Maupassant, Schiller, Dickens, Voltaire, Dante and Anatole France are among the writers chosen, and nobody could perhaps wish for a more representative collection of great classical writers.

It has been a longstanding complaint in this country, that people taking degrees of Bachelors of Commerce have not shown sufficient practical knowledge in their work. Reading books on Accountancy, Banking, Commerce and Correspondence is one thing and acquiring practical experience at the desk is another matter. The present Vice-Chancellor of the University of Allahabad has done well in addressing the commercial houses in the United Provinces to help the University in giving its students practical training in

Students and Elections.

Educational Re-organisation.

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Literature in Soviet Russia.

their offices. While practical training will help the young men and make them suitable for employment in commercial houses, the firms will not be sacrificing much, in their turn, in complying with this request. We have often wondered why the Government should not help the Universities in this matter by allowing graduates in commerce to acquire some experience in the Postal and other departments where extensive facilities exist for such training. The Vice-Chancellor of the University of Calcutta has also taken similar steps and we trust the *alumni* of the University will benefit very much by them.

Even at the risk of repeating ourselves, we must draw attention, once more, to the great need for discipline in our educational institutions. There is an unfortunate impression in some quarters that nationalism implies license and students must be encouraged to defy authority, in the interests of developing individuality and courage. Nothing can be more fatal to the cause of education and to the interests of the country than this wrong attitude on the part of some of our politicians. Burke was right when he declared that if a man wanted to command, he must first learn to obey. Even an elementary student of British History should know that the greatness of the empire rests on the glorious traditions of discipline on the part of the British people. We regret to have to refer to several instances of want of discipline in our colleges in recent weeks.

Discipline in Colleges.

Unless strict measures are enforced for ensuring discipline on the part of our students, the future of our country is indeed very dark. The students of the Islamia College, Lahore, went on strike the other day and were even guilty of hooliganism, wrecking doors and windows in the college building, because the Principal of their college had some differences with the Managing Committee and resigned his appointment! We learn that the Principal was later prevailed upon to withdraw his resignation by the Committee's yielding to his demands, though we are not sure to what extent this procedure involved the encouragement of indiscipline on the part of the students. In recent years, the Vice-Chancellor of the University of Calcutta has laboured hard to produce a spirit of oneness and comradeship on the part of the students of the University by arranging an annual celebration of the Foundation Day of the University. But there has been trouble, because some students of the Vidyasagar College took it into their head to object to the saluting of the Union Jack at the ceremony! Trouble is also sought to be created by some Mohamedan students on the ground that the *Bande Mataram* song is to be sung on the occasion and the University flag has the well-known Sanskrit word, "SRI" inscribed on it. We have very little sympathy for such outbursts and we must always exhort the educational authorities to train up our young men in a better sense of duty and conformity to discipline.

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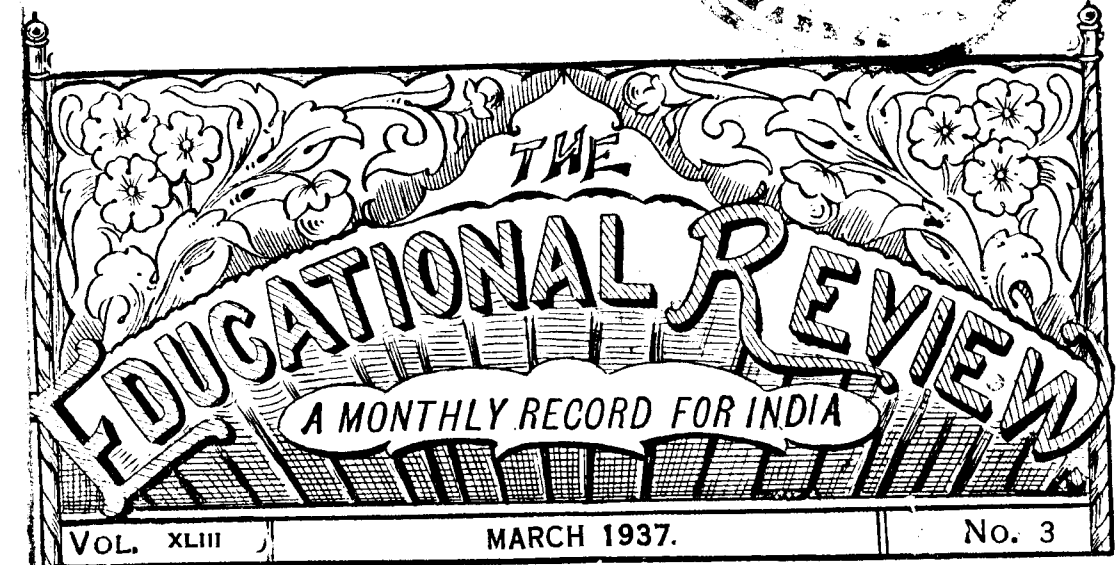
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ADDRESS*

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IT is with a deep sense of the solemnity of this occasion that I rise to read a brief report on the history of this college which has just completed a hundred years of its existence. A century is not a short period in modern Indian education, though we have the great traditions of Universities like Taxila and Nalanda in the ancient history of this land. Started soon after the British came into possession of Ajmer-Merwara, the fortunes of this institution have been intimately bound up with the progress of the Government, and it has played no mean part in the spread of Western education in this part of the world, in accordance with the policy enunciated by Lord William Bentinck, on the emphatic advice of one of the most liberal and far-seeing Englishmen we have had in India, Lord Macaulay.

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* Delivered on the 13th February, 1937, with the Hon'ble Sir George Ogilvie, A. G. G. of Rajputana and Chief Commissioner Ajmer-Merwara, in the chair.

imparted. The grievance was made that the education did not have much connection with the life of the country, a complaint which has not ceased to exist even to-day, at least in some quarters. A severe famine in Rajputana was also responsible, in some measure, for the temporary closure. But it was reopened as a full-blown High School in 1851, though the step had been sanctioned even four years earlier by the Directors of the Company. Located originally in Haji Mohammed's building in Dhanmandi near the Dargah, which was apparently the centre of the city at the time, it was soon shifted to the historic building now known as "Blue Castle" and associated with memories of the Sayyad brothers who played a famous part in the history of the Moghul empire, during the days of its decline and fall.

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the solitary track leading to the college. This was when the suburb of Kaisergunj had not come into existence, the railway had not been introduced and no houses had been built to the south of the ancient city limits.

Among the early principals of the college, during the days it was only an Intermediate institution, was Dr. Fitz-Edward Hall, a Sanskrit scholar who edited Subandhu's *Vasavadatta* in the well-known *Bibliotheca Indica* series of the Royal Asiatic Society of Bengal. Dr. S. W. Fallon, who succeeded him, compiled a Hindustani-English Dictionary with illustrations from Hindustani literature and folklore, including Hindi and Urdu, which can still be consulted in our college library. He was later absorbed by the educational department in Bengal and was succeeded by Mr. J. F. Golding who was apparently a well-known botanist and whose duties included the supervision of the gardens of Daulatbagh. He was proud of the two hundred varieties of roses he had reared in the gardens, carrying our minds back to the days of Jehangir who goes into raptures over the roses of Ajmer in his time. Known to be somewhat unsocial and a keen disciplinarian, an amusing fact about him is that his boots always made a loud, creaking noise which was sufficient warning to his pupils, that he was approaching and their mischiefs had to stop!

It was in 1896 that the institution was raised to the Degree standard, during the principalship of Mr. F. L. Reid which had begun in 1879. There was great public demand for the same and a sum of Rs. 44,400 was collected by the public and handed over to the Government for the purpose. Diwan Bahadur K. L. Paonaskar, C. I. E., who is still happily with us in Ajmer, and Prof.

B. K. Thakore whom we are glad to welcome here to-day, were the first professors appointed, when the college was raised to the higher status and the young men of Ajmer were enabled to read up to the Degree standard here without migrating to other places. Mr. Reid was apparently not only an enthusiastic teacher of English literature who succeeded in creating a real taste for the subject in his pupils, but also a generous and large-hearted gentleman, to whom many of his pupils owed a deep sense of gratitude for all kinds of help.

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Mr. Alexander Miller, a quiet and unostentatious worker, keenly interested in sport, succeeded Mr. Harris in 1921 and left ten years later, with a year's furlough preparatory to retirement and I succeeded to the office on the 6th April, 1932. Prof. Hari Prasad, having officiated with success in the interval. On the establishment of the University of Agra in 1927, the institution transferred its allegiance to the new University, the Intermediate classes being also changed from the

Intermediate Board of Allahabad to the Intermediate Board of Ajmer on its establishment in 1929.

On an occasion like this, it is fitting that our thoughts should turn to the distinguished educationists who laboured for the growth and success of this institution in the past and have brought it to its present condition, of a college affiliated to the B.A. and B.Sc. degrees with an enrolment of nearly three hundred and fifty students. While in the earlier years, the principals had to lament the absence of a sufficient number of students and the present buildings accommodated even the higher classes of the school and the boarders of our neighbours at St. Anselm's, the demand for admission has increased so much that the government have had to fix the maximum strength of the students at three hundred and fifty and issue orders that admissions, if necessary, may be confined to natives of Ajmer-Merwara.

Within the last five years the strength, it is interesting to note, has nearly doubled itself and the annual net cost to government per student has come down from about Rs. 350 to less than Rs. 200. It is only the present financial stress on the part of the government which prevents further increase in strength, by an expansion of the buildings and the opening of additional sections with extra staff. It is, however, perhaps best that the strength of the college should be confined to its present number, as it enables a certain amount of individual attention to students and offers admirable facilities for a close-knit institution with common ideals and aspirations.

Looking back on its long history of a hundred years, the college is proud of the

number of its *alumni* who have achieved distinction in various walks of life in British India, as well as in the neighbouring states of Rajputana. Diwan Bahadur Har Bilas Sarda, Sir S. M. Bapna, Major General Apji Onkar Singh, Kunwar Tej Singh Mehta, Diwan Bahadur Pyarelal, Rai Bahadur Mulchand Bijawat, Rai Bahadur Mithan Lal Bhargava, Rai Bahadur Nandmal and Khan Bahadur Abdul Wahid Khan are only a few among them, many of whom we are glad to be able to welcome on this occasion.

Reference may also be made to the numerous improvements which have been made in recent years in the college, in spite of the severe financial stringency through which the Government of India have passed. Two up-to-date laboratories, one for Biology and another for Chemistry, have been added, at a cost of more than sixty thousand rupees. Some additions have been made to the staff. The library has been improved considerably, thanks to the generous donations received from many Old Boys and friends—rupees two thousand from Mr. Y. V. Bapat, rupees one thousand from Rai Sahib Bhav Dutt Shastri in addition to his own private library, and rupees five hundred from His Highness the Maharawal of Dungarpur. The handicaps of an old building have been somewhat relieved, by the opening of a number of windows to admit more light and air and the inner quadrangle has been turfed and made presentable.

We may also perhaps be allowed to indulge in a certain amount of self-complacency on an occasion like this, contemplating the excellent results the college has produced in University and other examinations during the last five years, though examinations are by no means an absolute test of the quality

of education in a college. Twice within the period, two of our students, Kishan Dayal Bhargava and Maharaj Nagendra Singh of Dungarpur who has since taken high honours at Cambridge, have topped the list of successful candidates at the B. A. examination of the entire University of Agra. Another, Gokul Lal Mehta of Udaipur, has stood first in the whole University of Agra in English this year and another still, his own brother, Kanhya Lal Mehta, has also passed at the I. C. S. examination in England. The two young Mehtas who have brought such distinction to the college represent, it is interesting to note, the third generation in their family to have been students of the college, their father and grand-father, Messrs. Devilal Mehta and Fatehlal Mehta, being also distinguished *alumni* of this institution. The only family whose association with the college is longer is that of Diwan Bahadur Har Bilas Sarda whose father was in the first batch of Intermediate students at the college and whose son and grandson have also been at the institution. Two junior members of our staff, Messrs. Rawal and Rosario, have been awarded the Government of India Scholarship for research work abroad and we have also been attracting an increasing number of women students.

Our record has not been less brilliant in sports, as we have won the Championship twice during the same period at the Rajputana Inter-College Tournament, meeting all the Rajputana colleges in competition, though we came out only second best at the last tournament at Udaipur. It has always been our endeavour to combine intellectual effort with the best traditions in sport and also enrich our college life with varied ultra-mural activities.

Old Boys and friends of the college have responded generously to the appeal for the celebrations of the Centenary, members of the staff having taken a lead in the matter, subscribing over a thousand rupees among themselves. After the expenses incurred over the celebrations which are being managed on an economical scale, it is proposed to have a permanent memorial in the form of a Sports Pavilion, at a cost of about ten thousand rupees which will not only be an ornament to the grounds, but also serve as an active centre for all the athletic fixtures of the college. As soon as rupees five thousand have been collected—we have reached that amount and plans are ready for the purpose—it is proposed to approach the Government for a similar grant and request you, Sir, to lay the foundation-stone, before you put down the reins of your high office and leave the shores of this land. Professor Bishambar Prasad of this college has also handed over the sum of five hundred rupees for endowing prizes to students of the college in commemoration of this event. Our thanks are due to all donors who have made these developments possible.

Even at the risk of adding a serious touch to this occasion of rejoicing, attention has to be invited to some of our pressing wants. We are badly in need of the addition of some new subjects which have now been recognised for the Intermediate and B. A. classes and have been introduced in several of the neighbouring colleges, Hindi and Urdu, and also Civics and Politics. It is indeed lamentable that our students should not have the opportunity of studying their own mother-tongues in the college. There is, again, no better preparation for exercising the privileges of the new constitution in India than the study of Civics and Politics. Our staff needs expansion to enable specialisation in

particular branches of subjects, to introduce tutorial work and also to relieve the present strain in some subjects, of one professor having to teach all the four classes. Our science departments have to be strengthened by the appointment of additional demonstrators and the building of an up-to-date Physics laboratory. If post-graduate classes cannot be opened here in some subjects, at least facilities should be made available for our students to join professional colleges elsewhere, which are being gradually closed to students of Ajmer-Merwara in these days of provincial autonomy and considerations of domicile even in the admission of students. With the cooperation of our Superintendent of Education, Mr. J. C. Chatterjee, who has always been anxious to do everything in his power to increase the efficiency of the college and your own sympathetic interest, we look forward to the early fulfilment of these requirements.

In conclusion, may I give you an assurance on behalf of myself and my colleagues that it will always be our aim to carry on the best traditions of the college and hand over the trust to our successors with no diminished glory, but with even enhanced reputation, as a centre of learning and culture, with due appreciation of the ends of good character and useful citizenship? When the time comes round a hundred years hence for this college, to celebrate its bicentenary, none of us will have the privilege of being present, except perhaps in spirit, but may I waft a hope across this vale of years, that by that time this institution might have grown into a great University for Rajputana, Ajmer into a vast and progressive city with all the amenities of modern civilisation and India herself into a respected and powerful member of the British Commonwealth of nations!

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GATES TO PEACE.

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

MAN became winged. The good blue sky is scratched by aeroplanes. Do they carry beneficial news? Perhaps they are bringing panaceas? or perhaps they hurry with signs of blessed knowledge? or with help? But who knows—perhaps they carry mortiferous bombs? or pernicious gases? or maybe complete annihilation? What else?

Are bombs, gases or murders permitted? Is the extermination of humanity allowed? What kind of council has admitted murder?

Somewhere a peaceful settler in great labours builds for his family a hearth. And at the same time, somewhere beyond the seas, there are being manufactured bombs and poison gases to kill his children. Who knows where evil intentions are brooding? Where malicious attempts are contemplated? Has the consciousness grown so coarse, that it has become accustomed to witnessing murders. As in the ancient Roman Coliseum, people to-day are even ready to pay for the spectacle of execution.

Someone wishes it, gives the command and the wings of humanity carry death and annihilation. And the press in the smallest type will mention the destruction of human lives—of women and children. Perhaps without wings this hateful killing would not have taken place. The figures of ancient wars are not comparable with the gigantic hecatombs of our days. The scale on which destruction is carried out is also beyond all proportion,—in the past destruction was carried out primitively, but now in “highly civilized style.” Where was such civilization ordained? Where is the right to trample human dignity?

Are the Gates into the Future guarded by such wings?

Well, let us assume that aeroplanes do not carry death-bringing sorcerers. May they bring messengers of enlightenment! Let us assume that the turning of the knob of a radio apparatus will bring not ugly vulgar tunes, but best harmonies. Let us expel all narcotics in order that sobriety may flourish. Sophia, Vera, Nadejda, Lubov—Wisdom, Faith, Hope and Love—are not abstractions! In the epoch of the Mother of the World, the protectress of everything constructive, women will gather into an invincible host and will become benevolently bewinged.

* * * *

At random I wish to quote some statements of representatives of various countries expressed at our International Convention of the Banner of Peace at Washington.

The Delegate for China, the Hon. Tswen-Ling Tsui, stated: “The project to unite all nations under a common banner for guarding cultural treasures against destruction in times of war as well as of peace has a noble purpose and is worthy of the support of every person. Real culture and true science, in their contributions to civilization and the welfare of humanity, know no national boundary lines. Their products and shrines should therefore be immune from injury during times of international strife.”

The Persian Minister, H. E. Ghaffar Khan Djalal, said: “The Banner of Peace will be a haven of refuge in times of war and tumult. It commands deep appreciation and the whole-hearted support of mankind because the treasures of art and science of antiquity are a great factor in human life. Not only do they

enlighten our modern civilization on the culture of our ancestors, but they serve at the same time to guide and encourage us in the pursuit of that art and grace, which render life gentle and fine."

The Minister of the Republic of Panama, H. E. Senor Dr. Ricardo J. Alfaro, in a long eloquent speech points out: "I am a firm believer in the theory that peace is the natural state of man on earth...Modern science has attained a terrific efficiency in perfecting the machinery and methods of destruction...May God forbid it, but if the world has another war there will be no combat, but massacre...What must be made intangible to the mailed fist of the warrior is Art and Knowledge, and it must be saved from the fury of the belligerents.. For this reason the idea of safeguarding those monuments (of Art and Science) and creating for their protection a Banner of Peace which every combatant shall respect, is one that cannot but deserve the most enthusiastic support from all Governments, from all peoples, from all civilized persons..."

Major General Blanton Winship of the War Department, Washington, affirmed: "I assure you that the organization which you represent has my whole-hearted support. Educational, artistic and scientific institutions such as libraries, museums and magnificent examples of architecture may well be said to be the links between the Ages, and any organization which serves to protect and save them to posterity in time of war, in my opinion, performs an inestimable service to humanity."

His Excellency Dr. Esteban Gil Borges, now Minister of Foreign Affairs of Venezuela, on behalf of the Pan-American Union, asserted: "It is highly encouraging that in

a moment when there is so much anxiety in our hearts, so many doubts in our minds, so many clouds over the future, you have gathered here to perform a great duty of preserving the heritage of thought which we have received from the past and which constitutes our common patrimony today and a sacred debt to posterity. I fervently hope that this flag (the "Banner of Peace") above every monument of science, art and religion, will be the banner of a crusade which will remind every man that in these places they may be aware more strongly of the ties of brotherhood, through the love of beauty and the peace which comes from the possession of truth and faith in God."

The Minister of the Republic of Czechoslovakia, H. E. Dr. Ferdinand Veverka, proclaimed: "My presence here is the token that Czechoslovakia whole-heartedly supports the noble aim of the International Roerich Peace Banner Convention...Peace is a state of mind, peace is a primary state of things, not a reverse of war, not a breathing spell between struggles. When this recognition dawns upon us as a reality, then the time will come when the harassed and tired humanity will conceive and embrace the real peace."

Dr. James Brown Scott, Director of the Carnegie Endowment for International Peace and President of the American Institute of International Law, concluded his speech as follows: "Possessors of the culture of the past, trustees of the culture of the present for the future, we shall, by the signature of a universal pact, set up a universal standard for culture and humanity, past, present and future, and at the same time a universal standard for nations and their international relations."

Another authority on International Law, Professor de La Pradelle of the University of Paris, in wishing the Convention every success wrote: "*Sauvegarder l'Oeuvre, c'est sauver le génie humain; action civilisatrice qui merite bien, en effet que pour convaincre les gouvernements, et s'il le faut, le gouvernement supreme, l'Opinion, moralistes et techniciens, artistes et juristes s'enrôlent sous la Bannière aux trois Besants. Je suis heureux de saluer, avec la protection de l'Oeuvre, la défense de l'Art, source de Paix, Foyer de Vie.*"

Speaking on behalf of the Japanese Government, the Hon. Toshihiko Taketomi, said: "This symbol, then, on behalf of beauty and knowledge, brings together again the East and West."

One of the greatest military authorities, the late Maréchal Lyautey, wrote: "*La mission (du Pacte Roerich) quelle s'est donnée pour la protection effective des Monument Historiques et des Oeuvres d'Art offre pour la sauvegarde de la Civilisation et de la Tradition un tel intérêt! Mais aujourd'hui, plus que jamais, il est non moins désirable de s'élever contre la guerre elle-même, fléau dont nous, a devonstons tous prix, nous efforcer de conjurer le retour.*"

The Hon. Senor Don Eduardo L. Vivot, on behalf of Argentine, assured: "Nothing is more precious and intangible for all the nations of the world, without any race distinction, than its cultural treasures...The aim pursued by the Roerich Pact and Banner of Peace is none other than to insure their inviolability—and my country warmly applauds this idea and adheres to its aims."

These are voices of statesmen. And now let us remember a few of the voices of eminent social representatives.

Mrs. Franklin D. Roosevelt wrote: "I think the ideals presented by the Roerich Pact cannot help but appeal to all those who hope that the best in the past may be preserved to guide and serve future generations."

Mrs. William Dick Spurborg, President of the New York Federation of Women's Clubs, on behalf of half a million members, stated: "We are going to lend our spirits and all of our influence to such movements... I want you to know that we stand foursquare back of your organization..."

Leopold Stokowski exclaims: "It is a noble project!" And Prof. Edgar Hewett greets the Banner: "Assuredly the spirit of this proposal must commend itself to all right-thinking people of the world."

Maurice Maeterlinck welcomed the Pact: "I am at full heart in accord with the signatories of the Roerich Pact. Let us group around this noble ideal all moral forces at our disposal."

India expresses heartiest adherence through the voices of Sir Rabindranath Tagore, Sir Jagadis Bose, Sir C. V. Raman, Sir Radhakrishnan, Dr. N. C. Mehta, Dr. James H. Cousins, Dr. O. C. Ganguly, Dr. Asit Kumar Haldar and many other eminent leaders. One can also not forget how enthusiastically the Indian Press responded to the signing of the Pact by the twenty-one Governments of North and South America.

What a treasure trove of beautiful testimonies!

All these authoritative expressions are more than mere personal thoughts. They are like pledges of nations, and it is most valuable to witness that in our tense times there are everywhere such fervent defenders of peace, beauty and knowledge. If only these noble spirits would know each other and would form in cooperation a valiant host of crusaders for peace and culture! Indeed humanity is tired of destructions. In every school, in every academy, in every University there

should be convincingly taught all great constructive humanitarian foundations.

When we affirmed our motto: "*Peace through Culture*" we did not have in view any hazy abstraction, but expressed the conviction that this is the only real working principle of peace. If Culture is the accumulation of all highest achievements, then truly such a beautiful pavement can lead to the stronghold of Peace.

Beautiful should be the Gates to Peace!



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ARE THE SHAKAVALIS ALL INDEPENDENT?

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

(Continued from p. 821, Vol. XLII.)

Jedhe Shakavali.

Rajyabhisheka Shakavali.

13. (शक १५७९) चैत्रवद्य येकादसी रविवारी घटी ८ अवरगजेवाने अदल शाहापासून वेदर ध्याववाचा तह केला अणी वेदरास अले अशाद शुद्ध त्रितीया गुरुवारी वेदर घेतले.

वैशाखमासी जुनर लुटले.

The underlined words are quite natural to be mistaken for one another. There is nothing peculiar in the addition of one respectful word

14. (शक १५७९) जेष्ठमासी नसिरखाने यांसी युध्य अमदानगरी राजश्री सिवजीराजे याणी केले.

This is a good illustration of writing by a deaf man to dictation. The changes are due to deafness and written down in accordance with the impression left. Note that the "Rajyabhisheka Shakavali" uses सिवजी for सिवजी of

15. (शक १५७९) पौषमासी औरंगजेब दिलीवर चालले.

The additional information shows an additional source. We have already mentioned the fact that the compiler had some additional source of information, from which he had added some additional facts here and there,

16. अश्वीन वद्य द्वादसीस कल्याण भिवडी राजधानी घेतली ते समई लस्कर व हाशम दादाजी बापुजीस सुभा सागोन खाना केले तेज कान्होजी नाईक जेथे याज्यासुन दादाजी कृष्ण लोहकरे यांचेभाऊ सखो कृष्ण लोहकरे यास मागोन घेतले आणि दादाजीपंत यांस कल्याणचा नामजाद हवाला व सखोपंतास भिवडीचा हवाला सांगितला येसीजी गोपनाथ यांणी आपले भाऊ कान्होजीनाईक जेथे या कडील कारभार अम्ही करीत होतो तेसाच करावा म्हणून हाती दिव्हे.

चैत्र व ॥ ११ रविवार घटिका ८ आठ अवरगजवयाणी आदलशाह पासोन वेदर घेतले सि ॥ अषाढ शु ॥ ३ गुरुवारी वेदर घेतले.

वैशाखमासी राजश्रीनी जुनर लुटले.

राजश्रीनी which seems to have been borrowed from the third entry below it.

(शक १५७९) जेष्ठमासी मैसिरखान यांसी सिवाजीराजे यांचे युद्ध आमदावदनगरी जाहाले.

the "Jedhe Shakavali." We have already drawn attention to जाहले or जाहाले, etc., of the "Rajyabhisheka Shakavali" for जाले, etc., of the "Jedhe Shakavali" This shows that the former is a definitely later copy of the latter.

(शक १५७९) पौषमासी औरंगजेब दिलीवरचालिलेव वौषशु ॥ १५ माहोली सिवाजी राजेयाण घेतली.

or some additional details. The sameness of the facts, their language and arrangement leave, however, no doubt that the latter is a copy of the former.

कान्होजी नाईक याज पासोन दादाजी कृष्ण व सखो कृष्ण मागून घेतले आणि कल्याण भिवडी प्रांते हावाले सांगितले बबजी बापू सुभेदार येमाजीपंत आपले हातीचे राजश्री चे हातीभाऊ म्हणोन दिव्हे.

[MARCH 1937.]

The "Rajyabhisheka Shakavali" has abridged what is in detail in the "Jedhe Shakavali"; but the writer on account of deafness misheard the detailed matter and, therefore, introduced the changes of names shown by the

17. (शक १५८१) रस्तुमजमा व फाजीलखान यांसी व राजश्री स्वामीसी कोंल्हापुरानजीक युध्य जालें वाराहातीव दोन हजार घोडी राजश्री स्वामी कडे पाडाव जाली गनीम पळोन गेला.

The important difference here is that there is mention of the definite dates with the name of the day in the "Rajyabhisheka Shakavali," while the event is mentioned in the "Jedhe Shakavali" under Margashirsha month of Shaka 1581. Besides this there are minor differences due, most probably to partly wrong hearing (as हुलजीलखान for फाजीलखान) and

18. माघमासी राजश्री स्वामी निजामपुर लुटले दामुल व प्रभावली कवज केली.

The underlined words show remarkably that there have entered differences in the

19. (शक १५८२) माघशुद्धचतुर्दसी मंगळवारी काहार तलवखान यासी लडाई जाली उंबरखिडीत जुझ जालें राजश्री स्वामीची फत्ते जाली त्याभासून खंडणी घेऊन वाट दिल्ली.

There are three important differences. For राजश्री स्वामीची in the "Jedhe Shakavali," there is राज्याची in the "Rajyabhisheka Shakavali." This is because the former generally uses the first form while the latter generally uses राजे or सिवजी राजे for the same. The writer of the first shows greater respect than the writer of the other. The second difference is that in the "Jedhe Shakavali" there is खंडणी घेऊन वाट दिल्ली, while in the "Rajyabhisheka Shakavali" there is खंडणी घेतली. That is due to the incomplete impression left by the dictation. The third difference is more important. The date in the beginning of the first is माघशुद्ध चतुर्दसी मंगळ

underlined words above. The former mentions the date in greater detail; in the latter the fact is mentioned along with others under the year 1579 Shaka.

(शक १५८१) पौषव ॥ १० बुधवार रस्तुमजमा व हुलजील खान यांसी युध्य कोंल्हापुराजवळ जाहलें वाराहाती वदोन हजार घोडी राजेश्याणी पीडाव केली रस्तुमजमाव पळोन गेला.

partly due to writing from impressions left upon the mind of the writer by the dictated matter. We have already pointed out that such changes generally occur, when matter is dictated in long sentences at a time. The definite date must have been borrowed from some additional source, which fact we have already mentioned.

(शक १५८२) माघमासी राजेश्याणी राजापुर लुटले वाभुळी व प्रभावली कवज केली.

"Rajyabhisheka Shakavali" due to defective hearing.

(शक १५८२) पौषमासी काहार तलफखानासीव सिवजी राज यासी लडाई जाहली उदर खिडीत जुझ जाहले. राज्याची फत्ते जाली. त्याज पासोन खंडणी घेतली. रुजु-माघ शु १५ चर्तादसी मंगळवार.

वारी, while in the beginning of the latter it is simply पौषमासी, and then at the end it is corrected by placing the word रुजु. This difference shows very clearly that the matter was dictated. The writer first wrote before a statement under पौषमासी and thinking that it was continued, he wrote the same in the beginning of the second statement. After it was written, the mistake came to be discovered and, therefore, the correction was done at the end by placing the date correctly there. The long form चर्तादसी for चतुर्दसी is a clear evidence of the deafness of the writer.

[MARCH 1937.]

ARE THE SHAKAVALIS ALL INDEPENDENT ?

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20. (शक १५८३) देहरीगडास बुलाखीने येऊन (शक १५८३) देहर गडास बुफखीने यऊने वेढा वेढा घातला तेथे कावजी कोंढालकर जाऊन चारशें लोक घातला तेथे माउजी कोंढालकर जाऊन चारसे लोकमारून मारून वेढा काढला. वेढा काढला.

The differences marked may be due to misreading or mishearing or both.

21. (शके १५८६) मार्गशीर्षमासी खुदावदपूर (शके १५८६) मार्गशीर्षमासी खुदावंद पुसाभ्याने लुटले. राजश्रीनी लुटिले.

This is also a very good illustration of a mistake due to deafness.

22. (शके १५८८) मार्गशीर्षमासी पीरमिया व (शके १५८८) मार्गशीर्षमासी पीरमिया तायेज खान ताजखान देवरुखी होते तो झगडा होऊन मारिला हाती देवरुखी होता तो झगडा होऊन मारिला हाती पाडाव पाडाव केला.

This also is a good illustration of defective hearing.

23. (शक १५८९) जसवंतसिंगाची भेटो कार्तिक वद्य शष्ठीस जाली राजपुत्राचे दर्शन कार्तिक वद्य त्रयोदसी सोमवारी होऊन दुसरे दिवसी औरंगाबादेहून स्वार होऊन राजगडास आले. (शके १५८९) कार्तिक व ॥ संभाजीराजे शाहाजाब शाहा आलम यास भेटावयास औरंगाबादेस गेले मोगलासी सला केला जसवंत सिंगाची भेटो कार्तिक व ॥ ६ राजपुत्राचे दर्शन.

The differences can only be explained by wrong hearing and writing to dictation. There is some additional information from

some source but there too there is a mistake due to wrong hearing.

24. Under शके १५९१ 'जेथ्या कडील लोक व मावले निवडकरून तान्हाजी मालुसरा सरदारकरून पाठविला किला घेतला तान्हाजी मालसुरा पडला.

is an addition to the "Rajyabhisheka Shakavali" probably from memory.

25. In the "Rajyabhisheka Shakavali" under शके १५९५ जेष्ठ व ॥ ५ पंचमीस मोरोपंत जाऊन जवर घेतली तेथील राजा विक्रमशाहा पळाला मोगलाईत आला" was written again, though it had been already given under शके १५९४ where it is right. Then the writer discovered that it had already come. So, instead of cancelling, he wrote a remark to the effect that it had come there twice हेकलमदुबार आसे. This very fact shows that the matter was dictated by some young boy, who made the mistake of dictating it twice. Besides these, there are

other small differences. They are due to (1) misreading, (2) mishearing, (3) wrong or incomplete impression left by dictation, (4) a few sentences of family or other additional information. We have not noted here all, lest the list should unnecessarily add to the volume of the discussion and should prove tiring to the reader. What we have given is quite sufficient to convince him that the two Shakavalis are almost the same, and that the "Rajyabhisheka Shakavali" was written by a deaf man to the dictation of a raw young boy, who has very often misread ह for फ, म for क, etc.

The above will show that the two Shakavalis are the same. Though Mr. Apte may try to maintain outwardly that the two are different, he has been constrained to refer to the

"Jedhe Shakavali" at many places to explain the meaningless words or some differences of the "Rajyabhisheka Shakavali." Any reader of the "Rajyabhisheka Shakavali" printed

(with notes by Mr. Apte) in the "Sheocharitrapradip," pages 53—64, will have the same impression; and any one comparing it even cursorily with the "Jedhe Shakavali," will have to accept that the two are the same. But Mr. Apte himself has done it in the following passage * :—

“जिजाबाईंच्या मृत्यूची तीथ १५९६ जेष्ठ व॥ ९ ही गोष्ट शिवनिघन शकावलीत विनचूक आहेच पण या नोंतीतील 'जेष्ठ,' शब्द गळून राज्याभिषेक शकावली-काराने मोघम 'व॥ ९ बुधवारी' असे लिहून तो मजकूर "चैत्र व॥ १४ राज्याने केलजा घेतला" या मजकुराशी जोडून लिहिला; आणि जेष्ठ शकावलीत मोघम 'व५९' च्यामागे महिना पाहिजे या कल्पनेने मागल्या वाक्यावरून "चैत्र" शब्द घातला गेला. अशारीतीने मूळचा 'जेष्ठ' एका प्रतीत गळून दुसऱ्या प्रतीत जेष्ठच्या जागी चैत्र कसा आला याचा यांग क्रमाने लावता येतो; आणि जेष्ठ व॥ ९स बुधवार, जेष्ठ तिथी त्या वर्षी असल्यामुळे 'खरापाठ' निश्चित होतो”

* Shiocharitra Pradip, pages 269.

When it became difficult to explain the above mentioned discrepancy of the "Rajyabhisheka Shakavali," Mr. Apte was forced to accept that it arose on account of wrong entries into it from the "Jedhe Shakavali." The fact of sameness is so clear that it cannot but be accepted by every impartial person. Propagandists of the new birth-date of Shivaji want to show to the world as many separate authorities for it as possible and, therefore, they have to maintain wilfully the separateness of the two Shakavalis. In their heart of heart, however, they know that their contention is baseless—which becomes revealed in their unconscious notes. Mr. Apte's notes appended to the "Rajyabhisheka Shakavali" (some of which we have referred to above) and his explanation for the ambiguous entry of the fact of the coronation of Shivaji under the Shaka 1596 go to reveal his unconscious, but real, opinion. The wilful attempt to show that the two are different can have therefore no value.

(To be Continued)

NOTICE.

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COOPER, Publishers, BOMBAY.

GERMAN LITERATURE UNDER NATIONAL SOCIALISM.

BY CHRISTIAN OTTO FRENZEL.

THE interest and respect which German literature has always aroused in all intellectual circles make it desirable to give an idea of the effect of recent political changes, which have actually succeeded in creating a whole new literary world.

From past decades the great names of Gerhart Hauptmann and Thomas Mann stand out beyond all others: Hauptmann, the author of the play, "The Weavers," which afterwards proved of such importance in German social battles, is principally a playwright; Mann, writer of "Buddenbrooks" and "The Magic Mountain" is famous as a novelist and essayist. Beside these, and almost equally important, stands Ricarda Huch, author of the fine historical romance, "The Great War in Germany," in which an accurate and vivid picture is given of the Thirty Years' War.

These three authors, figures of the liberal age, out of the premises of which they created their works, are especially important, not only because their mastery awakened the admiration of the whole world, but because their Germany breathes in every page they wrote. In "Florian Geyer," for instance, Gerhart Hauptmann makes his hero symbolically thrust his dagger home as "The German discord in the heart"; In "Buddenbrooks" Thomas Mann describes indeed the decline of a family, but the atmosphere of the old Hanse town of Luebeck is faithfully reproduced and as German as it can be. Ricarda Huch loved the heroic side of people, and her "Pictures of German Towns" represents a type of German chronicle, not unlike that of Theodor Fontane, who published his "Travels in the

Brandenburg Mark" towards the end of the last century.

Of these three writers Gerhart Hauptmann is the most nationally popular; the historical learning and logic of Ricarda Huch places her work in the category of books for the intellectual reader. Thomas Mann also did not achieve wide popularity, unless he did so when his first production (*Buddenbrooks*) was, at a later date, very widely sold; his themes and his later attitude to the problems of the day have forced him into isolation.

Hauptmann's popularity is not due alone to the fact that he was among the first to fight for the improvement of social conditions and that as a writer of plays he was able to reach a wider public than he might have done as a writer of books, but also to the fact that he has created living German people, and not mere lay figures. He is a great exponent of Germany, which is as clearly marked in the magic fairy-tale world of his "The Sunken Bell" as in the politically important "Florian Geyer."

Besides these internationally famous writers, there are the less well-known novelists, Theodor Storm and Wilhelm Raabe, whose works are as highly appreciated as the others in their own country. It was the books of Storm and Raabe that were found in practically every German home just before the war, and they, together with the South German, Peter Rosegger, prepared the ground for the new German literature of today. For the literature of which we shall now speak is of the people and the homeland.

This literature has, in the widest sense of the term, a political mission to perform; it is

concerned with the being and characteristics of the German race, and with its soil. Recognition of this mission is really nothing new; it is to be found in the works of older writers such as Rudolf Huch, the "labourer poet," Kart Bröger, Gerrit Engelke, Alfons Petzold, Christoph Wieprecht and many others, but above all it breathes in the books of the recently deceased Heinrich Lersch, whose "Germany must live even though we die" made him famous in the first few days of the War.

The elements composing the "peoples' literature," however, have their origins much further back than a superficial examination might lead one to suppose. There are numbers of still living authors who had achieved reputation before the War, and who did nothing more than recite the eternal values of life in their own homes, who, standing afar from politics, nevertheless had a highly political effect upon their readers, in the sense above explained. To these belong Rudolf Binding (whose novel "The Sacrificial Way" has been translated into many languages), Emil Strauss, Hans Carossa, Paul Ernst (who died in 1933) and Hermann Stehr. Their works have immortality because they plumb the depths of their own people and German racial characteristics, and they use the medium of their art to interpret humanity. In them German people are described who act in a German manner, and their surroundings—whether past or present—are seen through German eyes.

The ballad poet, Borries von Muenchhausen, Wilhelm von Scholz (so successful in all spheres of literature) and Carl Hauptmann, who died in 1921, also belong to this older generation of writers whose works had no political purpose, but which were nevertheless imbued with the ethics of national politics. The German-Swiss, Jacob Schaffner, who spent the greater part of his life in Germany,

which became a second home to him, and the eternally-young (though now grey-haired) and humorous woman, Johanna Wolf form the bridge which leads to the consciously political group of writers, the first of whom might be said to have made a symbolic beginning when Wilhelm Schaffer's historical-mythical romance, "The Thirteen Chapters of the German Soul," was published.

It might be said that there are three main subject-groups which dominate modern German literature (1) The Fate of the German People; (2) The World War as Experience; (3) Landscape and Peasantry. With each of these a number of names is associated. It is naturally impossible here to enter in details regarding the books that have been published, but an outline can be given regarding the position which each group has attained.

Probably the most important amongst those who have written about "The Fate of the German people" is the African German, Hans Grimm, whose book "Volk ohne Raum" (People without Space) is not only a true document of Germany's colonial past, but also an unforgettable account of the misery and longing for better things in which the German people lived in cramped conditions after the last War. Grimm was for long regarded as the political author. Recently, however, younger men, following Stefan Georges, have come into prominence.

Another writer, who ranks alongside Grimm, is Josef Ponten, born in a Rhineland village which became Belgian by the Treaty of Versailles. Ponten for years studied the conditions of life of "foreign" Germans, and has published the first volume of a great novel on the subject. Amongst the foreign German contingent of younger authors, the names of the Transylvanian Saxons, Heinrich Zillich, Erwin Wittstock, Adolf Meschendörfer, and the Sudeten Germans,

Wilhelm Pleyer and Hans Watzlick must be mentioned. Then there are the Austrians, Friedrich von Gagern, Franz Nabl, Josef Friedrich Perkonig, Erwin H. Rainalter, Julius Zerzer, and (one of the few real humorists) Bruno Brehm. All these have produced books describing the fate of Germans who are divorced from their home country, and in addition to these "The Oil-Seekers of Duala," published by Grimm in 1917, might be described as an important contribution to the history of the "needs of the white race."

The second theme, the "World War" has certainly been productive of many more works than the first. Amongst many that have not survived are a number that might be compared, in the positively national attitude they adopted, with Ralph Mottram's "The Spanish Farm." Then, after these first few thoroughly masculine and definite books, came the flood of emasculated, degenerate works written, only too often, by people who had taken no part in the war, or else had done so only as clerks. These writings are now forgotten, and in their place a better literature of the war has arisen, amongst the publications being Magnus Wehner's fine book, "Verdun," of which he says, "I have testified for the dead—nothing more!" In 1934 appeared Theodor Kräger's "The Forgotten Village," a story of Siberian captivity; and in 1936 "Eira and the Prisoner" by Heinrich Eckmann, and the "Town and Fortress of Belgrad" by Josef Magnus Wehner, who gives an account of the War in the Balkans and of the heroic fight of the Serbians which can never be forgotten.

Those who have immortalised experiences, of the world war include Paul Alverdess, Werner Beumelburg, Hans Carossa, Edwin

Erich Dwinger, Richard Euringer, Georg Grabenhorst, Friedrich Griesse, Ernst Juenger, Karl Benno von Mechow, J. M. Wehner, Ernst Wiechert and Hans Zöberlein. Beside these, most of whom found recognition after the establishment of the Third Reich, are the names of two no longer living, Walter Flech who fell in 1917 at the occupation of the Oesel Island, and Gorch Fock, poet of the Lower Elbe Valley, who was killed at Jutland,

A movement almost equal in extent to the flood of war books arose inspired by the slogans, "blood and earth" and "land and peasantry." It is here that the effect of the National Socialist revolution may most plainly be perceived, even though the way had already been prepared. It is not only the classical writers, Jeremies Gotthelf, Peter Rosegger and Gottfried Keller who head the lists of writers on this theme, but younger, and living authors, such as Hans Friedrich Blunck, former President of the Reich Chamber of Literature, the gifted dramatist Richard Billinger and the Black Forest writer, Hermann Eris Busse. Each of these has given to the world works that show the country known to them and describe the people who live in it. Their writings are permeated not only with a feeling for history, but with a sense of present-day happenings. The customs of the peasants are rooted in aged traditions, life on the land seems to pursue an eternal, unchanging course; it has now become necessary to unite this sense of tradition with the technical inventions of the present, so that harmony is undisturbed. Here are new problems and conflicts, which hold within themselves character-moulding influences.

There is hardly a district in Germany which has not found its writers: Blunck's "Fairy-Tales of the Lower Elbe," Friedrich Schnack's

books on Franconia and Albert Bauer, a kind of German Burns, who still walks behind his plough, are but a few. It is, however, Karl von Mechow, in "The Country Year," who has written perhaps the most important work in this group.

It is in northern Germany that the greatest number of agricultural writers has arisen, and these include Ludwig Tügel and Ulrich Sander, whose names with those of the Westphalian women authors, Margarete Schiestl-Bentlage and Josefa Berens-Totenohl, are worthy of being bracketed in one category with those of established German writers like Theodor Storm, Klaus Groth, Fritz Reuter, Wilhelm Raabe, and Timm Kröger. To this north German circle belong also the popular Heinrich Sohnrey and August Hinrich, writer of comedies and films.

This flood of literature dealing with agricultural life was actually a political necessity, which succeeded for a time in forcing into the background books on the subject of "city life." Paul Gurk's "Berlin" is a book which is a perfect example of town life, treated by one who understands the people.

It must not, however, be supposed that literature since the National Socialist revolution begins and ends with the three subjects mentioned. A political lyricism arose, influenced chiefly by Stefan George, who died in 1933, and who published in 1927 his book of poems, "The New State." For several decades, George had lived in strict isolation, but he was an artist who had placed his services and his aesthetic sense of values at the disposal of his fellow-countrymen. The "Youngsters," which was the name by which the members of his intimate circle were known, who accepted him as their prophet, continued to follow the ethical path which he had shown them. Amongst these the names

of Eberhard Wolfgang Muller, Gerhard Schumann (the two winners of the State Prize in 1935 and 1936) Herybert Menzel and Wolfram Brockmeister must be mentioned.

German writing to-day, when not unconsciously, is consciously influenced by political ethics. It does not seem to matter what medium be chosen, whether it shows in novels like those of Euringer and Beumelberg, or in stage plays like those of Hans Schwarz and Hans Rehberg. The great figures among the "Einsame Sucher" (Lonely Seekers) such as Hans Johst, now President of the Chamber of Literature, Hans Friedrich Blunck and Rudolf Paulsen have placed their political mission as the centre point of their creative work. This mission embraces all aspects of German life, landscape and people, and it daily grows in popular appeal and importance.

The word "Peoples' literature," which at first was laughed at, and regarded as a limitation of the intellectual horizon, has now become a definite ideal. Formerly, a book was judged by certain formal aesthetic principles, but now the criterion is the popular effect produced upon the reader. Paul Fechter, one of Germany's most gifted literary and dramatic critics, wrote in his book "German Literature" (published in 1932), in which he discussed German writing throughout the ages until the present day, that "a literature proceeding from the people for the people, which shines as a distant goal before our eyes, is in no way to be compared with a literature from the indiscriminate for the indiscriminating." By this he means to say that literature is not to "climb down" to the threshold of the peasant, but that it is to lift the peasant to new mental levels and recognitions, and he proceeds to say that this is the task which has been set to writers.

The condition in which German literature then was must outwardly have seemed to be a distracting one: the books of writers who

had lost their sense of relationship with their own countrymen, the enemies of ideals, stood side by side with books of quite another kind on the shelves of booksellers. But although the literature that maintained its connection with its folk and country was derided and mocked, it nevertheless has won through in the end, and has triumphed over that which ignored such ties.

The point is that literature, although it is only a part of life, is so rooted and grounded in life that it could not pass over the political awakening of the people, which is such a feature of to-day. Literature cannot always set itself against life, which it should reflect and illumine.

Literature in Germany to-day lies, therefore, under a political influence, although this is meant in the widest possible sense, which gives point and direction to all that is being thought by the man in the street. Within this wide limit there is great mobility of thought and expression. Everything that can be said to approve Germany's general interests is allowed the utmost freedom of development, and included in this are the

upholding of the arts, the respect for family life and reverence for tradition that have always been typically German attributes. On the other hand, it goes without saying that all destructive or negative forces are denied or set aside by actions of state: for instance, it would be impossible in Germany to-day for a book to be published that glorified abortion, prostitution or betrayal of the Fatherland.

A new discipline has arisen, such as that of which the German philosopher Immanuel Kant spoke, when he said:—"Neglect of discipline is a greater evil than neglect of culture, for the latter can always be retrieved again." In this sentence he does not attack culture and education, but he points out that in the time of trouble the behaviour of the individual and his effect upon those near him rest upon discipline alone. It is in this light that the rise of the "People's literature," of present day Germany, in its obedience to National Socialist literature, should be regarded, if a current judgment is to be reached. It has been developed in connection with currents and cross-currents from the past, of which it is the natural outcome.

WREN & MARTIN'S "HIGH SCHOOL ENGLISH COMPOSITION" made its mark on its first appearance in 1929, and has ever since maintained the same high place, because it is not a mere compilation but a text-book that embodies the result of life-long teaching of English to Indian boys by two veteran educationists.

Every discerning teacher of English who has carefully examined this eminently practical text-book will agree that the book-work is clear and comprehensive and gives just as much as can be assimilated and utilised by pupils reading in High School classes. Further that the exercises are not only comprehensive but such as can be worked intelligently by the average school boy reading for the Matriculation examination.

We need hardly emphasize the fact that this can be said of few text-books of English Composition.

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EDUCATIONAL AND CULTURAL FILMS.

BY MR. SHEIKH IFTEKHAR RASOOL.

THE main purpose of educational films is, and always will be, to get through the ambiguity of verbal description right to the thing in itself. In fact it is used as a window on the world. For this use it is helped by the fact that a 'real photograph' possesses, as no picture however accurate can possibly possess, a certain mental sense of reality. Over and above such accidental properties the very nature of the film, which demands selection and definite ordering of the material in time, allows us, by editing and pictorial composition, to super-impose on the 'reality' a formal structure of abstract relations (above, 'below', 'before', 'after', etc.) It is therefore possible to present certain facts and to marshal arguments without having resource, in the first instance, to the spoken or written word.

The editing methods of Kuleshoff, Eisenstein, and Vertov, which have been criticised as over-intellectual, are of even greater importance to avoid the fact that a film, unlike a diagram, must have a definite beginning, middle, and end in time, and that is true of all its parts. Although a film, produced by the usual methods, originates from a sequence of pictures or diagrams on celluloid, it is not in itself a sequence of pictures or diagrams, but a sequence of processes or events. These can only be seen in a predetermined order and each for only a limited and predetermined time.

To neglect this fundamental property of the film is to neglect the only way in which the film is superior to the blackboard. Even if current theories of film construction are

regarded with suspicion, it must be remembered that these theories are based upon an actual fact, though they may be mistaken interpretation. The very nature of the film forces some kind of 'constructive editing' on the director, and if this is left to look after itself the results are appalling. A large amount of wasted ingenuity has gone to the making of films which are of far less value than the diagrams from which they have been prepared.

The difference between a diagram and a film is that the former is purely spatial, allowing only of what may be called a synoptic order, while a film must be temporal, allowing of very little spatial arrangement (by reason of the limits of the screen and of the time allowed for viewing it), but capable in a very high degree of order in time. The diagram is synoptic, a synthesis, and therefore essentially static. The film is a selective sequence, a process, and therefore essentially kinetic. Only extreme familiarity can make it possible to view a film (or anything else, like a symphony, that has the formal structure of a film) synoptically. When this can be done, the subject is comprehended in a way impossible by any means other than intense application and powerful imagination. It is true that the last must be used in applying the knowledge obtained, but intense effort made in order to comprehend fundamentally simple arguments, like many in the 'higher' mathematics, is unjustified when it arises from the inadequacy of language to describe processes or abstractions.

The choice between a diagram or a film rests then on whether the subject can be

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shown better as frozen by the Medusa head of the synoptic view, or as expressed as a process. Take, as examples, the relation between temperature and the seasons, and the Second Law of Thermodynamics. A moving picture of the motion of the mercury in a thermometer shown alongside a calendar is inferior to the more usual time-temperature graph, while nothing could show better the true nature of the Second Law of Thermodynamics than the sight of a world in which it did not hold good, simply by running a film backwards. Similarly it is impossible to give such a clear idea of the shape and dimensions of an object, even with a stereoscope, as it is with a 'moving camera' shot made by running the camera around the object. For while the stereoscope shows the solid from two points of view only, the film shows it from a mentally continuous sequence of points of view. Even to those with limited visual memory this is equivalent to a synoptic view of a three dimensional object. Not only have we satisfied the old drawing office request for 'three dimensional tracing paper', but we have actually achieved a four dimensional tracing paper!

It has been said above that the fundamental properties of the film allow us to super-impose on actuality by selection, association, and contrast of senses, a logical argument not based on language. This is a unique power when employed on representational images, as photographs, but the non-representational applications are overlooked. A great deal of our visual experience,—and all visual experience is the field of the film,—is non-representational or semi-representational. Such, for instance, are the alphabet, maps, traffic signs, the signs of music, chemistry, and mathematics, the conventional signs and

symbols of advertisements, and so on. The possibilities of typographical symbols have been recognised and applied by no artist nor educationalist, other than Leibniz.

The expression of argument without recourse to verbal language has been achieved in mathematical notation, but the signs of mathematics, though by no means arbitrary in the sense that shorthand symbols are arbitrary, are logical developments from arbitrary basic signs and symbols. Also, from the very nature of mathematics, they deal not with things, but with the abstract relations between things.

The existence of so highly developed a system together with the power inherent in the film, and the mental sense of reality of the photograph, suggest possibilities of which we have not yet touched the fringe. The abstract relations of mathematics might be translated into terms of processes to get over the difficulty that legitimate abstraction presents to students, and to provide a genuine comprehension of the problem as opposed to the knowledge of how to work it out. Again, the established signs of mathematics, and of other branches of knowledge, might be combined with representational images to form a method of visual argument far more powerful and less ambiguous than that shown in static applications such as 'pictorial statistics.' Finally, the signs of mathematics might themselves be operated kinetically and pictorially. This is by no means a fantastic proposal, as the origins of the operational calculus and the theory of sets, to say nothing of the concepts of real and complex numbers, have shown. These last two possibilities are fascinating, but, as most users of educational films have more to do with instruction than with research, the method of

using the film for straight-forward mathematical instruction will be looked into more closely.

First it must be made clear that there is no *a priori* reason why an educational film should be projected in front of a class on a screen only. This will always be the usual way, but it is also possible for a student to run over a film by himself, in conjunction with a textbook, just as he might a drawing or gramophone record. This implies the existence of a small hand-viewer which, since it is not required for projection of a real image, can be made for a small sum. This should not be a fatal blow to a logical development of the educational film. The illumination would be either the reflected light of the room, or a pocket torch bulb. All then that is required is a magnifier and the intermittent motion most of which are of mechanical complication, unnecessary for this job.

The fundamental difficulty of mathematics lies in the fact that it deals with abstract relations. This is got over by introducing abstractions in the guise of real lines, curves, and areas. The practice could not be defended if it were mere argument by analogy, a poisonous habit, which leads to the almost universal anthropomorphism that assumes arguments applicable to persons to be equally valid when applied to collections, institutions, and nations. Fortunately this objection need not apply, since the methods of pure mathematics are not analogous to, but refinements of, the ideas applied to real figures.

Mathematical films have therefore to deal with a problem differing from that of the descriptive film. For while the latter attempts to avoid false abstraction by subordinating the structure of the film to its content, the former must subordinate the content of the structure. For achieving this the kinetic, or dramatic, nature of the film is ideal, for abstract relations are more obvious than the objects between which they hold when these

relations are in the form of processes. Thus while it is more obvious than a row of soldiers, it is still more obvious that a motion is periodic even if the object moving is not recognised.

The first decision to be made in the construction of a mathematical film is, as is the case with any educational film, whether the principle to be expounded is best presented in synoptic form, or as a process. If the former a diagram should be used, if the latter the relations must be transformed into the motions of suitable units. This can always be done in many different ways, for the operations of mathematics, addition, multiplication, and integration, possess an indefinite number of simple mechanical interpretations. Simple, that is, from the visual point of view; the instrument-maker might be hard set to construct the apparatus. We are at liberty to demonstrate our principles by means of purely visual mechanics.

Enough has been said to make clear that there are gigantic possibilities in the educational film which have not yet been realised, let alone explored. If too much emphasis has been put on mathematics, it is only because this is a subject of great interest, and also one in which representation by visual means has reached a high standard after generations of evolution in practice. The film is a tool which makes it possible to use the same, only more vivid, methods in other fields. The photograph makes it possible to introduce some form of reality, but it should not be forgotten that the film is capable of reproducing any visual event, not merely the visual events of nature. It must also be remembered that the film is a process, not a diagram. If no mention has been made of colour, sound and stereoscopy, it is because these cannot change the fundamental nature of the film, the can only alter the tone of the processes. It is easy to quarrel with the montage experts, but at least they know what the film really is.

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OPINION.

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JOURNALISM.

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

JOURNALISM in England and Scotland is a concerned profession. At least 75% of people in Great Britain are either writers or journalists. A Scottish friend who is a journalist himself by profession writes to say that the firm in which he is employed as a book-reviewer and a reader for the press, contains as many as 8000 journalists including editors and regular writers. He further says that there are as many firms as there are journalists and that this would just give an idea of the magnitude of the work that journalism occupies. The Fleet Street of London is full of writers and editors even now as it was when Dr. Johnson, Thomas De Quinsey and Dickens lived. London and Literature are therefore synonymous terms. That there is an ever increasing demand and supply for the people of this learned profession shows the extent of the value of the press and its unrestricted freedom that they appreciate and enjoy in that country. Many factors are, of course, responsible for this state of things. First, they have their own government and a constitution which provides for a full scope of freedom of the individual, as regards thought and action, within the due limits of Law and Order, and builds the State on the ground of the consciousness that every Englishman is a very "brick" of it. Then, there is the greatest amount of literacy and trained public opinion brought about by the best educational system of the British Government. Add to these the facilities of the new order that Science has brought out, e.g., Telegraphic and Wireless Communications, up-to-date Printing Machines, Air Mail Services, Cinema and Radio, besides established international relations. All these or the like have increased the popularity of the press, stimulated the interest of the people in literature and art, and, thus, created vast opportunities open to the journalistic world. And though journalism is as difficult an art as music or painting or engineering is, an Englishman seems to have mastered it to perfection. He has acquired well nigh a free and easy running style in his writing as if talking to a friend in a homely way, in plain words and short sentences. There is no pose, no high-brow attitude to teach a moral or assert a dogma, but a bold and frank expression of what goes on in his mind. As for the subject, well, it seems that he is his own master. Any peg will do to hang his hat on as Stevenson has put it. From the spoon to the sauce-pan, from the ships, shoes and carpenters to carrots and cabbages, from the pit to the pot-house and the public to the private nooks—in short from the dirty lime house to the drowsy Twickenham he can find out his subject and raw materials for his writing. As it is, journalism is gaining every inch of ground in Great Britain and Western Europe. There is not a tree-top or a factory chimney where a journalist does not grow. And what about the readers? Even a waiter or a chef or a dustman is a newspaper reader. He goes in for a morning paper and reads it critically as he takes his tea, breakfast or smokes his cigarette. A morning Daily or a Weekly is an article of necessity and not of mere luxury to him. This popular taste and love of literature has given a great fillip to the movement of the Press as well as to the Writers' circles known as the P. E. N. Clubs existing throughout the country. There are writers and journalists of every description, amateurs and profes-

sionals. Every Wednesday or Saturday, they, amateurs, meet together and read stories, articles and papers meant for the press. Some of these have an itch for self-expression, others want 'to plant their name on the mortal soil,' and still many others want to win fortunes. And though cold rejection slips await them, at times, for all their labour and recompense, they go on under a strong faith that one day they will succeed in the art of writing that may combine the joy of writing with its utility. But there are top-notchers as well. They command a good market reputation. While some of them begin with £1,000 a year, some manage to come under the category of £10,000 per annum and even more. That these fortunates must necessarily be men of real merit or exceptional genius is not the thing. It is sufficient that they believe that genius is perspiration and an infinite capacity for taking and enduring pains and that they have a knack for shocking their audiences with blood and thunder fictions and 'thrillers' of love and war. Thus while these carry all the plums of the profession and the good-will of the public at large, many a journalist and writer earns a pittance in that country as in India and finds journalism very much a vexed thing—a thankless task and a pettifogging affair. "A journalist," says a well-known writer of Scotland, "requires a neck of brass. He must have a penchant for going without meals for days on end and must have a soul that should enter through the fine eye of a needle." And even if the whole discipline has been gone through, he must live long so as to reap the fruits of his long labour and life, since genius flowers often with age though every one who aspires for greatness must have his foot on the ladder by 35. Otherwise he is gone. Then to live long. That's the idea. It is said of a writer of thirty books that

he could not survive the 33rd year of his crowded life and though he wrote one of the best books on the ancient Maya Civilisation of Central America, he could not get more than £ 600 for his pains. Had he been spared for a decade more at least he would have come under £6,000 a year at least. As it is, he has now been forgotten and his widow has been left to shift for herself without any recompense or encouragement being held out to her for her husband's literary services. Public memory is so short, indeed,—a fleeting shadow that flies with a man's life. But for this apparently dark side of the profession that so often builds its hopes on posthumous glory, journalism in Great Britain is going ahead day by day. London alone has got as 'many dailies and weeklies and periodicals as the whole of India might have them—all in the English language.

The *London Times* along with its Literary Supplement, the *Daily Telegraph*, the *Morning Post*, the *Daily Express* and several others may be mentioned. The *John O'London's Weekly* is a widely circulated paper having numerous writers' circles connected with it. From its advertisement columns it shows that London has quite a number of literary agencies and firms dealing with novels, stories, fictions and verses and sundry for publication on their own or at the writer's cost. Besides, there are many typewriting firms that undertake typing work of MSS on the cheapest terms possible, say a shilling for 1000 words.

There are a good many honest and reliable publishing houses that keep the writer's interests more in view than their own even though the former might be required to foot the bill for all the printing and advertising of his work. Among these, Messrs. George Allen and Unwin are reported to be a

reputed firm giving a square deal. But there are firms and firms, and a writer has to be very particular about the firm he has to deal with.

The *Quarterly Review of London* as edited by Sir John Murray is an important one commanding a good circulation. Among the Scottish papers the *Scotsman* and the *Glasgow Herald* are well read. But the special feature of English journals, dailies or periodicals is the immensity of space that advertising occupies. Advertising in England, and European countries in general, has become an art interrelated with journalism. Many schools have long existed in both the sections throughout Europe. The London School of Journalism is worth mentioning. Berlin too has very many schools in journalism and advertising. At least 300 students can read together in a school meant for the purpose under the best experts and methods and appliances. Journalism thus is a living force there—an expression of the wonderful brain power of Europe, and has undoubtedly great possibilities of controlling public opinion and doing good to its people and mankind in general.

But things are rather different in India. There is still a market to be created for journalism before it could be considered as a popular concern. Some of the flourishing newspaper concerns are in the hands of Englishmen and controlled by English editors and writers. The *Times of India*, the *Illustrated Weekly of India*, the *Statesman*, the *Englishman* and the *Madras Mail* are among the leading papers manned by English journalistic staff, and they have attained a high level of efficiency. Indian journalism too has scored a good deal to its credit both in the past and now also. The *Hindu* of Madras, the *Amrita Bazar*

Patrika and the *Bengali* might be worth mentioning. They have made a record in the field of journalism of a high order. The national awakening of the masses can be attributed to these. The *Hindustan Times*, the *Leader*, the *Advance*, the *National Call* and the *Bombay Chronicle* are some of the other leading Indian dailies commanding a large and wide circulation. All these are doing a great deal in directing and moulding public opinion and establishing a cordial entente between the government and the people. In moderation and restraint, frankness and freedom of expression, they have attained a signal distinction and maintained a high type of morale. Among the monthlies, the *Modern Review* is a most popular magazine both in India and abroad. The *Educational Review* of Madras too has earned a great name in the field of Education through its good services extending over 42 years—a pretty long period in the history of Indian journalism at least. In fact, journalism and nationalism have gone hand in hand. The great result of this mutual relation has been that a renaissance has dawned on the country. The vernaculars of the country have received a great impetus and it is now evident that they have, for some fifty years or upwards, made an incessant activity towards progress and are developing on their own lines. As it is, some of the best dailies and monthlies are in wide esteem and they may be considered as the best quality productions as regards matter and form and finish. In Madras the *Swadesamitran* is of this category.

The *Saraswati* of Allahabad has done great services to the cause of Hindi. There are other beautiful magazines, e.g., the *Chand*, the *Sudha* and the *Vishal Bharat*, etc., to all of which a distinct and well-marked progress in Hindi prose and poetry.

has been due. But all this has been effected by a number of influences, internal and external, having been brought to bear on the people of the land. These have had a wonderful effect of the Western system of education, increase of education, facilities of the means of communication and the printing press, a due freedom of thought and speech and over and above an intelligent and progressive policy of the government in regard to the public opinion and the Indian Press. But considering the vast population of the country and the mass ignorance and poverty, journalism is confined only to the few educated classes moving ahead. These could be counted on fingers' ends. The clientele consists of teachers, lawyers, doctors and traders and others who are sufficiently public-spirited men and can discuss the affairs of the present-day world with a sense of intelligent appreciation. But for these who are in a minority, only a few others are such as have a taste for newspaper reading unless they see only that section in which they are interested. Nevertheless the increasing sense of nationalism and education are creating a position favourable to the liking for every day news reading and knowing what goes on in and outside the country. And though there is a clear indication of journalism going onwards and occupying much of Indian life, the situation after all cannot be regarded as quite satisfactory. There are very many handicaps and difficulties to get over. The lack of public taste owing to illiteracy, the want of public support and funds available for the concern and the rigidity of the Press Act are the present drawbacks in the field of journalism. As a result there are but few papers that are running at a profit.

Some of the papers are living through advertisements only. Otherwise they cannot continue to exist merely on the strength of their subscribers. There also arises the question of writers to the press. They still form a very small number. The news columns for the present are filled up through the News Bureaus and other agencies as the Reuter, the greatest foreign News agency, the United Press and Associated Press of India. There are the managements' own correspondents appointed for supplying local news and tit-bits. But the number of regular writers to the press is meagre.

Thus quite a number of journals suffer from want of matter. They, however, manage to copy out or borrow contributions from here and there or depend on contemporary opinions and comments. With many, there is a space-filling affair under the circumstances and although the managing staff knows that they are not doing well on their own, they cannot help it. They look up to advertisers, good, bad or indifferent, and accept the advertisements for publication on meagre charges other than those mentioned by them. As for the writer's emoluments, almost little needs to be said. They are, in one word, meagre if there be any. The apparent reason lies in the adverse conditions peculiar to journalism in the country. When the concerns themselves are running on a subsidy system or the charitable donations of some philanthropically rich men and not so much on a self-supporting basis, the whole work of the management and its supporters is disinterestedness itself in which the question of personal gains does not enter. Service and idealism are thus the notes struck by each section at least

so long as the limited concerns are not in a position to obtain a fair margin of profits to pay off their writers. But despite these conditions, every management has to look to the commercial side, in the long run, and find its way to meet the various claims made on them. There have, of late, been established writers' guilds and associations in the country, and their chief aims are to organise themselves to get a better market for their writings and secure a better consideration at the hands of publishers and newspaper managements. There are journalists' associations as well to aim at a better and more satisfactory state of things so that journalism as a whole may be brought to the high water mark efficiency of the modern times and its sense of respect and freedom may be duly maintained. As journalism is, more or less, in the hands of capitalists and vested interests of the country, some of the editors are still to claim that sort of independence and freedom of expression that they must enjoy with a view to get the public into their confidence.

This they can do only when they discuss the affairs with a becoming boldness and frankness and criticise them in a fearless spirit so as to enlighten the people and enable them to form their own judgments on the topics of the day. The best journalist is after all one who will not suppress anything of public significance, nor will he turn or twist matters of public good. If he does, it goes against the grain of journalism. Much, however, has already been done in the field of journalism in that it may carry on its activities on progressive and peaceful lines. It may prove a most useful and powerful medium of expression of public opinion and direct it

on healthy lines in the future as it has done in the past. The pressure of time on modern life, the developing good sense of the public, and the sound and sympathetic outlook of the government and the education of the people—all these factors bid fair to the progress of the future. And though they make journalism a really serious and responsible concern day by day, it will rise equal to the occasion and acquit itself well of its duties as compatible with the wide scope of work and range of life that it is bound to cover. That is the hope at least. Anyway, it has survived a lot of trials and tribulations, has surely done much good to the people and is still to scale further heights. But the best is yet to be. That is all that can be said for the present of the present day journalism of our country.

There is the testimony of many British presses and writers that journalism in India is coming to the standard of modern requirements. Heavy Cylindrical Printing Machines, Linotype Works, paper rollers, cutters and paper-feeders and other appliances make quality printing possible. As regards the high tone of journalism, Sir A. Watson says that Indian journalists have shown great capacity and looking into the future he can see some of the British owned papers officered by Indians. But when all is said, the fact remains that journalism in this country has many illusions to overcome. It is still under some inferiority complex. It seems to labour under the notion that anything coming from the pen of a European writer would add to the dignity of a paper and that if any Indian owned paper can enlist some of the English writers' sympathies so far as contributions

are concerned, it will have a good circulation. There is no doubt that international matters and foreign news must be given every importance and must find due place in our journals and that European writers must get due hospitality in the columns of a paper, but it must be admitted that the problems of the country are already so many that journalism in India as it goes, can hardly dabble with outside politics and odds of news at their cost. Truly speaking there is still much of space-filling that goes with our dailies and periodicals. That is the prevailing opinion of an ordinary reader. Nothing stale or garbled, nothing of third-rate matter is to be put in. That would be like a cold and dry fish served on the table. The general readers want topicality, everything brand new and fresh. Yesterday's news turns into a fable—all but a twice-told tale. It is to-day's red-hot news that matters most to them. Then comes the cry for current topics—the problems of the plough, the way the children of the soil go through school and college education, the civics and politics of the land, and the whole field of social reforms awaiting the country. And considering the vast population of the land and the magnitude of reforms that it has to go through, in various spheres of life, journalism in India, too, has got to adjust itself to the situation. Let it therefore mind the claims and requirements of the present day country seriously and ensure a healthy and bright future both for itself and the country for which it stands.

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CULTURE OF THE TAMIL LAND AS DEPICTED IN THE "SILAPPADIKARAM."

BY VIDWAN R. VISVANATHAN, B. A.,
Madras.

(Continued from p. 97.)

SOCIETY.

THE very early divisions of Tamil society were based on the natural territorial divisions of the land as Mountain-land, Forest, Sea-board, Agricultural Tract and Arid Waste. The chief people occupying these tracts were called *Kānavar* or *Vāttuvār* in hilly regions, *Idayar* in forests, *Bharatar* or *Nulayar* on sea-costs, *Ulavār* in agricultural tracts and *Einar* and *Maravar* in the arid wastes. Their occupations differed each from the other. Mostly they married amongst themselves, though inter-marriages were not prohibited.

But as times went on, when civilization grew and when outsiders like the Aryans came and settled, this territorial seclusion gave place to broader fusions. Brahmans came to occupy a leading position in the society and their influence was felt in all branches of later Tamilian life. Modes of life and beliefs changed completely in towns (where kings set the standard) and partially in villages. The Jains and the Buddhists who had also entered the land during the Śāṅgam days influenced Tamil society to some extent. But as their philosophy was highly intellectual and as they adopted the language and customs of the land themselves, they did not contribute to any material change in the social customs of the land.

Thus, when we come to the *Silappadikaram* days we find Tamil society of the towns almost exactly as we find it in our own days.

We find the same groups (*i. e.*, professional guilds) and almost the same customs and manners mentioned as we have now.

These guilds occupied separate streets and though we do not hear, in this period, their division into castes, the seed for such division was being slowly sown. In the *Silappadikaram* days we do not find anything mentioned to show that there was any social superiority of one group over another. Movement among the various sections of the people was free. *Mā lalan*, a Brahman who was a great friend of kings, was found in close company with the Jain ascetic Kavunthi and the Vaisya Kovalan. Devanthi, a Brahman woman, was a close friend of Kannaki. Further, we find no religious bigotry or seclusion in this age. Ilango, the author of our book, was a Jain by faith and he was greatly loved by his Saivite brother, King Senguttuvan. Kovalan became perhaps a Jain on account of his companionship with Kavunthi but he was freely admitted to the house of the shepherdess, Mathari—a Vishnu worshipper. But we have also to remember that faiths in those days were only beliefs in religious and philosophical doctrines and that they did not enforce different social customs as in food, dress, etc., and therefore an exchange of religions was tolerated as there was no change in outward manners and customs.

Learning was greatly honoured. The learned Brahman never failed to receive due respect. He officiated as the priest and his

advice was eagerly sought. His worship of fire and his austerities were greatly admired. But, in those days also, there were some Brahmans who forsook sacrifices and forgot the Vedas. They were called *Velaparpar* (வேலப்பார்ப்பார்) and *Ambanavar* (அம்பனவர்).

The agriculturists formed the bulk of the population. They lived in villages which were numerous. They—the sons of the Kauveri—won the king's victories in their fields and drove poverty from the needy in the land.* Eight kinds of grains were produced; dry lands were also cultivated; there were many topes and gardens. In places where irrigation was not possible through channels, *Āmbi*, *Kiṭṭar*, *Pila* and the like were used for raising water from wells. *Karungai Vinayar*, *Kalamar*, *Kadaisiyar* were the names of the actual tillers of the land.

Buffaloes and cows formed a part of the village property. Sugar-making formed an important part of village industries. From the descriptions in the *Silappadikaram* we find the villages mostly contained Brahmans, Ulavars who were agriculturists, a few artisans and tillers. Each lived separately. There was the village temple and *Manram* or the common meeting place. Good roads were rare and all walking was done on field bunds and tank and river banks by foot.

MARRIAGE CUSTOMS AND WOMEN'S IDEALS.

Now, coming to the marriage customs of the age, we find Brahmanical influences fairly established on the higher strata of society. In the early days, the Tamils had only the system of free love and marriage, where lovers chose their partners without the intervention

of parents. But when we come to the *Silappadikaram* age we find Kannaki's husband was selected for her by her parents. Both the parties were of equal social status, of the same caste and trade. A short description of this high class marriage may not be out of place.

Kannaki was twelve years of age and Kovalan was sixteen. The parents of both agreed to the marriage and arranged for its notification. They placed some girls on the back of an elephant and the girls announced the marriage to the city. *Murasu*, *Murundu*, and *Panilam* were sounded. White umbrellas were held high. The *Māṅgalyam* was taken round the city; under a beautiful pandal having a green canopy, pearl garlands and diamond jewelled pillars, the pair was wedded, a Brahman officiating. They came round the holy fire: young and beautiful maidens carrying scents, flowers, garlands, lamps, vessels, pots with seedlings and waterpots blessed the bride with the words: "May your lover ever be with you! May his embraced hand never loosen! May no harm befall you!" Thus the marriage was celebrated.

Soon after the marriage, the elders arranged for the separate stay of the couple and gave them all requisites suitable for their high birth. The house they lived in was a storeyed one. Kovalan and his wife spent their evening hours on the top-most open terrace in the house. And they enjoyed their married life in a very happy manner. Yet, in the midst of her luxury, Kannaki never forgot her domestic duties. She held her husband as her god; fed the guests sumptuously and relieved the distress of the poor.

An early Tamil wife's conception of her duties was unique. Fear of the unrighteous (*Arśam*), shyness in the company of men

* பாப்பு கீர்த் காவிரிப் புவனன் புதல்வர்
இரப்போர் சுற்றமும் புரப்போர் கொற்றமும்
உழவிடை வினாப்போர்—X, 146—150.

(நானம்), modesty (மடம்) and delicacy (பயிப்பு) were considered the requisite traits of any woman in the land. The wife was not only the mistress (மனைவி) of the house but she was the life-companion (வாழ்க்கைத் துணை) of her husband, i. e., a companion to him for the safe passage of his life here. *Karpu* (கற்பு) was her ideal. The word has deep significance. It now means chastity; it originally meant learning. The essence of all her learning from her teachers—the father before marriage and the husband after marriage—was *Karpu*. The father taught her to regard her husband as her god; and the husband taught her (அறவோர்க்களித்தல், அந்தணரோம்பல், தறவோர்க்கெதிர்தல், விருந்தெதிர் கோடல்) giving alms to the righteous, feeding the Brahmans and ascetics and treating well the guests. These formed her *Karpu*.

The early Tamilian code of chastity was to

recognise the husband as God. This ideal was set before the wives of the *Silappadikaram* age. One instance from the book will exemplify its working.

Kannaki was soon neglected by her husband, Kovalan. He gave all his attention to Madhavi, the dancing girl, and deserted his loyal wife. She bore this trouble patiently and hid her anguish from her parents-in-law. She gave him all that she had. She despaired. On seeing her in this condition, a Brahman friend of hers by name Dāvanthi suggested to her a worship at the temple of the God of Love and promised her re-union with her lord. But the Tamil Kannaki refused to follow the suggestion saying (கிடந்து) 'It is not right.' Yes, it was not right for her to worship another god but her husband. Instances of this kind can be multiplied but this will suffice for the present,

FOR MIDDLE SCHOOL CLASSES

About a decade ago was published the first edition of Wren's "ELEMENTARY ENGLISH GRAMMAR ON MODERN LINES." A revised edition was brought out in 1928, and since then there have been eleven big reprints of this book, attesting to its great popularity.

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If the book is not in use in your school, please write to us for a specimen copy. We are confident you will find it a book of outstanding merit.

COOPER, Publishers, BOMBAY.

Generally husbands did not leave their wives at home alone or were absent elsewhere for a long time. But for purposes of war, or for going on royal errands or for learning they had to be away from their homes for long periods. Wives were not allowed to follow them on such occasions. They stayed at home, eagerly awaiting their lords' return. During such periods they did neither comb their hair nor beautify their faces. Many songs in Sangam works depict this waiting in expectancy of the wife at home and they form some of the finest songs.

In the *Silappadikaram* the Chera king was absent on his northward march for thirty-two months. His queen, Ilango Venmal, bore the separation patiently, sighing away her grief from her royal couch. She was, at last, appraised of the king's return by her servants: "Pray, be free from anxiety caused by the separation from your Lord; Queen! he is come. You may brush and comb and deck your hair and put on your happy face."

DANCING GIRLS, MUSIC AND DANCE.

There was another class of women in the land who dedicated themselves to learning and Fine Arts and they also lived without marriage fetters. Some of them lived by prostitution and took a very light view of their lives. A few of them chose their husbands freely and lived true to them. We shall now try to see something about these people.

We saw already that one Madhavi enticed Kovalan by her beauty, dance and music. Taking her as an ideal, we shall try to give a description of her and her equipment and thus form an idea of this class of people and their contribution to the culture of the land.

Madhavi was born of a rich nautch family in the city of Puhar. She was brought up with

great care. She began to learn dancing when she was five years of age and by twelve the usual time at which girls in India come of age, she was ready for the stage. Six masters shaped her education in this line: (1) the dance-master, (2) the musician, (3) the poet, (4) the drum-beater, (5) the flutist, (6) the harp-player.

1. *The Dance-Master.* Dances were of many kinds. Some of them were named as *Aham*, *Puram*, *Desi*, *Marga*, *Venri* and *Vasai*. Each of these had various sub-divisions. Apart from these there were some folk dances in which the common folk took part; for these latter the themes were divine actions or Krishna's dance among the Gopis, etc., while for the former any worldly story or theme would do.

The secular dances were expected to coincide with four kinds of *Porul*, four kinds of *Yoni*, four kinds of *Vritti*, five kinds of *Santhi*, nine kinds of *Suvai*, or *Rasa*, *Kurippu*, *Sathuvam* *Avinayam* of twenty-four kinds, three of *Vannam*, eight kinds of *Vari* and two kinds of *Setham*—too long and too technical a series for a popular discourse of this kind. The dancing girl had to learn all these from her masters. Her dance had to synchronise with music and timings. The dexterity of hand-shifts and show of hands as *Pindi*, *Pinaiyal*, *Elirkai* and *Tholirkai* were not to be marred.

2. *The Musician.* The musician had to bring harmony among the harp, the flute, vocal music, the drum and the dance. He had so to adjust his tunes and so pronounce the words in the song as to bring out prominently their special meanings. The differences in his tunes had to denote special purposes.

3. *The Poet.* The poet should have mastered the three kinds of Tamil, namely, *Iyal* (Literature), *Isai* (Music) and *Nataka* (Dramaturgy) and works written on them. He must have a thorough knowledge of dramatic works and should know what themes would suit Royal princes and common folk (*Vethiyal* and *Poduviyal*) and he should so compose his songs that the tunes and the different timings might completely harmonize.

4. *The Drummer.* The drum was of many kinds. Thirty-one kinds are mentioned by name; their qualities are also explained. Of them *Thannumai* (தண்ணுமை) with its low, pleasing sound was mostly in common use as it was of a compromising nature. The drummer had to fill up gaps in music; whenever the music went high he had to lessen it by his drum and whenever it went low he was to raise it. He had also to please the audience by showing talents on his drum. The vocal music should synchronise with the instrumental by the mediation of his drum. Being an accompaniment, he should always be on the watch for the whims of the musician.

5. *The Flutist.* The flutist's task was very difficult. The flute was of three kinds, i.e. *Ambal* (ஆம்பல்), *Konrai* (கொன்ரை), and *Mullai* (முல்லை), and it was made of any one of the following, the bamboo, the sandal, bronze and the rose-wood. It was twenty fingers in length and its circumference was $4\frac{1}{2}$ fingers. One end was closed and the other end was left open. Nine holes were bored; the first was to be bored two fingers away from the closed mouth; thereafter seven finger-lengths were to be left. At the other end also two finger lengths were to be left. The space between

—nine fingers—were to be bored equi-distantly at eight places. The last hole was called *Muthirai* (முத்திரை). The flutist placed his seven fingers (three of the left hand—leaving the thumb and the little finger and four of the right hand except the thumb) on the seven holes leaving the eighth.

The flutist must have learnt elaborate his tune on such letters as allow such elaboration possible. The total number of tunes that he could put on his flute was calculated to be 103.

6. *The Harp Player* The harp was of four kinds: *Periyal* (பேரியாழ்), *Magaraya* (மகாராயாழ்), *Sakotaya* (சகோடயாழ்) and *Senkottiyal* (சென்கோட்டியாழ்). They possessed twenty-one, nineteen, fourteen and seven strings respectively. The parts of a harp were called *Kodu*, *Ani*, *Pathar*, *Adagam*, *Thanthiri*, etc. The strings could be grouped as twins (இணை), branches (கிளை), enemies (பகை) and friends (சுப்ய). The seven strings the of *Senkottiyal* (this was the harp which was most commonly used) were *Ili*, *Vilari*, *Tharam*, *Kural*, *Thutham*, *Kaikilai*, and *Ulai*. The harp player was an expert in his branch of music.

These six masters helped Madhavi in her early training.

THE STAGE.

Coming to the stage, we find elaborate rules for the selection of its site and its equipment. The site was to be away from such places of public resort as temples, penance groves, tanks and wells and dwelling places of learned people. The soil was not to be brackish and its odour should be agreeable. The dimensions of a stage were eight *kol* long by seven *kol* broad and one *kol* high (from the

floor). The tod-plank of the platform should be four *kol* high from the floor.*

The stage thus prepared had two gates—one for entrance and another for exit. It also consisted of a secret way out (காந்துபோக்கிடன்), a retiring room (கண்ணுள் குடிசைப்பள்ளி), a platform (அரங்கு), an audience hall in front of which the king and his people sat and around it on the three sides were seats for the common folk. On the top of the stage proper were painted pictures of the guardian deities of the four castes. They were *Vajradeha*, *Vajradanta*, *Varuna* and *Raktakeswara*. Big lamps of beautiful workmanship were so placed and lit as not to allow the shade of pillars to fall either on the audience hall or on the stage. There were three curtains. The one on the left near the pillar was a curtain which could be drawn to one side (ஒருமுடி எழினி); the one on the right between two pillars was called *Porumuga elini* (பொருமுடி எழினி); perhaps it could be drawn on either side; the third curtain was tied to the top and its appearance was mystic. The canopy was decorated in picturesque white golden and reddish pearl strings representing the Moon, Venus and Mars hung downwards (சரி), upwards (தூக்கு) and lengthwise (தாமம்) as garland.

C. THE TALAIKOL.

Usually before a noted dance actually took place, worship of the *Talaikol* (தலைக்கோல்) was conducted. The *Kol* or stick was made of a bamboo grown on holy hills or the broken handle of the royal umbrella served the

purpose. The stick represented Jayanta, Indra's son, a divine dancer. Golden rings in which precious stones were set were put on it. The worship took place in the royal palace. Garlands and flowers were placed on it and the royal elephant carried it in procession. A musician of great renown followed it in a chariot and the procession was attended by the king and his officers. At the end the musician took the *Kol* and respectfully placed it on the stage facing it.

D. THE DANCE.

Then began the dance. The dancer put her right foot first and entered the stage from its right side. From the left entered and stood *Thoriyamadhanthayar* (தோரிய மடவந்தயர்)—elderly dancers who, in agreement with the chief dancer sang in chorus. The teachers stood behind with their musical instruments. The opening song was called *Vāram* (வாரம்); at the end of the song the instruments echoed in harmony. The eagle and its shadow is the simile used to express the harmony of the song and the instruments.

In the way above narrated Madhavi danced her *Dasiya* and *Mārga* dances. The king was highly pleased at her beauty, music and dance and presented her with a green garland and one thousand and eight *kaṇanju* of gold in token of his appreciation. She was also given the title *Talaikol Arivai* (தலைக்கோலரிவை) or the Damsel of the *Talaikol*.

It was this Madhavi who caught the eye of young and rich Kovalan. Madhavi, though she came of a nautch family, was true to her lover. She pleased him immensely, though she took much money from him. She felt greatly when he deserted her, and she became a Buddhist ascetic when she heard of his death.

Such fidelity to their lovers was not always found in others of her kind. Dancing girls existed in large numbers in cities like Pūnar

* The table of measurement was as follows:—

8 அணு	1 தேர்த்துகன்
8 தேர்த்துகன்	1 இம்மி
8 இம்மி	1 என்
8 என்	1 செல்
8 செல்	1 விரல் (the mid. finger of a grown up person)
24 விரல்	1 கோல்

and Madura and contributed greatly to womanly arts and attainments and moved freely among men.

JEWELLERY.

Many kinds of jewels were worn by women of this age. They put fish-mouthed rings on their toes. *Pāthasaram*, *Silambu*, *Pādagam* and *Sathanzai* were worn round their ankles. *Kurangu-seri* surrounded their thighs. Round the waists, and over their beautifully spun cloth with flower patterns were *Virichikai* or *Kovai* or *Makalai*. Armlets of *Manicka* and *Pavalu* adorned their shoulders; around the wrists jingled *Sādagam*, *Ponvalai*, *Navaratnavalai*, *Sangavalai* and *Palavalai*. *Neḷi* and other rings were on the fingers. Round the necks were chains as *Virasangili*, *Nānchangili*, *Śavadi* and *Śarappali*. From the ears hung blue *Kuthambai*; on the foreheads were seen *Valampuri changu*, *Poorappalai*, *Thenpalli* and *Vadappalli*.

SCENTS.

Women blackened their hair with water in which ten kinds of *Thuvai*, five kinds of *Virai*, and thirty-two kinds of *Omalikai* were soaked. They smeared their hair with musk liquid also. They dried their hair with sweet smelling smokes. *Ahil* of four kinds, *Aram* of seven kinds, *Vāsam* of fourteen kinds, and *Karpūram* of fourteen kinds were used for producing scented smokes. Plaiting of hair was done in different patterns. Scents and scented oils also were known to them. They used a peculiar kind of scented fluid called *தெய்யில்குழம்பு* (*Thoyyilkuḷambu*) to paint their breasts with. Kovalan once painted a sugar cane and a *Valli* creeper over the shoulders of his wife with this fluid. (It is probable that women of those days did not wear upper cloths). Women were fond of smearing their feet and sometimes their cheeks also with a paste made of red cotton flowers.

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LETTER-WRITING.

Madhavi once wrote a letter to her lover. It was written immediately after he left her. The materials she used were as follows:— She plucked a petal of a screw-pine (*சாழை*) from her garland and used it for paper; a pointed jasmine taken from the same source served as the pen. The ink was the red cotton flower paste. On another occasion, she sealed her letter by pressing her forelocks on to the wax.

WIDOWHOOD.

We shall now turn our attention to women's life after the death of their husbands. Enforced widowhood has been a unique institution in our country from times immemorial. The early Tamils thought that dying along with one's husband brought a great merit to a woman. When the Pandyan king died on his throne—being accused of injustice by Kannaki—his queen immediately gave up her life as by magic. The poet describes the situation in the following words:—

"The queen at first thought that the king staggered, unable to bear the accusation of Kannaki; and she gently rubbed his feet but soon she came to know of his death. Then her ears did not hear Kannaki's words who was even then talking; her mind did not work; she did not feel any pain. She, saying 'Let me go wherever the king had gone,' breathed her last and it looked as if she were going to search for her lord."

This was the ideal. But no one was forced to follow this. In another place we hear of widows entering fire voluntarily and of others who led rigorous lives of fast, and rituals with the hope of joining their husbands after death. At any rate we do not hear of re-marriages,

DIET.

Regarding the diet of the age we do not find much difference from that of our times. But we do not find so much of flesh-eating and toddy drinking as in the earlier Sangam days. This must be due to Jain influence in the land.

RELIGION AND WORSHIP.

We already saw that the early Tamilian culture was naturalistic and that the people developed modes of living according to the nature of the land in which they lived. In matters of worship also each territorial clan followed separate modes and had separate deities for their worship. Thus the hill-men worshipped *Muruga*, the foresters *Mayān*, the plain-dwellers *Vendan*, the fishermen *Varuna* and the desestmen the *Sun* and *Kali*. But these gods were by no means exclusive. They were adored in common by all though they found preference in their individual areas. The idea of the oneness of God was of slow later growth. But Aryan ideals of god-hood, their *Puranic* and *Itihāsa* stories, their modes of worship and their philosophical abstractions had already entered into the land even during the early Sangam days. Jainism and Buddhism had also completely entered and thus when we come to the *Silappadikaram* age we find the very early beliefs and modes of worship greatly changed and influenced by these North Indian ones. But at the base of this change we find the bed-rock of early Tamil worship firmly established as we shall see soon. In villages and far off hills the simple folk followed their own religious dances and bloody offerings though here and there they too had included in their modes Aryan stories and beliefs. Thus we see *Kunra Kuravai* (*கூர்ப் குரவை*), a dance for *Muruga*, was followed by the hunters in the forest and

Aichiyar kuravai (ஆச்சியர் குரவை), a dance to Mayon by the shepherds of the forest and *Vettuvai kuravai* (வேட்டுவர் குரவை) by desertmen. But in all of them we see the admixture of which we have spoken above.

A. *Kunra Kuravai* (கும்பம் குரவை). The Vettuvar or hunters on the hills, when they saw Kannaki who stood before them for a while and then disappeared along with the celestial beings who came to meet her on the fourteenth day after the happenings at Madura, greatly wondered at the sight and lest some harm should happen to their folk they thought of propitiating their god Muruga by dancing a *Kuravai* in His honour. Generally seven, or eight or nine women formed a ring and danced *Kuravai* dances clasping their hands and singing in chorus the praises of their god. The necessity for the dance was at first proclaimed by the elders inviting all the villagers to attend it and various small offerings were made to their god and then the actual dance began. On this occasion the elders said :

"Men of the hills! look at this goddess; worship her at the foot of the shady *Vengai* tree under the hill near the clear rivulet. Beat your *Thondagam*, beat your *Siru Parai*; blow your *Kodu*; ring your bells; sing *kurinchi*; burn sweet incense; strew flowers; pray and pray; scatter single flowers; do all these to the woman who had lost a breast so that your hill land may be prosperous.

While the actual *Kuravai* was danced they also praised Kannaki whom they called *Pattini*, along with Muruga. They praised him as their own hill-god and also as the son of Parvati and Siva and possessing six faces

and the like—surely borrowing ideas from Brahmanical beliefs.

B. *Aichiyar Kuravai* (ஆச்சியர் குரவை). We may now pass on to consider a dance in which mythology, music, astronomy, dance, prayer and worship were synchronised.

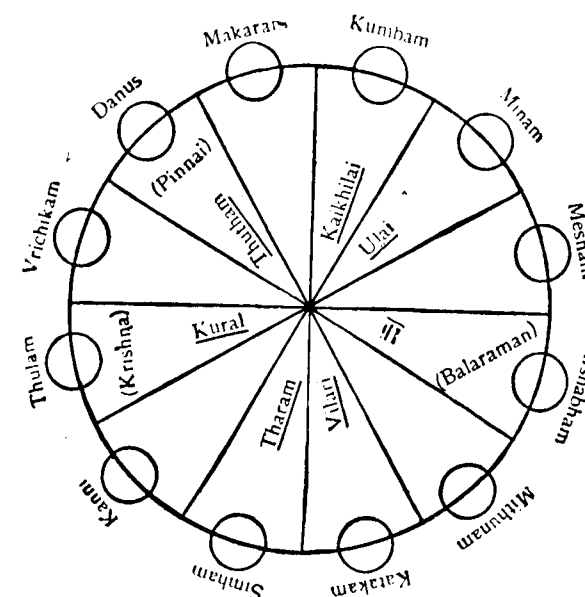
We saw that Kovalan left his wife Kannaki in the protection of a shepherdess Mathari by name when he went into the city of Madura on his fateful errand. Mathari saw some ill-omens in her *Cheri* and arranged for a *Kuravai* dance to propitiate god Mayon or Vishnu. As it was a play dance that she wanted to enact she selected the story of Nappinnai's marriage with Sri Krishna.

A ring was marked on the ground and twelve circles were drawn on the circumference to represent the twelve Zodiacal signs. Seven girls were selected and they were given the names of the seven strings of the *Senkottiyai* and they were made to stand as in the diagram below. The girl standing for the *Kural* (கூல்) string in the harp disguised herself as Krishna or Mayon, and the girl standing for the *Thutham* (துத்தம்) string acted the part of Nappinnai. The girl—Ili (இலி) string—took the guise of Balarama—elder brother of Krishna. The other four girls acted as friends of the above named three. Standing thus they began the song. Krishna first addressed his sweetheart and she responded. The others joined one or the other in chorus. The tunes were so regulated that they were heard like one arising from a harp and they danced.

The many songs which they thus sang are given in the text. They are all addresses to God Krishna in which many stories about him mentioned in the *Bhagavata Purana* are narrated.

The diagram above mentioned is as you have dwindled to the level of the gentle folk. If you want to regain your lost prosperity you should immediately pay your dues to your goddess."

FIGURE OF A VATTAPPALAI
—Names of Strings
() Chief Characters.



C. *Vettuvai Kuravai* (வேட்டுவர் குரவை). We may now pass on to see how, in yet another fashion, the people of the land proposed to please their deity. When Kovalan and Kannaki, accompanied by the Jain ascetic Kavunthi, were on their way from Puhar to Madura they chanced to rest at a village, in a waste land territory (பாலை) and there they saw a Salini (சாலினி), a temple priestess, all on a sudden, appearing before the temple. She appeared to have been possessed of the presiding goddess over the village, *Korravai* (the goddess of the arid land.)

"Her hairs stood out; she stretched out her hands and closing her fists began to dance violently. People gathered round her and she cried! 'Comrades! your enemies are prosperous; villages have become rich; you no longer remember your wonted valour; and

you have dwindled to the level of the gentle folk. If you want to regain your lost prosperity you should immediately pay your dues to your goddess."

On hearing these words, the village folk at once arranged for propitiating their goddess *Korravai*. They got forth a young girl from among their villagers and dressed her as *Durga*. They tied her hair into a tuft; put a golden serpent on it; placed a boar's tusk on it to represent the crescent; a garland of tigers' teeth was placed round her neck; a skin of the same animal was thrown over her body. She was given a large bow in her hand and she was placed on the back of a deer (wooden?) with twisted horns. Dolls, parrots, wild hens, peacocks, balls and molucca beans—things which would please her—were placed in front of her. Behind stood elderly women carrying for the goddess such food as *Nolai* (a gingelly preparation), food mixed with flesh, flowers and also incenses, *Vannam*, *Sunnam*, and *Santhu*. In front, drums, whistles, flutes and bells were sounded.

Then the *Kuravai* dance began in front of her and praises of the goddess mentioning her traits, conquests and the like were sung. They also praised the girl who acted as the goddess and her family. They begged the goddess to be appeased, to go before them in their plundering marches and inform them of any on-coming danger. She might then take the form of a *Kari* bird and cry hoarse and that would put them on their guard. They said that they had become so poor that they could not even pay the toddy-seller and that he had stopped supplying them. They begged her to give them rich plunders in the shape of cows. Then they placed different kinds of food before her

and prayed that she might take them and bless them.

The songs show how deeply and thoroughly Puranic stories of the Aryans regarding Parvati and Kali were incorporated in the worship of Korravai, the goddess of the arid waste, the deity of the plunderers.

Other Folk Dances. The above mentioned three dances were indigenous in their conception and methods of worship though in praises and beliefs, external stories and legends were also added. We have yet another set of dances which frequently took place in towns, the themes of which were purely Aryan. They are mentioned as having taken place at Puhar at one of its festival seasons and it is hoped a short description of each may not be out of place.

1. *Kodu-kotti* (கொடுகொட்டி) in imitation of Goddess Bhairavi's dance at the

burning ghat in the presence of Lord Siva—soon after the burning of the Tirupuras.

2. *Pandarangam* (பாண்டரங்கம்).—Siva's dance in the guise of Bharati in the presence of Brahma.

3. *Alliya-Thokuthi* (அல்லியத் தொகுதி).—Krishna's dance before he broke the tusks of the elephant which Kamsa had sent to kill him.

4. *Malladal* (மல்லடல்).—Krishna's dance while he killed Banasura.

5. *Thudi kuthu* (துடி கத்து).—Muruga's dance from the middle of the seas before he killed Sura.

6. *Kudai-kuthu* (குடை கத்து) Muruga's dance with an umbrella bent over his head while his enemy was fleeing.

7. *Kudakkuthu* (குடக் கத்து) Krishna's dance in the streets of Bana's city where he

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came to release *Anirudha* (அனிருத்தன்) from prison.

8. *Pedu* (பேடு).—Manmatha's dance in the guise of a woman.

9. *Marakkal* (மாக்கால்).—Durga's dance when she was angry of the demon's great havoc of the world.

10. *Pavai* (பாவை).—Lakshmi's dance in order to stupefy the Asuras.

11. *Kadaiyam* (கடையம்).—Aiyraani's dance in front of the northern palace gates.

These eleven dances, dealing with divine themes, were occasionally danced at festival times or whenever people found that everything did not go well with them and that prosperity could be regained only if the gods were pleased in this way. Thus, it may be taken these dances were, unlike the previously described *Kuravais* which were purely methods of worship and also unlike Madhavi's amorous dance at the royal court, were half religious and half secular.

NADUKAL AND PATTINI WORSHIP.

We have seen that from very early days, the Tamil people had highly valued valour among men and chastity among women. They showed their high regard for valour by raising stones over the dead in battle and worshipping them with incense, food-offerings and the like. They cut on the stones the names of the heroes whose representations they were and sometimes carved their figures on them. Thus the seed for idol worship and temples was sown in the remotest period of our culture among the ancient valour-loving people. This institution was called *Nadukal* (நடுகல்).

By the time of our enquiry, i.e., the *Silappadikaram* age, temples had arisen in the country and divine worship was systematised. At Puhar we find temples for Indra, Vajra, Airavatha, Manmatha, Balarama, Siva and others. People had settled down to

peaceful life and kingship and empires were definitely evolved. There was no longer the necessity to individually propitiate valour and *Nadukal* was slowly dying out from its original form and scope.

But a new form of the same institution was slowly coming in. King Senkuttuvan, under the advice of his queen, decided to immortalize Kannaki's chastity in his land by erecting a temple for her and arranging for regular worship therein. Methods of old *Nadukal* were followed. A stone for the purpose was got from a holy place—this time from the Himalayas—was bathed in holy waters—in the Ganges—was shaped into an idol, installed in a temple built for the purpose and worship conducted. Thus *Nadukal* transformed itself into idol installation.

The extraordinary hold which the power of chastity had on the imagination of the people, the miraculous powers of Kannaki, the *Pattini*, and the royal patronage under which her worship was installed gave an impetus to *Pattini* worship in the land and many a temple soon rose in her honour in various centres in the Tamil country. The cult was also carried to Ceylon by King Gajabahu who was a contemporary of King Senkuttuvan. *Pattini* is yet a powerful goddess in that country. She is known there as *Suranaga*, *Manimegha*, *Girijala*, *Manimala*, *Sirimala*, *Iyirandi*, *Onimala* and such other names. As many as seven booklets are available in the land which give the story of Kannaki in different forms.

It is stated in the *Silappadikaram* that the king of Malwa who was on friendly terms with the Tamil Chera also carried *Pattini* worship into his land and built temples for her. One such temple—now a Buddhist temple—was found out recently with the inscription *Padamidevi* written on it in old Malwa characters.

FESTIVALS.

These topics lead us to yet another topic on this head, *i. e.*, festivals. We find in earlier Sangam works references of noisy occasions, and coarse festivals to deities by the common folk but it is only after we come to the *Silappadikaram* age we see that periodical festivals were conducted on a large scale under the patronage of kings. One such festival, *i. e.*, *Indra Viṭa* is elaborately described in the epic and its sister work, the *Manimekhalai*.

The festival took place every year in the month of Chitra (April-May) and ran for twenty-eight days. The twenty-ninth day fell on a New Moon day when the whole city repaired to the sea for a holy bath.

The king caused the beginning of the festival to be announced by tom-tom from the back of an elephant. The drummer proclaimed in words like those of the following :—

“ May this rich city prosper ! May the rains pour three times a month ! May the king's rod not swerve from its straightness ! It is an age long custom in this city that on this important occasion of *Dipaka-santhi*, (தீபகாந்தி), that all the celestial beings would visit this ancient city. Therefore place festoons on the streets ; put *Poorna-Kumbha*, golden *paligais*, and figure lamps (புரண விளக்கு) on the pials. Fix arecanut palms and palm trees with their green bunches in front of your houses. Also place *Vanji* and *Valli* creepers and sugar canes near them ; hang pearl garlands on the pials—between the pillars. Remove old sand and strew anew the streets and open grounds. Fly flags on big poles. Hold festivals in all the temples—from that of *Sathukkappadam* (சதக்கப்படம்) to Siva. Let the Brahmans do special *pūjas* there ! May (cool) water sheds be opened for the thirsty ! May the learned gather at public places of learning ! May the religious gather at the *Pattimantapam* and engage themselves

in discussions ! May no anger or enmity be exhibited even against enemies ! May the celestial beings and men gather and wander over white sanded hillocks, broad flowered gardens, cool-sanded groves, and on low and beautiful river fords ! During these twenty-eight days may the soldiers, chariots, elephants and *Muraja* drums go round the city ! May hunger and disease disappear and rains and fertility increase ! ”

Even from the first day the city assumed a gala appearance. The temples, public places and dwelling houses of the city folk were all cleaned and the very many decorations as above referred to were soon made. The eleven kinds of folk dances were enacted in the streets. Dancing girls held special concerts. Musicians exhibited their best in musical halls. Feasts were held everywhere. In every house guests were sumptuously fed. Markets became noisy. The sea-bath was elaborately done. Men on zebras and women in palanquins were seen going in throngs to the sea. On the beach, under canopies and shady bowers young lovers gathered and spent their time joyfully singing and gossiping.

Such a festival was being conducted every year at Puhar till in one year a king, immersed in sorrow over the demise of his beloved, forgot to perform it and as a result the divine curse fell upon the city and it became a prey to the sea.

An attempt has been made in this paper and the one which preceded it to present a bird's eye-view of the wonderful culture of the Tamil land at the *Silappadikaram* age, *i. e.*, about 1700 years ago. It is not a subject that can be dealt in two short articles but what has been said is sufficient to show that in the ancient literature of the Tamils, valuable gems of immense historical and cultural value lie buried and they only await earnest and patient study by students possessing sympathy and enthusiasm. One can safely predict that the world will only bless its stars if any one could give a correct and continuous picture of the Ancient Tamilagam whose civilization and culture were second to none in the world.

A CHANGE OF POLICY IN THE RIGHT DIRECTION

The pioneer work done by Messrs. Wren and Martin in their several text-books of English Grammar and Composition remains unsurpassed both in treatment and completeness, as can be seen by anyone from even a cursory perusal of the following books, now widely in use in our High Schools :—

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☞ Once more *practical grammar* has come into its own, and it is but natural that Messrs. Wren and Martin, who initiated the movement by their text-books of Grammar and Composition written on *modern lines*, should feel gratified to see their ideas accepted by educational authorities all over the country.

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SILAS MARNER.

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

"SILAS MARNER" is the most artistic performance of George Eliot. It marks a deviation from the earlier lengthy novels of Eliot as well as from the very tendency of the age. The plot revolves round the centre of interest. The story is of Silas, a linen weaver of benumbed faith. This novel, like its predecessors, is the outcome of the author's early recollections of a 'linen weaver with a bag on his back.' It was begun in November 1860, finished in February 1861 and published in March 1861.

The novel does not breathe the freshness and spontaneity of the early novels but the deft hand is traceable in keeping in view the unity of the plot. Almost all the characters in the novel contribute to the growth of the main plot. The minor characters are few, and present us a vivid realistic picture of the day. Thus "Silas Marner" marks a definite development in the growth of the novel and also the powers of George Eliot as a novelist.

"Silas Marner" can be said to be a psychological study of one whose faith is benumbed and the consequences thereof experienced. The story begins with an apparent injustice done to Silas who was both sane and honest. He was accused of robbery of some gold in the church by William Dane who was guilty of it. Lots were drawn and Silas was declared guilty. Silas in a voice shaken by agitation remarked to his accuser that he might prosper but felt 'there is no just God that governs the earth righteously, but a God of lies, that bears witness against the innocent.' Thus poor Marner was struck with despair in his soul, 'that

shaken trust in God and man, which is a little short of madness for a loving nature.' In this anguish of disappointed faith, he felt the sorrows that spring from false ideas for which no man is culpable. Thus this short and brief experience of Silas Marner has shaped his after-life. George Eliot always traces the action of man to its sources and inimitably depicts the psychological workings of even a trivial incident on the life of man. Silas afterwards leads a life of exile in Raveloe abandoning his native place to his vicious brethren. 'Minds that have been unhinged from their old faith and love, have perhaps sought this Lethan influence of exile in which the past becomes dreamy because its symbols have all vanished, and the present too is dreamy because it is linked with no memories.' But Silas Marner's mind is too sharp not to be easily dulled by the slightest shock. Silas believed that the casting of lots conducted by the very minister was approved by the Bible and was repulsed from it. 'The minister's sermons, the hymns, the very pauses between the couplets of the hymn, as it was given out, and the recurrent swell of voices in song had been the channel of divine influences to Marner—they were the fostering home of his religious emotions—they were Christianity and God's kingdom upon earth.' Now they were no more the stirrings of heart and soul. The little light of the Invisible that he possessed was clouded by the frustrated belief. Thereafter he seemed to weave, like the spider, from pure impulse, without reflection. This insect-like existence in Raveloe into which his nature had shrunk was intensified by the

distance at which he was kept for the miraculous cure he administered to Sally Oates. This curing of diseases by the administration of herbs was inherited from his mother. In revealing such side-lights as the hereditary influences which govern human action, Eliot proves a 'Psychologic realist.'

Thus an act of mercy made Silas Marner's isolation more complete. No one visited his hut thereafter. His seclusion was so complete that he never apprehended danger from any one. All the day he would be weaving and add his earnings to his chest. At night came his revelry. He would draw out his gold, spread it out in heaps and bathe his hands in them. Silas, a lover of God, became a lover of Mammon—a wonderful change.

A second great change came over Marner's life, and his history became blended with the life of his neighbours. This was occasioned by the robbery of his gold by Dunstan when he was away from his cottage. Silas returned home but waited to open his treasure at his usual hour of revelry. The influence of habit had hindered even the presentiment of fear. At supper-time, he found his treasure lost. He shook violently, let fall the candle but steadied himself thinking he must have placed his gold in another place. 'A man falling into dark waters seeks a momentary footing even on sliding stones.' Eliot beautifully sums up his experiences of the time. 'There was no untried refuge left for a moment's shelter from the terrible truth. The refuge comes with the prostration of thought under an over-powering passion; it was that expectation of impossibilities, that belief in contradictory images, which is still distinct from madness, because it is capable of being dissipated by the external fact.' Thus Eliot

analyses the perturbed mind. Silas Marner, in his confusion, runs to Rainbow, a place of luxurious resort for the rich, where he is likely to find the powers and dignities of Raveloe, and where he can make his loss public. But no material good turned out of this except that it gave him an opportunity to fall into the company of the people of Raveloe. The neighbours no more avoided him as a 'poor mused creature' but became kindly to him. Amongst his comforters were Mr. Macey and Mrs. Winthrop. Mrs. Winthrop, a woman of scrupulous conscience, eager for duties, was a mild, patient woman, whose nature it was to seek out all the sadder and more serious elements of life, and pasture her mind upon them. She visited Silas now and then with her son Aaron. Now Silas seemed a changed man. Formerly, 'his heart had been a locked casket with its treasure inside; but now the casket was empty, and the lock was broken. Left groping in darkness, with his prop utterly gone, Silas had inevitably a sense, though a dull and half despairing one, that if any help came to him it must come from without; and there was a slight stirring of expectation at the sight of his fellow-men, a faint consciousness of dependence on their good-will.' Mrs. Winthrop had become his healer and restorer. She stroked her son's brown head and thought it must do Master Marner good to see 'such a picture of a child.' But Marner's tender feelings could not yet be touched. Aaron was made to sing a Christmas Carol to allure Silas Marner to church. Such inducement was in vain. The Christmas Carol, with its hammerlike rhythm had fallen on his ears as strange music, quite unlike a hymn. George Eliot thus shows how difficult it is for one of frustrated faith to revive one's old faith.

Thus Silas was depicted as one of truthful simple souls, not drawn to vice directly injurious to others by his greed and worship, but still in the dreary state of unrevived faith. This shows that vice is not inherent in him and he is amenable to the influence of good and hence recovery from the dismal state of loss of faith in God and man.

This turn in his mind was effected by another strange incident. Silas to his wonder finds something like gold near the hearth but it is not gold. He finds the golden curls of a baby who has crept to his hearth. This is providential. God has compensated well for his previous misfortunes—loss of faith and loss of gold. The thoughts were strange to him now.

"He had a dreamy feeling that this child was somehow a message come to him from that far-off life: it stirred fibres that had never been moved in Raveloe,—old quiverings of tenderness, old impressions of awe at the presentiment of power presiding over his life; for his imagination had not extricated itself from the sense of mystery in the child's sudden presence, and had formed no conjectures of ordinary natural means by which the event could have been brought about." Here is the providential compensation for the slips in life, a rare instance in George Eliot. But it serves as a fit retribution for the unlawful marriage of Godfrey Cass, in which case the law 'Character is destiny' upheld by Eliot is satisfied.

Silas becomes the foster-father of Eppie and he knows what it is to be a father. He refuses to give back Eppie even at the first instance. His devotion to Eppie had been so warm that when Godfrey requested Silas to give back his child, Eppie herself refused to go back to her natural father. Silas Marner's

reply to Godfrey: "How'll she feel just the same for me as she does now, when we eat o' the same bit, and drink o' the same cup, and think o' the same things from one day's end to another? Just the same? That's idle talk. You'd cut us in two." These words are simple but pregnant. The feelings of a foster-father who has brought up the child with care and love to maturity and the pangs he feels at the very idea of separation from the child remind one of Kanva's words at the separation of Sakuntala. 'To cut us in two' cuts one deep into the heart. Godfrey Cass was insensible to these. He was more stunned at the amazing words of Eppie, who, he hoped would give a more consoling reply. "Thank you, ma'm—thank you, sir, for your offers—they're very great and far above my wish. For I should have no delight i' life any more if I was forced to go away from my father, and knew he was sitting at home, athinking of me and feeling lone. We've been used to be happy together every day, and I can't think o' no happiness without him. And he says he'd nobody i' the world till I was sent to him, and he'd have nothing when I was gone. And he's took care of me and loved me from the first, and I'll cleave to him as long as he lives, and nobody shall ever come between him and me." The last words show the fondness and affection with which Eppie regarded Silas Marner and her determination not to part with her foster-father at any cost. How exquisitely does Eliot work out the changes in Silas, and the divine retribution for the feelings of Godfrey Cass! This scene touches any reader and in rousing the elemental passions, Eliot has the capacities of Wordsworth himself. Eliot is a poet at heart and her work a poem.

Eppie chose Aaron's hand only to satisfy Silas, for Aaron proposed to live with Silas,

The tenderness in the character of Silas is further heightend by his longing to go to his native place and have a talk with the minister Mr. Paston. He had only the pleasure of visiting his native place but not that of meeting his friends.

Thus Silas Marner is a psychological study of a truthful, simple soul, whose faith in God and man is frustrated and by several stages has at last revived to the old faith.

If Silas Marner is the full length portrait of a mind benumbed in its faith, but which got its redemption after passing through various stages, Mrs. Dolly Winthrop is the apostle of faith in God and man, preaching the same to one and all.

The casting of lots was a thing which troubled the mind of Silas very much. Dolly Winthrop thinks the parson could somehow explain the mistake about the casting of lots,

though he even would have to tell it "in big words." She is not aware of the mysteries of religion, but she is convinced that "Them above has got a deal tenderer heart than what I have." She says: 'I wouldn't speak ill of this world, seeing as them put us in it as knows best'—something akin to Browning's simple faith expressed in

"God's in his heaven—

All's right with the world."

Dolly Winthrop is a Christian at heart. She preaches to Silas not to work on a Sunday, the Sabbath day, the day of rest. 'I beg and pray of you to leave off weaving of a Sunday, for it's bad for soul and body—and the money as comes i' that way 'ull be a bad bed to lie down on at the last, if it doesn't fly away, nobody knows where, like the white frost.' This, in a way, explains his loss of gold. 'The fountains of human love and of

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Faith in a divine love had not yet been unlocked.' But afterwards, his experiences after the robbery created in him a faith in God and he is converted to the faith of Dolly Winthrop. "There is plenty of trouble in the world, and things as we can never make out the rights on. And all as we have got to do is to trusten, Master Marner—to do the right thing as far as we know, and to trusten." This reiterates Browning's simple faith "Trust in God and do the right."

Later, Silas confesses to Mrs. Winthrop: "You are i' the right. There's good i' this world—I've a feeling of that now; and it makes a man feel as there's a good more nor he can see, i' spite of the trouble and the wickedness that drawing of the lots is dark; but the child was sent to me: There's dealings with us—here's dealings."

Thus in depicting in Silas an instance of frustrated faith and its revival, and in Mrs. Winthrop solid faith in God and man, neither tainted nor shaken, George Eliot is optimistic and is a typical product of the Victorian Era.

Eppie is a mere child of poetry. Born of a tender woman, bred up as a foundling by Silas, Eppie has grown up a tender child. Hers is a perfect love, the very breath of poetry. She prefers the foster-father to her own and says: "Nobody shall ever come between him and me."

The rejection of her natural father is a fit retribution to him. Godfrey Cass did not feel her separation much till now as he was sure that Eppie was safe in the hands of Silas. But when once he had the idea of getting her back, and that was frustrated, he feels the pangs of a father and bitterly sobs over it. He gives vent to his misery; 'I wanted to

pass for childless once, Nancy—I shall pass for childless now against my wish.' Eliot, the moralist, shows the action and reaction of universal moral forces, and especially by making the evil act bring inevitable punishment on one who does it.

George Eliot in this very scene touches upon the nobility and greatness of the power of self-sacrifice. Godfrey Cass had to suffer because he was selfish in his love to Nancy, and he had fallen into the sin of prevarication and lying. Silas Marner at a later time could not separate from Eppie whom he reared with so much love and affection.

A reconciliation scene of the father and daughter would have been a more pleasing end of the novel but the moralist in George Eliot did not permit it.

Eliot's study of the child is very deep and penetrating. She knows, like a mother, what the father is not expected to know. She knows how to bring up a child. Dolly Winthrop is the pen-portrait of a dutiful mother. She advises Silas on the bringing up of a child. Silas works with his scissors, the click of which is fascinating to the child. The child imitates it. Eliot remarks here that 'she (Eppie) had derived the philosophic lesson that the same cause would produce the same effect.'

Eliot beautifully shows the inefficacy of punishment on an infant. Punishment to an infant is no punishment but a mere novelty. Silas to punish Eppie puts her in a coal hole. Ever since that, Eppie finds it a pleasure to get into the coal hole and enjoys the fun of coming out with black face and hands saying: 'Eppie in de toah-hole.' These are the common happenings of any home, domestic pleasures which cheer up any father or mother. The feminine tenderness is quite

obvious in such graceful touches which serve as a set-off to the novel.

Another way in which the novel is made interesting is by her realism. The characters are natural. Eliot reproduces their ways and even the accents of their speech with great accuracy. The Rainbow scene exemplifies this. We here meet with the butcher, a jolly fellow, contradictory farrier and all the characters in a village from the squire to the poor weaver. Their 'unflinching frankness' is made to serve as the 'most piquant form of joke.' Each talks in his own way but the opinion each conveys is founded on his previous experiences. The landlord says that some people 'can't see ghos's, not if they stood as plain as a pike-staff before 'em.' The reason he quotes is from the experience of his own wife who "can't smell, not if she'd the strongest o' cheese under her nose." He continues: "I never see'd a ghost myself; but then I says to myself 'very like I haven't got the smell for 'em.' I mean, putting a ghost for a smell, or else contrairiways." As is characteristic of the conciliatory landlord, he holds with both sides. Now the farrier who is always opposed to compromise contradicts it. "Tut, tut. What's the smell got to do with it? Did ever a ghost give a man a black eye? That's what I should like to know. If ghos's want to believe in 'em, let 'em leave off skulking i' the dark and i' lone places—let 'em come where there's company and candles." The parish clerk Mr. Macey in deep disgust retorts: "As if ghos's 'uld want to be believed in by anybody so ignirant."

This innocent prattle of the villagers, who pose themselves to be able to get into an intellectual discourse on such a knotty problem reflects the tendency of scientific analysis characteristic of the age. It may serve as a parody of the controversy on 'Psychical research' carried on at the time.

Eliot has a profound sympathy for the commonplace. She never troubles herself with the ugly and crude things in simple life, but treats the commonplace in an admirable way. This sympathetic treatment of the commonplace is the very soul of English naturalism and it is claimed for George Eliot that she is the type and founder of English naturalism.

George Eliot sometimes draws her figures from her scientific observations:—"Sincerity clear as the flower born dew. He was not to be moved from them after his anger has subsided—as fiery volcanic matters cool and harden into rock." Many more such instances can be culled out from her work.

It would be quite fitting to give here some of the shrewd sayings of Eliot which show her wisdom:—

"'Love once, love always' ways the motto of a true and pure woman."

"Things will change, whether we like it or no."

"The vindication of the loved object is the the best balm affection can find for its wounds."

"The same cause would produce the same effect."

"There have been many circulations of the sap before we detect the small sign of the bud."

"Human beliefs, like all other natural growths, elude the barriers of system."

"Perfect love has a breath of poetry which can exalt the relations of the least-instructed human beings."

"Silas Marner" marks the climax of the rapid development of the authors' literary power. The tender and delicate touches, the sympathetic treatment of the commonplace, the breadth of outlook and toleration make the work vital. The novel is a fore-cast of the psychological problems which she would tackle in the future.

EDUCATIONAL PROBLEMS X-RAYED.

BY MR. D. PURUSHOTHAM,
Chittoor.

INTRODUCTION.

PLATO inscribed on the school door: "Let no one ignorant of geometry enter." Many educationists and non-educationists have written on some aspect of education or other, and I contribute my mite, though this subject bristles with difficulties. We, as a race, are only proud to act as platform orators and nothing more. We are taught only to gloat over our past, but a return to the past is well nigh impossible.

When we glance at the census figures of 1815, and read also Munro's minute on indigenous education and Elphinstone on the *Dakshni* grant of the Peshwas, we find that literacy was far advanced before the advent of British rule. The kind of education that was in vogue then, was that which helped the people towards success in life.

Education is a "bringing out" process rather than one of "pouring in" or "filling up" of material, to be drawn out later. It is training for life and citizenship, that saves the nation, and not a study of algebra and the classics. A student should be taught, not only to imitate, memorise, and reproduce, but also to create. He should be developed from *within* and not from *without*. Our culture and civilization have not reached their full development. Some say they are still growing. The duty of every educationist, worth his name, is to see that they grow and develop along right lines.

India is a country of villages, and it is as large in size as Europe minus Russia. According to the report of the Indian Statutory Commission, "India is twenty times more than Great Britain, with one-fifth the

population of the world. 16 Males per 1000 males and 2 women per 1000 women were literate in English. There are 222 vernaculars and 2300 different castes in India. And 5,00,000 villages are untouched by metal roads and railways. The limitations to rural progress being (a) Tillers of the soil are pursuing traditional methods, (b) lack of communications and organised trade and commerce, (c) backwardness of Indian agriculture." There was a time when the villagers fought shy of the Three Rs, for fear that his boy should leave the village and settle in a place, which afforded him all the amenities of complex Western life. Our country is a museum of castes and creeds. I very much regret to say that the auspicious day has not yet arrived when our education would be founded on a modern and progressive basis, when it can cast off the cherished shams and shibboleths of old and the insupportable bonds of convention and custom, which have weighed us down so long.

To add to this already sordid aspect of things, there is poverty staring at us at every turn. The cure for poverty is not charity. True charity lies in giving one a chance to work out one's way, and not in mere alms-giving. This can best be done by a liberal education, if possible free and compulsory.

WHAT IS OUR DHARMA?

In rural areas, the grain disappears before the harvest is over, and then comes the grim fight with hunger and illness. No sooner has the grain been harvested than the crop is divided among the landlord, the Government, the shopkeeper and the village

servants. One is astonished to see that the average income of a man in India is somewhere between Re. 0-1-3 and Re. 0-1-6 per day, or about Rs. 90 per year. Poverty is considered as a concomitant of Indian life. What is the other thing that is destroying the Indians? It is caste! We must destroy it, else it will destroy us. It is not India alone that has untouchables. Other countries also have their untouchables. The Helots of Sparta, the Etas of Japan, the gypsies of Rumania and Eastern Europe, the Cagots of the French Pyrennes, like our untouchables, unapproachables and unseeables (Chandalas) deserve better treatment at our hands. Now what is our Dharma towards this impoverished and down-trodden humanity? How are we to better their lot? The only and best way is by increasing the number of literates in our country. Who is a literate? A literate is one who can read and write any language. The man who reads and writes badly is more illiterate than the man who does not read or write at all. According to the *Reconstruction of India* 1930—page 255, "There was more literacy of a very low kind then than until within the last fifteen years."

PROGRESS OF EDUCATION.

In 1868, Lord Lawrence observed: "Among the sources of difficulty in our administration and of possible danger to the stability of our Government, there are few so serious as the ignorance of the people." In India, the number of literates is as much as the population of Hyderabad, Mysore and Baroda. It is generally calculated that at least 15% of the total population constitute the children of school-going age. According to the *Progress of Education in India, 1927-32*, Volume II, page 59, the number of pupils in British India in 1922 was 8,381,350 and

11,157,496 in 1927 from the primary school up to the University. In 1931-32 the number was 12,766,537 with a population of nearly 290 millions. At the time of the last Census the percentage of literates was 8. In Soviet Russia in 1929, the number was 14,358,000 and in 1933 it was 26,419,000. (Joseph Stalin). Please note the progress yourself. In Japan, 98 women and 99 men out of every 100 can read and write. According to the calculations of the Hartog Committee, a recurring sum of rupees twenty crores per year, would be required to wipe off illiteracy in India. Is it possible for any Government alone to allot so much money for education?

Now a third of the total number of boys, and one-thirteenth of the total number of girls are in schools. Again, a large percentage of children of the elementary school stage has now lapsed into illiteracy. Thirdly, about 250 million adults have no education of any kind. There are nearly forty million children of school going age in India. If we want to educate them, we must first educate at least a portion of the 250 million adult parents, for men after all are children of larger growth. But, it is not possible to educate all these children and adults along the same lines.

In humanity, if there are differences, there are also resemblances. "Race," says M. Demolin, "is not a cause, it is a consequence." Variations among them are naturally numerous and deep, inevitable, and such differences even persist through the ages. That we cannot help. And hence, we cannot give the same type of education to one and all, as it is being attempted now.

As far as the real type of education is concerned, considering the circumstances, we do not hope to possess in the near future. The present has "goody, goody" system of education has failed and benefited none. There

was a time when even the educated, like Shylocks, used to sell their educated children to the highest bidders. The prices of graduate bridegrooms have considerably fallen in the matrimonial market. The Indians are now practically in the experimental stage; and, in the brilliant kaleidoscope of education, many diverse systems have flashed, only to fade. The highest charity, from the hands of the benign Government is the establishment of schools, Universities and the grant of aid to such institutions. Our Indian educators are in the sorry plight of the blind leading the blind. The present Reformatory schools only graduate juveniles instead of reforming them. If the schools are empty, the prisons will be naturally full. Schools and Universities now are like book-ing offices issuing tickets not for the bread-earning journey, but for the unemployment and hunger marches. The children are not

taught to do things better and do better things.

As Mr. Asquite has said, "The true school must be both catholic in its range and cosmopolitan in its composition." We must develop in the pupil the Three I's in education—

Imagination to conceive something
Initiative to do something, and
Individuality to be something.

EDUCATION IN THE PAST.

At first, in India, the educational organization consisted of free—compulsory higher—education for Brahmins, Kshatriyas and Vaisyas and primary education for Sudras. Higher education, then, generally comprised Vedanta, the *Vidyas* and the *Kalas*. This was supplemented by vocational training. In the mediaeval times, the curriculum was narrowed down, and there grew up special schools for literature, grammar, law, medicine, etc. The course

of study often lasted, as Dr. Thomas notes, for twenty years, i.e., from the 7th to the 27th year. It comprised advanced literature, including grammar, lexicology, rhetoric, poetry, drama from 5 to 7 years, logic, metaphysics, theology from 10 to 15 years, law (the Smritis, the Sangrahas of Mimamsa) for 10 years and mythology and Tantric rituals for 4 years. Then, of course, people lived for more than a century. But now, while the average age of an Indian is not even 27, the period spent in education then was more than this age.

Thakshasila, the capital of the Gandharas in North-Western India, the land of Panini the grammarian, attracted fine young men from all parts of India, even as early as the 4th century B. C. The famous seats of learning belonging to Nalanda, Vikramasila, our own Dharanikota, Benares, Navadvipa, Othanthapura and Jagaddala were cultural centres. Benares is also hallowed by the memories of Sankara, Ramanuja, Chaitanya, Tuldsidas, Kabir and a host of others.

Poets of Sanskrit, Aswaghosha, Bhasa, Kalidasa, Dandin, Bhavabhuthy and works like the Meghadhutha, Sakuntala and Mrichakatika are some of the things passed down to our day, over which we gloat, though we do not aim at producing works which even approximate them in excellence and merit. Saraswati, the goddess of learning and sacred lore, rose from the holy banks of the Ganges, perhaps, in order to prepare seats for herself, in the west—but not, in her own land. The Portuguese, the Greeks, the Dutch and the Germans have year in and year out, carried away the literary treasures of India.

Modern educationists have found out that many of the ancient methods of instruction are not suited to modern requirements. In those days, the whole of the extensive litera-

ture was orally transmitted from generation to generation, through countless centuries. How can we account for this feat of the brain? Then the rule of Brahmacharya, comprising three great vows, the vow of chastity, the vow of poverty and the vow of labour, was strictly observed. In ancient days, learning was pursued, more for the realisation of the higher self than as a means of ministering to the creature comforts of man. Unlike the education in modern days, the sole aim of learning was culture. No doubt the discoveries of science were made use of for the betterment of humanity. But this was done only to the extent that it did not mar the spiritual and moral progress of man. This is the essential difference between the ancient spiritual culture of India and the mundane, materialistic education of to-day.

As regards the mode of instruction and study in ancient India, it is often said that the modern educational methods, like the Dalton Plan, the Heuristic method, were unknown in those days and learning consisted only in the Guru giving out some slokas, and the *Sishya* repeating them. Nothing can be farther from the truth than this. As we infer from the Upanishads and other sacred lore, instruction in those days, never consisted of such spoon feeding as we find in our class-rooms. All that the Guru did was to stimulate the curiosity in the pupil and lead him to discover for himself the great truths of life. All this, in fact, is implied in the three psychological processes of education—the *Sravana*, the *Manana* and the *Nidhidhyasa*. The Guru was a more sympathetic guide over the pupils, as Manu in his Smriti refers: "Created beings must be instructed to what concerns their welfare without giving them pain: sweet and gentle speech must be used by the teacher, who desires to abide by the sacred law."



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OUR PRESENT EDUCATION.

The present system of education in India was first ignored, then violently opposed, then conducted in a manner now universally admitted to be erroneous, and finally placed on its present footing. I think we shall be doing less than our duty to posterity if we do not take steps to arm the rising generation for the battle of life in which they will be engaged. If at all we respect the rights of children, we should educate them so as give them the training required for forming independent opinions; and the present system more or less endeavours to form one set of opinion only. This is also the opinion of Bertrand Russell. He says: "There is suppression of freedom of thought in schools." *To be frank, the present education is soulless instead of soul stirring thoughtless, instead of thought provoking and foodless instead of food giving.* Our aim should be the education of the WHOLE boy. Many have not realised that all may have learning and yet be truly uneducated. The present education is out of touch with life. It only produces educated *helpless*. It has taught very expensive habits and false standards of life. Most of the so-called educated are *misfits*—cases of square men in octagonal holes. Education must not only be a preparation for a profession, but dominantly, a preparation for public service—the noblest of all professions. What modern education seeks is not possible wisdom but mobile brains. Change of outlook is badly necessary.

CAUSES OF ILLITERACY.

What are the causes for the low percentage of the educated in India? Firstly, the masses are still apathetic. Secondly, our pinching poverty. Thirdly, the antagonism of the upper classes to the depressed and suppressed classes, which impedes to a certain extent the

progress of elementary education. Fourthly, the eye of the teacher is directed more towards the Departmental offices and the Departmental officers than to the boys. Fifthly, we do not have practical and useful instruction in subjects like mathematics, history, geography and civics. For example, the villager wants more of indigenous methods of calculations, for, without such instruction, his boy will be no match to the middle man or the trader in a fair or elsewhere. I think round about 70 % of our children never ought to go to the high schools simply because they are below the degree of intelligence so essential for high school education. We know there are many boys and girls in such schools—perhaps the number is less in colleges—who never ought to be there. We educationists have annoyed them by trying to force them up beyond their power to go and they have annoyed us by not being able to meet our arbitrary and unscientific requirements. Instances are not wanting when the pupil says that he wants to read in a particular class, while the parent (sometimes even an educated parent) insists that he should be put into a higher class. How unfortunate it is that even the few chances of success for the pupils are being undermined by such parents! Generally the children are treated as though they were all alike. They merely cram dry facts without having a few chances of putting the same to use.

Our proposed education must "come to grips" with the facts of life. There should be an efficient system of primary education; a well qualified staff, with regular and substantive pay; compulsory elementary education from 7 to 11 years; Secondary and University education for children from 12 to 18 years; good grants for private

institutions, which are being run to the satisfaction of the state; changed curriculum of studies in the training institutions suitable to the localities concerned; conferences and commissions for the expansion of education with the hearty co-operation of the public as well. If such things be introduced, the parrot's teaching will be at a discount; there will be division of labour among the Universities to prevent overlapping of effort and economy and lastly the University constitution will be reformed. Perhaps, the godless schools have forced other benefactors to start private institutions, such as Missionary and Muhammadan institutions.

In Christian countries, the earnest desire on the part of the people that everyone, whether rich or poor, should learn to read the scriptures, seems to be one of the most powerful factors that contribute largely to the success of compulsory education. What about the East?

All the children are one, in spite of differences. There is only one species of children. The geniuses and the most hopelessly stupid are very rare. After 170 years of British rule, more than 93% of the Indians are illiterate. What a pity!

COMPULSORY ATTENDANCE.

Do you want compulsory attendance or compulsory literacy? In many schools, the poor and the depressed are kept on in the lowest class from 2 to 6 years for obvious reasons. The period of compulsory attendance at schools in other countries might be an eye-opener.

	7—14	years.
New Zealand	6—14	"
Canada (Ontario)	6—14	"
Switzerland since 1874	7—14	"
Sweden since 1872	7—16	"
Turkey	8—14	"
France	6—14	"
Victoria (Australia)	6—14	"
Austria	6—14	"
Czechoslovakia	6—14	"

In India, we have only two seasons in the year—the hotter season and the hottest season. Here the school timings are not suitable either to the teacher or to the taught or to the parent. The parents do require some service from their children, and the teacher should also sympathise with them. The Educational Rules might be so modified that the school teacher may be empowered to change the school days and timings according to the locality, in consultation with the public.

In Denmark, the children attend school between 8 or 9 A.M. to 3 or 4 P.M. The full school-day varies from six working hours for older children down to four hours. The older children attend more days in winter than in summer, while younger ones attend more days in summer than in winter. In this way, older children have more time to work in the fields in summer. Here in India, a system like the above may be adopted with suitable changes so that the younger children may attend more days in summer and less in winter; and older children more days in winter and less in summer. By this arrangement the children not only attend the school, but also help their parents.

In high schools, let there be two classes, one meant for the less ambitious students, who finish their education in their sixteenth year and the other meant for the more ambitious, who wish to enter the University. I think, the Folk High School courses of Denmark may be tried here. There are two courses there, (a) a five months' winter course for men from November to April; (b) a three months' summer course for women from May to August. Here in India, the summer course may be open for men, at some selected places from April to September, and a winter course for women from January to March. Those who are above the primary school standard and below the elementary

school standard, may be taught subjects like world's history (present), Indian literature, local geography, singing, etc. Let there be no examinations or certificates for the course. By the above method alone, when 10% of the population of Denmark pass the course, why not some of the Indians be given a chance to do likewise? According to the Quinquennial Report, a fourth of the pupils who join the elementary schools reach IV Standard and the bulk remain illiterate. In secondary schools (a) there is great stagnation, (b) 50% are over-aged and not benefited by the instruction, (c) about a fifth emerge from the Universities with a degree, and nearly 40,000 join the Universities every year. It is found difficult to get students and still more difficult to keep them right through. You cannot have a good education on a bargain counter. Our method must be:

Sometimes preventive,
Sometimes extirpative, and

Many times substitutive
—substituting a lesser evil for a greater one.

Half the life-time of the students is spent in education here. But in the West, youths of the same age spend in honeymoons, continental tours, travelling over the Alps and the like. The period of fifteen years (i.e., I Standard to B.A.) or over fifteen years is considerably a long period, and this may be reduced to at least ten years. This system has been introduced to us by Lord Macaulay in his monumental work—the Educational Despatch. I think this long period of education is chiefly due to the addition of the Western culture and national civilization to the knowledge in nature and science.

HOME PROJECTS.

The present generation—a section at least—praise the present system of education as worms praise the beauty of a decaying corpse. The teacher of the present day goes out

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COOPER, Publishers, BOMBAY.

hankering his fruit from school to school without knowing what the pupil really needs. The teacher is not *listened* to but is *heard* which is rather abhorrent. All instruction has to be imparted from the orthodox Marxian point of view. The teachers do the *talking* and the pupils do the *hearing-o-listening*, and it is proof against shot that we succeed beyond our expectations in making most pupils forget most subjects within twelve months after leaving school. With all our pains we cannot do our pupils greater harm. The State carefully selects such officials at the top of the Educational Department who care little or nothing for the general progress in education as such, and scrupulously avoids experienced persons in education, and severely condemns the suggestions placed before it for due consideration. We let our children read such false stories as a monkey pouring over the *Ramayana* with spectacles on nose and pouch on side, or as a sly fox or a black crow preaching homilies to a silly cobra and the like. Perhaps, our young hopefuls, in after life, have a low estimate of the parents and teachers for teaching them such falsehoods. Introduce "Home Projects" in the schools; some hobby as may be carried on at home or abroad by the boy, viz., growing vegetables, poultry, bee keeping, sericulture, cattle rearing, etc. The present day manual training—wood work—taught in some schools, is an excuse, for what progress can be expected from a boy, who spends full twenty-four hours per one school year and that too for three years? The final result is that the pupil cannot correctly drive a nail into a wall for hanging a picture. That is the very reason why there ought to be a thorough revision of the Grant-in-Aid and other rules.

LEAVE BOOKS FOR PLAY.

To add to this, the question of the school books is a thing worthy of consideration. The books must be moving and living ones.

XLIII—25

The quality of "bookishness" must give place to a sense of responsibility and improvement in every walk of life. It is high time we leave books, as far as possible bookish philosophy and bookish politics, and learn to look at the great book of life. All children must be strong enough as they will be nearer to 'Heaven' through play and sportsmanship than even through the *Bible*, or the *Quran* or the *Gita*. Of late, play has given place to sport. Play is the exercise we take for ourselves and sport is the exercise we watch somebody else take. Play is enjoyed by all children—happy and healthy—and sports are enjoyed by grown-ups. Watching the game, instead of playing, is a sign of effete civilisation. I do not think that the educationists do want to convert the young into an old and effete race. This is illustrated by the Chinese Mandarin, who expressed himself as pleased with the gaiety of the ball. In the West, people are hired to play for others' enjoyment.

India is a land of rich Maharajas, Rajas and Zamindars and if they spend at least a tenth of their revenue on education, they are sure to realise double that amount in the long run. The present day Princes' Colleges are separated from the other colleges, which is not a desirable thing. One of the most cherished recollections of Lord Krishna, who belonged to the royal family of Dwaraka, was his companionship with a poor Brahmin, Sudama, at school. The Goddess of Saraswati makes no distinction in her temple between the high and the low.

What is the outcome of the researches of education by Rousseau, Froebel, Pestalozzi, Madame Montessorie, Herbart and Parkhurst? What are the fruits of the latest methods, viz., the Dalton Plan, the Heuristic Method, the Project Method, the co-operative plan, called in England the "Sandwich" Method and Home Project Method? Perhaps the following. Mr. Bar-

ring Gould, the novelist, inspected a school at Dartmoor, with the Inspector of Schools. When the Inspector asked the pupils about the rivers of Siberia, the Mountains of Africa, the Prime Minister of England, the pupils answered. Then Mr. Barring asked for the names of the neighbouring rivers, wild flowers, etc. The pupils blinked. Then he said: "This is the rubbish which we inflict on the pupils and call it education." In India, when the parents hear their children reading about a dog having four legs; a barber shaving a man, how can they keep quiet? Such are the text-books written by persons, who have little or nothing to do with the pupils, and they are approved by the Text-Book Committees, not for their own worth, but for the authors. I think just about 60% of the present day approved books are unsuited to children. It is better

a Book Selection Committee is formed for each area, and for each kind of schools, and books written by experienced experts are selected. A researcher has to steer clear of the Scylla of over-zealous nationalism and the Charybdis of excessive self-depreciation. The present get-quit-quick procedure is not conducive to the advancement of education. The atmosphere of the school should be one of good-will, where we must "Be Prepared" to develop all that is within the children. In India, education and instruction have not become synonymous owing to the fact that the medium used is not the mother-tongue in most of the classes.

Considering the number of literates and the large amount spent on education, it is sad to note our system has after all been found to be quite imperfect and valueless.

(To be continued).

*Approved for Class Use by the Text-Book Committee, Madras,
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ART OF STORY WRITING.

BY MR. GOPAL NANDAN SINHA,
Kharanti.

PEOPLE who have the knack of writing stories have certainly the dint of captivating the heart of the readers—reason being their exact sense of judging things which happen in every day life, besides their knowledge of nature-particulars on a very thorough and sound basis.

The manner of writing has its own charms, for, without it the whole story might turn dull and prosaic. The story, although in prose, has a poetic attraction in the sense that a reader goes on reading until he finishes with a more-to-read heart.

Three things must be observed very keenly: placing facts most naturally and precisely; painting romance in a most polished tone; and last but not least, putting sentences with an impressive light.

Stories can be classed under different heads according as the theme of the story runs, but the chief classes are comedy, tragedy and humour.

The common way and practice of writing a story is comedy beginning with a tinge of love coming to an extremity with subsequent ending in union; hence the comedy.

To paint tragedy is something difficult although story writers might take it easy. In fact what is the real vision of tragedy is not even made to peep through such stories. The facts are incongruous, inconsistent and somewhere irrelevant. It has a beginning with something, midding with something and ending with something forced tragedy. It should have been very consistent with real life instead of one idealistic dangling into imagina-

tion and the circumstances in the story so truly natural that that would end nothing but in tragedy.

They try to make interesting stories by giving exaggeration, overpainting the subject of the story and specially its characters. This might sometimes interest the readers but as a matter of fact the story should be interesting with bare facts. The writer must exert himself to create interest in his story and must fill his brain with the knack of putting things in an interesting way.

The easiest manner of making striking events is in fictions, but fictions have always been ignored by literary men, for literature demands exertion and labour of brain and intellect.

There is a tragic story where a man's love is unrequited. He enters into vices in order to forget the beloved and one day as he notices his beloved in the arms of another man, he kills the man and then shoots himself to death—what sort of a foolish tragedy is this! In fact there is absolutely no sense in it. Why did he enter into vices? The answer would be for satisfaction of lust. Throughout the story the characters are licentious and immoral. The lover did not find a way for satisfying of his base desires and became jealous of the other who could get access to her. He entered into vices with the lame excuse of trying to forget his beloved. Other most heinous misdeed was killing two lives.

This can pass on excused, for there are people who do not hesitate to go up to the extent of playing a game of life and death,

OUR CONTEMPORARIES.

With all this there is nothing akin to tragedy—rather wrecklessness and a desperate attitude prevails saturated in unnatural flow. The writer would have better called the person a debauch instead of a lover, for the word love conveys something extremely ideal.

Now come humorous stories where the writers commit the mistake of giving illicit humours in their stories: such as writing unnatural and improbable things, no matter whether they have any sensible appeal. As a matter of fact, this should be so polished and chaste that the reader might smile or laugh in his heart of hearts and if he bursts into laughter, it should have sufficient reasons and not that he should laugh at the foolish and nonsensical mode of writing.

One must first of all study what the different aspects of life are; how different people have got different sorts of life and how they behave themselves.

To be still plainer, one should take one's own life and try to analyse and write some incident which has happened in life giving every circumstance in its clearest garb. This will make a perfect story. The chief aim should be to give truth in it. It should never depict any idealism or fiction.

They misunderstand idealism for realism, and fiction for truth. It is very sad inasmuch as, by this, people begin to love romance of a type which is highly improbable.

Truth produces genuine feelings of heart for the worldly movements, whereas falsehoods, misrepresentations and absurd imaginations corrupt the heart with misleading and irrelevant ideals, for, "Truth is stranger than fiction."

Recently a story-writer wrote—"She was now poor and managed to live on the few

assets left by her parents. On the consumption of everything she had her last treasure in a sarree of gold embroidery which when sold yielded her three tolas of gold"—Poor writer! he does not even know that embroideries are generally silver.

A story writer has been aptly declared as a world charmer and as such he has to make himself fit to enchant the readers. He should have a novel style and a novel plot, as novelties coerce people to liking.

The writer must never hesitate to create noteworthy plots every time he writes a story. He should bear in mind that the brain has the capacity to create many such things that never have been dreamt of, because there is overpowering intellect hidden in the brain which has its evolution after the slightest effort.

What is required is to be assiduous and industrious. The writer must have patience and courage. He ought to go on with writing even though he faces failures, for "failures are but the pillars of success." In the long run the writer will find himself succeeding in the big field.

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The "Bengal Lancer" on Santiniketan.

YEATS-BROWN writes in *Young Ceylon*:—"A famous headmaster once expressed his surprise at finding that the boys at Santiniketan were asked to do their work under trees. 'What is surprising,' Tagore observes, 'is the same headmaster's approval of the boys' studying botany. He believes in an impersonal knowledge of the tree, because that is science, but not in a personal experience of it.' Tagore himself was brought up in a town: it is for this reason that he wants his boys to realise trees not merely as generating chlorophyll and taking carbon from the air, but as living things. 'Our childhood,' he says, 'should be given its full measure of life's draught, for which it has an endless thirst. The young mind should be saturated with the idea that it has been born in a human world, which is in harmony with the world around it. This is just what our regular type of school ignores with an air of superior wisdom. My feeling at school was the feeling of a tree, which was not allowed its full life, but is cut down to be made into packing cases. My world vanished, giving place to wooden benches and straight walls staring at me with the blank stare of the blind. I refused to go to school, when I was twelve, but I am glad that I did not altogether escape from its molestation, for it has given men knowledge of the wrong from which the children of men have to suffer. The education of sympathy is not only systematically ignored in schools, but is severely repressed. We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the epic, but he is supplied with chronicles of facts and dates.

In India, however, we still cherish in our memory the tradition of forest colonies of great teachers. These places were not schools nor monasteries in the modern sense. They were homes where men lived with their families, trying to see the world in God, and to realise their own life in Him. Students took the cattle to pasture, collected fire-wood, gathered fruit, cultivated kindness to all creatures and grew in their spirit with their teacher's spiritual growth. They lived outside society, but their ashram was to society what the sun is to the planets, a centre of light and life.'.....

"Santiniketan does not always show results that can be measured by the world's coarse thumb and finger: but it is exactly as a protest against such material standards of success that its founder will be remembered by posterity, not only in India, but throughout the world. He is ahead of the ruck and run of us. Margaret Macmillan had the same ideas in London: would that her teaching and Tagore's find its full expression in both countries.....And yet somehow on leaving Santiniketan and plunging into the life of Calcutta, I am conscious of a sense of disappointment... (For) behind Santiniketan, there is not yet the driving force of a great popular movement, but only a great man: a man, who makes the arc of the sky seem bigger after one has met him."

Adult Education.

In the course of his address delivered at the Adult Education section of the XII All India Educational Conference held at Gwalior, (published in the *Hindustan Review*) Professor Amarnath Jha observes: "The main essence of the plans for adult education is that the immediate needs of the adult must

be the dominant concern—not so much what he should as what he wants to study. No fixed programme can thus be laid down. The extension lectures and extra-mural lectures organised by the Universities barely touch the fringe of the problems. They have not reached the adult population, they have not drawn the workers and the labourers, they have appealed only to the highly educated classes, because on the whole they have dealt with only the “advanced” academic subjects and chiefly because they have been in English. Nor are occasional lectures the best way of reaching the adults: voluntary workers are needed, who will attend the classes regularly and make their talks attractive and profitable. The task is worthy of the best brains, the loftiest natures—to bring light and grace and sweetness into lives of millions, to make their labours bearable, to help them to hope and aspire and greatly dare. Factories and mines and the dusty pyrlieus of offices drive all joy out of life. Anxiety, care, toil, fret—these gnaw at the core. Blessed are they who take a breath of free air, a ray of sunshine into the lives of those who dwell in darkness.”

The Essence of Hinduism.

The following excerpts are taken from a compilation of several passages from Mahatma Gandhi's speeches during his recent visit to Travancore, appearing in the *Vedanta Kesari*: “I have found in the original Vedas the essence of Hinduism. That essence is—God pervades everything and God is the Ruler, Creator and Lord of the world. He being indisputable and unchallengeable master, we dedicate everything to Him every day and He provides for our wants. This faith is enunciated in the first *mantra* of the Isa Upanishad. The meaning of this *mantra* is that all are created by the one God and that all must enjoy in common what God has given and that one should not covet another's wealth. He is not merely in your and my hearts, but He is

literally and absolutely in every one of the innumerable things, in the bones of your body and in the hairs of your head. Therefore He is nearer to me and you than our dearest ones. That is the essence of Hinduism. Having realised this truth, . . . we must voluntarily resign and dedicate at His feet all that we have hitherto in our presumption and ignorance regarded as our own. God provides everything, and nothing belongs to us After having dedicated, you enjoy and use all the necessities of life given to you by God Himself with His own sacred hands.

War and Peace.

Dr. C. Deslisle Burns writes in the *Indian Review*.

Peace is not merely the absence of war. Peace is not a vague sentiment of friendliness. Peace is not inertia in some heaven or *nirvana*. Peace is a principle of policy—a method of social organisation. It requires skill in administration and negotiation, knowledge of facts and a grasp of the essentials of co-operation between ordinary men and women of different races, religions and nations. Peace is not merely an interval between wars, but an alternative to all war and all preparations for war. When real peace exists, defence will be unnecessary. But that time has not come, because the great majority of men have no conception at all of positive peace. They would prefer to be left in quiet of course. But they have no idea how their actions affect other people. Just as the rich would like to be kind to the poor, but do not understand what effect the successful pursuit of riches has upon others, so peace is conceived by most people as a time, when each man looks after his own interests, although in war time every loyal citizen is supposed to serve the common good. But is there no common good, superior to private interests, in time of peace?

The common good, the service of which is real peace, is the improvement of health, knowledge and social intercourse among all

peoples. The advocates of peace waste too much time in opposing war. They would do better to work some positive alternative—such as universal service for the common good. . . . The best way of working for peace, therefore, is not to concentrate attention on preventing war, but to increase friendly contacts between common folk in all nations and to work for their good in quite definite terms of health and knowledge, leisure and social intercourse.

University Life in England and India.

Professor S. V. Chandrasekhar Aiyar writes in the *Educational India*:

The absence of the ‘library habit’ among the majority of our students is a disappointing feature of university life in India. I do not think the “library habit” will ever develop in India to the extent it is found in England unless a less rigid syllabus is introduced and the number of lectures is cut down by fifty per cent. Another point of interest on the academic side of University life in India is the meagreness of discussion. In Oxford and Cambridge every student meets his Supervisor who has generally a position in the University at least once a week with an essay written by him on some controversial subject. The Supervisor criticises the essay and then there is always some discussion. In the provincial Universities (in England) where it is not possible to pay such individual attention to students, there is the seminar system. One

student reads a paper before an audience consisting of his fellow students and some teachers, and this is followed by discussion. The neglect of this aspect of University life in India is largely due to lack of the necessary intellectual atmosphere, and unless this is developed, University life on the intellectual side can hardly be of any ultimate value. Character education forms an essential part of English school and college life, and I must say it receives very little attention in India...

Qualities of character are acquired when we are participating in occupations of a pleasurable kind. For it is (on the play ground) that the student learns the difficult art of compromise and subordination. He develops the necessary “team spirit.” Another opportunity provided in Britain for developing team spirit and preparing the student for the difficult art of living in series is in the numerous student unions. Closely allied to this question of adult life is the necessity of social experience. An individual spends the most impressionable period of his life at the University and it is but necessary that opportunity should be given to them to see bit of deal life, not only in his own social strata, but in others. In English the holidaying habit is encouraged. (But in India) unfortunately very little is done in this direction. What is the result of this difference between Indian and English Universities? Our education produces a closed mind and develops an inferiority complex.

NEWS AND NOTES.

FOREIGN.

REVISION OF THE SCHOOL CURRICULUM IN THE PROVINCE OF ALBERTA — (CANADA.).

The reform of the curriculum in State Schools being a major concern to-day in a number of countries, the International Bureau of Education believes that it is useful to make the new tendencies observed in revised curricula as widely known as possible through its Bulletin and its communications to the educational press. After the Belgian "Study-plan" and a circular of the French Ministry of National Education (Legislative communications, No 49 and 52) and the programme of a Boys' High School at Warsaw (Press communication No. 127) we give below, according to "The School" (of April 1936) the programme which the Province of Alberta (Canada) has adopted so as to provide a thoroughly modern curriculum for its schools.

Three main objectives have been kept in view: (1) The course for the elementary school must be primarily adapted to the needs of the rural school; (2) Emphasis throughout must be shifted from pupil listening to pupil participating; (3) In the later years the programme must be flexible enough to meet equally well the needs of all the young people now thronging the secondary schools; of the young man destined for life in the workshop, garage, grocery, store or on the farm, as well as of the one destined for the university and a learned profession.

The traditional twelve year school course has been re-organised into four divisions. Divisions one and two (Grades I—VI) constitute the elementary school. Then comes the intermediate school of three years and a high school of three years.

In the skill subjects such as reading, numbers, writing, spelling, and drawing, of division one,

progress will be marked by stages and not by years, so that each child will be properly adjusted in every phase of the work he is trying to do. For the teaching of such subjects as language (oral and written), health and citizenship habits dramatization, music and art, all the children of the division will be treated as a group. A certain number of experiences or "enterprises" will be discussed by the teacher and children, who will then organise themselves into committees for the carrying out of the various phases of the enterprise.

In the second division, arithmetic will continue as a skill subject and literature, the social studies, health, music, art, dramatics and language will continue to be taught by means of the enterprise.

The courses of the intermediate school will furnish an adequate foundation for the advanced courses of the high school but will also be valuable in themselves, in case the pupils are obliged to leave school at the end of this period. Optional courses in choral and instrumental music, dramatics, junior business, general shop, type-writing, agriculture, art, household economics, and a foreign language will be available, though not all in any one school.

The first departmental examination will come at the end of the intermediate school; it will be so framed that, when considered along with the pupil's intelligence rating and previous record, it will be an indication of the lines along which his high school course should be planned.

Promotions from one year to the next for the first two years of the high school will rest entirely in the hands of the local school authorities, the final test coming at the end of the third year. This will be the qualifying examination for admission to the university, for admission to normal school, and for the high school gradu-

ation diploma. An effort has been made to put all subjects on a parity by granting the diploma on the attainment of the necessary number of credits without reference to the subjects studied.

OVER-LARGE CLASSES IN SECONDARY SCHOOLS IN FRANCE.

Circular by the Minister of National Education.

The division into two sections of classes with more than 35 pupils will put an end to what has been a real trial of professional pride for the teaching staff. The over-crowding of classes has not permitted the teacher to follow closely enough the individual work of his pupils and has obliged him too often to teach in a dictatorial manner, contrary to the spirit of the French teaching profession. The return to a normal regime will permit the establishment of personal relations between the teacher and pupil, the adaptation of the teaching to the diversity of the aptitudes and the dispositions of the pupils, the control and active supervision of the school work. For this reason it will not be out of place to recall certain principles which will be more easily put into practice under the new circumstances.

First of all, and this concerns the headmasters of the schools, two pitfalls must be avoided. They must not, by a too strict interpretation of the text limiting the classes to 35 pupils, refuse the admission of every supplementary pupil, even though he might be able to profit fruitfully by the teaching. Neither must they return to a regime of inconsiderately increasing the number of pupils with a view to future divisions. The division of over-large classes does not do away with the necessity of the strict selection of pupils; on the contrary, it is only by such selection that this measure will be fully effective.

Secondly, secondary education being, above all, a cultural education, the teacher should never

lose sight of the fact that it rests with him to encourage as fully as possible the free and spontaneous effort of the pupils. Whilst waiting for a fresh reduction of the curricula and timetables to be examined by the Higher Council for Public Instruction, it is possible from now onwards to anticipate this reform in a practical way. There is no doubt that the children are given too little time for reading, for reflection, for the little researches inspired by their curiosity or by their tastes, and even for games. It is important that teachers should take account of this and that they should reduce, as far as the curriculum allows, preparation at schools or homework, especially when this is of a formal character. Any exercise which is merely copying a course or a text-book, or which consists only in the mechanical application of a rule, should be banished or reduced to the minimum. It is necessary that at certain times, Thursdays* in particular, the pupils should be able to do, beyond what is strictly required, that which attracts and interests them. This will not be the least fruitful part of their education, far from it, and one must not forget that the time devoted to bodily exercise helps in the long run intelligence itself. To-day, the indispensable character of physical education is not contested by anyone, it is advisable then to allow the children an appreciable amount of time for this, apart from the hours expressly allotted to it in the time table.

It is clear that homework thus reduced in frequency and in length should be given much more careful examination on the part of the teacher. It is obviously in this matter that the crowding of the classes made his task almost impossible. Careful reading and annotation of written tests will enable him to dispense with long individual remarks to each pupil, thus reserving more time for the general class correction consisting in going over the test with the pupils.

* Thursday is the weekly holiday in France.

A final recommendation is necessary on the subject of the importance of the term examination in the matter of control and emulation. Emulation is undoubtedly an essential factor of work and of progress, but only on the condition that it does not give rise to a spirit of self-seeking and strife among the children, inciting them to doubtful practices and that it does not become one of the reasons for cheating in examinations. These exercises must maintain the character of healthy sportive competitions; they must not be regarded as the one aim of the term's efforts, but as a simple episode in the school life. In default of which the work would lose its calm regularity; periods of overwork would be fatally followed by periods of slackness and indolence.

It sometimes happens that for very natural reasons of administrative convenience the head and assistant teachers tend to let the written term examinations accumulate in the same weeks, some time from the end of each quarter, so that the results may figure in the quarterly bulletins. Sound educational principles must prevail over this administrative pre-occupation, however legitimate it may be. The pupils must never feel themselves torn between different branches and different teachers.

This observation is applicable not only to the term examinations but to the whole organisation of work. The frequency and length of the homework should be calculated after agreement between the different teachers, an agreement in which the assistant teacher should always have his say; the co-ordination of the different branches ensured by the regular staff meetings comes more than ever under the authority of the head of the establishment. It would even be desirable that there should be greater harmony in marking school work; the scales of marks adopted by the different teachers are often very diverse and this diversity may confuse the pupils and their parents.

Our teachers will certainly understand the new responsibilities placed on them by the

renewed facilities which have recently been given to their teaching. They know that in the public schools pedagogical and educational considerations should come before all others. At a time when free secondary schooling is bringing in a fresh influx of pupils and will permit all classes of society to benefit by secondary education, they know that their task is above all social, that they have an all important mission to fulfil: that of initiating the young minds entrusted to them to freedom, and of training men who will know how to secure and safeguard this freedom.

PUBLIC RECREATION IN THE CZECHOSLOVAK REPUBLIC.

Summary of a Survey.

This survey, compiled by Dr. Vejchoda-Ambros, is the first complete survey, of recreational facilities made in Czechoslovakia, although both public opinion and the authorities have always taken the greatest interest in recreation. Great festivals with games and national dances (often out-of-doors), amateur theatres and marionette performances have always been very popular. In 1861, Dr. Miroslav Tyrš of Charles University, Prague, started the *Sokol* organisation, and soon a branch of it was to be found in almost every village. All classes of society became members and the *Sokol* organisation has been one of the leading factors of adult education in Czechoslovakia. *Sokol* activities include a well balanced system of physical training, singing, drama, marionette, music. At the end of last century, the Workers' movement started its own gymnastic units (*D. T. J.*), and the beginning of this century the Roman Catholic Church organised her gymnasts into the association called *Orel*. These are the foundation of the modern recreational movement in Czechoslovakia.

The policy of the State has been to back and to help in the support of all gymnastic organisations, whether Czech, Slovak, or belonging to one of the national minorities, while leaving them perfectly free to organise on their own

lines. It would be almost impossible for the State to take over the whole of this work involving, as it does, many thousands of voluntary workers.

To obtain the data for the present report, a questionnaire was sent out all over the country, but only 186 districts out of 418 sent in definite and full replies. The report is therefore in no sense final.

Central State Departments take care of public recreation through several independent offices and give yearly financial subsidies for playgrounds, gymnasiums and swimming-pools, as well as for summer recreation camps for young people. The total outlay for recreation out of public finances, in 1934, for those districts that reported was, in the whole territory of the republic (excluding Ruthenia) kc. 43,504,375. In that same year, the 21 largest sport and gymnastic central organisations spent kc. 12,269,323, and the organisations working

chiefly through summer camps and recreational colonies: kc. 20,807,854. Local associations reported an expenditure of kc. 34,384,739.

In the organisations for gymnastics and sports, the leaders are volunteers trained in special short-time courses organised by the State, or in courses given by their own organisations. In 1934, the State courses were attended by 5,300 men and women, a great number of whom were school teachers who were at the same time leaders in local associations for gymnastics and sports.

The *Sokol* organisation has a total of 9,635 women instructors and 13,510 men. It prepares several hundreds of these leaders each year in the courses it holds in the different districts. There are also higher courses or classes held by the *Sokol* Centre in Prague (14 to 21 days) and a *Sokol* training course (6 weeks).

There also exist a number of private specialised schools working in the field of physical education and recreation: 122 private schools for

A STANDARD TEXT-BOOK OF ENGLISH COMPOSITION FOR HIGH SCHOOL CLASSES.

Wren and Martin's "High School English Composition," having achieved a phenomenal popularity, has brought forth many rival compilations in the field—and yet it has succeeded in maintaining its popularity. This is because it is much more than a mere compilation, as every teacher who has used it as a class-book will readily testify.

EIGHTH EDITION.

PRICE, RS. 2-4.

"SUPPLEMENT TO HIGH SCHOOL ENGLISH COMPOSITION," AS. 2.

COOPER, Publishers, BOMBAY.

gymnastics and eurythmics, 59 schools for the classical Russian ballet, 6 schools for ski and 1 for boxing.

The total membership, in 1934, of all the chief recreational and physical training societies (105 in number) was 2,063,163 (out of a population of about 15 millions). In the same year, the 528 summer camps and colonies provided for 98,428 children. During the winter of 1933 about 600,000 people took part in winter sports.

It is difficult to give numbers for cultural recreation work. In 1933, 55 theatres and 88 public libraries were open all the year round, in the 26 largest towns. The various gymnastic associations organise a great number of lectures, addresses, discussions, recitals, theatrical and musical performances, marionette performances, etc. The municipalities and different cultural organisations for adult education (cultural centres supported by the State and by municipalities in 11,400 localities) also do an enormous amount of recreational work. According to the statistical year-book, those authorities organised, in 1934, 51,182 public lectures and discussions, with a total of 4,001,234 listeners; 26,218 amateur theatrical performances, 11,526 cultural cinematograph entertainments, 9,090 marionette performances, 2,463 popular recitals, 32,782 musical and other entertainments; there were 700,000 licensed radio receiving sets in the republic.

In conclusion it may be said that Czechoslovakia is developing its recreational activities steadily, and that it is moving away from the unorganised activities of individuals towards ever better organised activities under competent leadership, and undertaken by large groups: associations, municipalities, communes, etc.

THE EDUCATIONAL FILM IN GERMANY.

More than ever the educational film is in the limelight in all countries. The French daily paper, *Comoedia* under the section entitled "Comoedia—Cinema—Wireless," published in its issue of 17th Sept. 1936 the very interesting article quoted below.

For the last ten years the cultural and educational film had been the object of the solicitude of the Government of the Reich, which—by appropriate grants—was able to give a large measure of financial help. Nevertheless, teaching through the film was not being developed as rapidly as the teachers desired. Therefore the new Reich Ministry of Science, Instruction and Popular Education founded, by a decree of 26th June 1934, a State Organisation for Educational Cinematography, the "*Reichsstelle für den Unterrichtsfilm*" financed by a "Fund for Teaching Material" to which every German scholar contributes 20 pfennigs per quarter and whose duty it is to distribute to German schools the projectors and films needed.

This organisation although it has not long been in existence has already given concrete results. A surprisingly large number of foreign states have asked for a copy of the above mentioned decree which defines exactly the duties of the State Organisation for Educational Cinematography.

The quarterly contribution of school children represents at the end of the year a sum of several million marks used exclusively for acquiring projectors and films. This centralization of the possibilities of acquiring projectors for all the schools enables the education authorities to provide this relatively expensive aid to teaching for the poorer classes and thus it fulfils social aims as well as being an economical measure.

The "*Reichsstelle*" distributes to the "provincial offices" projectors and films and these afterwards reach individual schools through the "district offices."

Projectors.

The first task of the "*Reichsstelle*," the distribution of projectors, is comparatively easy. The exclusive use of the 16 mm. film has been adopted for practical reasons: immunity from the danger of fire, a very much smaller outlay for the production of the films and the purchase of projectors, facility of transportation of the films,

simplicity in the functioning of the projector itself. Although there exist beyond the Rhine excellent apparatus for the projection of 16 mm. films, an examination lasting several months at the "*Technische Hochschule*" of Berlin—detailed studies made of the consumption of electric force bulbs, strength of the current, absence of noise when the projector is functioning, weight, price, etc.—enables the "*Reichsstelle*" to choose the most rational projectors. This examination is renewed each year so as to stimulate continually the manufacturing of apparatus and improvement in their quality.

Educational Films.

The second task of the "*Reichsstelle*" is more important: It is that of providing the schools with films. An absolutely new type of film had to be created. The essential characteristic of an educational film is that, not being shown in public, it is subject to no control but that of the Reich Minister of Education. However, the "*Reichsstelle*" does not, any more than the State, attempt the direct production of this new type of film. But, drawing its inspiration from the curricula it selects appropriate subjects; these subjects are then distributed to teachers and specialists who invent the scenarios. Competent producers of cultural films are then called in for the realisation. They are assisted by a teacher whose role is to follow the whole process of production and give advice for the exact correlation of the films with the special needs of the different types of schools. The developing of the films is done by firms duly qualified for this kind of work. The "*Reichsstelle*" acquires the exclusive rights of sale and distribution of films thus produced.

In virtue of the principle that the films should be the occasion of personal initiatives on the part of the teacher, that the sound-film cannot replace the living word or reach the same force of persuasion, almost all the educational films made by the "*Reichsstelle*" are silent and often they do not even have captions.

UNIVERSITY FILMS.

The activities of the "*Reichsstelle*," limited at first to the schools of general culture, have now spread to the Universities. A special section "*Hochschulfilm*" (University Film) has been attached to the "*Reichsstelle*." Its function is to encourage the application of the cinematograph to science and research. The production of University films is carried out under the personal scientific supervision of University professors. In each specific case, a University professor is alone responsible, and scientific accuracy is thus completely safeguarded.

SCHOOL CAMPS AND COUNTRY CLASSROOMS IN ENGLAND.

During the last year or two, English educational reviews and papers have described several successful experiments made for giving the children of city schools the opportunity of doing their lessons from time to time in a country environment.

One of the oldest is the Wytham scheme in operation at Oxford. Colonel Raymond ffennell, the owner of the beautiful Wytham estate, in the neighbourhood of the town, early in 1931 evolved a scheme which aimed at bringing the school children from the crowded areas of the city into close touch with the country. With the approval of the Secretary for Education and the Education Committee of the City Council, and with the hearty concurrence of the medical authorities, Colonel ffennell offered the schools the use of large stretches of his grounds and started building some class-rooms scattering them about the hillside, in a fine airy situation where there was a spring of pure water and a beautiful open view. Large brick fire-places were provided so that the class-rooms could be used in chilly weather. During the summer of 1931 about 500 children paid one visit a week to these country class-rooms. Parents, children, teachers and medical men were all so delighted with the working of the scheme that more class rooms were added. There are now seven, and in 1934 over 1000

Oxford school children, six to thirteen years of age, coming from fifteen schools, spent at least one day each week in the country between April and November, going out and in by bus.

In 1935 the number of children was smaller (about 750), two of the seven class-rooms having been used for another purpose. The owner of the estate wished to demonstrate what could be done for the children of London or other big cities by using the same method as the German *Schullandhelme* (see Bulletin No. 27 of the International Bureau of Education). The visits to Wytham were arranged to last a fortnight. Dormitories were built by private effort to house 35 children with their teachers, and visits were paid in succession by classes from six London girls' schools, from an Oxford boys' school and an Oxford girls' school. The London children, who came from some of the poorest areas, were fascinated with the woods, birds, and flowers, with the swimming bath, the soft grass on the hillside and the wide horizon. Their appearance altered completely in that joyous fortnight, yet their lessons were not neglected. The average increase in weight was about two pounds, due to regular meals, good food, rest after the midday meal and quiet, refreshing sleep at night, in quarters so different from the noisy, crowded, stuffy rooms in the slums. The scheme is by no means expensive, therefore it could be generalised. The London school children came with a grant from the London County Council and with the friendly assistance of the School Journey Association. Arrangements are now being made at Wytham to build more dormitories, to accommodate 80 children at a time instead of 35.

The Education Committee of the London County Council recommended in March 1936 a grant of £100 each to four London schools for the maintenance of school camps. These schools have been endeavouring to run school camps with the aid of private funds. One of them is

the St. Marylebone Grammar School which runs a school camp at the Old Mill, Forest Green, Surrey. The house is used for class rooms in bad weather and for storage purposes. During the summer term parties of boys go to Forest Green with their teachers and live under canvas. The boys have helped to make an open air swimming bath by diverting the mill stream. Their studies do not suffer from the camping.

The Education Committee of Barnsley (Yorkshire) acquired in 1934 a piece of land and 15 workmen's huts, in a breezy situation 700 feet above sea level; this site has been converted into a regular school camp for the benefit of the schools of the town. The huts can accommodate 136 children and 9 teachers, with a nurse and the necessary kitchen staff. One hut has been turned into a dining-room and kitchen, and a couple of others into class rooms, a large one having two class rooms which can be thrown into one, to serve as assembly hall and recreation room. This camp makes it possible for 130 children and their teachers, from each of the Senior and Central Schools in turn, to spend seven days in camp during the summer term. During August 70 children from the Special School for Physically Defectives spend a fortnight there. The camp will be in use from May to October, making it possible for about 2,350 children and 150 teachers to go there each year. The weekly curriculum is arranged as follows: Geography 10 hours, Nature Study 4 hours, English two, Organised games two, History one, Arithmetic one. Geography, History and Nature Study are all related to the locality. Each child keeps a log of the week's activities. Dramatic recreation, games and debates occupy the leisure time when the children have to be indoors. The boys and girls help with the gardening and with the decoration of the huts. The Barnsley Library Committee lend a large stock of

After successful experiments in the last two years the Education Committee of Hull, in 1936, made provision in the estimates and booked on the coast of Yorkshire two private camps at Rolston and Cowden and the military camp of Kilnsea. From June to the middle of September 3,976 children attended each for a week. The camps were educational and a time-table was drawn up by the Committee's chief inspector. Parents who could afford it were asked for a small fixed contribution. The teachers of the city were invited to volunteer for service and the response was excellent. They were allocated to the camps on the basis of 3 teachers to 40 children. Some time before the week's camp the staff for that week met and elected a leader. The teachers attending a camp during the holidays

were given a compensating holiday during term time. There was always an expert swimmer on the staff and every useful provision was made in case of infectious disease or accident. The children performed certain light duties, such as setting tables, peeling potatoes, etc., and so keen were they that "fatigues" were frequently handed out as rewards.

Now that school camps have made a start in Great Britain there is no doubt that they will multiply rapidly. Already one private school in London, for boys and girls up to the age of 12, is opening a country branch in Oxfordshire, where London children will be able to camp in the summer term, living a simple life of house and garden work and study.

[All the items of News in this section are from the Bulletins of the International Bureau of Education—Ed., E. R.]

THE PLACE OF GRAMMAR IN THE TEACHING OF ENGLISH.

The question has been often asked: "Is the teaching of English Grammar in any way useful in the teaching of English to our boys?" *It all depends upon the sort of textbook that you use.* The old type of textbook that has been in vogue for all these years has been worse than useless. Years ago Mr. P. C. Wren realised this, and as a result of this conviction he first published his "Simpler Parts of Speech" to show how even the first lessons in English Grammar could be made instructive and interesting. He followed this up by his "Elementary English Grammar on Modern Lines" for Middle School classes, and later on by his "High School English Grammar"—a textbook that showed for the first time how English Grammar could prove a useful helpmate in the teaching of English. Though its phenomenal success has brought forth many imitations, it still remains unrivalled in its class. Any headmaster who is still sceptical about the utility of English Grammar in the scheme of teaching English is requested to give Wren's "High School English Grammar" a fair trial in his school. The results will convince him that Grammar ought to have a place in the teaching of English to our boys.

COOPER, Publishers, BOMBAY.

INDIAN.

THE MADURA DISTRICT TEACHERS' GUILD.

The Annual Meeting of the Madura District Teachers' Guild was held on the 30th January 1937, in the Union Christian High School, Madura, under the Chairmanship of the Rev. G. P. James, B.A., L.T., B.D., President of the Guild.

After a short prayer the Chairman made the following speech:—

"This is the first meeting of the Guild for the New Year. As the President, I wish all the members God-speed. May 1937 be a year of rich blessings, happiness and prosperity to all the members of the Guild and their families and also to the schools represented in the Guild! May the New Year be one of increased activities and usefulness in the field of education for our Guild!

"Our Guild certainly deserves congratulations on the splendid achievements for the past two years. We have already heard a short report of the activities from our Secretary. During these two years we have been able to improve the constitution of the Guild and its activities so that it may function effectively through the newly created Working Committee and also the various Standing Committees representing groups of subjects and practical problems concerning the profession. In a meeting held at the Sourashtra High School we passed a resolution to approach the authorities on the question of retention of the Municipal High School, Palni. We are glad to learn that the school continues to exist and we hope that the Palni Association will become an active limb of our Guild. The Secretary will tell us more about our resolutions and other activities.

"The year 1937 is an important year in the history of India. We are all aware of the fact that from April 1937 a new form of Government

is awaited with greater responsibilities given to Indians. Changes in the educational world on progressive lines we may expect as visualised by our D. P. I. I need not dwell on that point because Mr. J. D. Manikam is going to speak to-day on that. I just want to say a word concerning the reorganization. In the next meeting of the Guild which may be held in April I should like that we as a Guild formulate some constructive proposals for educational reorganisation and place them before the coming Provincial Educational Conference to be held in May in Tanjore. We have read from papers and journals concerning the proposals of other Guilds on this subject, especially our brethren in Madras. Put briefly, they advocate two types of middle schools and high schools, one to be of a preparatory character to higher literary education and the other more on practical lines for ordinary citizenship. They also advocate cutting off of one year from the College course and devoting the last year of the secondary school course to be called "Higher School Certificate Course" as an entrance to University course. These proposals are good so far as they go, the purpose being to take note of the varying qualities of different students and make distinction between a boy whose aptitude is for literary or scientific education and another who, after receiving a general education, will do better by being prepared for some vocation or industry. Herein an attempt is made not to enforce on all pupils alike a curriculum suited to the minority intended to join the University. But my conviction is that the changes in syllabus to suit individual tastes and giving a vocational bias to majority of boys and girls—these alone cannot bring about the desired effect. It may to some extent solve the problem of unemployment which is an economic problem on the whole. But the problem is more than economic. It is moral and spiritual. We have to reorganize education bearing in mind the present situation not only of

the Indian nation but also of the world at large. We want the future citizens coming out of the educational institutions to be leaders and champions of peace and good-will, citizens not self-centred or self-interested but dominated by a spirit of service. The world is now in chaos and confusion and on the brink of a World War, all due to selfishness of individuals and nations who do not care for the welfare of mankind. There is jealousy between man and man, nation and nation, one trying to swallow the other. This we see even in India at the present day in connection with elections for the New Government. There is clash and clamour between one group and another. Behind all election propaganda it is worth while noting how far the spirit of service actuates the candidates and how far greed for power and position. If the world is to be saved from the giant of selfishness, the redemption should come, I think, from our schools and colleges. There should be the spirit of disinterested love pervading our institutions, fellowship between one teacher and another, fellowship between the teacher and the student, and brotherhood between student and student without any reference to creed, colour or caste. India is the land of great religions and Indians by birth are religious. My firm conviction is that the redemption of the world should come from India taking its source from our reformed schools and colleges. So, in the reorganization scheme, very great attention ought to be paid to the moral and spiritual tone of our institutions and not to mental and physical training alone.

"Some of us may wonder why such a heavy agenda is placed before us in an Annual Meeting of this kind. Our Guild planned to meet the D. P. I. when he was here last November to discuss with him some important problems relating to our profession. But when it was found impossible to have such a conference with

him, the Managing Committee decided to consider those problems in this Annual Meeting and represent our views to the authorities. The leaders of the topics of items 6 to 10 in the agenda will place their view points in the form of five-minute speeches, and resolutions, if any, may be considered by us.

"I thank you for your patience in listening to my rather lengthy introductory remarks. I request you now to co-operate with me in getting through the agenda and finishing our business as quickly as possible in the limited time at our disposal."

The annual and audit reports read by the Secretary were passed. The tentative budget was also adopted. Some amendments to the constitution were made at the meeting.

Mr. J. D. Manickam enlightened the house on the impending changes in Secondary Education as visualised by the Director of Public Instruction. He said that great changes in the education system could be soon expected from the bottom to the top. He said the changes of the type under contemplation were already in the West and that heads of institutions should put their heads together to consider what changes should be introduced.

Rev. Father Amalorpavam drew the attention of the house to the article on the Reorganisation of Secondary Education published in the December issue of the *South Indian Teacher* and observed that there was not much scope for Vocational Education in India.

The following resolutions were passed:—

Provident Fund.

(i) That the Government be specially requested to make necessary arrangements for giving effect to a uniform rate of $4\frac{1}{2}\%$ of interest on all Teachers' Provident Fund Deposits and that the Managements be requested to move the Government on the matter.

(ii) That, in view of the fact that Government rules permit teachers to subscribe to the Provident Fund up to 60 years, managements of schools connected with the Madura District Teachers' Guild be requested to allow their teachers to be in service up to the age of 60, where extensions can be given, before terminating their services between 55 and 60 years.

Play Grounds.

(iii) This Guild requests the D. P. I. to encourage the opening of adequate play grounds in schools, by the sanction of generous grants for them and by help rendered in the acquisition or alienation of suitable lands in the neighbourhood for the purpose.

Salaries.

(iv) That the Guild do request the D. P. I. and the Minister of Education to revise the G.O. issued reducing the scale of salaries for teachers in the Secondary Schools so as to enhance their salary in fitness of things and persuade managements to enhance their scale in accordance with it.

(v) Resolved that the Guild be asked to send invitations to the managements of the respective schools to send two representatives, one of the management and one of the staff, so that a Committee of these persons may work out the minimum pay of a teacher in the respective grades to be employed in the schools connected with the Guild, the convener of the Standing Committee on Status and Efficiency being the convener of the new Committee.

Manual Training.

(vi) In view of the important place of Manual Training in the S. S. L. C. curriculum and its importance considering the present day needs of the country, we appeal to the D. P. I., Madras, to enforce the introduction of Manual Training in all our schools by giving separate adequate

grants to them for equipment and up-keep of the Manual Training department in our schools.

M. A. Degree Examination.

(vii) That the Academic Council of the Madras University be requested to recommend the continuance of the M. A. Degree Examination after March 1937 and to permit teachers of experience to appear as private candidates for the same as usual.

S. S. L. C. Problems.

(viii) Resolved to request the authorities that attendance may be given to candidates on Public Examination days so that they might not have shortage of attendance, from this year onwards, and particularly for this year in view of the Examination coming off one week earlier and the holidays necessitated by the February Elections.

(ix) Resolved that the S. S. L. C. Board be requested not to change the existing arrangements of centres for the conduct of the S. S. L. C. Examination as it would entail a great deal of expenditure and inconvenience to the pupils apart from the disadvantage of a strange centre.

Inspection of Elementary Schools.

(x) This Guild, while appreciating the usefulness of frequent surprise visits by inspecting officers to Elementary Schools for discarding bogus and inefficient schools, begs respectfully to point out to the D. P. I., Madras, that these visits are at present overdone to the detriment of the regular work of the schools and the discouragement of even good teachers.

Minimum Marks in English.

(xi) Resolved to request the Academic Council to accept 35% in English as the minimum for a pass for the S. S. L. C. Public Examination in future, in view of the following considerations: (a) The Presidency average in the subject for the past so many years has

always been far below 35%; (b) The minimum for a pass in the subject for the Matriculation, Intermediate and B. A. Examinations of the Madras University is only 35%; (c) The minimum for a pass in the mother tongue is only 35 p. c. and (d) The English II Paper of the S. S. L. C. Examination in recent years has been expecting a far higher standard of attainment in English than the Matriculation Examination.

Elementary Higher Grade Teachers.

(xii) Resolved to request the authorities to grant Elementary Higher Grade Teachers, Trained S. S. L. C. certificates on their passing or completing the S. S. L. C. Examination privately instead of the Matric Examination as at present.

The following gentlemen were nominated for the Presidentship of the coming Provincial Educational Conference: 1. Prof. A. R. Wadia, (Mysore). 2. Mr. C. R. Rdddy, (Andhra University). 3. Mr. C. V. Chandrasekaran, (Travancore). 4. Mr. K.S. Vakil, (Kolhapur). 5. Mr. I.N. Menon, (Cochin). 6. Mr. E. G. McAlpine, (Mysore).

The office-bearers for the next two years were elected.

The Chairman, in his concluding remarks, expressed the need for a meeting of the Guild in April 1937 before the Provincial Educational Conference, with a view to consider a number of problems to make concrete recommendations to the Conference from this Guild.

PERIYAKULAM.

A FAREWELL PARTY,

The premises of the local Edward Memorial Girls' School put on a festive appearance on the 17th instant at 5 P. M. on the occasion of a delightful farewell function got up by a committee of hosts consisting of the members of the

staff of the Victorial Memorial High School, in honour of Mr. M. S. Ganesa Sastri, an experienced teacher of the institution who has been transferred to the Board High School, Sholavandan. Mr. P. S. Sundaram Iyer, Vakil, Municipal Councillor and District Board Member, presided on the occasion.

Light refreshments were served and the party then adjourned to the spacious hall of the institution. There was a very large gathering present. Appreciative references were made to the guest's valuable services to the school, his stern sense of discipline, love and sympathy for his pupils, keen interest in extra-curricular activities, exemplary conduct and great devotion to duty.

The Chairman, in winding up the proceedings, paid a handsome tribute to the staff for their professional solidarity and team spirit. He complimented the guest on having turned out very good work on behalf of the institution. An exhortation was made to the teachers to organise themselves more effectively, live the community life and forget petty differences. He put in a forceful plea for displaying greater zeal in the common task of training and equipping the young for life and citizenship. He dwelt upon the very important and stirring times the country was passing through in every sphere of life and an earnest and impassioned appeal was made to the teachers who had the unique opportunity of moulding the character and fashioning the lives of young men and women in their most impressionable period to redouble their efforts, consecrate themselves in a spirit of selflessness to the service of the young and prepare them to take a worthy part in building up a greater India.

A delightful music performance followed and the party broke up late in the evening amidst scenes of great enthusiasm.

REVIEWS AND NOTICES.

WAYS AND MEANS. BY GEOFFREY CROWTHER. SCHOOL EDITION. WITH ILLUSTRATIONS. CROWN 8vo. 207 PP. MACMILLAN AND CO., LTD. 2s. 6d.

The sub-title of the book 'A Study of the Economic Structure of Great Britain Today' indicates the contents of the book. The subject matter of the book was given as a series of talks in the National Programme of the British Broadcasting Corporation. A clear account is given of the structure of industry and general economic condition of Britain at the present time. The chapters on National Income, the Money System and International Trade are particularly instructive. This book will enlighten many of our citizens in the right understanding of the economic conditions of Britain and the lessons to be learned therefrom. This is a very good book which deserves to be in every school library and in the hands of every citizen.

A SHORT COURSE IN ENGLISH GRAMMAR. BY LANCELOT OLIPHANT, LECTURER IN ENGLISH AT THE REGENT STREET POLYTECHNIC. OXFORD UNIVERSITY PRESS. 192 PP. Price 2s.

The book is divided into three parts: I. The Parts of Speech and their Kinds; II. Inflection; III. Syntax, Analysis and Parsing. Though the division of the book into parts and the chapter headings are the same as are usually found in books on Grammar, the author's treatment of many of the topics is original and extraordinarily impressive. The examples given are so apt and simple that the learner will have no difficulty in understanding each lesson. The three appendices on conjugation of the verb 'to drive,' subjects for essay, and list of words difficult to spell add to the usefulness of the book.

MACMILLAN'S SENIOR SCHOOL SERIES GEOGRAPHY STUDY. BOOK TWO. BY H. J. ODELL, B. SC., F.R.E.S. 227 PP. 2s. 6d.

The first book in this valuable series was reviewed in these columns some months ago. The book is divided into three sections. The first deals with the Earth in space and the natural regions and the New World; the second deals with Asia, Africa, Australia and New Zealand; the third deals with Europe with special reference to the British Isles.

Regarding each region studied the very essential facts to be taught are indicated. There is a full list of practical work to be done. The maps are numerous and of a varied nature. They give a thorough grasp of the subject studied.

JUNIOR GEOGRAPHY BY G. C. FRY, M. SC. PUBLISHED BY THE UNIVERSITY TUTORIAL PRESS, LTD. AGENTS: OXFORD UNIVERSITY PRESS. 354 PP. 4s.

This is the sixth edition of the present book. That alone speaks for the popularity and usefulness of the book. In this edition many of the maps and diagrams have been redrawn and the text brought up to-date. The first six chapters which deal with Physical Geography (61 pages) have been very lucidly written considering the fact that the subject is not very easy. The large number of diagrams and ample statistical tables add to the value of the book. Though written for schools in England, the Indian teacher of Geography can derive very great help from the revision questions given at the end of each chapter and from the way the Geography of the home country has been written here. The index is full and so very helpful.

MARCH 1937.]

REVIEWS AND NOTICES.

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LIVING HISTORY, BOOK IV, A HISTORY OF ENGLAND, 1500 TO MODERN TIMES. BY R. H. SNAPE, M. A. GEORGE PHILIP & SON, LTD. LOCAL AGENTS LONGMANS GREEN & CO., LTD. 208 PP. 2s. 3d.

As the name implies the series portrays the changes in the ways of living of men in England from Tudor times to the present day. The efforts made by free Englishmen to find out better ways of living and abolishing the bad things about them is described in ten chapters. The industrial revolution and the consequent changes naturally take up nearly a half of the book. The chapter headings themselves are very striking and suggestive. At the end of each chapter there are suggestions for practical work and exercises and a list of stories that can be told by the teacher to illustrate life in the period. The time chart in the front end paper is useful.

MACMILLAN'S SENIOR SCHOOL SERIES—HISTORY TERMINAL BOOKS. BOOK E. HISTORY OF THE BASIC TRADES—BOOK TWO. BY H. KAY. BOOK F. THE STRUGGLE FOR SOVEREIGNTY. BY ROSAMUND M. WHITE. 114 AND 109 PP. RESPECTIVELY. 1s. 3d. EACH.

The second book of the history of basic trades deals about the textile industries. The first three chapters deal with the woollen industry, the next three with cotton. Hosiery, knit-wear, hemp and jute form the subject matter of chapter VII. Chapter VIII deals with the linen and silk industry. Textile statistics are given in the last chapter. This book gives a very clear picture of the structure and present day conditions in the different industries in the British Isles. The index of names and places as well as the subject index add to the value of the book. There are numerous full illustrations representing the

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READING AND COMPOSITION, BOOK III. BY ROBERT MACINTYRE. ILLUSTRATED BY H. R. MILLAR. MACMILLAN & CO., LTD. 168 PP. Price 2s.

This book consists of 29 selections of reading matter selected from Lewis Carrol, Samuel Lover and other standard authors who delight the young. At the end of each lesson there are two kinds of exercises. The first consists of a few short questions on subject matter. In the second set there are given lists of words difficult to spell printed in bold types. There are questions on filling up blanks with appropriate prepositions or other words that occur in the text. Another kind of exercise is making up sentences about select topics.

A systematic use of this book will fix up in the minds of pupils a large vocabulary and help them to write the language well. The illustrations are effective, the subject matter is varied and the general get-up of the book excellent.

A HANDBOOK OF MUGHAL HISTORY. (1526—1862). BY G. B. OJHA, B.A. (HON.) RAMNIK P. KOTHARI, KHADAYATA BOOK DEPOT, BALA HANUMAN, AHMEDABAD. CROWN 8vo. 203 PP. Re. 1-12-0.

In the preface the author says that the object of this handbook is "to present a clear, reliable,

and easy summary of Mughal History from 1526 to 1862 for helping B. A. students of the Bombay University." The book is divided into ten chapters and at the end of each, important University questions are given. The five appendices (1) Literary and artistic achievements of the Mughals, (2) Mughal architecture and buildings, (3) Some famous travellers in India in the 17th century, (4) The social and economic condition of India in 16th and 17th centuries, (5) The causes of the fall of the Mughal Empire are fairly full. The table of chronological events at the end is helpful.

The book will be helpful for the purpose for which it has been prepared.

"BRAHMA VIDYA," THE ADYAR LIBRARY BULLETIN, VOL. I, PT. I. EDITOR: DR C. KUNHAN RAJA.

The Adyar Library is an inexhaustible treasure-house of Sanskrit Manuscripts. Many of these still await publication, and the world of Indian culture and Sanskrit scholarship must extend a hearty welcome to the *Brahma Vidya*, a quarterly, which seeks to bring into the light of day many a gem of ancient Indian thought, now available only to research scholars searching in the archives of the library. The first number begins among other things the publication of an interesting commentary on the Rg Veda by a certain Madhava, and the Asvalayana Gṛhaya Sutras with a hitherto unpublished commentary by Devaswami. Some Upanishads dealing with Yoga have also been translated. Here is also a section containing notices of unpublished manuscripts. The Editor of the Bulletin has outlined an ambitious programme. We trust that his efforts will enlist the co-operation of all lovers of Indian culture and meet with the success they so richly deserve.

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