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for Lower Secondary or Middle Schools

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[No. 10.]

HINDU LITERATURE, SCIENCE AND ARTS DURING THE EARLY EPIC PERIOD.

By MISS P. C. DHARMA, M.A., L.T.,
Benares Hindu University.

THE Hindus during the early epic period possessed an extensive literature in religion, science and arts. They had made considerable progress in these subjects. Such an extensive literature was truly indicative of the advanced state of civilization.

The departments of knowledge taught and learnt, during the period, covered a wide field and included the following:—

1. The Vedas or Sacred Revealed Scriptures. (In the R̥g̥yana only three Vedas are referred to—R̥g̥, Yajus and Sāma (IV-iii-27 and VI-cvii-13).

2. The Vedāṅgas (six in number) II-i-20.*
Śikṣa—Science of pronunciation; Chandas—Prosody; Vyākaraṇa—Grammar; Nirukta Etymology; Jyotiṣa—Astronomy and Astrology; Kalpa—Ritual or Ceremonial.

3. "Śāstra-Samuhā" or the various sciences (II-i-27).

* (Does not refer to Vedas and Vedāṅgas, as R̥ma's knowledge of Vedas and Vedāṅgas had already been mentioned in II-i-20. As the text does not specify the various sciences, the word might be interpreted as "all the known sciences, or kinds of knowledge of the day."—besides the Vedas and Vedāṅgas).

4. Artha Śāstra (VI-lxiii-15)—Polity or Political Science

or Nīti Śāstra or

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6. Vyāmīśra or the secular literature in general whether in Sanskrit or Prakrit according to the commentator (II-i-27).

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8. Sāmudrika-Śāstra or Palmistry (II-xxix-9; VI-xlviii-2).

10. Kāvya or poetry (VII-xciv-7).

11. Ānvīkṣiki or Metaphysics or Philosophy (II-c-39).

12. Vaiśārīka Śilpa (II-i-28)—Various Arts dealing with Recreation, Sports, &c. (II-ii-34 & VII-xlii-20, I-xviii-24).

13. Dhanurveda—Science of Archery and the Military Science (II-i-29).

14. Engineering (II-lxxx & VI-xxli).

15. Vaidya—Medicine and Veterinary Medicine (II-x-29 and VI-x-18).

16. *Śilpa* or Fine Arts, such as Painting, Sculpture, Carving, Inlaying, Music, &c. (VII.xciv.5, &c.)

The following list of the accomplishments of Rāma gives us an idea of the high standard of education in those days (II.i-17 FF; II.ii-34). A thorough knowledge of the sacred and secular literature; knowledge of the social usages and customs (traditions); an acquaintance with the Fine Arts (Music, Dancing, &c.); a knowledge of the Military Science, Archery, training and riding of elephants and horses, driving of war chariots; hunting and various sports, resourcefulness, skill in debating; eloquence, power of judgment; humility; reverential attitude to seniors, elders, &c.; truth-speaking and candour; purity of mind and body; a healthy constitution, and a high character. Rāma's description of Hanumān to Lakṣmaṇa in IV.iii-26, &c., also gives us an idea of the standard of education in those days. The following extract from Griffith's translation gives a good idea of the results aimed at in education:—

This Vanar chief most eloquent
For one whose words so sweetly flow
The whole Rīg-veda needs must know,
And in his well-trained memory store
The Yajus and the Saman's lore.
He must have bent his faithful ear
All grammar's varied rules to hear,
For his long speech how well he spoke!
In all its length no rule he broke.

The education of youths was mainly carried on by learned and old Brahman tutors (II.i-21). Even military training was conducted by Brahman tutors, who were conversant with Archery, and Artha Śāstra (Politics and Economics),

The Rāma brothers were taught by the venerable Sudhanva who was well versed in those subjects. Tuition in the sacred Scriptures was given to Rāma, &c., by a separate set of tutors like Vasiṣṭha and his son, Suyajñya. Vasiṣṭha was the spiritual preceptor or *Ācārya* of Daśaratha, Rāma, &c. (I.vii-6). The pupils were called *Śiṣyas*. They had to observe the vow of celibacy (*Brahmacārya Vrata*) during the period of studentship. Great teachers (like Atri) were called *Kulapati*s (VI.cxxvi-46). A *Kulapati* was a teacher who was responsible for the feeding and teaching of ten thousand students. But how could the poor sages feed ten thousand students? The kings must have endowed the hermitages (or forest universities) with funds. Evidently education was State-aided.*

The different Fine Arts cultivated during the period were Painting, Music and Dancing, Sculpture and Architecture.

Painting. The art of Painting must certainly have been cultivated during the period for picture galleries (*Citra Śālas* or *Citra Grhas*) were to be found both in the Lāṅkā palace and the Ayodhyā palace (II.x-13 & V.vi-34), (VII.xxviii-42).

Music & Dancing played a very important part in the everyday life of the ancient Indians. The poem itself is a song of a particular type. Music has to be dealt with separately by itself, on account of the important part it played during the period.

Sculpture must have been highly developed during the period. Ayodhyā was full of temples (II.xxv-4, II.-2, II.ii-89 & VI.cxxx-2). As many references are to be found to

* Slokas 37, &c., in Canto lix of Book VII refer to *Kulapatiya*—a job under the patronage of the king.

temples, the making of various idols might be presumed.

Carving of figures of men, animals, &c., in ivory, gold, wood and stone must have attained great perfection. The references are too many to be detailed. Rāma's palace, Rāvaṇa's palace, the Puṣpaka Car (V.ix-11 &c.), the Aśoka Vanas in Lāṅkā and Ayodhyā, and Vāli's litter (IV.xxv-21, &c.) were all profusely ornamented with carved figures.

ARCHITECTURE.

Architecture in Sanskrit is *Vastuśāstra*. It is referred to as *Vastu-Kurma* in the Rāmāyana. This epic furnishes copious references to town planning, construction of many storied mansions and palaces in various styles of Architecture, Houses, Forts, Parks, Groves, Temples, Public Halls, and Pavilions. The references are indicative of the highly flourishing state of Architecture in those days.*

Town Planning of Ayodhyā. Much attention was paid to town planning. The metropolis of the kingdom, in olden days was a regular fort, as most of the army was located in it, and was in close touch with the king. Ayodhyā, the metropolis of the Kosalā kingdom, was built on the banks of the river Sarayu. It contained the king's palace; the mansions of the military officers and the big merchants; and the barracks. It was surrounded by unfordable deep moats and huge ramparts, and furnished with huge gateways and doors. On the ramparts were mounted innumerable *Śataghnis*, probably guns. The town itself was built on a level ground and

* Mr. Acharya has pointed out in his translation of the *Mānasāra Śilpa Śāstra* the great similarity between the plans of the city of Ayodhyā and the town plan given in the *Mānasāra Śilpa Śāstra*.

intersected by numerous, parallel and spacious main roads, the cross roads running at right angles to the main roads. The ground plan is described as resembling a chess-board (I.v-16 F).

Many mansions (*Harmyas*, and palaces (*Prāsādas*), and several-storied buildings (*Vimānas*) lined the main thoroughfares (I.v-16). The mansions of the officers, and palaces, were decorated with gems, gold and silver. The houses were built close together, all in a line without intervening spaces (I.v-19). Separate quarters were set apart for various merchants from foreign countries (I.v-14), and most probably for different castes as can be inferred from the significant term *Brāhmaṇāvastha* (VII.lixL-15). The bazaars were built in well arranged rows (I.v-10). The town was beautified with many parks, mango-groves, mounds (artificial hillocks) and cellars or secret retreats (*kuṭāgāra*) (I.v-12). Hundreds of *Prapas* (sheds for free distribution of drinking water), Tanks, Taverns, *Caityas* and Temples, Concert Halls and Sabhas, (II.xvi-13, 20, II-c-43) were distributed all over the town.

Another method of laying out a city was the semi-circular pattern, as in the case of Madhupuri established by Śatrughna (VII.lxx-11).

When Śatrughna killed Lavana Asura he founded a city on the banks of the Jumnā and colonised it with his army and followers. His capital city was built in the form of a crescent. It was laid out with well arranged roads, squares, bazaars, groves, parks, and quarters for foreign merchants. The roads were lined with houses for the accommodation of the four castes, evidently in different quarters. The bazaars were stocked with merchandise

of all sorts from foreign countries. Śatrughna took twelve years to build up the town. When Bharata annexed the Gandhāra country, and established two cities, Takṣa-Śīla and Puṣkalāvati (VII-ci-11, &c.), he provided them with well-laid out roads and bazaars.

Roads. The main or the royal roads started from the royal palace, situated in the centre of the town, and extended into the city. The main roads, through which the king's processions passed, were called *Mahāpatha* (I-v-7), *Rājamārga* (I-v-8, II-xvii-2) or *Rājapatha* (II-xvii-5). The bye-ways or streets were called *Anurathya* (II-vi-18) or *Antra Rathya* (V-xii-13). The roads next to the rampart walls encircling the fort were called *Prākārāntara-Rathya* (V-xii-18). The spacious royal roads or highways were lined on either side by white-washed palatial houses, gay with pennons and flags, by shops, dazzling with the brightness of the wares: (gems, pearls, crystal glassware, costly silk and linen), by flower bazaars, and by restaurants furnished with every kind of edible. The roads were always fragrant with the incense of sandal, and *Aguru*, &c., used for fumigation (II-xvii-2, &c., IV-xxxiii-5, &c.). The palaces of the princes were evidently outside the king's palace and at some distance from it (Rāma had to drive to Daśaratha's palace along the main road when sent for by Daśaratha (II-xvii-1 F), and Rāma's brothers also had to drive to Rāma's palace when Rāma the king sent for them (VII-xliv-5 & 8).

The *Catuṣpathas* (junctions of four roads), the *Caityas* (the platforms surrounding sacred trees) and the temples must have been surrounded by carriage roads on all the sides. Rāma is described as circum-ambulating them (driving round them clockwise) on his way to the king's palace (II-xvii-16).

TYPES OF BUILDINGS.

The different types of buildings met with in Ayodhyā and other cities were:—

Prāsāda or the palaces of the kings and princes (I-v-15, V-ii-51, II-lix-16, &c.)

Harṃya—nobles' mansions (II-lix-16).

Sapta-Bhauma & Aṣṭa-Bhauma—mansions with seven and eight stories (V-ii-52).

Vimāna—another type of many storied buildings (V-vi-1, I-v-16 & II-lix-16).

Gṛha or (*Kutumbhi Gṛha*) (I-v-16, V-iv-8), ordinary houses—*Kutumbhi Bhavana* (II-vi-12).

Kūṭa-Gṛha or *Kūṭāgāra* (I-v-15).

The *Padma*, the *Svastika* and *Varḍhamāna* seem to have been the favourite styles of architecture (V-iv-8 & II-xvii-18). *Prāsāda* and *Harṃya* were the terms applied to the palaces and mansions of princes and nobles (II-lvii-18). They were all terraced on the top floor. (Mantharā on the eve of Rāma's coronation ascended the terrace of the palace and had a look over the whole town (II-vii-2). The *Prāsāda*s were adorned with many *śikharas* or *śṛṅgas* or turrets (IV-xxxiii-14 & II-xvii-17). The rooms in the towers and garrets were called *attalaka*s (II-vi-11).

HOUSES.

The houses of the ordinary people were called *Gṛha*s (I-v-16) or *Kutumbhi Bhavanam*s (II-vi-12 & II-lxxi-39). In the interior of the house was a courtyard evidently surrounded by rooms on the sides—forming a quadrangle, the *Ajira* (II-xxxiii-18). The houses had probably garden plots attached to them. The ordinary houses used to have windows, lattice windows, balconies, terraces, courtyards or *Ajira*, pilnths or *plals* and gardens.

The *Bhūmi Gṛha* (cellars) and the *Kutāgṛha* or *Ku tḡāra* mentioned in the text (V-xv-4 & I-v-15) were probably secret retreats for shelter during times of danger.

*Śāla*s, *Maṇḍapa*s, or *Caitya-Gṛha*s were all detached buildings.

USE OF BRICK AND MORTAR.

Bricks or stones and mortar must have been used in the construction of houses as many of the houses were seven or eight stories high. *Iṣṭaka* or bricks are mentioned in I-xiii-8. Lime was known as *Sudhā* or *Pāṇḍu-Mṛittika* (II-lxxx-3 & II-lxxi-20).

WHITE-WASHING OF THE EXTERIOR OF BUILDINGS.

Most of the mansions are described in the text as white-washed. Colour washing was also not unknown. The buildings in the Madhupuri of Lavana were of different colours, before Śatrughna white-washed the whole city (VII-lxx-12).

CONSTRUCTION OF FORTS.

Forts were surrounded by ditches and ramparts (I-v-12 F, IV-xxxiii-13 & V-iii-6). The ramparts were mounted with machinery—catapults, cannons, &c. (I-v-11 & VI-iii-11, &c.). The moats were deep and broad and infested with alligators (VI-iii-15). They were crossed on all the four sides of the fort by huge draw-bridges worked by machinery—*Saṅkrama*s (VI-iii-17). The draw-bridges were guarded by gate towers on which were mounted the machines or engines for discharging projectiles. Inside the rampart walls ran a road encircling the fort. In the centre of the fort was the king's palace. The main roads extended from the four sides of the palace. Inside the fort (middle *skanda*) the chief garison was quartered (VI-iii-28). The massive doors of all the gates were fitted with huge iron bolts. The gate towers were occupied

by soldiers who handled the various projectile machinery.

PALACE CONSTRUCTION.

The royal palace situated in the centre of the fort or town consisted of seven* or eight concentric squares (*Kakṣya*). The outer three or four courtyards, which were broad and extensive, were evidently utilised for the stables of horses, elephants, asses, chariots, litters, &c., for the granary, the armoury, the quarters of the troops, and probably the residences of the ministers, generals, and other important officials (V-vi-2, &c., V-vii-2). During Rāma's reign, the Yuvaraja must have had his palace in one of these outer courtyards while the other princes were quartered in separate palaces on the main roads. The three inner compartments constituted the *Suddhānta*, *Antahpura* or the private residence of the king. (It was accessible only to relations and personal attendants and the private secretary. It was full of quarters for the queens, with the various adjuncts. The Audience Chamber or the *Sabhā* and the Royal Court of Justice were probably in the outer compartment of these inner three. When Vasīṣṭha, the members of the Paura-Jānapada and the civil and military officers went to Daśaratha's palace on the morning of the day intended for Rāma's coronation as Yuvarāja they were all waiting just outside the Antahpura (II-xiv-30). The religious ceremonies were performed in the Antahpura. Romapāda gave his daughter Śāntā in marriage to Rāyaśṅga in the Antahpura (I-x-30). When Daśaratha brought

*Rāma's palace, when he was a crown prince, consisted of seven compartments. Sumantra drove his chariot through the outer compartments (II-xv-43 & 47) before reaching the Suddhānta. It was far away from the central royal palace and situated in the main bazaar road (II-xvii-18).

Rāyagrāga and Śāntā from Aṅga territory to his palace, &c., he lodged the pair in the *Antahpura* (I.xi.28). Daśaratha's palace contained eight compartments (I.lvii.17 & 24). Sumantra on returning home after leaving Rāma's party on the banks of the river Gangā is said to have entered the eighth compartment to see Daśaratha (II.lvii.24).

The Antahpura of kings contained in addition to the queen's palaces, *Latā Gṛha*—arbours, *Citra-Śāla-Gṛha* or *Citra Gṛha* (Picture Halls), *Kṛidāgṛha* (Parks or Sporting Saloons), *Kāma Gṛha* (dalliance chamber), *Divāgṛha* (business halls), &c. (V.vi.34), Banqueting Halls (V.xi.3), Dormitories (V.ix.22, &c., V.x.1, &c.), *Aśoka Vana*, Aviaries, and Ponds (II.x.13, &c.) These were the essential constituents of the *Antahpura* or the zenana as the innumerable wives of the king were practically prisoners, vigilantly guarded by eunuchs, old officers and female guards. In order to keep the women contented and amused and to provide recreation, all these constituent parts of the palace were considered necessary. The inmates could not go even to temples as during the later Bhārata period. They had chapels in the palace itself.

The zenana in Ayodhyā was provided with a sulking chamber or *Krodhāgāra* "Growlery" according to Griffith) to which he wives of the kings betook themselves when offended and sulky (II.ix.21). The zenanas were luxuriously furnished with seats and couches inlaid with gold, silver and ivory, and spread with costly bedspreads and carpets (II.x.14, II.xvi.8, IV.xxxiii.19, V.ix.26 F & VII.xlii.7). The splendour of Rāvana's zenana was incomparable and roused the admiration of Hanumān (V.ix.22, &c.) The

Aśokavana Parks of the zenana both in Ayodhyā and Lāṅkā were beautifully laid out and furnished, as it was the part of the palace where the inmates of the zenana enjoyed themselves and forgot their loss of freedom (V.xiv.3, &c., V.xv.2, &c., & VII.xlii.2, &c.) The palace of Kausalyā had four compartments. The first compartment was guarded and occupied by an old superintendent of the door-keepers. The second compartment was occupied by aged Brahmans learned in the Vedas, while the third compartment was occupied by women, old men and boys watching the gates. Evidently Kausalyā resided in the fourth compartment where she had a private chapel (II.iv.30 & II.xx.11, &c.) Kausalyā is described as worshipping in the royal chapel praying to the gods for showering blessings on Rāma, on the coronation eve (II.iv.30). Rāma's palace had also a chapel (II.vi.4). Daśaratha had an *Agnyaṅgāra* for fire worship (II.lxxvi.13).

The different constituents of the palace may be summed up as follows:—

Antahpura—Zenana (I.x.30, V.iv.30, II.x.16).

Aśoka Vana—Zenana Park (VII.xlii.16).

Latā Gṛha—Bower or Arbour (V.xii.1, V.vi.34, II.x.13).

Citra Gṛha or *Citra-Śāla*—Picture Gallery (V.xii.1 & 13, V.vi.34 & II.x.13).

Apāna Śāla } - Drinking Saloons (V.xii.12).
Pāna Bhūmi } " " (V.xi.3).

Puṣpā Gṛha—Flower house (V.xii.12).

Kṛidā Gṛha—Sporting Saloons (V.xii.13 & V.vi.35).

Niṣkāṣa—Gardens (V.xii.13).

Vimāna—Many storied mansion (V.xii.13).

Bhūmi Gṛha—Cellars (V.xii.14).

Gṛhātigṛhaka—Garrets (V.xii.14).

Vedika—Garden Seats (V.xii.18).

Caitya Gṛha—Pavilions at cross roads (V.xii.14).

Dīrghikā—Ponds (V.xii.18).

Puṣkarinī—Lotus Pond (V.vi.35).

Dāru Parvata—Wooden hillocks (V.vi.35).

Kāma Gṛha—Dalliance Chambers (V.vi.35).

Divā Gṛha—Recreation Chambers (V.vi.35).

Śāla—Various outhouses or Halls (V.vii.2).

Āyudha Gāra } - Armoury (II.iii.43).

Sanktāyudha Gāra } " (V.vii.2).

Śāla or *Yantā Gāra* } " (V.iii.17).

Gopthāgāra—Cattle Shed.

Vāji Śāla—Stables.

Kuṭāgāra—Tower houses or Garrets or Secret Retreats (V.ix.19 & I.v.15).

Sabha—Assembly Hall (II.iii.35).

Kṛiṣṭhāgāra or *Nidhijāla*—Treasury (II.iii.43 & V.vi.37).

The palaces were furnished with:—

Simtāsana (Royal Seat)

Vitāragāyāna (Sofa)

Śūyana (Bed)

Paryāṅka (Cot)

Āstharāṇi (Bed Spread)

and *Pīṭha* or *Āsana* (Seat).

The seats offered to sages in palaces were covered with grass mats, deer skin and adorned with gold (VII.i.13 & 14). The seats in palaces were generally made of wood (often plated with gold). Carpets known as *Kutha* or *Āstharana* were largely in use. They were spread on seats, floors, boats and carriage seats. Rāma used to sit on a seat spread with carpet in the *Aśokavana* with *Sītā* (VII.xlii.17). Rāvaṇa had a carpet in which designs were worked out for spreading on the floor of his zenana (V.ix.26). The boat in which Rāma crossed the Ganges with *Vishvāmitra* is described as having a carpet spread on it (I.xiv.6). Rāma's chariot had a

carpet spread over the seat. Rāvana's *Puṣpaka* was spread with the most costly carpet (V.ix.26).

The cots were inlaid with gold plate (II.xvi.8).

Upadhāna or pillows must have been in common use (II.xlii.15), as they are referred to in the text, but there is no mention of any word for mattress in the *Rāmāyana*. Cots were spread with skins and costly bedspreads. The cots were probably made of wooden planks plated with gold and covered with soft carpets and superior soft skins and bed-sheets (II.xvi.8). *Vāla Vyajana* or chowries (yak's tails) used to drive away flies are frequently mentioned. Young beautiful damsels were in the habit of fanning them.

Fans of palmyra leaf—*Tāla Vānta*—were also in use (V.xviii.11) besides more costly fans.

In Rāvaṇa's bedroom the women slept on carpets spread on the floor. Rāvaṇa himself slept on a raised platform fitted with steps, adorned with flowers, festoons, costly bedspreads and soft skins.

Even the vessels in use were of gold, silver and bell metal (*Kamsya*) (IV.i.33). The domestic utensils referred to in various parts of the text are:—

Āsava Bhājana—Wine cup;

Pāna Bhājana—Drinking cups;

Pātra or *Bhājana*—Plates or Jugs;

Karaka—Water pots,

Sphatikā Bhājana—Glass tumblers,

Kumbha or *Ghata*—Pots,

Pātī—Jug.

Taila Drorī—Oil jar.

Bhānda—Large water vessel.

Sthāṇi or *Kumbhī*—Narrow necked jugs.

Karambhī—Wide mouthed jugs.

Pithara—Frying pan.

Bhāgāra—A big water jar or pitcher.

We may safely conclude that the various sciences and arts had attained great perfection during the period.

DR. NAM ON SCHOOL DISCIPLINE.

By MR. S. SANTANAM, M.A., L.T.,
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IN the view of Dr. Nam, the value of scholastic education consists in the acquisition more of a fine sense of discipline than of the knowledge of any subject taught in the school. For the sake of getting mere knowledge, there are, perhaps, more efficient methods and ways than those obtaining in schools. Greater knowledge can be obtained by a pupil attended to privately at home by a tutor in far less time than that taken by him in a school. Perhaps it may be more costly to pay for such a tutor and a single tutor may not be capable of giving instruction in all the subjects which schools have provided for. Yet, if mere quick acquisition of knowledge by any pupil be the sole consideration, there is nothing like the personal individual attention of a tutor specially engaged to look after him, and not handicapped by having to attend to others also while teaching him.

The greatest reason for instituting schools for educating the youth is not therefore the mere acquisition of knowledge but the training in discipline for which there can be nothing like a school so far invented by humanity. What is this fine thing called discipline which is best imparted only by a school to the youth of any country? It is a training given with a view to securing order, obedience, and efficiency—a trinity of virtues or acquired capacities which are sure to make a man not only learned but also cultured in his life.

Let us first take order. It is the duty of every one to possess a taste for order and develop it into almost a passion. A regard, nay, a reverence, for order, should be instilled from the very beginning of one's thinking life. The home itself must first give the earliest

lessons in this to the infant. When the infant passes into the stage of the school-going childhood, it should be able to understand the necessity of being in order in all things. As the homes of children cannot all be supposed to be good places for giving this taste and sense for order, the next early training place for children, the school, should do everything to impart this taste and set right all the defective features of home training whenever they are found in the children.

In the first place, the pupils in a school should be trained to come to, and go off, the school in order. Here Dr. Nam says a lot of things show the lack of this sense of order. The pupils do not in many cases follow a good method. Sometimes a pupil starts for school more than an hour before the school begins, goes leisurely walking, playing, quarrelling and at last reaching the school even late for all the early start. Next day, perhaps, he starts just a few minutes early and comes late or just in time. A third day without any good cause he is pleased to start late and reach the school late. Quite a number, however, go to the school more than an hour earlier and there waste their time in idle talk or mischief, sometimes quarrelling and fighting and causing damage to the school furniture. In the same way while returning from school, the pupils show the same tendencies in starting off from school and reaching their destination. Those who remain long and loiter about the premises of the school again indulge in mischief and quarrel and the damaging of the school articles; though not deliberately, they do so accidentally. All these practices denote that

the pupils have not only no sense of the value of time but also of order. If a pupil possesses a sense of order, he understands how, without wasting his time in unprofitable talk and wandering and injurious activities of mischief, quarrelling or damaging his own or others' articles, he must so order his activities that there is some regularity and punctuality in his work, play, hobbies, and conversation. Dr. Nam does not condemn the early arrival to, and the late departure from, the school of the pupils, but condemns it only when they do so without an aim. If, any such arrival and departure on the part of some pupils are due to any set purpose, *e.g.*, library work, healthy discussion on lessons or interesting problems or regularly designed or specially arranged sporting activities, then there is no room to condemn them at all. What, however, one sees at present among the pupils in many schools is an utter disregard to the necessity of planning their work, recreation, and rest in some order and of behaving everywhere with due decorum and orderliness.

How this defect is to be remedied is a problem on which Dr. Nam has a few suggestions. The headmaster and the assistant masters should talk to the students about it and make the boys understand the need for self-discipline on their part in this affair. Arrangements should be made for preventing the unnecessarily earlier arrival and late departure by some disciplinary measures. The school premises need not be opened before, say, thirty or fifteen minutes of the opening and may be cleared at the close in a similar time afterwards. There should, however, be no difficulty for pupils coming early and going away late if there is any legitimate purpose for it. Further, the cooperation of a set of elderly boys for enforcing this discipline in a

salutary manner is also a fine solution of the problem.

Another important method for instilling a sense of order is the institution of the daily assembly of the school at least once. Some schools do have it at the beginning of the morning session. Certainly a better sense of order and discipline prevails in them than in others not having it. That assembly, if it is successfully run day after day, cannot but teach the essential virtues of punctuality and orderliness in marching, taking one's due place in the squad, keeping silence, obeying the commands of those in authority over them, promptly carrying out the orders given and being vigilant to understand what is said by superiors. The power to fall in line, behave properly therein and be quick to understand and act is developed by such an institution. Dr. Nam therefore prescribes it as a good tonic for improving the tone and discipline of the school. It is a pity that many schools do not care to employ this device at all, and a thousand pities when any school cannot command even the facilities of space for its working! This institution, besides improving school discipline in a military manner, serves, says Dr. Nam, the purpose of making every pupil possess an all-comprehensive view of the school life with all its different classes, teachers, and prefects and enhances the *esprit-de-corps* in a remarkable manner. It may also be useful to bring together all the hearts in unison by prayer and enable all to realise their corporate personality and spiritual oneness in the school, in spite of differences of age, sex, caste, creed and acquired knowledge. The orderly coming together and departure of the whole school in such a manner is enough to impress a visitor about the fine discipline of the school.

Coming next to the class at work, Dr. Nam has to say a lot again. The pupils in a class never keep silence in it if the teacher is not there. If the teacher happens to be a little late, or is engaged with the headmaster or on some other work commanding his immediate attention, the class becomes very noisy and disturbs the neighbouring classes very much. This should not be, and the monitor in the class or some elderly student should be instructed to preserve order in the class during the absence of the teacher. Few schools can boast of having achieved this desirable silence and order through a system of prefects or monitors. The failure to secure such an order through the management of a class of pupils by one among them is a very serious drawback and cannot but indicate want of discipline in the school. The headmaster and teachers should secure this order by supporting the monitors to maintain the class discipline. The preservation of order by a monitor offers plenty of scope for a training in leadership also, and Dr. Nam thinks that the absence of such a monitorial system for this purpose is a lamentable handicap to the interests of school discipline.

Further the din and drone of the class during the teacher's absence very often, says Dr. Nam, give place only to a low hum and whispering whisper after his coming. The teacher in his eagerness to finish the portion of his lesson for the day is often even unaware of it. It is a great flaw in a teacher to tolerate this hum and whisper consciously. If he is not alive to it, it is certainly the headmaster's duty to draw his attention to it in a tactful manner and ask him to be careful to detect it and arrest it by brisk questioning directed to the whisperers and punishing them adequately

for inattention due to indulgence in the unwholesome luxury of talking to neighbours when attention should be given to what the teacher says. If any teacher achieves the distinction of conducting his classes without any such indulgence on the part of his pupils, Dr. Nam says, he may be regarded as a fine disciplinarian. Any casual visitor of a school cannot but be struck by the vast inattention and whispering conversation going on in every class when the teacher goes on teaching, perhaps quite unconscious of its existence; or if conscious, tolerating it and feeling powerless to end it.

This deplorable feature may not be found in the classes where teachers take care to be interesting in their talk or engage the boys in some doing or thinking in some way or other. But even the most interesting and resourceful teacher will find it quite difficult to maintain order and silence in all his classes without having recourse to some disciplinary measures. Here it is that Dr. Nam is at a loss to suggest the necessary disciplinary measures. How is the teacher to punish the pupil fond of talking to his neighbour? May he ask him to stand up in his place or on the bench for his talking and inattention until asked to sit down? May he give a box on his ear or a knock on his head or ask a neighbouring pupil to administer the knock? May he give imposition asking the guilty pupil to write, fifty times or so, that he will not talk and be inattentive in the future? Dr. Nam says that these have been tried and found wanting. Further there are also difficulties in the way. What if the boy refuses to stand up on the bench or receive the knock or give the knock or write the imposition as ordered? Perhaps then the boy may be expelled from the class. What if he refuses to go out?

Then the help of the headmaster may be sought to deal with him. Sometimes even the headmaster, especially if he is one in charge only, is defied by the boy. The peons may be called to take the boy out, but they are afraid to use force if the boy is strong either physically or through his connection with influential men in the locality. Suppose the boy to be a Sixth Form student, he cannot be even caned. In the lower classes, corporal punishment is the privilege of the headmaster alone, and the poor teachers can have recourse to it only at their own risk. Under such circumstances, the maintenance of class discipline becomes a serious problem. Dr. Nam thinks that every teacher should have the power at least of sending a boy out of his class if he is disobedient. If the boy does not obey, whatever be the justice of the teacher's order of expulsion, the boy must be made to know that even dismissal for disobedience in class may be meted out as punishment. A clear understanding of how a teacher can be empowered to put down the nuisance of inattention and conversation in a whisper and allied disorderliness is necessary and Dr. Nam makes bold to say that the question has not been so far discussed clearly and thoroughly and enough powers have not been given to the teacher to deal with naughty pupils.

With regard to the answers and questions by pupils to the teacher, there is a lot of disorder and confusion caused in the class. Sometimes a number of boys answer; while the teacher and a few boys are listening to what one pupil says, another pupil begins to speak and answer, then another and so on, without any permission at all from the teacher. While a number are thus speaking and answering, a few are asking questions when the teacher and others are not at all ready to attend to them. This noisy turmoil at last has to be put down by the teacher

ordering every one to sit down and keep quiet. Another pitiable feature about such a scene is that when many begin to talk, even the decorum requiring the pupil to stand up when he talks is forgotten, and the class rapidly degenerates into a company of jovial friends talking what they please to whomsoever they like, and looks like a group of chitchatters. Dr. Nam says that it is his experience that the pupils cannot be made to observe the following wholesome class etiquette.—

1. When the teacher is talking, no pupil should interrupt him by any words of his in a sudden manner. If a pupil does not understand anything in what the teacher says, or wants to have a doubt cleared, he should, instead of jumping up and saying anything, simply stand up in his place and thus attract the attention of the teacher. Only when the teacher wants him to say why he stands, he must speak.
2. When a number of students thus stand up, the teacher's permission is necessary for any one of them to speak. Only he who is asked to speak by the teacher should speak, and the others should wait for their chance of being permitted.
3. Only one should be found talking to all in the class, and never at any time more than one.
4. No pupil should speak sitting in the class.
5. No student shall have the right of answering after the teacher passes him by to another.
6. No student should give a reply to a question put to the teacher, or enter into any altercation with another.

Such are the few rules which Dr. Nam framed for the maintenance of order in the class at work, and during all his experience of nineteen years in High School service, he has

not had any satisfactory result. He says that the unsatisfactory behaviour of the pupils in their breaking of these rules is not due to any wantonness of the boys, but to their incapacity to observe these simple rules though they are sensible enough to see their reasonableness. It is not possible for a single teacher in an institution to make the boys act according to these rules. All teachers should insist on them, and thus the pupils should be educated in what Dr. Nam calls the "Class Etiquette." Then there will indeed be some earnest attempt made by the pupils at self-discipline so necessary to obey these wholesome regulations needed for the preservation of order in the class, so that when they become young men and arrange meetings or assemble in large numbers in legislatures or any debating societies, they can conduct themselves in order, and carry on business without any uproar and confusion, with decency and decorum. Order cannot be maintained without all being prepared to obey one among them and follow some well established rules for speaking or doing something in an assembly.

Then we need pay some attention to the necessity of preserving order in extra-curricular activities also. In the pupils' associations and sports ground the pupils should train themselves to maintain order by agreeing to subject themselves to the authority of the chairman and the captain. The presence of the headmaster or a teacher may easily secure order in these activities; but it should be possible for the pupils themselves to maintain order and govern themselves through their chairmen and captains elected from among themselves. It is the special duty of the headmaster and the assistants to enforce order in all things concerning their pupils, whether they are of an intra-curricular or extra-curricular character.

Coming to obedience, as forming the second essential concept of discipline, it has

already been shown how order can only be maintained by due obedience of the pupils to their class teachers, prefects or monitors, captains and chairmen. It is the special office of the headmaster to support the just authority of these in the maintenance of order, for it is only he that is in enjoyment of full powers of punishing the pupils by fines, corporal punishment, suspension and dismissal. In the case of disobedience deliberately shown, the headmaster should be very severe and give exemplary punishment. Of course, a very severe treatment in a few cases will have a salutary effect and the mere name for severity in punishing the guilty and disobedient pupils secured by a headmaster at the beginning will assure the good behaviour of the pupils. Dr. Nam, however, never wants the headmaster to be the unquestioning executor of the recommendatory orders of his subordinates in punishing the pupils. There are good cases of disobedience. The captains, the prefects or the monitors, and even the teachers are not above being wrong or unjust in their orders or dealings with the pupils. Certainly it is quite necessary for a boy of spirit to oppose what he deems wrong or unjust boldly, when he sees himself or a poor fellow pupil subjected to punishment. When he is punished or expelled unjustly from his class, his case should be heard patiently and sympathetically by the headmaster and he should take steps to convince the subordinate in question about his mistake in dealing with the pupil and settle the matter honourably to both. The headmaster as the highest authority in the school should wield his power strictly but justly and should never degenerate into a mere upholder of authority and the prestige of his subordinates. If he does so, his authority will be hated and hated justly. All have their rights and duties, and it is possible that in enforcing strictly the duty of obedience to authority, the right of opposing misused

authority may be discouraged. It should be a pleasure to obey; or at least it should never be felt that power is unjustly and despotically used. Even the headmaster should have the grace to acknowledge a mistake in the punishment given by him, and all his subordinates should be trained to think that obedience to their orders by their pupils is only for the sake of the maintenance of order and the attainment of efficiency. Let all remember that 'Obedience is the bond of rule

We now come to efficiency as an aspect of discipline. Efficiency in anything is obtained by the acquisition of knowledge connected with it and practice also if there is to be something done through the acquisition of knowledge. If a pupil is to be efficient in the various subjects taught in the school, he must acquire a good knowledge in them and should have practice in applying the knowledge gained in solving problems or answering questions on them. This efficiency is obtained by a pupil according to his intellectual capacity and industry. The former is a gift of God, and though in a sense thus limited and differing very widely from pupil to pupil, is also capable of improvement by industry. Intelligent boys, of course, fare better than dull boys; but the good discipline of a school can try to pull the latter up by forcing them to be more industrious than the former in their studies. The teachers should devote a little more attention to the average and the less than average in the class than to the more than average pupils or the intelligent ones. School discipline has the effect of equalising the abilities of the pupils of a class. Though thus guilty of pulling down the intelligent, it has the virtue of pulling up the dull, and thus of producing an equality of intellectual efficiency.

A greater merit of school discipline lies in the imparting of the social efficiency to the

pupils, an efficiency which will stand them in good stead in later life. This efficiency is obtained by the training in good character. Honesty, truthfulness, kindness, sympathy, helpfulness, subordination of self to the interests and welfare of a group, loyalty and a corporate consciousness are only a few of the virtues cultivated through the various activities of the school. Here the extra-curricular activities, especially in the sports field, deserve to be mentioned prominently as the powerful agencies for the formation of character and the attainment of social efficiency. Further if the schools cater properly for the healthy recreation and physical culture of the pupils and do not merely try to knock away prizes in district sports or matches, entirely neglecting the physical welfare of the large majority of pupils, they should be given credit also for giving a physical efficiency to the pupils and a tone to their bodies which will make them indebted for life to their *Alma-Mater*. In the same way, intellectual efficiency imparted by a school is not to be measured by the successes obtained in the public examinations, but by the real grasp of things and trained intelligence imparted to the pupils. Dr. Nam has observed that many schools care only to manufacture passes and their passes are sham cases of efficiency, showy but substanceless, and feels sorry that the public does not condemn them properly because it is content with shows and shams and does not care for real efficiency.

School discipline is the means for making the youth good men, good in character and good in knowledge and health. The mere goodness of a successful certificate is not its end. The system of public examinations has led, says Dr. Nam, to the degeneration of the high ideals of schools and has made people run after certificates without caring for the honesty to deserve them properly. Such is the conception of Dr. Nam regarding the scope and value of school discipline.

SOME SUGGESTIONS ON THE REORGANISATION OF EDUCATION.

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EDUCATION in India is at present in a state of ferment and is destined to undergo complete change to meet the great economic needs of the nation and at the same time to be in consonance with its requirements to equal other nations. Hence the problem of reorganisation of education is a very vital one.

At present the educational system is based on the suicidal yet strategic principles formulated by Macaulay, who in the Parliamentary Minutes advanced the argument: "We must do our best to form a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect" for making English compulsory and pressed upon its introduction as the medium of instruction. But he must be thanked for opening the eyes of the Indians to the far west, their political creeds and principles. It is a matter of gratification now for us that our statesmen at this late hour at least have awakened from the enchantment and glamour for the English and are trying to redeem the others as well. With the new awakening in India ushered in by the Non-Cooperation Movement of 1922, there grew up in every Indian a pious ambition to equal other nations, to attain Swaraj or complete independence. The process of education should change with the times.

One deplorable fact is that methods taught in the training colleges in our country are not up-to-date, and are unsuitable for Indian conditions. The few methods that are now are not put into practice,

Hence the framers of the new scheme of education should bear in mind the methods of teaching the particular subjects and the provision to be made in the school to facilitate teaching.

The first aim of education is the oft-repeated but unaccomplished 'Bread and Butter' aim. The poverty of a nation depends on the number of its unemployed. Hence education must be so shaped as to provide for future employment. One who has left the school at any one stage should not feel oneself disheartened and follow Jack-O'-the-Lantern in his life. Education imparted hitherto has been turning out a number of clerks. The aim of this kind of education as laid out at first was to produce clerks for the East India Company and the aim has been too well fulfilled. Even after the demand was met with, the process of education has not been changed. Education should hereafter produce statesmen, engineers, craftsmen, artists who will do more good to the country.

The second aim must be to develop in all a national feeling that everything one does contributes to the good or bad of the nation. The example of Japan is not out of place here. Japan, which grew in less than half a century into a mighty nation, steeped her system of education in nationalism. An atmosphere is so created that each child thinks of the nation first and then of anything else. Children ought to begin and end their studies in school with national songs; why, even the workers

at the factories begin and close their work with national songs. Japanese children are given to understand that the nation's solidarity and strength depended on them and every one of them is but an atom in that harmonious whole which they have to perfect. As such, Japan has now become one of the mighty nations and strong powers of the world. Beggars do not exist in Japan. The unemployment problem is not at all faced there.

All the self-ruling countries are infinitesimal in their numbers and area when compared with India; but still they are mighty powers. India with all its vastness, richness, self-sufficiency and noble heritage behind it has not come to be on a par with the self-governing nations. The process of education which the country is going to adopt must meet all the requirements of the nation. If the aims of the nation cannot be achieved in the immediate present, at least proper ground should be made and seeds sown to promote the integrity and development of the nation.

In persevering for the material prosperity of man and nation, the ultimate goal should not be lost sight of. The oneness of God and Soul, the brotherhood of man should be impressed upon one and all. Man should become a citizen of his own country and a citizen of the whole world. Hence development of character should not be ignored. The principles of self-reliance, self-knowledge, and self-control which lead to sovereign power should be inculcated in students and sufficient provision in the curriculum should be made to develop these.

With these aims in view the elementary and secondary courses can be arranged in the following ways. These courses must be complete in themselves, still preserving a continuity throughout. The one must lead to the other and in itself be self-sufficient. One who stops at any stage must feel oneself satisfied

that one has got a thorough and useful knowledge of the fundamental things which are required for the safe and noble conduct of one's self in society.

ELEMENTARY EDUCATION.

By the time one leaves the Fifth Standard, one should have a thorough grounding in the mother-tongue, arithmetic, civics and hygiene. Elementary education should be made compulsory. Much difference need not be made in the curriculum for girls and boys; but the methods must be different.

The knowledge of the vernacular must be such as to enable the children to read the newspaper, to understand easy and interesting books which may serve as diversion and light reading and thus to maintain a literacy among the children who stop their education at the end of the primary stage. Arithmetic comprising of easy calculation, short methods, practice, calculations in buying and selling, simple interest, unitary method must be taught. Civics must give a knowledge of the necessities of life and be supplemented by hygiene, thus to instil ideas of duty of man to himself, to his fellowmen and to the nation; how to keep himself and his surroundings neat and worth living. Besides these, according to localities, instruction may be provided in agriculture, cottage industries, dairying and gardening. Geography of the taluk and District, the main crops seasons and the different crops that grow in those seasons should be taught. A sense of aesthetics must be cultivated by teaching drawing and by giving some lessons on leaves, flowers and providing for garden work and museum.

The elementary school should provide a course for five years in the rural schools, the shift system being adopted in the last two years, for the villagers may need the services of their children during the day.

In the urban elementary schools, it is enough if the course extends over four years without any shift system in the latter two years.

In the rural schools, lessons on charka can be given. The elementary school master besides the salary he is given by the Government can profitably take any receipts he can get from the yield turned out by the children entrusted to him, if his salary is destined to remain as low as now, or may be utilised for the self-supporting of the school if his pay is raised to be quite decent.

The aided schools should be abolished wholesale, and Government should take up the management of all schools so as to systematise education and put it on a national basis.

The method of memorising, a long forgotten method, can profitably be resorted to. From my experience I find boys coming from Municipal and Local Board Elementary Schools ill-equipped in Mathematics and the Vernacular. Boys from Aided Schools can do difficult sums in Arithmetic with speed and accuracy. I have been astonished to find some of the boys of the former schools ignorant of the tables in Arithmetic. The reason for this is boys are not made to memorize the tables and such other fundamental things which are almost axiomatic. The method of memorizing is totally discarded with the result that impressions are not permanently made in the pupil's minds.

In this connection a few suggestions on the training of elementary school teachers who take up this heavy and responsible work of shaping the man in the early stages is not out of place.

No teacher employed in an elementary school should be untrained. He should at least have a S. S. L. C for his minimum educational qualification. The training

course should be for two years as at present but a thorough change should be effected in the curriculum. There should be only Secondary Grade Training Schools and no Higher or Lower Grade Training Schools.

COURSE FOR TRAINING SCHOOLS OF SECONDARY GRADE TEACHERS.

A Group.

I. Vernacular, II. English, III. Hindi, IV. (a) National History; (b) Outlines of Geography of the World with special reference to India purely from a commercial point of view. V. Mathematics—Mensuration, Field Work, Algebra and Geometry, VI. Hygiene, First Aid, Civics, Rural Reconstruction, VII. Drawing.

B Group.

I. Methods of teaching, II. Psychology, III. Organization and discipline, IV. Any vocational subject.

The course should provide for special work in Kindergarten Training.

EXAMINATIONS FOR THE ABOVE COURSE.

I. At the end of the first year course a Government examination should be held in all the A group subjects. (B Group subjects should also be taught in the first year but without any examination in them at the end of the year).

II. At the end of the second year course, besides theoretical papers in the four subjects of Group B, a practical examination is to be held. The practical examination should comprise of (a) a teaching lesson in one of the A Group subjects, (b) a teaching lesson in the vocational subject.

Physical education should be made compulsory.

Thus this provides for befitting a teacher to give the students instruction in literary and vocational subjects. The teacher will be useful for rural reconstruction as well. He will be a bit of a doctor himself,

Scales of elementary school masters are very poor and should be revised. They should be kept above want. They should start at least on Rs. 25 and go up to Rs. 50.

SECONDARY EDUCATION.

It is sometimes proposed that secondary education should be entirely left in the hands of private bodies thus to concentrate attention on elementary education only. This is really a wrong step. It is true that elementary education should be improved but secondary education should not be starved or treated with a step-motherly affection. It is secondary education that awakens the consciousness of man at the age of maturity and a consciousness of nationalism in him, and as such secondary education should be paid equal attention. All schools, elementary and secondary, should be Government managed schools. Educationists should think many a time in all seriousness before they recommend entrusting secondary education to private enterprise.

It is highly commendable that the first year course of the University be absorbed by secondary education thus making the Arts course only a three-year one. This is more justified on account of the vocational education the secondary course provides. The examination should be held by an outside agency at the end of the fourth form. Proposals may come up to suggest that District Secondary Education Boards might be vested with the power of examining at this stage. It may be quite true that such bodies will look to the local needs and standards but still it is more economic and fair if the examining body is a centralised one. It will add to efficiency and standardisation.

COURSES.

1. Middle School stage:—(From the First to the Fourth Form).

1. Vernacular; 2. English; 3. Hindi.

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No time need be spent on formal grammar. It is enough if the students are given a thorough training in reading, understanding and writing in the languages.

4. (a) Indian History—to be treated as biography.

(b) Civics.

5. Geography of India with general geography. The aim of geography must be to promote the right understanding of all religions, castes and people.

6. Drawing or music, or cottage industry as gardening, etc.

7. Elementary Mathematics. In addition to the Mathematics course of the present third form, mensuration and geometrical drawing should also be added.

8. Elements of Science, Hygiene, Physiology, Botany, Physics. (First Aid to be included).

Besides having these forms in secondary schools, one middle school comprising of these forms should be provided for every group of twelve or fifteen villages.

HIGH SCHOOL STAGE.

1. Vernacular; 2. English; 3. Hindi or Sanskrit; 4. Mathematics; 5. Science; 6. History and Civics; 7. Geography; 8. Optional subjects.

Science should be more practical. Surveying and field work should be included in Mathematics. Civics should treat of the League of Nations and other great institutions in the world.

Optionals should consist of three groups:

1. *Purely literary or cultural.*

Algebra and Geometry; Physics; Chemistry; History.

2. *Partly literary and partly vocational.* Book-keeping; Commercial Correspondence; Short-hand; Commercial Geography.

3. *Vocational or mechanical.*

Carpentry; Book-binding; Spinning and Weaving; Metallurgy; Silvering; Photography; Drawing and Painting; Music; Gardening; Farming; Agriculture; Tailoring.

Any two optionals can be selected but only one from each of the groups. This scheme will provide technical education simultaneously with the academic one. It will give a practical vocational turn to the present system of education.

A Federal Vocational Bureau should be established with a view to assist the Provincial Government in making due provision for vocational guidance to pupils at the end of each stage of their education.

The teachers handling weaving, spinning, etc., should themselves be very proficient in their work and be able to make good samples of their work and devise new patterns thus showing their resourcefulness. The Federal Educational Bureau must supply literature on these for the easy, effective and speedy execution of work in the workshops. The Bureau must examine the students in the vocational subjects. They must provide refresher courses also so that the teachers might not lose their dexterity at work.

MORAL EDUCATION.

The aim of moral education is to fit a pupil for polite society, to train him as a democratic citizen. It is better an hour is set apart for this. Some verses from the Bhagavath Gita, the Quran, and the Bible can be translated and elucidated. Thus it will provide for a liberal education as well. A spirit of toleration will thus be created and this will help to tide over racial distinctions in future. A common religious book can be prescribed; this may appear paradoxical but the temple of Bharata Mata is a monumental evidence to prove the existence and realisation of such a thing. Military training should be made

compulsory between sixteen and eighteen as is done in most of the western countries.

In framing the time table of work, some important things should be provided; Newspaper reading, debating, production of Art exhibits. Due encouragement of histrionic talents should form the extra-curricular activity of the boys.

The class form formality should be abolished. The Geography class should be provided with maps. The Mathematics class must sometimes provide for laboratory and field work. Science should provide for hygienic treatment, magic lantern lectures, etc. Thus in addition to the pupils' work in the workshop other classes should also provide for the pupils' creative activities. The syllabus must be scientifically drawn up and assignments should be given, requiring practical observations.

In providing for agriculture in the curriculum boys may be made to tend cows and keep a dairy. The profits may be divided among students and teachers. The benefits reaped from gardening and other manual labour may profitably be divided among the teachers and the taught.

The syllabus may seem to be overcrowded but I am sure that if teachers devote all their time both in the school hours and outside all these can be materialised.

TRAINING COLLEGES SHOULD BE REORGANISED.

Besides the subjects now taught in the training colleges, students must be able to do research work. The teaching of psychology should be made more practical. The teacher-pupils should be able to study the pupils' minds by intelligence tests or other ways. History of education should not only trace the developments in educational theories but

also throw light on the various ways adopted in teaching in the different countries, and the aims of so doing. The Indian Universities should also provide for post-graduate research degrees in Education. The training college should arrange for refresher courses for the various types of studies. Extension lectures should be provided for the teachers at district centres at the cost of the Government.

Lack of enthusiasm on the part of the teacher tells much on the quality of teaching. Of all the professions, the teacher's profession is the most poorly paid; for it does not appear to be of any use in the immediate future. But its influence is far-reaching in the development of the nation and determining its destiny. Hence it is a suicidal policy of the Government to starve the teacher so much. The evil, that the half-starved teacher does, works imperceptibly on the nation and this evil should be rooted out by giving fairly good salaries to them as in other establishments. Moreover there is no encouragement in the profession. The teacher's future is only gloomy; he sees no prospects. A Sanitary Inspector or a first class Vaccinator in the Local Board is recruited as a Health Inspector by the Government. An Assistant Engineer of a Local Board is sometimes appointed as an Engineer by the Government. Such is not the case with the teachers under Local Board, Municipal or private management. If the maintenance of all schools is not taken up by the Government, at least as a first measure the Government should see that the cadre of all the teachers is provincialised. Secondly they should see that the same scales now existing in the Government schools for the teaching staff is adopted in all schools, (even those under

private management on pain of withdrawal of recognition), for these are not less qualified. The third thing is that there should be an interchange by way of transfer, thus avoiding stagnation and local prejudices. A Local Board teacher can be transferred to a Government school or a teacher in the Government or an equal thereof as a teacher into the Local Board. This provides for encouragement of the teachers which induces them to be enthusiastic, thus resulting in a betterment of the work entrusted to them.

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HOME CO-OPERATION IN CHARACTER EDUCATION.

BY MR. M. K. VENKATESVARA AIYAR, B.A., B.L.

Madras.

THE true test of education and civilisation is the character or *swabhava* of the citizens they turn out. The educational aim should be not merely to make the mind of the pupil an instrument of thought, a kind of intellectual loom, capable of turning out the most complicated intellectual patterns. The aim should be above all to build up manhood and to develop good character or *swabhava* which is essential for smooth and harmonious progress towards perfection. We see people adjusting themselves comfortably even in over-crowded compartments in a train if they are of a good nature and *gentlemanly* in their behaviour, whereas fewer inmates of bad temper in similar compartments feel their journey intolerable. This is true of *jiva yatra* also towards perfection. The man of character is one who functions well as a human being, who follows in his own contact with others the path of absolute righteousness or divine plan or *Iswara Samkalpa* which, if followed, will enable the individual to progress towards perfection by loving wise service to fellow beings with complete faith in the statement that every being is a partial manifestation of the same Supreme Being. He remembers that the world as a whole is one family of which God is the manager and we are all members. His life will be gradually remoulded into a divine one like the *Ananta Kalyana Guna Swabhava* of God who is *Goodness personified*. As man is an image of God reflected through his mind and life, there will be nothing impossible for him if he remoulds his *swabhava*, composed of mind and life, into a divine one and experience his identity in reality with divinity thereby.

Now we are educated at school systematically and add to our education by absorption from society. But the home offers by far the most important opportunity for character-education and training in good citizenship, because

(i) it is the boy's environment during the most impressionable age of his life ;

and (ii) it influences very vitally every one of his day-to-day interests—mental, physical, recreational, emotional, moral and spiritual.

Hence it has been rightly remarked that the home is the chief school of all virtues. The religious beliefs, ideals, attitudes, and largely the religious practices which we cling to through life, are the ones gained at the mother's knee.

In an ideal house every member will be feeling that his family is a small society in which he works, plays, eats and sleeps under the supervision of his parents and elders as a training institute for loving and wise service to humanity which is a larger family.

The recent changes in family life have a tendency to make the home more or less a house to sleep in and eat at and to ignore the responsibility of character-education.

The modern home has delegated to the school a large share of the responsibility for the character-education of its children. And the school, through its discriminating selection and utilization of curricular material, its better trained teaching staff, and its more adequate and appropriate buildings and equipment, is in an excellent position to accept the re-

sponsibility for much of the work that was formerly done at home. Such a delegation is not to be considered derogatory to the home. But it does not relieve the parent or home of *all* responsibility. The school is not in a position to accept final responsibility for the formation of all the desirable attitudes and actions in all the many faces of the individual's life, because some of them lie outside of its proper domain. We have further to remember that the boy is at school only for twenty-five hours out of 168 hours in a week. Hence the home should co-operate with the school in the training of its children in character-education and good citizenship. Their work should be complementary.

The responsibility of the home in character-education will be felt much stronger if we remember that the formation of character and moral training are inseparable from religious education. Schools depend upon public funds raised from citizens of various religions and creeds and have therefore to be non-sectarian in their moral training. If the religious basis is omitted, the data for moral training and character-building will not be complete. Parents and elders at home can appeal to traditional religious beliefs and teachings for imparting moral instruction to children. Very

often this appeal brings about much better results than mere reasoning process.

Religion and morality are inseparable. Worship, beliefs about God, adherence to creeds, etc., are means to goodness, virtue and morality. The methods are many and various and they are embodied in countless forms of faith ; but the end of all religious teachings is to convert the *swabhava* of man into a divine one. The most obscure creed embodies in its ritual some longing human cry for the goodness, the virtue and glory of God which many, with thoughtless judgment, divorce from religion. The very end and object of religion is moral excellence and ideal character. Those who believe in re-incarnation say that the birth of a person in a particular family is due to the affinity of the *karma* of his *jiva* in previous births with that of the other members of that family and as such the religion most suited to him is that of his family. Hence his moral education and character formation will produce the best results when there is co-operation of the members of his family thereto. The value of home co-operation for character education cannot therefore be over-estimated. Hence rural reconstruction must primarily aim at guiding homes in the discharge of their duty to co-operate with schools for the remoulding of the *swabhava* of the children.

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

THE RELIABILITY OF THE DATE MENTIONED IN THE 91-QALAMI BHAKHAR.

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

(Continued from p. 534.)

I. A GENERAL REVIEW OF THE 91-QALAMI BHAKHAR.

THIS Bhakhar is available in five editions. For a long time it was believed that this Bhakhar in its Marathi form was a translation of the Persian *Tarikhe Shivaji* and that the narration of Shivaji's life as given in the 'Small Bhakhar of the Maratha Samrajya' was an independent one. But a minute study of all these editions cannot but convince any one that they have all originated from one original Marathi form. The five extant editions are :—

(1) The perfunctory 91 Qalami Bhakhar published in the "Bharatwarsha," by Rao Bahadur Parasnis;

(2) The 91-Qalami Bhakhar published by the late V. K. Rajwade in the "Prabhat";

(3) The account of Shivaji given in the "Small Bhakhar of the Maratha Samrajya," published by the late Rao Bahadur Sane in the "Kavyetihas-Sangrah."

(4) Frissel's translation of this Bhakhar given in "Forrest's Selections."

(5) Sir Jadunath Sarkar's translation of the Persian 'Tarikhe-Shivaji,' published in the *Modern Review*.

Excepting the 'Bharatwarsha' and 'Prabhat' editions, others are not divided into sections or articles. The Bharatwarsha (Parasnis's) edition seems to be the oldest. If the other editions be also divided into paragraphs by comparison to the 'Bharatwarsha' and the

'Prabhat' editions, it will be found that none of these contains all the articles. The 'Bharatwarsha' edition is wanting in seventeen articles, the 'Prabhat,' i.e., Rajwade's edition, in one, Sane's in fourteen, Forrest's in four, and Sarkar's in sixteen. The 'Bharatwarsha' edition contains several copyist's devils; some of them are quite absurd and ridiculous. It must also be recognised that the 'Prabhat' edition differs in some places substantially from the 'Bharatwarsha' edition and, as we have already noted, the latter seems to be the oldest edition. Its language seems to be of Shivaji's time; while in the 'Prabhat' edition Persian words have been replaced by Sanskrit words. The two agree not literally, but fairly generally in their narration. 'Tarikhe Shivaji' definitely seems to be a translation of Sane's edition with some significant variations. Frissel's translation published in "Forrest's Selections" seems to have been made from some more modern edition of the original. It is however true beyond doubt that the above-mentioned editions have originated from a common source, though at different times. Though the 'Bharatwarsha' edition is the oldest, it is not necessarily wholly in its original form. Out of the 74 articles of this edition, articles Nos. 44, 47, 49, 67 and 70 according to Mr. Wakaskar* seem to be all after-additions, based almost wholly on imagination. So far, there has been found no corroborative evi-

* See his edition of the 91-Qalami Bhakhar, page 17.

dence for their contents, but of the remaining 69 articles, the contents of the 56th, 63rd and 64th articles according to Mr. Wakaskar*, and, in our opinion, article 71 also to some extent, are imaginary. The rest of the articles are not necessarily in the chronological order. As we shall see, this absence of chronological order was probably due to the fact that the writer wrote on separate slips, which got mixed up. The copies made thereof showed the confusion once for all. Articles 66, 69 and 72 describe the history of Shahji at a wrong place from the point of view of chronology; similarly, article 71 comes in a wrong place, as it has connection with article 73. That the writer wrote in separate paragraphs is clear from the reference to 90 paragraphs in the last article of Rajwade edition of the book.

The Rajwade edition does not contain the 51st article only. This, when taken from the Bharatwarsha edition, makes the Bhakhar complete. But this much is clear that the two editions differ in their contents here and there. The Rajwade edition does contain some variations here and there. Comparisons of articles 1, 4, 34, 38, 50, 77, 87 and 90 will make this point clear. The basis of 'Tarikhe Shivaji,' i.e., Sane's edition, was in our opinion prepared in the very early period of Sahu's reign, as a reply to Sabhasad's Bhakhar. This point becomes clear on reading article 89, where Soyra Bai has been charged with poisoning Shivaji. The passage runs as follows in 'Tarikhe Shivaji': "At this time a wicked slanderer told Shiva's wife Soyra Bai (mother of Rajaram): 'The Maharaja has summoned his son Sambhaji from Panhala

fort and wishes to make him his heir, and to give all his kingdom and wealth to him. This matter has been repeatedly talked of and decided upon in his council.' As fickle fortune had planned a change, and as the Maharaja's destined period of life had come to its end, the queen's heart was changed on hearing of it, and she did an act which made Shivaji give up his life and set out for Kailash-vasa or residence in the Eternal Home." It is said that *Sambhaji charged Soyra Bai with having brought an early end of his father by poisoning.*

This charge is clearly reflected in the above passage. Sabhasad laid the blame for the destruction of Shivaji's kingdom at the door of Sambhaji. Sahu on having crowned himself king must have learnt of it, and, therefore, must have at once ordered for the preparation of a modified edition of Dattaji's Bhakhar in order to lower, in public estimation, Rajaram's sons (Shivaji and Sambhaji, successive kings of Kolhapur). It is well-known how Sahu played Rajasbai and her son, Sambhaji, against Tarabai and her son, Shivaji. The preparation of a modified edition of Dattaji's Bhakhar was a part of this play as well as a reply to Sabhasad's Bhakhar. So, it would not be wrong to surmise that Sane's edition of the 91-Qalami Bhakhar was prepared some time between 1707 A.D. and 1715 A.D., with the help of Sabhasad's Bhakhar itself. A comparison of the 'Bharatwarsha' edition with Sane's edition and Sabhasad's Bhakhar will make this point clear. Readers may refer to the description of Rajaram's marriage, given in the 88th article, or to the mention of the name of Dattaji in the different articles 41, 48, 55, 82 and 83. There are many other such additions in Sane's edition of the 91-Qalami Bhakhar

* Much of this section has been based upon Mr. Wakaskar's preface to the 91-Qalami Bhakhar, edited by him.

from Sabhasad. This incidentally shows that the 91-Qalami Bhakhar was written before 1707 A.D. The edition which was translated by Mr. E. J. Frissell is certainly much later.

2. HAD SABHASAD READ THE 91-QALAMI BHAKHAR?

Before we discuss the date of the composition of the 91-Qalami Bhakhar, we should make clear our way to a definite conclusion on this point. For this, one sure method is to find out if there is any evidence of its influence upon any other chronicle whose date is definite. That the 91-Qalami Bhakhar had been read, and probably used, by Sabhasad can be established by a comparison of similar facts or similar language found in the two. We therefore give below some important and convincingly similar passages:—

(a) त्या समयीं मुरारदादाजी प्रभु नामजाद लोकांचा सरदार वडजार माणूस शिवाय होते, वडजार माणूस भांचे तैनातीस होते, वकिलेदार लोक त्या मध्ये बरे चांगले लोक धारकरी निवडून मुरारदादाजी प्रभु सातशे लोकानि शांकि-लयाखाली उतरून चाकरीचा प्रसंग जाणून चालोन गेले, ते खानाचे डे या पावेतो मारीत चालले लढाई बहुत तुंबल झाली. ते समयीं पांचशे पठाण जिंवे मारिले, खासा देवडी सोडून बाहेर (आला) तो मुरार प्रभु ढाल फिरंग सांभाळून खासावर चाल केली. तेहां दलेलखान मुरार प्रभुस बोलता झाला कौले घेऊन आम्हांस भेटणें, नुमची सर्वप्रकारे सर्फराजी केलीकीं शिवाजीराजे यांचा सरदार त्याचें अन्नभक्षिलें, भोसले खेरीज दुस याचा चाकरत्पणवावें या एवढा हरामखोर नाही तुम्हां मूर्ख अहां. तुमचा कौल घेऊन भेटीस यावें असा विचार नाही असें बोलून हरहर महादेव बोलून मर्दपणा करून खानलोक मुद्धां आला तो खानानी पुर्ता मनसबा केला कीं हा सरदार आमचे ऐकत नाही, हरतजविजिकरून जिंवे मारावा. असा विचार करून तिरकमान घेऊन खानही तिरंदाजा करून लढाई आहे तो अकस्मात् मुरारप्रभु तीर लागून त्याच वेलेस पडला. त्याज

बराबर तीनश मावले लोक खर्चजाहले. बाकी राहिले माणूस किल्यावर गेले ”

(91-Qalami Bhakhar, pp. 91-92)—Wakaskar's edition of 1930 A.D.)

(Translation:—“ At that time, Murar Dadaji (Baji?) Prabhu, the sardar of the garrison, was there with one thousand men; there were additional one thousand men besides the men of the fort. Having chosen good Dharkaris (foot soldiers) from amongst them and seeing the necessity of the time, Murar Dadaji (Baji?) Prabhu marched down the fort with seven hundred men. He rushed up to the very camp of the Khan (Diler Khan). At that time he killed five hundred Pathans. When (the Khan) himself came out of the camp, Murar Prabhu having drawn his sword attacked him. At that time Diler Khan said to Murar Prabhu, “surrender and see me, I shall honour you in every way.” “I am a sardar of King Shivaji and have eaten his salt; I am not so faithless as to become a sardar of any one besides the Bhonsles; you are a fool; I do not want to surrender and come to you.” said he. Then, with shouts of “Har-Har-Mahadeo,” he heroically attacked the Khan. The Khan now saw clearly that that sardar was not going to listen to his advice. He therefore made up his mind to kill him by all means possible. Taking his bow and arrow he began to fight. Suddenly, Murar Prabhu having been shot by an arrow fell down. Three hundred Mavals also perished with him. The rest of the people returned to the fort.”

तेव्हां पुरंधरावरि नामजादलोकांचा सरदार राजियाचा मुरारबाजी परभूखणोन होता. त्याजबरोबर हजारमाणूस होते. या खेरीज किण्याचे एक हजार होते असे दोन हजार लोक होते. त्यांत निवडकरून मुरारबाजी यांनीं सातशे

माणूस घेऊन[ते]गडाखाली दिलेलखानावरि आले दिलेल खान तोलदार, जोरावर पठाण पांचहजार, या बैले वगैरे लोक ऐशी फौजे गडास चौतर्फी चढत होती, त्यांत जाऊन सरमिसल जाहाले. मोठे घोरांदर युद्ध जाहालें. मावले लोकांनीं खासामुरारबाजी यांनीं निदानकरून भांडण केलें पांचशे पठाण लष्कर ठारजाहाले, तसेच बहिले मारिले, खासा मुरारबाजी परभू दिलेल खानाच्या देवडी पावेतो सादी माणसांनिशी मारीत शिरले दिलेल खान देवडी सोडून माघारा जाहाला. आणिलोकांस सांगून तोफखाना व तिरदाज बरच्या व आडहत्यारी एकहजारलोक यांजकडून मार करविला. त्यामध्ये साठीलोक पडिले, मुरारबाजी परभूयांनीं ढाल फिरंगीघेऊन दिलेलखानावरि चालोन आले महाराजांचे नावाजलेले खर्च जाहाले. आतां मुखकाय दाखवावेलगान नीट चालोनजावें असें मनांत आणोन खानांशीं गांठ घातली तेसां दिलेलखान बोलिलजे “अरे तूं कौलधे. मोठा मर्दाना शिपाई तुज नांवाजितो” असें बोलतां मुटारबाजी बोलिलजे “तुझाकौल ह्मणजे काय? मो शिवाजीराजाया शिपाई, तुझाकौल लघेतोकाय? ह्मणून नीट खानावरि चालिला. खानावरतरवारीचाबारकरावा तो खानानें आपलें आंगें कमाणघेऊन, तिरमारून पुरा केलातो पडला, मग खानानेतोंडांत अंगोली घातलीकीं “असा शिपाई खुदाने पैदाकेला” ऐसें आश्चर्य केले. मुरारबाजी बरोबर तीनशे माणूस गरजाहाले, वरकड चारशे माणूस गडावरगेले.” (Sabhasad's Bhakhar, Sane's edition of 1923 A.D., pp. 40-41).

(Translation.—“ At that time, at the fort of Purandar there was King's (Shivaji's) sardar of the garrison, by name, Murar Baji Prabhu. He had one thousand men with him. Besides, there were one thousand men of the fort. Thus (in all), there were (there) two thousand men. Having chosen men from amongst them and taking seven hundred men with him, he marched down the fort against Diler Khan. Diler Khan was a powerful man, (there were) five thousand strong Pathans besides footmen, etc. This army was marching up to the fort from all sides. (Murar

Baji's men) mixed themselves up with these. There was a very thick fight. The Mavals and Murar Baji himself gave a life and death fight. Five hundred Pathan soldiers were killed. The Bahilas (the footmen) were also killed. Murar Baji Prabhu personally with shield and sword in his hands with sixty men rushed killing the enemy right up to the very tent of Diler Khan. Tried men of the king were killed. ‘How to show my face (to the king)?’ Having therefore thought of attacking the Khan personally he came to grips with him. At that time, Diler Khan said, “Oh, you surrender; you are a brave soldier, I shall honour you,” Murar Baji said, “You talk of surrender? I am a soldier of King Shivaji; am I to surrender to you?” Saying so he ran straight at the Khan and was about to strike at him when the Khan struck him with an arrow and killed him. The Khan then, out of wonder, exclaimed, “Oh, God created even such a hero.” Three hundred persons were killed along with Murar Baji. The rest four hundred men went back to the fort.”

It will be seen that not only is the matter wonderfully similar, but the language also is similar—which can be seen from the original passages. There are of course slight differences; but they are insignificant. Dadaji for Baji is probably due to misreading. The wonderfully close similarity must convince any one that the writer of one must have read the other. The language of the 91-Qalami Bhakhar is rather old and loose in construction and that of Sabhasad's Bhakhar is rather new and better composed. The conclusion is irresistible that the writer of the latter must have read the article concerned of the former just at the time of writing his own account,

(b) In the 91-Qalami Bhakhar, the following sentence occurs in the 63rd article :—

जे तुमचा मामा शास्त्रिखान त्यास शास्त्रकेली.

(Page 111, Wakaskar's edition of 1930).

In Sabhasad's Bhakhar occurs the following on page 35 :—

शास्त्राखानास शास्त्र केली.

This occurs again on page 65.

The pun is clearly a borrowed one. As the explanation thereof occurs in Sabhasad's Bhakhar and not in the 91-Qalami Bhakhar, the former must have borrowed from the latter.

(c) In the 91-Qalami Bhakhar occurs the following sentences in the eightieth article (page 140—the above-mentioned edition):—

“शिरकमलश्रीपुढें वाहावें.”

In Sabhasad, page 89, occurs :—

“तेथें हें देह श्रीस अर्पण करावें, शिरकमल वाहावें.”

Again here, the language is closely similar. As that of Sabhasad is clearly explanatory, it is evidently an explanation of the 91 Qalami Bhakhar and has been borrowed from it.

(d) The following occurs in the 91-Qalami Bhakhar on page 144 in the eighty-third article :—

मार्गेव्यंकोजीराजे यांचीफौज व दिवाण जगन्नाथपंत भिवजरीराजे व रायभानजरीराजे वगैरे सरदार वीस हजारफौजव पन्नासहजारवरकंदाज. असे चालोन आले. पंधरा दिवस युद्ध जाहलें बाहीर गुणगें चंदीचे आश्रयानें होते तेथें येऊन सडे फौजेचे चार भाग करून पंधरा दिवस नित्य युद्धहोत होते. तोंस्का दिवशीं च हूंकडून स्कच लगट करोन घोडे घातले प्यादे दोनहजार मारिले तें समर्थी व्यंकोजी राजेयांचे फौजेचा मोड जाहला जगन्नाथपंत व भिवजी राजे व रायभानजरीराजे व बीर भवानजीराज कुल सरदार

* “पादशाहानें नाव ठेविलें परन्तुनांव यथार्थ ठेविलें नाहीं. ते नांव आपण शास्त्र करून रुजू केले.” p. 35.

पाडाव जाहले. त्यादे पळोन गेले. चंदावरची फौज होती तीबुडविली. हजार शिपाई व ब्राह्मण व मराठे मिळोन युद्धांत ठार झाले. खुनाथपंता कडील पांचशें बारगीर पडले. फत्ते झाली.”

“Thereafter, keeping his Maval army with Raghunath Pandit and the commander-in-chief (Hambir Rao), Shivaji started back for the country (Maharashtra)..... There (in the Carnatic) Vyankoji sent Jagannath Pant, his Diwan, Shivji Raja, Raibhanji Raja, and other chiefs with twenty thousand horse and fifty thousand infantry to attack Raghunath Pant and the Senapati. For fifteen days successive actions took place between them; at length Shivaji's officers placed all their heavy equipment and baggage in the fort of Chundi, and, having formed their army into four divisions, they with their cavalry succeeded in surrounding (Vyankoji's) army and killed two thousand (of his) men, and defeated Vyankoji. Jagannath Pant, Shivaji Raja, Raibhanji Raja and brave Bhavanji Raja and several other chiefs were taken prisoners. The infantry fled away. The Chandawar army was routed. One thousand soldiers, Brahmans and Marathas, were killed, Raghunath Pant's five hundred men were lost.”

The following occurs in Sabhasad (page 92):—

“त्या उपरि कर्नाटकांत हंबीराव फौजे निशी व खुनाथ नारायण ठेविलेहोते. हें वर्तमान व्यंकोजी राजे यांस कळोन राजियांनी आपली फौज व पाळेगारांची फौज मिळविली, आणि हंबीराव याचे चौगुणी घोडा राऊत हशम अगणित व्यंकोजी राजे यांचे होते मग यांस त्यांस युद्ध जालें. मग राजियाचा पुण्यप्रभाव अधिक आणि भाग्योदय हंबीराव यांनी व्यंकोजी राजियाचे चारहजार घोडे पाडाव केले. वह्ती जड जवाहीर बाजे सरदार भिवजी राजेच प्रतापजी राजे वरकडही नामांकित लोक पाडाव केले. अशी फत्ते केली.”

“Thereafter in Carnatic Vyankoji learnt that Hambir Rao with his army and Raghunath Narayan were kept (by Shivaji), and he collected all his own army and the forces of the Polygars and attacked Hambir Rao, while his infantry was innumerable. Then they fought with each other. As the King's (Shivaji's) piety and luck were highly great, Hambir Rao defeated Vyankoji's army. A thick battle occurred, a fierce encounter ensued. And four thousand cavalry soldiers of Vyankoji were taken prisoners. Elephants, baggage and valuable articles, Sardar Bivaji Raja and Pratap Raja and other famous men were captured. So great was the victory.”

A comparison of the two passages will reveal sufficient similarity both in language and matter. There are of course some differences, especially in the figures of forces in the field and number killed. Such differences are natural and can be seen even in the accounts of most modern battles and wars. The text-books are full of them. To one point we want to draw the attention of the reader. The 91-Qalami Bhakhar mentions only the word सेनापति (commander-in-chief), as if the writer were personally acquainted with him, while Sabhasad mentions Hambir Rao, as a later writer generally does. The former does not think it necessary to mention the name because the person is yet a Senapati at the time of writing.

From Sabhasad, page 105 :—

मग कांही दिवसांनी राजास व्यथा ज्वराचीजाहली- राजापुण्यश्लोक कालज्ञान जाणे विचार पाहातां आयुष्याची मर्यादा जाली असेकडून जवळील कारकून बहुजरे लोक होतेत्यां मध्यें सम्य मले लोक बोलाऊन आणिले. आणि राजियांनीं श्रीभागीरथी चें उदक आणवून स्नान केले. भस्म धारण करून रुद्राक्ष धारण केले. आणि श्रीगाम्भास करून, आला ब्रह्माण्डास नेऊन, दशद्वारें फोडून प्रयाण केले. शालिवाहन शके १६०२, रौद्रनाम संवत्सरे,

चैत्र शुद्ध १५, रविवारीं दोन प्रहरां काल रायगडों जाला स्थानंतर शिवदूत विमानधेऊन आले, आणि (राजे) विमानां बैसून कैलासास गेले हें जड शरीर, (त्याचा) मृत्युलोकां त्यागकेला.

“Then after some days the king got the malady of fever. The king being a righteous man had the knowledge of the (future) time. Having seen after thought that his life had reached its end he called about him the honourable men out of the ministers and generals..... And the king sent for the Ganges water and bathed with it. Having besmeared ashes he put on Rudraksh beads, and by means of yog, he carried the soul to the cerebral sphere and through the ten gateways he passed away. His death occurred at Raigarh on Sunday, the 15th of bright fortnight of Chaitra of Shalivahan Shaka, 1602, Rudra Samvatsar. Then the messengers of God Shio brought the Viman (baloon) and the king went to the Kailas in it. He left his material body in this mortal world.”

From the 91-Qalami Bhakhar, p. 152 :— नंतर राजे स्वामीस नवज्वर प्राप्त जाहला. शके १६०२ रुद्रनाम संवत्सरे चैत्र शुद्ध १५ दोन प्रहरा राजे स्वामी कैलासवासी जाहले. अंतकाल समर्थी धर्म बहुत केला. सहस्र रुद्राक्ष परिधान भागीरथी उदकस्नान विभूतीचे चर्चन सावधानें संस्कारकरून हरिदास कीर्तनकरित असतां देह ठेविला अंतकालसमर्थी मोरोपंतपेशवे व अनाजीपंत सुरनवीस व बालकृष्ण प्रभु चिटणीस होते.”

“Then his majesty got nine days' fever; on the afternoon of 15, Chaitra, bright fortnight, of Shakh 1602, Rudra Samvatsar, he went to Kailas (heaven). At the time of death, he gave away much in charity. Having put one thousand beads of Rudraksha, having taken a bath with Ganges water (and) having besmeared ashes (over the body), he laid down his body while the Haridas (a devotee of God, i.e., one who preaches religious conduct through recital of allegorical stories) was reciting God's name. At the time of death, Moropant Peshwa, Annaji Pant Surnavis and Balkrishna Prabhu Chitnavis were near him.”

(To be continued.)

FOREIGN EDUCATION.

BY MR. D. PURUSHOTHAM,
Chittoor.

(Continued from page 613).

AMERICA was the first western country to establish and maintain Government aided schools for all children in order that they might grow up to be loyal and patriotic citizens. Next came France in 1791 with schools of various grades according to the needs of the entire kingdom. King Frederic William II of Prussia regarded "schools and Universities as State institutions," and also they were brought under the supervision of the State. In 1870 England assumed responsibility for elementary education; made it obligatory in 1880; free in 1891 and the National Board of Education was organised in 1899.

In America at the close of the Civil War in 1864, only 2 % of the Negroes could read and write. To-day, though after a lapse of seventy years of hard struggle, more than 84 % can read and write. I believe, it is a most remarkable advance for any nation in such a short period; and for the Negro population in particular, which until the year 1865 was under such severe laws that it was a crime punishable with imprisonment to teach a Negro or for a Negro to acquire literacy,—the progress looks a miracle. "Far better to be a Negro and be educated, than be an Indian," one might sigh in despair.

GERMANY.

In Germany, the former Barracks, torture chambers, grinding mills, etc.,—the cradle of beauracracy and militarism are turned into playhouses, reading centres and workshops for the free development of a new generation. The German schools are far more costly than the English. The State Railways transport

school children at the minimum rate, and the cost of food works at about 5 s. per head per week. The school begins at 8 o'clock in the morning and the teachers stay till 1.30 P.M. Small children stay for only two hours in the morning and all are free in the afternoons. They spend their evenings in play and other activities.

When the children are twelve years of age, they have vocational training either in their schools or in schools which specialise. There they possess a "*Hort*" consisting of rooms, in which children, whose parents have to go out to work can be received and looked after. Children can go there to play or to do home-work, book-binding, gardening and pay some minimum charges also. In urban schools, English is taught, and no foreign language is taught in the rural schools.

The German elementary schools are called *Volkschule, People's Schools*. Besides regular schools, there are experimental schools at Saxony, Helleran and Dresden. To cite an example, there is the Insel Schule in an island on Tadelsee, near Berlin. It is a boarding experimental school with 83 pupils and five teachers. They are divided into small groups of three or two or even one and instructional training is imparted. The individual groups are indicated by particular colours. Practically the boys themselves do everything. No doctor's help was requisitioned at any time and sickness was never dreamt of by any boarder. The practice of running round the school (a mile and a quarter nearly) before day-break, keeps them in such perfect health,

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FOREIGN EDUCATION.

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PHILIPPINES.

In the Philippines, there are over 70 % literates—a percentage higher than that of Italy, Spain or Greece. The system there is a bit changed to suit the progress of the Philippines. There, after the first four years of primary course, three alternative intermediate courses, each lasting for three years are open to them—*viz.*, a general course for the well-to-do, intelligent and hard working ones; secondly, a farming course for all those that have anything to do with farming and lastly a trader's course for all those who have some inclination and facilities to improve business. To put it roundly, the courses are suited to the different needs and aptitudes of the pupils.

The Imperial Rescript on education issued in 1870 by His Imperial Majesty the Emperor Meiji—the Magna Carta—regarding the fundamental ideals of education has been translated into action, so very thoroughly and scrupulously that in 1924, 99.03 % of the girls and 99.3 % of the boys, *i.e.*, 99.17 % of the children of the school-going age were at schools.

JAPAN.

In 1869 in Japan, an educational ordinance of a very radical character was passed which read as "Education is essential for all persons and whereas in the past learning has been looked upon as a means of securing official position, henceforth, the whole population of the country, regardless of classes, must be educated, so that no village shall contain a person devoid of learning, nor any house contain an illiterate inmate." That Government deputed some educationists to the foreign Universities to make teachers and leaders at home.

Compulsory free education is the experiment gone through in Japan, with the result that 99 % of the people there are literate.

Year	Japan	Year	India
1900	77% were at school	1901	12.3% were at school
1910	83% do.	1911	14.2% do.
1920	97% do.	1921	18.5% do.
1930	99.3% do.	1931	19.6% do.

The system of compulsory education aimed at bringing up national unity as well as a high standard of morality in Japan, and it has succeeded beyond expectations. A dramatic incident occurred following on the dismissal of two teachers. The children went on strike and marched through the streets shouting "Give us back our teachers." The difference between the old and the modern Japan is due mostly to the present system of education. Here are a few reasons with rough estimates obstructing advancement of education in Japan, which may be compared with conditions in India.

	Japan.	India.
1. Lack of interest in studies on the parents or themselves.	34 %	40 %
2. Lack of facilities for attending schools.	9 %	29 %
3. Need of the labour of such children by the parents.	54 %	22 %
4. Other causes.	3 %	9 %
	100 %	100 %

SOVIET RUSSIA.

Year	El. & Sec. Schools	No. of Pupils
1911	47,855	30,60,400
1919	63,317	47,96,284
1921	91,500	72,00,000
1931	1,14,743	102,74,502

In Russia, there is a thorough overhauling of the system of education. Firstly, they do not admit new boys into classes directly, but they are examined. Some of the questions being, "draw a picture of what you did yesterday" (feeding, playing, sweeping, watching plants, farming, helping the mother, etc.) Then they are taken to insanitary places and asked to report on the conditions observed—(essay writing). When such reports are sent to the proper authorities, they are attended to immediately, as even the children found so many defects to be urgently remedied. This is the real training of the initiative and a spirit of enterprise, creating in the growing children a real spirit of adventure.

An army of new teachers, a loquacity of lessons, a potter of projects, a swagger of suggestions, a snoop of inspectors, a dazzle of directors, new visions, new resources and new contacts are there to be utilised for the best possible advantage. In Russia, they have created the "Unified Labour School" to break down all other types of elementary and secondary schools by the establishment of uniform programme of education for children of all classes. In the first grade, children from eight to twelve years and in the second grade those from twelve to seventeen are included, and their aim is to prepare citizens who can take an active part in production—to produce what all they actually consume—by teaching them carpentry, sewing, weaving, gardening, poultry keeping, bee rearing, etc. Another interesting feature is that the children are fed, clothed and educated at the cost of the State. For factory children special evening or half-time schools are being run. In Petrograd a new type of school is founded where children manage everything. There is another school "Children's Village" in Czarkoeselo (the ex-Czar's summer palace) which is a children's colony, where students from all parts of Russia congregate for vocation and vacation

courses, which last for three months and where every comfort is provided for by the State.

INDIA.

Where are we in the picture of illiteracy?

Country	% of illiteracy
* India	90.6
Egypt	87.5
Portugal	65.0
Mexico	64.9
Greece	43.3
Spain	43.0
Poland	32.7
Hungary	13.0
Belgium	7.5
U. S. A.	6.0
Canada	5.4
Japan.	0.3

In 1811 Lord Minto wrote: "Ignorance of the people was subversive to good government and conducive to crime." In 1814 the first grant was made for education; in 1854 a definite policy was chalked out by Sir Charles Wood and in 1882 a commission was appointed which found out that only 1.2 % of the population was literate. Unlike the ancient school of Bharkat, the Indo-Greek school of Gandhara, the Scythian school of Mathura and even the Gupta schools of Benares and Pataliputra and the schools of to-day, differ in more than one respect ending with the following song:—

In 1881	the literacy in India was	3.5 %
1891	"	4.6 %
1901	"	5.3 %
1911	"	5.9 %
1921	"	7.3 %
1931	"	8.0 %

In five decades, it rose from 3.5 to 8 % or about 1 per cent. in one decade. As there is still about 92.0 % illiterates, it will perhaps take 920 years, in mathematical accuracy for every Indian to be able to read and write his own name!

* So much percentage of illiteracy among the fifth population of the whole world!

CAN THE FILM EDUCATE ?

BY MR. SHEIKH IFTEKHAR RASOOL,
Multan Cantt.

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 wherever one may be, which reveals the keynote of its strength—accessibility.

The world moves forward and the movies must keep pace. Ideas, new, vital and arresting, help the world on its way, and it is for these new ideas that the film is groping. We are on the verge of realising that moving celluloid and frozen sound can be used for purposes other than showing make-believe men and women wending their way through a story book drama.

When we saw our very first film we had to do a lot of constructive thinking; we found ourselves confronted with a new mode of story-telling. A man went out of a room on the screen, for example, and next moment we saw him in the street. Constructive thinking informed us that he had put on his hat and coat before going out of the room and shutting the front door behind him. We jumped to conclusions and found them right. Similarly, when the heroine was tied to the sails of a windmill and we saw the hero saddle his horse and ride to the rescue over miles of rugged country, we deduced that the two things were happening simultaneously; we had learned to bridge time and space. Scenes flashing by in the twinkling of an eye were capable of translation into an intelligible theme.

Now our minds are ready for another advance. So far we have had films with a human thread running through them, but the filmgoer of the future will learn to follow films in which the thread is not a human being, but an idea.

THE YOUNGER GENERATION.

The younger generation is also learning to be film-conscious. Listen to the children in the cinema. The films are speaking to them in a language they understand completely. They know all the film conventions and appreciate the 'fade out' or the 'mix' or 'close up' as we appreciate the meaning of the paragraph or asterisks. They can pick up a story quickly, can appreciate dialogue, do not require points to be laboured in order to get them over. With regard to films the majority of young people have reached the same stage as the person who has learned to read fluently and must now learn to read with judgment.

I maintain that anyone who uses his eyes properly at the cinema can learn to estimate very closely, in advance, the quality of any given film. He is bound to make some mistakes, of course, for no general rules are infallible, but on the whole he will be able to choose his evening's entertainment without much fear of being disappointed.

This sort of judgment takes time to acquire, and it cannot be picked up from textbooks; but it is worth practising, for you get a lot of fun out of it, as well as profit as you go along. To get the best from a film, then, you must first have some idea of the person-

alities behind its production and make due allowances for them. To sum up, you must have information, intelligence and attention, and you will get a great deal back in return.

PLACE OF RECREATION.

The cinema remains a place of recreation, and most people go there not to exercise their brains, but to rest, and be entertained. If you take your cinema seriously, you will be dissatisfied with the entertainment film as it is at present, for very few films have a definite message and most of them are 'escapist'—a means by which people can temporarily forget the world they live in and their anxieties and project themselves into another world of imagination. The cinema helps people to hypnotise themselves in one place in a dark hall. If you are a realist you will disapprove of this undirected entertainment, and feel that films should be modelled more on the lines of Pabst or the production of Pudovkin. This is a question of personal opinion, and I merely put forward it for your consideration that there is no reason why, in time, every film should not be a definite contribution to knowledge and have a clearly defined message. But you will have to educate your cinema-going public up to wishing to be instructed and made to use its brains, before that can be accomplished.

Hitherto it is not too much to say that the film public has largely lacked opportunities for making effective judgments about films. For this the system under which films are distributed and exhibited is partly responsible. The critics see a film and sometimes without even seeing, issue false promissory notes, considerably off the gold standard of truth which do more harm than good. What means can the discriminating filmgoer use to distinguish between the film he wants to see and

those he does not want to see? Most newspapers contain current film criticism, but only a few provide real guidance for the intelligent filmgoer.

THE INTELLIGENT FILMGOER.

The circumstances being such, the intelligent filmgoer, therefore, not only is, but for many years, will continue to be, a minority of the film audience as a whole. This can be overcome by taking the trouble to co-operate with others like-minded to himself. It is a fault of the intellectual that he often despises mere 'organisation,' he is too much of an individualist, and believes that if he cultivates his own mind and taste, that will reform the world. No mistake is more profound, especially in an age like our own, when individualism is increasing at a discount, and subordination more and more.

It is a pity that no clear line of demarcation has yet been drawn between entertainment and educational films in this country. At one end of the scale, good entertainment has a social value, which is educational; at the other, instruction without entertainment becomes a form of pedagogy which is largely obsolete. This does not mean that there is no such thing as an educational film; it means that educationally, the film can belong to one of the two possible categories, the 'interest' film bridges the gulf between the class-room and the picture-house, and plays the part of auxiliary to the main programme in both. The beginning of realisation, on the part of the educator, of what the film might be an instrument in the hands of the teacher, are roused by seeing 'interest' films usually of travel or nature subjects, or illustrating industrial processes, or describing current events. The making of 'instructional' films in the true sense, has hardly yet begun in India, and the technique both of making and using class-room films remains to be worked out. But one thing is certain; a market exists for such films, but only it is opened up by the combined and simultaneous efforts of producers and teachers, with the backing of a 'middleman' organisation interested in it.

THE STUDY OF THE CHILD.

BY MR. R. GANAPATHI,
East Rangoon.

IN all schemes of education, subjects and methods of instruction are only secondary; the child is the all important factor. The child must be given opportunity to grow in order that he or she can be of the utmost help and service to humanity. The child must be treated like a tender plant which grows into a mighty tree. Unfortunately the educator considers that the child must be brought up in such a way and under such circumstances that it may fit in with the social system. We do not want to give the child any opportunity to exhibit its free spirit. We like to crush it by considering the child a sort of nuisance and the measures we adopt are sometimes anything but desirable.

What we often forget is that the child has a soul and is capable of things which sometimes take humanity by surprise. If we grow plants we can be sure of their fruit. But the human plant is a baffling thing. It is something that reveals to us mysterious things. Great saints and prophets would have proved of inestimable study as children. The educator is at a loss to know what he should do to allow the child to have its full share of experiences uncontrolled by external agencies, much less by himself. Hence it is not uncommon to see that the child's spirit is crushed with the result that it has a stunted growth.

The child, whatever its parentage and environment, is an inspiring revelation. We worship the infant Jesus or Krishna. What is the underlying motive? The child is an image of divinity. And it gives us not only pleasure by its innocent laughter and smiles but it also inspires us with noble thoughts and ideas regarding the great mystery of life. When we look at the face of the child we forget what is low or gross in human nature

and think of the great achievements of the human race.

Hence the child must not be viewed as an animal which requires proper training and control at our hands. On the other hand the child should have our close study and careful attention. We in India, consider an aged and saintly person as our spiritual preceptor and touch his feet in reverence and we also assign a high place to woman. We consider her divine and chivalry has its origin in the recognition of her inspiration as mother or daughter. When we recognise the highest in human nature we would be acting unwisely if we do not recognise the infinite possibility of the child.

If man is the noblest work of God, we will be acting wisely and well if we make it possible for the child to show the greatness of life by becoming a good youth, maid or man. What then should we do with the child? What should be our attitude? Should we consider him a burden and tyrannise over him to make something out of him? Or should we fondle him and make him a spoilt child?

In any society education should not only enable one to lead a happy life but it should also give the training for developing self-mastery and discipline. There should be rhythm between play and work. Further education should enable the child to grow up adequately equipped and efficient enough to hold his own in life.

The chief cause of want of self-control or discipline in the case of the majority of the children is the want of home influence. The proper training of the child should aim at the combination of self-expression and a spirit of freedom with discipline and self-control.

Education for happiness does not mean that the children should be brought up under the delusion that the future holds in store for them an endless round of pleasure and continuous fun nor should they grow in the dread that life means unrelieved effort and incessant strain.

QUEEN PADMINI.

A ROMANCE FROM INDIAN HISTORY.

BY MR. SATYA BHUSAN SEN,
Gauhati, Assam.

ABOUT half way between the birth of Christ and the birth of the twentieth century the history of India was disturbed by the first Moslem invasion. Sultan Mahmud was undoubtedly one of the greatest military geniuses that the world has ever seen; but he was a ruthless conqueror. His successive expeditions of conquests passed over India like so many blasts of hurricanes. He ultimately retired from India in 1024 A. D.

Sultan Mahmud was followed by others; but the first of the Moslems that ruled in India was the Slave Dynasty of which Kutb-ud-din (1206 A. D.) and his granddaughter, Raziya (1236 A. D.) were famous. Kaikobad, the last of the Slave Kings, was murdered and the throne was usurped by Jalal-ud-din of the Khilji tribe (1290 A. D.) A Moslem hermit accused of plotting against the life of the usurper was killed by Jalal-ud-din by being trampled under the feet of an elephant.

Jalal-ud-din had to pay heavily for his sinful acts. He was treacherously murdered and beheaded by his nephew and son-in-law, Ala-ud-din. The venerable head of the victim placed on a spear was carried round the camp; even while blood was dripping from it Ala-ud-din got himself proclaimed as the king (1296 A. D.)

Ala-ud-din exceeded all limits in the practice of his cruelty which might as well be called ferocity. With a view to secure his throne he got the sons and adherents of Jalal-ud-din blinded and their wives were treated

with severity. All the noblemen who had betrayed Jalal-ud-din and joined Ala-ud-din were either blinded or put to death and their property confiscated to the State. Then followed a ferocious massacre of the Mughals, settled near Delhi, who had mutinied. The mutineers numbering between 15,000 to 30,000 were killed in a day—the women were sent to prison and treated with cruelty.

Thus it will be seen that Ala-ud-din was a tyrant and a man of a ferocious nature without consideration or scruples. He was also passionate to the extreme and his passionate temperament landed him into an entanglement which constitutes one of the finest episodes in the history of India.

Chittor is an illustrious name among the city states of Rajputana. Two centuries afterwards the name of this city was further immortalised by the immortal Pratap, Rana of Mewar, who made a life-long struggle to resist the onslaught of the Mughal armies aimed against this city under Akbar, the great Mughal. When Ala-ud-din turned his gaze on Chittor, Lakshman Singh, the Rana, was a minor and as such the management of the affairs of the State was in the hands of his uncle, Bheem Singh.

Padmini, the wife of Bheem Singh, was an exquisitely beautiful lady—possibly one of the most beautiful in human history; she could very well be compared to Helen of Troy, Cleopatra of Egypt and Nur Jahan of India. No wonder Ala-ud-din laid siege to the city of Chittor; possibly not so much for the

kingdom of Chittor as for the beauty of Queen Padmini. In fact when the siege had been continued for some time Ala-ud-din had the wantonness and audacity to proclaim it openly that his aim was to get Padmini and as soon as he got possession of her he would order the withdrawal of the siege.

Such a startling announcement was bound to prove humiliating in the extreme. The result was that the Rajputs defended themselves against the siege with unabated zeal and deathless determination. Ala-ud-din became hopeless about making any impression on them. Ala-ud-din then explained that he would be content and would raise the siege if he could be allowed to obtain a look at the image of Queen Padmini in a mirror.

Just for the sake of the State Bheem Singh was induced by the advice of his councillors and friends to agree to this. Ala-ud-din knew of and had full confidence in the traditional honesty and integrity of the Rajput character—above all of a Rajput prince of the royal family. Accordingly on the invitation of the Rajputs Ala-ud-din felt no scruples to go to the Rajput camp with only a few personal attendants. He was received there with all the cordiality and rites due to a guest; and as promised he was allowed to have a look at the image of the queen in a mirror.

Ala-ud-din was not a character who could improve by the examples of any traditions of honesty and cordiality—not even the Rajput traditions; and the sight of the beauty of the incomparable Padmini only served to fire his passion and imagination. When it was time for Ala-ud-din to take leave of them Bheem Singh as is due to a host accompanied him to a certain distance beyond the fort gate. According to previous arrangements a body of Pathan soldiers emerged out of an ambush and made Bheem Singh a prisoner. Ala-ud-din made it clear and had it announced

that Bheem Singh would be released only if and when Queen Padmini were made over to him—Ala-ud-din.

The disastrous news reached the city in no time and naturally it struck them all dumb at the court of Chittor. Nobody seemed equal to the occasion to advise what to decide and it was a more delicate problem as to how this filthy proposal should be made known to the queen.

But it took no time for the fateful news to reach the inner precincts. The queen pondered over the problem and the grim situation and at last gave out that to rescue her husband was more important than even the religious maintenance of her chastity and as such she had decided to surrender herself to the wantonness of the Pathan king.

They at the court and in the city were all amazed to learn of the decision of the queen and they awaited with suspense the issue of further events.

Padmini called into her private apartments two of the choicest young men among her paternal relations. She was closeted with them for some time and decided upon her plan of action.

After the conclusion of their deliberations a message was despatched to Ala-ud-din that Padmini would be ready to submit to him but on certain conditions. Padmini was born a maiden of the royal family and was herself a queen and therefore she must be allowed to go to the Pathan camp with the pomp and dignity befitting her position. All her maids and personal attendants would like to stay on with her in the Pathan camp; besides this all her friends and relations would also like to accompany her up to the Pathan camp to see her last before they finally took leave of her. It was necessary that they should be

allowed absolute freedom and that nobody might approach them or cause any interference in their movements. If the Pathan king agreed to these terms and also agreed to withdraw the siege and camp to a distance, Padmini would forthwith fulfil her promise and present herself to the Pathan king.

On receiving the message Ala-ud-din was overjoyed at the prospect; and he forthwith ordered all arrangements to be made accordingly. On the appointed day no less than seven hundred covered palanquins each carried on the shoulders of six bearers made for the Pathan camp. As previously arranged they all halted at a distance from the Pathans and constituted a separate camp all by themselves.

Ala-ud-din as a mark of favour allowed Bheem Singh to go to the Rajput camp and see his wife for the last time for half an hour. Ala-ud-din watched and waited with eager expectation. When Bheem Singh had been to the Rajput camp many of the palanquins were seen moving back towards Chittor. Ala-ud-din naturally inferred that the Rajput ladies who had come only to bid good-bye to the queen were now going back to their own homes.

But in reality not a single lady or maiden of Chittor had at all come to this camp. All those covered palanquins had each carried as a passenger a fully armoured Rajput hero and all the bearers carrying these palanquins were no less than so many armed men in disguise.

When Bheem Singh had come over to their side he was boarded in one of these palanquins and carried to Chittor with several palanquins guarding him.

Ala-ud-din had been awaiting the return of Bheem Singh to the Pathan camp. When he seemed to have over-stayed the limit of one half hour allowed to him, Ala-ud-din grew restless. After a short time he could control himself no longer and ordered for the palanquins to be unveiled. Ala-ud-din and his followers were all dismayed when instead of personal maids of the queen and ladies of Chittor, there emerged from all the palanquins armed Rajput heroes and soldiers.

A fight ensued then and there between the two parties and a body of soldiers was despatched in pursuit of Bheem Singh and his party. When these soldiers overtook Bheem Singh there also ensued another fight there. Bheem Singh availed himself of a steed and sped on to Chittor. The Pathan army followed in pursuit and reached the city gate of Chittor where they were repulsed by the Rajputs. Ala-ud-din had to return baffled.

On a later occasion when Chittor could not withstand the forces of the invaders in spite of the Rajput heroes laying down their lives for their country, Padmini with all the ladies of the palace sacrificed their lives in one huge funeral pyre lit up for the purpose, as usually it was done in Rajputana in such cases.

SCHOOL LIBRARIES.

BY MR. D. KRISHNAYYA, *Hindupur.*

WHAT the heart is to the body the library is to a school and so the school library must be located in the central hall of the school. The library must be neatly kept and the books on the shelves must be trim, lively and imposing thus attracting students silently towards them. The newspaper section in a school library is only a bait to make the boys potential readers and use the resources of the library effectively.

To a student there is nothing like the library, for books are his best friends and 'silent study' and 'self-study' are his best tools in cultural development for 'a good book contains an inexhaustible supply of food to mankind. Bread made of flour is good; but there is a better kind of bread in a good book.'

The teacher in a class-room may not at all times give individual attention, but in the library, the student is at perfect liberty to select his best friend with whom he can have his doubts fully cleared. However, in times of doubt, there are the reference books, his elder brothers—guardians to come to his help at a moment's call. In the class-room, when the teacher puts a question and when the student cannot answer he may feel ashamed of his position and in times of doubt, difficulty and the like with a view not to lower himself in the estimate of his co-students, he may not freely and frankly ask the teacher on his points of doubt but in the library as he plods his way all alone whistling and tuning, in courage and determination, he can as in the garland of roses, string his thought from

flower to flower till he has for himself made a beautiful garland of informed thinking. What a student feels in the library in his pursuit of knowledge in the company of mighty masters of all ages, Southey's description in his popular poem, 'The Scholar,' is a pen picture in that situation. Let the pupils gain their inspiration from this poem.

THE SCHOLAR.

My days among the dead are past :
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old :
My never-failing friends are they,
With whom I converse day by day.

* * * *

With them I take delight in weal
And seek relief in woe ;
And while I understand and feel
How much to them I owe,
My cheeks have often been bedew'd
With thoughts of thoughtful gratitude.

* * * *

Their virtues love, their faults condemn,
Partake their hopes and fears :
And from their lessons seek and find
Instruction with an humble mind.

* * * *

A school library must be carefully constructed and the interests of the teachers and the taught must be the main consideration in

the selection of books for such a library. Even in furniture, equipment and the like, its utility to the students must be the main consideration. According to the attainments of the pupils using the library, books in the school library have to be carefully selected. The terms, 'library edition,' 'children's classics,' must never be lost sight of. Pupils are interested in pictures and fine colours and bold type and bumper volumes greatly attract them. With such lovely and entertaining books let us in all earnestness be true scholars by developing in us the library habit.

Let me conclude by quoting the invaluable

words of Mr. G. S. Krishnayya, M.A., Ph.D., on the educative value of the school library. "The school library can be of invaluable assistance in encouraging the reading habit which will in youth and in age, prove an unfailing source of infinite pleasure. It should lead to the love of ownership of books, and magazines and to the use of facilities offered by Public Libraries. Since the aim of the school library is to foster love of reading, care has to be taken to see not only that the reading provided is good and plentiful but that the materials are made accessible in attractive form and at the appropriate time."

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

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MEDICAL POST-GRADUATE EDUCATION IN GERMANY.

THE Third International Congress for Medical Post-Graduate Education was held in Berlin this year between August 21st and 25th. The Congress considered all means whereby post-graduate education and research could be extended with benefit to the world in general, and representatives of the various nations which took part exchanged notes regarding experiences in their own countries. The medical profession is one which frequently is marked by a national tendency perhaps chiefly to be accounted for by varying climatic conditions. It is obvious, for example, that a diet prescribed as suitable in South Africa would be highly unsuitable for the inhabitants of Sweden. The disease malaria runs a different course in the tropics from that which is followed in Italy. Rheumatism, so frequently encountered in Britain and Germany, is practically unknown in India. Exchange of experiences between nations is, therefore, just as valuable as instruction. The international organisation of this congress has, therefore, a great task to perform in connecting the medical men of all countries. In many lands there are arrangements already working, which serve to promote this work. It is served in Germany, for instance, by the Information Bureau for Foreign Doctors, which is situated in the Empress Frederick House. Here any foreign doctor who is interested in the study of tropical diseases can obtain details of where he can learn something about the latest methods of combating this group of ills; another can discover where he can see rare operations performed, etc. There are regular post-graduate courses for foreign medical men.

Post-graduate education for German medical men has been entirely re-organised during the past two years, and the success of this reorganisation is already apparent. Every

German doctor is compelled to attend, at least every five years, an intensive three weeks' extension course. For this purpose, three hundred hospitals and clinics have been set aside as instruction centres. These centres are spread over the whole of Germany, and are situated in sixty-eight towns. This makes it possible for doctors attending the courses to remain in their own districts, so that expenses can be kept as low as possible. No charge is made for the actual courses, and food and lodging are charged at bare cost. In order to make things as easy as possible for doctors taking part in the courses, special doctors' homes are to be built on the lines of some that have already been erected. Of Germany's 40,000 doctors, 25,000 will take part at five yearly intervals in the extension courses. University professors, directors of clinics and hospitals, military and naval doctors and doctors holding official posts are exempted.

All doctors are nowadays expected to be acquainted with homoeopathic and nature curative methods, which are regarded as of great value.

Films will play an important part in the extension courses, for it is felt that these will show processes and complicated operations far better than either the written or the spoken word. The recently completed film on diabetes is an example of the type of film that will be employed.

Four medical academies in Berlin, Hamburg (Tropical Institute), Munich and Dresden, now serve the purposes of supplying post-graduate instruction courses and of carrying out research. The object of the intensive reorganisation of the medical profession is to try and keep the German doctor well abreast with the times and to ensure that he remains a thoroughly capable physician.

FOREIGN STUDENTS' RECREATIONS IN GERMANY.

BY MR. HERBERT GUNTHER.

FOR many decades the German Universities have attracted students from all parts of the world. The greater part of them are naturally found in Berlin, whose University is the largest in the country, and enjoys high repute also because of its great number of noted professors and its wealth of scientific and cultural advantages. A further attraction is the German capital's artistic and social life, and the many opportunities it offers the student after the day's lectures are finished.

Directly across from the University is the State Opera, for which, as for all Berlin's operatic and dramatic theatres and concerts, special low prices are granted to students. This, by the way, is true in all the German University towns. Lighter fare may be had in one of the city's leading variety theatres, such as the Scala or the Wintergarten. Berlin has long been noted for its interesting night life, the chief centre of which lies in and around the Kurfurstendamm. Here one sees the social elite of the city, finds the most modern show-windows, and can promenade for hours and constantly find something of interest. Or one can sit in the garden in front of one of the many cafes or restaurants and view the passing show. Of such resorts there is a great variety—from small, intimate wine rooms to luxurious, elegant restaurants. Even Japanese, Chinese and other exotic resorts exist here.

The student who desires, however, to become more closely acquainted with the German folk-character will do well to get into connection with the German Institute for Foreigners of the University of Berlin, whose

whole mission is to further the interests of foreign students in the capital. In the Hegel House, once the home of the great German thinker, there is accommodation for fifty student-lodgers, who find there not only room and board at low prices, but also social gatherings where they can become acquainted with German students.

The Humboldt House of the German Academic Exchange Service also devotes itself to aiding foreign students, and the American and British Student Forum of the American Church is a much appreciated gathering place for students from Great Britain and America. Two evenings and a number of teas in the Lessing House each month bring foreign students together with the leading German writers, such as Blunck, Dwinger, Scholz, Johst, Grimm and many others, who read from their own works.

Saturdays bring group foot tours through Berlin's wonderful surroundings, through forests and along lakes and rivers. And in the spring and summer every kind of aquatic sport is possible, and comfortable steamers and launches ply over all the streams and lakes with which the country around the German metropolis is so richly endowed.

Germany's second largest University is in Munich. The whole character and life in this South German city are utterly different from those of Berlin. Everything is quieter, more deliberate, yet often more spontaneous. Directly across from the University lies the wonderful "English Garden" with its charming "English Tower," a restaurant from whose balconies one looks down on the

crowds of concert-goers. Only a short distance to the North is a small lake, the Hesseloh Lake. On the shore stands a small palace from which one can watch the many rowboats in the light of Japanese lanterns.

When the warm summer days come, the foreign students follow the example of the townsmen and visit one of the many renowned beer cellars, most of which have their beer gardens, where the visitor can enjoy the unsurpassed Bavarian brews and at the same time become acquainted with a typical feature of life in this old South German capital. The "Platzl," as the small square behind the Maximilian Strasse is called, is the site of three characteristic beer houses—the gigantic rooms of the Hofbrauhaus, the "Weiss Ferdl," well known from the film, with its Dachau mountain orchestra, and the Cafe Orlando di Lasso, an especially popular student resort.

Other popular student resorts are the "Universitat" and "Stephanie" cafes, with their many newspapers and chessboards; the "Simple," the oldest and most original artists' drinking place in Germany; and the "Brennessel," in the artists' and students' quarter of Munich. This is the counterpart of the Quartier Latin of Paris. Here is also a marionette theatre which is well worth seeing.

In Munich, also, there are special institutions for aiding and furthering the interests of foreign students. The German Academic Foreign Bureau and the German Academic Student Club vie with each other in this work. Much of the credit for the popularity of the University of Munich abroad is due to these two organizations.

Between Berlin and Munich lies Leipzig. Here, too, in this town of the ancient sample fairs, there is no lack of opportunities for employing the students' free hours. Leipzig possesses the oldest German cafe, "Zum Kaffeebaum," which was founded in 1694.

King Augustus the Strong drank his coffee here, Robert Schumann was a constant guest for seven years, and Dr. Hugo Eckener, the master of the "Graf Zeppelin," is always seen here when he comes to Leipzig, for the cafe "Zum Kaffeebaum" is also noted for its kitchen.

A traditional student resort for centuries is the "Thuringer Hof," built in 1454. It contains a "carcer," or students' prison, a refectory, dungeon, Luther room, Wagner room (Richard Wagner was born in Leipzig), and other interesting features. The third historical restaurant is "Auerbach's Cellar," among whose guests were Mephisto and Dr. Faust. "Gose," a weak beer, can be enjoyed in many of the city's drinking places.

Leipzig's musical attractions are well known. Here is the famous Gewandhaus Orchestra. The Thomaner Choir gives a concert each Friday evening. The oldest conservatory of music in German is in Leipzig, and the opera takes rank among the world's best.

Bonn, the old University town on the Rhine, has its Beethoven concerts each year in memory of its most noted son. There are daily concerts in the Stadtpark on the beautiful Rhine terrace every evening during the summer. Entrancing foot tours are possible, and trips on the Rhine call to the foreign student when his lectures are over. Across the river is the Siebengebirge, and Cologne, with its wonderful Gothic cathedral, is not far away.

In the beautiful valley of the Neckar lies Old Heidelberg. Here the difficulty is to see all that is worth seeing during the student's stay. Charming towns lie along the river, the famous park of Schwetzingen must be visited, the ruins of the famous Heidelberg Castle tell of the history of centuries, and performances here of classic dramas on moonlit nights are

an experience that will never be forgotten. Heidelberg is especially noted also for its wealth of lectures in the evenings by authorities in every field of learning.

In Jena, the old University town in beautiful Thuringia, the widow of the philosopher Rudolph Eucken has converted his home into a gathering place for foreign students. Receptions, discussions and the privilege of using the philosopher's splendid library make this University of especial interest and value for students from abroad. Not far away lies Weimar, "the intellectual capital" of Germany, with its heritages of such men as Goethe, Schiller, Wieland, Herder and many others.

Gottingen is justly known as "the mathematical centre of the world" on account of the high standing of its mathematical and natural history faculty. It enjoys especially close relations with Great Britain because of the personal union for more than a century of

the English and Hanoverian crowns. It is, like Marburg and Tübingen, a typical small German city, picturesque, with narrow streets and one main street. The student organizations take their morning drink on the main square, and for more than a hundred years it has been a tradition that a trip must be taken by waggon each Wednesday and Sunday to Mariaspring, where student songs are sung and there is dancing in the open air.

And thus there is no German University between Hamburg and the quiet Freiburg in Baden, from Frankfurt-on-Main to Breslau, or to the Baltic Universities of Kiel, Rostock, Greifswald and Königsberg, where the foreign student will not find an opportunity to become acquainted outside of the lecture-room with German customs and manner of life. And everywhere he will find his German fellow-students eager to help him to get the most out of his stay in their hospitable country.

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LIBRARY FACILITIES FOR CHILDREN IN RUSSIA.

By MR. R. GOPALAN,

Madras.

THE finest children's library is to be found at Kharkov in the Ukraine (Soviet Russia), according to a writer* in the Library Association Record (London). This is located in the Pioneers' Palace formerly occupied by the Government and is lavishly equipped regardless of cost not only as a library for children but also as a centre for youth activities of every description.

This huge building consists of 280 rooms and contains more than 50,000 volumes in sixty languages. This is due to the fact that in that province there are children of different nationalities belonging to Poland, Czechoslovakia, Austria, Germany, America, etc. In this respect the conditions there are analogous to that of India where Libraries have to face the problem of equipping their shelves with a variety of languages. It not only serves the town in which it is situated but acts as a central lending library for hundreds of mofussil districts by means of travelling vans.

What is peculiar in this institution according to the above writer is its atmosphere, which is that of a juvenile club rather than a formal institution. The various reading rooms in this library are equipped with commodious arm-chairs and tables, newspapers and magazines. Admission to this library is open only to children in Kharkov in their leisure hours. In addition to the reading rooms the library is equipped with silent indoor games such as chess, etc. A peculiar feature of this library is said to be the first-

* G. Trease: "A Children's Library in Ukraine" from which the above account has been gleaned.

hand contact that it fosters between the children attending that institution and distinguished authors who regularly visit the library. In addition there are provisions for enacting puppet dramas as also dramatised versions of classics like Gulliver's Travels, etc. The various parents' conferences are also convened here. Book-exhibitions as also reading circles, and specially invented games for teaching Geography form additional features of this institution. What may be considered as novel in this country for a library to have is to be noticed in this library at Kharkov, namely, a restaurant, where for a nominal sum children buy anything from a glass of mineral water to a regular dinner. The decoration of the library is also very interesting. The entrance to the main hall contains colourful frescoes depicting famous heroes like Don Quixote, Robinson Crusoe, and others.

The most important feature, however, which distinguishes this library from other children's libraries is the vital contact which it sets up with reading and everyday life. Under the same roof of the library building are situated numbers of workshops, laboratories, music halls, studios of various kinds and stages, so that almost any interest stirred by books can be developed in the children by expert guidance with first-class material facilities.

The development of libraries in India is in its infancy and it is to be much desired that these features in Russian libraries are advantageously introduced in any children's library that may be set up in this country.

SCHOOLS FOR FOREIGN CHILDREN IN JAPAN.

BY ADRIENNE MOORE.

ONE of the greatest barriers to travel has always been "the children." Parents feel obliged to stay home until they are educated. This is a pity, for school-days are the formative years and nothing could be of a more broadening or educational value than being schooled among children of other lands. But, says the fond parent, we just can't break into our children's education in that way. They would get so far behind. They won't be properly prepared to enter our home schools and colleges when we return. Furthermore, it would cost too much.

Unfortunately, all these arguments are a case in which ignorance is not bliss. Foreign countries contain many alien residents who have long ago solved the problem of getting their children ready for schools in their homelands—the usual solution being the maintenance of foreign schools where the children get all the benefits of education at home in well-equipped buildings with imported text-books and under teachers from the other land. High standards are maintained, and the students not only do not have difficulty in adjusting themselves in the homeland institutions, but very often lead their classes.

A false conception of foreign schools, both as to cost and standard, has been created by the reputation of various European finishing schools maintained for the daughters of the wealthy who wish a smattering of local culture.

Japan is no exception. In this country are to be found excellent American, English, Canadian, German, French, and Soviet schools. Moreover, the rate of currency

exchange is such that a fine education may be had for less, in this country than probably in any other country in the world.

Because Japan was closed to foreigners until the Meiji Restoration in 1868, and missionaries and businessmen did not begin to arrive in any great numbers until the 70's and 80's, the first foreign school which was to serve the Tokyo community as a permanent institution, did not begin until some time in the 90's. At this time a group of American missionary mothers decided that their children needed the competition which school life afforded. In this first nameless but useful school, the mothers took turns teaching. But by 1903 the foreign community had expanded to such an extent that the school was organized on a business basis and called the Tokyo School for Foreign Children.

This first school was located in the Y.M.C.A. building in the Kanda Ward, but it was soon moved to Tsukiji where the foreigners resided. During these formative years the name was again changed to the Tokyo Grammar School, and the policy was dictated by the missionaries who formed the most numerous element of the community.

However, by 1920, the community had changed, and it was felt that the school should belong to the community and become its responsibility both in financial and administrative matters. As a result, the name was once again changed, this time to "The American School in Japan," a name by which it is still called. Also, the school received a new principal, a new curriculum. The work was extended to include both grammar and high

school. But this temporary success was doomed to a set-back. The great earthquake of 1923 caused the handsome new building to be condemned. However, the school opened bravely at Karuizawa, a summer resort in the mountains about five hours from Tokyo. When heavy snows made it impractical to continue, the school returned to Tokyo, and the Friends' Mission in Shiba Ward afforded temporary shelter until it was moved to the emergency community centre erected by the Imperial Household Department.

In 1927, the American School moved to its present site in Meguro Ward. On this large acreage, the American Red Cross erected buildings which were replaced in 1934 by the present reinforced concrete building which makes this institution the best equipped foreign school in Japan.

In a way, the name "The American School in Japan" is a misnomer, for this institution, like most of the other foreign schools in Japan, is a veritable international centre. A good twenty-five per cent. of the children make up the fourteen nationalities which are represented in the student body. All must speak English, however. An average year means about 135 students enrolled.

The purpose of this school, since 1920, has been to prepare students to attend American Universities. In order to effect this, the same text-books and curriculum used in American preparatory schools in the homeland are insisted upon. Also, the faculty comes from America, and excepting the two native teachers of the Japanese language, numbers about fourteen members.

During the last few years, an arrangement has been made so that the grammar school teachers come mainly from the Wenatche system of schools which is located in Illinois. This avoids the change in curriculum which

so upsets grammar school children. Starting in the fall of 1937, a Kindergarten department will also be installed.

The American School is primarily a day school, though it has limited facilities for boarders, both boys and girls. Nearly half of its students come from Yokohama which is about a fifty-minute train ride from the school.

Not long after the American School began to develop, the Seishin Gakuin opened its doors to those girls who wished to obtain a Catholic education in English. This school has been in Shiba Ward since 1908. It is one of many similar schools to be found in several main cities of Japan.

Unlike the American School, the English type of curriculum is in force in these Catholic schools, for they are maintained mainly by French nuns, thus making both French and English the school languages, though English is the language of the house.

These schools are opened to non-Catholics as well as Catholics, provided the non-Catholics are willing to respect the general regulations, which, however, do not include required church attendance.

The Seishin Gakuin has about forty foreign pupils and an equal number of foreign-born or trained Japanese girls. Its curriculum includes six years for junior girls and five years for senior students. Although some of the students who have done sufficient work have been admitted to American Universities and other foreign institutions of higher learning, this is not usually the case, and their regular diploma does not make such entry possible.

Two similar schools are those of the Dames de St. Maur in Yokohama and the Ecole St. Marie in Kobe.

Provision has also been made for the education of Catholic boys. The best known of these schools in the vicinity of Tokyo is St. Joseph's School of Yokohama, which, like the Seishin Gakuin, follows the English curriculum and has a student body composed of foreign students and English-speaking Japanese.

Besides the various Catholic institutions who follow the English curriculum, there are the English Schools themselves. The most important of these is the Yokohama International School, which was founded as soon as the foreigners returned to Yokohama after the great earthquake.

Until 1936, this school gave the benefits of English training to only lower form students, but recently the course of study has been extended to meet the needs of those wishing to enter eventually English Universities.

The International School is still expanding. The old buildings will soon find themselves neighbours to the newly-planned gymnasium, class-rooms, dining-room and kitchen.

Like the American School, the student body is composed of children of various nationalities, and there is a small boarding department; but unlike the American School, the curriculum includes religious studies—in this case—a study of the Bible. This school is not a missionary school but it is connected with the Yokohama Anglican Church through its principal who is also a priest of that institution.

In all, this English School has a little over a hundred students in attendance and is co-educational. Its faculty is more international than English, for the teachers come from England, America, Canada, and Japan. The building of character as well as scholastic preparation is the ideal of the principal.

Kobe also has its English School called Windsor Hall. This institution is very small, however, and most of the English students prefer to go to the Canadian Academy, the curriculum of which is a blend of the English and American systems and enables a student to enter institutions of higher education in either country or Canada, should they prefer.

This academy was founded in 1913 under the auspices of the Canadian Methodist Mission of Japan. Like the American School, it was created in order that the missionaries might have a place to educate their children, but unlike it, it is still under mission supervision, though now the Kobe, Kyoto, and Osaka foreign communities, whether they be missionary, business, or foreign service people, also send their children to this institution.

This school is distinctive from other foreign schools in Japan in two respects: it has a large boarding department, and also a fifth year of post high school work.

The large boarding provisions for both boys and girls account for the fact that there are many students in this school from such far away places as China, Korea and Manchoukus, and this, in spite of the fact that Shanghai, Peiping, and other Chinese cities and Keelung, have their own foreign schools, and also that there is a foreign school in Keijo, Chosen (Korea).

The tremendous expansion that this school has undergone, and the fact that its land was very limited in size, caused this institution to launch a drive for new equipment and locality in 1929. As a result, a large tract of land was purchased on the outskirts of Kobe—a site dedicated in 1929 by H. R. H. the Duke of Gloucester. However, just at this crucial moment, the depression came, and prevented the removal of the school plant to this fine

new site. Despite this, one unit, a dormitory, has already been erected.

The prime purpose of this co-educational school is to prepare the children to enter Canadian colleges. The standard set is that of the matriculation examination of the University of Toronto. The fifth year of study, already mentioned, was installed so that those who are planning to go to the University of Toronto might have an extra year in which to prepare for difficult examination. The training of this school is definitely Christian as well as scholastic. A child may enter the kindergarten and go straight through to the fifth year.

Apart from the English-speaking schools, there are two other institutions which should be mentioned.

In 1923, just after the earthquake, a Herr W. Redecker, founded the Deutsche Schule in Omori Ward, Tokyo. He is still in charge of this institution.

The German school is not under the supervision of the German Government, but it endeavours to instil German, and now Nazi, ideals in its young charges. In order to make this possible, the teachers are imported from the Fatherland, and the course of study is identical with that which prevails in schools in Germany. Also, group activities are sponsored.

After graduating from this school, which includes six years' work for young students, and a middle school, the student, who is about sixteen when he graduates, must enter a gymnasium of the first grade in Germany for a period of three years, if he wishes to enter a German University.

This school, unlike the other schools previously mentioned, is not specially international

in character. Over ninety per cent. of its pupils are of German nationality.

The most recent addition to the group of foreign schools in Japan is the school for Soviet children in the Compound of the Soviet Embassy. Previous to 1937, these children attended the American School, but the parents began to realize that while their children were becoming facile in English, they were not being prepared to meet conditions in Russia, nor were they learning anything about the ideals and history of their homeland. Furthermore, when they returned to their own country, they were greatly handicapped in school. To remedy this situation, they decided to have a school of their own, at least for the younger children. A school building has therefore been erected to meet the needs of this institution which has about fifteen students in all.

And so it is that parents can educate their children while they travel—and educate them well and rather inexpensively in Japan. These schools have also proved a great boon to foreign residents, who, when they live in some far away corner of the country, must still be content to educate their child at home by some book-method of study, at least until the child is old enough to be sent away from home.

These schools serve a real function in the making of American, English, German, and other citizens far away from the shores of their native land. Imagine the plight of the poor child who, when of college age, sees for the first time his native land, and who has lived all his life away from children of his own race or nation. His maladjustment is indescribable. But to-day, thanks to the foreign schools, this same child feels much less embarrassed than he might otherwise do the moment he sets foot upon the shore of his homeland.

NEWS AND NOTES.

FOREIGN

SIXTH INTERNATIONAL CONFERENCE OF EDUCATION.

The summer of 1937 was remarkable for the very large number of international conferences of an educational nature. It would be interesting to compare the resolutions of the various private conferences with the recommendations adopted by the VI International Conference on Education, organised at Geneva by the International Bureau of Education. A comparison between the wishes expressed by the private international organisations, whose representatives might be said to portray "public opinion in the field of education," and the educational opinion of the Governments expressed by the recommendations of the intergovernmental conference at Geneva would lead to curious and striking observations. Though none of the 46 Governments represented at the Conference wished to impose a definite educational doctrine, they agreed to recommend to the Ministries of Education in their respective countries the application of certain common measures relative to the three questions on the agenda of the Conference: (1) the inspection of schools; (2) the teaching of modern languages; (3) the teaching of psychology in the training of elementary and secondary school teachers. It is encouraging to note that in the technical sphere, 46 Governments, holding very different and sometimes opposite views, were able to arrive at a unanimous decision regarding certain principles likely to contribute to the development of education throughout the world. In addition to the discussion of the three questions on the agenda based on the results of three international inquiries undertaken by the International Bureau of Education*

* The results of these inquiries are to be found in the three following volumes of the collection of publications of the International Bureau of Education: *L'inspection de l'enseignement*, 261 pages; *L'enseignement des langues vivantes*, 279 pages; *L'enseignement de la psychologie dans la préparation des maîtres primaires et secondaires*, 128 pages.

the Conference listened to the reports of the Government delegates on the progress realised in the field of education in their respective countries during the past year. As formerly, these reports, which together enable one to view in perspective the development of education in 1936-1937, will be published in extenso, with numerous official statistical data, in the *Annuaire international del Education et del Enseignement* edited each year by the Bureau.

The International Conference on Education held ten meetings at the Palais Wilson, the headquarters of the International Bureau of Education, under the chairmanship of Mr. Constantin Kiritzesco, General Secretary and Director of Higher Education at the Ministry of National Education of Roumania. The following 46 Governments were represented at these meetings: Afghanistan, Albania, Argentina, Australia, Austria, Belgium, Bulgaria, Burma, Chile, China, Colombia, Czechoslovakia, Denmark, Dominican Republic, Egypt, Estonia, Finland, France, Germany, Greece, Guatemala, Haiti, Holland, Hungary, Iceland, India (Bombay Presidency and United Provinces), Iran, Irish Free State, Italy, Japan, Latvia, Lithuania, Luxemburg, Nicaragua, Norway, Poland, Portugal, Rumania, Spain, Sweden, Switzerland, Turkey, United Kingdom (England and Wales), United States of America, Venezuela, Yugoslavia. Many educationists followed the debates of this international parliament on education. In consideration of the importance of the recommendations sent to the Ministries of Education, we are including the text herewith. These recommendations have already been communicated officially to all Governments through the intermediary of the Swiss Federal Government, in whose country the headquarters of the International Bureau of Education are located.

RECOMMENDATIONS.

School Inspection. The International Conference on Education, convened at Geneva by the International Bureau of Education and being assembled on the 19th July at its sixth session, adopted on the 20th July nineteen hundred and thirty-seven, the following recommendation:

The Conference holding the view

That it is of great importance that discoveries resulting from a more exact knowledge of child psychology should be translated into action as rapidly and as completely as possible by the adoption of more and more active, intuitive and concrete methods;

That for this purpose it does not suffice to rely upon the improvement in the methods by which future teachers are trained in institutes of Education, Training Colleges, etc.;

That teachers in service also require support, encouragement and guidance;

That this duty is essentially one which should be carried out by inspectors of all grades;

Considering also that neither authority imposed from without nor routine methods make education really effective, but only the zeal of teachers in their vocation

That, in all grades, teachers should have great liberty in their choice of methods and their application as they also have the right to expect that their intellectual liberty shall be preserved;

That, whenever the authority of the inspector is called into action, it should be exercised, assuring to the teachers the necessary guarantees against arbitrary action and injustice;

That, in order to be fit for their work, inspectors have need not only of sound knowledge of psychology and education, but they should also be endowed with moral and intellectual qualities enabling them to guide with sympathy and understanding the teachers under their charge;

That, inspection is, in the majority of countries, thought to be necessary for element-

ary, secondary and vocational education, but generally speaking it is not considered appropriate to the highest form of education;

Recomends to the Ministries of Public Instruction in the various countries:—

(1) That the choice of inspectors of all grades should only be made after a very searching investigation into the moral qualities and intellectual attainments needed for this most delicate function;

(2) That no one should be appointed to the inspectorate who has not previously shown an interest in and an understanding of general educational problems, either in a period of probation or by following a special course organised by a post-graduate institution. In this training there should be a place for the study of comparative education and the study of systems of school organisation in other countries;

(3) That the examination to discover fitness for the inspectorate, where such exists, should deal not only with knowledge properly speaking but also (by the introduction of concrete examples of the problems which an inspector may meet) with capacity to administer with intelligence, tact and justice;

(4) That the point of fundamental importance in the life of an inspector is that he shall understand the teachers in his charge and be able to advise them, bearing in mind that he must at all times respect their intellectual freedom and encourage the spirit of initiative in educational matters;

(5) That, in order to be able to carry out their duty properly, and to keep pace with the educational progress, inspectors should not be in charge of too large districts nor with duties which are unduly complex,—that in secondary education particularly, administrative control should be in the hands of other officials, and that direction in purely educational matters should constitute the proper mission of the inspectors;

(6) That, by means of visits abroad, by probationary periods and by special courses of work, and by collaboration with eminent leaders of thought in Institutes of Education, Training Colleges, (or Normal Schools) in various educational researches and enquiries, they should keep abreast with modern educational thought;

(7) That they should establish amongst themselves such general agreement on broad issues as is compatible with the preservation of freedom of action to the individual;

(8) That, in the interests of the children and of the private schools themselves, these latter should be subjected to inspection as are the public schools;

(9) That, even if the specialisation of inspectors may be in practice difficult, as for instance, in elementary rural schools, specialisation should be established wherever possible;

That, for example, the teaching in infant schools, in short courses, in schools for the blind and deaf and dumb, should have the benefit of the guidance and advice of specialist inspectors;

That, for elementary schools, at any rate in large towns, there should be special inspectors in charge of art education, physical education, manual work and domestic science; that these inspectors should be entrusted with the duty of guiding, as far as their subject is concerned, the inspectors in charge of elementary education in the small towns and in rural schools, and that those specialists should pay regular joint visits to their schools with the district inspector in order to assist and advise him; that with regard to secondary education and vocational education, where the conditions are most favourable, specialisation of inspectors should be considered the normal thing.

The Teaching of Modern Languages.

The Conference considering that the study of modern languages in different types of schools is steadily gaining in importance,

By reason of its practical utility at a time when the taste for travel and the possibility of indulging it have developed very considerably and the economic relations between nations are becoming more numerous;

By reason of the cultural interest provided by a direct knowledge, not only of the literature but also of the customs, the history and the civilisations of foreign countries;

By reason of the influence which this closer understanding of one people by another can and must exercise on the growth of the spirit of peace,

Recommends to the Ministries of Education of the different countries:—

(1) That the study of modern languages should be as far as possible encouraged in different kinds of schools, including vocational schools and the senior classes of elementary schools;

(2) That the acquisition of one foreign language at least should be made possible for all types of teachers—to enable them to keep alive their curiosity about what is happening in foreign countries in the subject which they teach—and also because of the profit, both intellectual and social, that their teaching is bound to derive from the knowledge of a foreign civilisation;

(3) That the teaching of modern languages should have as its aim not only the capacity to use that language for practical purposes but, what is even more important, the educative interest inseparable from a knowledge of foreign civilisations and a mutual understanding between peoples;

(4) That with this end in view, the methods of teaching be directed not only to produce a facility in the use of the foreign language, whether written or spoken, but also to make the teaching of modern languages more and more a means towards the wider development of human personality;

(5) It should be clearly understood, however, that neither in object nor method should the

teaching of modern languages be modelled on that of the dead languages; that side by side with the more formal exercises a large proportion of the time should be devoted to practice in the actual use of the language—although the use of the direct method should not be allowed to exclude explanations and that exactitude of expression which is only possible in the mother tongue;

(6) That sufficient time should be devoted not only to the acquisition of vocabulary and grammar but also to the practice of correct pronunciation and intonation, and that with this object in view the essential phonetic exercises should be regularly practised.

(7) That the vocabulary taught should bear close relation to "word frequency" and should be adopted to the interests of the pupils;

(8) That text-books (courses) should be written appropriate to the age and needs of the pupils—possibly by teachers of the two countries in collaboration—and that room be found in them—though not to excess—for idioms and expressions of common speech, and that the subject matter be designed to describe the foreign country and the customs of its inhabitants;

(9) That special teaching material, such as wall pictures, children's newspapers, libraries of foreign books, should be available for the staff; that the formation of foreign language circles be encouraged outside the work of the classroom; and that finally, holiday courses, exchange of pupils, and foreign correspondence should further the acquisition of a greater command of the language and a more direct knowledge of the foreign country;

(10) That, remembering always that the chief part must be played by the master, the teaching of foreign languages should be put in a position to profit from the resources supplied by modern science: silent or sound films representing scenes of foreign life, typical landscapes, records in the foreign tongue and broadcasts—whether intended for the general public or arranged for the use of schools;

(11) By reason of the peculiar circumstances inseparable from the teaching of modern languages, the size of classes should be kept reasonably small.

The Teaching of Psychology in the Training of Elementary and Secondary School Teachers.

The Conference, holding the view that all education and all educational technique for the various grades of teaching, should be adapted to the mentality of the child or of the adolescent,

That the psychological sciences have, during the past years, made remarkable progress, knowledge of which will be of great importance to teachers, even in cases where no immediate and direct application may be expected,

That, nevertheless, it is less important to give future teachers this special psychological training than to develop in them a taste for observation, as well as an attitude of caution and respect towards the child and of obedience to the laws governing his psychological development,

Recommends to the Ministries of Education in the various countries:—

(1) That future teachers should acquire a sound psychological training integrated with their general educational preparation and particularly with their teaching practice;

(2) That this training should include not only general psychology, but also, and more particularly, psychology of the child and the adolescent; that it should not merely seek to initiate future teachers into the use of various tests and methods of measurement, which pre-suppose a well developed critical mind and a certain scientific maturity, but that it should comprise a qualitative study of mental development and of the structure of the child's mind, from the intellectual and affective, individual and social aspects;

(3) That, in addition to the study of the normal child and normal adolescent, provision should be made for the study of problem or abnormal children (in co-operation with school clinics), of individual aptitudes and characteristics (in co-

operation with school and vocational guidance services), and of the various environments in which the children are reared: home, school, etc.;

(4) That, in each of these fields, the psychological training should consist essentially in case studies, personal observations and research on the intellectual, moral and social development of varied types of children; that these case studies should precede and accompany *ex cathedra* courses, which would otherwise tend on the one hand to be misunderstood by pupils not having learned by direct experience to grasp the sense of the psychological problems and theories; on the other hand to give them an exaggerated respect for formulas instead of a knowledge of the importance of studying facts;

(5) That this psychological training should not be given to future teachers until they are old enough and sufficiently mature and have enough general culture and biological training to enable them to understand the significance of the experiments in which they are called upon to collaborate;

(6) That this training should be given by professors who are themselves sufficiently prepared, not only by reason of their philosophical culture, but more particularly by their practical experience in scientific experiments and in the technique of psychology.

MOROCCO.

A MUSLIM SCHOOL FOR GIRLS IN MOROCCO.

The El-Hajeb Muslim School for Girls was opened on the 1st of October 1932. It was in the nature of an educational experiment: the attempt was to be made to teach the girls of a small town in Morocco the rudiments of the French language, while giving them an education appropriate to their environment, in hygiene, housewifery and native arts and crafts. The school has won the confidence of the rural aristocracy of the neighbourhood and the other classes of society have followed the example of the chiefs, so that the school has about a hundred pupils. The "Bulletin of Public

Instruction in Morocco," in its issue of November 1936, published a very interesting article on the school, written by the Headmistress, Mademoiselle Braguet. A summary of this article is given below.

The curriculum includes the following subjects: language and recitation, reading and writing, mothercraft, hygiene and care of the sick, arithmetic, character training, drawing, weaving and preparation of the wool, embroidery, needlework, mending, ironing, cooking, domestic science. Berber is the mother-tongue of the pupils.

Drawing is taught as a preparation to weaving; the pupils endeavour to draw the patterns found in the woven fabrics of the tribe of Beni-M'Tir. This prepares them to understand the art of the tribe; the patterns of other tribes, pertaining to a different type of art, are ignored; European taste, for instance in the choice of colours, plays no part. Weaving is the main occupation of the Beni-M'Tir women; it brings both comfort and art into their tents: for a woman to be a good weaver stamps her as distinguished, intelligent and well-educated. Therefore weaving takes the first place in school. The wool used is prepared in the school, from the fleece to the finished article, burnous or carpet. The Beni-M'Tir women cannot sew, the girls are learning at school to make most of their clothes.

"School is a home for the pupils, the life of the tribe flows through it. The school mistress's part is to become acquainted with that life and to prepare the pupils for it... she has come to learn rather than to teach." She knows how to show her appreciation of the Berber civilisation. "Every school, as every country, has a local civilisation and a peculiar angle of evolution with which it is wise for the outsider to get acquainted at once." The characteristic of the El-Hajeb school is "to draw from the environment all the resources necessary to the life of the school. It is rather difficult for the foreigner, who speaks another language and

belongs to another environment, to understand the spirit of a tribe. In art only does this spirit appear in a concrete and intelligible form. Thus, to make a local art, sedulously cultivated, the pivot of the teaching and of the life of the school, is the surest way of being true to its characteristic, not to mention the many other advantages of a school with a professional bias. To teach that art is to understand the needs of a civilisation. Education must fulfil those needs rather than create new ones; new needs are and must be the result of an internal evolution. To teach that art is also to train character specifically, by inculcating respect for traditions, respect for all those things which—being the outcome of a climate, of a past, of a race—are the truth for that particular time and place."

It is a woman of the tribe, an expert in the art of weaving, who directs the work, but she has had it pointed out to her that the discipline of the school is not her affair, but that she must derive her prestige solely from her knowledge of her art.

A post-school section has as its aim the promotion of weaving among the former pupils of the school by selling their work, either through exhibitions of weaving or to visitors of the school.

SWITZERLAND.

DECREE OF THE COUNCIL OF STATE ON EXEMPTION FROM SCHOOL.

(1) Article 9 of the law on public instruction shall henceforward be applied with the following reservation. Boys and girls who reach the age of fifteen during the year may be allowed to leave school at Easter, provided that they can show proof of employment or authorised apprenticeship.

(2) The decree of 1st December 1933 shall be modified as follows: It is forbidden to settle apprenticeship contracts and generally speaking

to employ children continuously before the Easter holidays of the year in which they reach the age of fifteen years.

Cases not included in the decree.

This decree does not concern children who attend a part-time rural secondary school, unless they have an opportunity of apprenticeship.

Request for Exemptions—Various Formalities.

Parents wishing their child to benefit by these new measures must send in, to the Director of Elementary Education, a request for exemption, accompanied by a statement from the employer to the fact that the boy or girl has regular employment during the day.

If, for any reason whatsoever, the child leaves his situation he must forthwith return to school.

Pupils having been granted exemption are no longer considered as members of the class. They must return school equipment and must take away their school-attendance book. The teacher will notify their departure to the Director of Elementary Education and, when necessary, to the School Insurance. In the event of their returning to school the School Insurance has agreed to reinstate them in membership provided that the back payments are made. Hence the savings bank books should be carefully kept by their owners.

Verification of the Age of Children Requesting Exemption.

The Education Department once more draws the attention of teachers to the necessity for verifying, from the birth certificate, the date of birth of any pupil requesting exemption. (This precaution not having been observed in each case, two children who had not reached the regulation age were unduly released last June.)

INDIAN

THE XIII ALL-INDIA EDUCATIONAL
CONFERENCE, CALCUTTA.

Dear Sir,

On behalf of the Reception Committee of the XIII All-India Educational Conference, we have great pleasure in extending a very cordial invitation to you to attend the session of the Conference to be held in Calcutta this year during Christmas. We are extending this invitation to all educationists, heads of Education Departments, heads of Educational institutions, University lecturers, professors, inspectors, administrative officers, and teachers in Government as well as non-Government services, and to all ladies and gentlemen who are interested in the cause of education. We request you also to give this invitation a wide publicity among your friends and others who may be interested in it.

WHAT IT IS.

This is the XIII All-India Educational Conference, held under the auspices of the All-India Federation of Educational Associations. The different Teachers' Associations and Educational Organisations in India are affiliated to the Federation. The Federation is also affiliated to the World Federation of Educational Associations. Since 1925 the Federation has been organising an All-India Educational Conference annually under the presidency of distinguished educationists like Sir P. S. Sivaswamy Iyer, Dr. Sir C. V. Raman, the late Sir Syed Ross Masood and Mr. Syama Prasad Mukerji. The present session is being held in Calcutta at the invitation of the All-Bengal Teachers' Association.

Dr. C. R. Reddy, Vice-Chancellor, Andhra University, is the President for this session.

ITS IMPORTANCE.

We are sure you will agree with us about the necessity and importance of bringing all, who are engaged in the sacred work of nation-building in different parts of the country, together on a common platform to discuss the various problems

relating to education in India in all its different aspects. We hope that you will realise the importance of a Conference like this, and so we look forward to your valued co-operation in making it a success by attending its deliberations.

ITS SCOPE AND HOW IT WORKS.

The Conference will discuss the various educational topics in different sections and also in its general sessions. It usually has the following sections:—

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

The Reception Committee also invites you to contribute a paper on any educational topic for discussion in any of the sections.

THE ALL-INDIA EDUCATIONAL EXHIBITION.

As in previous years it is proposed to hold an All-India Educational Exhibition in this connection. The Exhibition Committee solicit the co-operation of all interested in education in making the Exhibition a success. It will be the endeavour of the Committee so to organise the Exhibition as to make it serve not only the teacher but also the general public by demonstrating through the exhibits what modern educational outlook tends to be, and what modern teaching as an art and a craft is, or is to be in the hands of the twentieth century teacher.

The Exhibition Committee invites you and your organisation to extend your active help and

co-operation in the furtherance of the aims and scope of the Exhibition. The exhibits should consist of maps, charts, diagrams, tables and manuscripts, models, scientific instruments and appliances, laboratory apparatus, specimens of handwork, paintings and pictorial sketches, drawings, calligraphic specimens, needle work and others of educational value.

The Indian Railways usually allow a free return of all articles coming to these exhibitions. The Reception Committee has, in addition, decided to bear a part of the actual railway freight for the carriage of the articles to the exhibition on production of the railway receipt by the exhibitors. Some substantial prizes will also be awarded for deserving exhibits. The exhibits should reach here before the 10th December, 1937.

All communications in this respect are to be addressed to the Secretary, Exhibition Committee, 209, Cornwallis Street, Calcutta.

THE SEVENTH ALL-INDIA TEACHERS' TENNIS TOURNAMENT.

Arrangements will also be made during the session of the Conference for holding the Seventh All-India Teachers' Tennis Tournament. It is open to all bonafide school masters, principals and professors of colleges, educational administrators and inspecting officers.

If you are interested in the Tournament, you are requested to communicate with the Secretary, All-India Teachers' Tennis Tournament Committee, 209, Cornwallis Street, Calcutta.

HAND-BOOK OF CALCUTTA.

The Reception Committee is publishing a small hand-book of Calcutta for the use of delegates attending the Conference.

ENTERTAINMENTS.

It will be the endeavour of the Reception Committee to arrange for entertainments which may take the form of Bratachari Demonstrations, Scout Displays, Physical Feats, Vocal and Instrumental Music and Drama.

EXCURSIONS.

There are several places in and about Calcutta which are worth visiting. The Reception Committee will try to arrange for excursions of delegates to these places. If a sufficient number of delegates agree to join, an excursion may be organised to Santiniketan.

SITE AND ACCOMMODATION.

The Senate Hall of the Calcutta University has been selected as the venue of the general sessions of the Conference.

The boarding and lodging arrangements for ladies and gentlemen will be separate, and, as far as possible, the Reception Committee will try to make suitable arrangements for delegates who are Europeans. Lodging will be free.

BOARDING ARRANGEMENTS.

There will be arrangements for two separate messes so that the vegetarian and non-vegetarian delegates may get food suited to their tastes. The charges will be as under:—

Vegetarian:—			
for five days of the Conference	Rs.	5	0 0
per day " "	Re	1	0 0
per meal " "		0	8 0
Non-vegetarian:—			
per meal		0	12 0
per day		1	8 0
Tiffin		0	2 0

THE CLIMATE.

Winter in Calcutta is fairly cold towards the end of December. Delegates are requested to bring with them their winter kit and mosquito nets. The delegates from the South are especially requested to provide themselves with additional rugs and woolen clothing for the night.

VOLUNTEERS.

Besides the members of the Reception Committee the Volunteer Corps Committee will also post some volunteers and officers at the Howrah and Sealdah Stations to receive the delegates and visitors and to conduct them to their places of residence. Conference volunteers will wear a distinctive badge. The Taxi, Coolie and other incidental charges will be paid by the delegates themselves.

Any further particulars, regarding the arrangements, may be obtained from the General Secretary, Reception Committee, the XIII All-India Educational Conference, 209, Cornwallis Street, Calcutta. Every delegate will be supplied with a badge and a copy of the detailed programme of the Conference in Calcutta. Intending delegates are requested to send in their names and fees to the General Secretary, Reception Committee, as early as possible, and to state (i) if they would require accommodation and meals (vegetarian or non-vegetarian,) and (ii) if they would like to join the excursion to Santiniketan.

CHARGES.

Delegation fee	Rs. 2 only.
Membership, Reception Committee	5 "
Visitor's fee	2 "

PROVISIONAL PROGRAMME

[Calcutta time which is 24 mts. ahead of the standard time is followed.]

26th December, 1937, Sunday—

Afternoon—3 P. M. Opening of the

Exhibition.

27th December, 1937, Monday—

9 A.M.—Annual Meeting of the Council
(Vidyasagar College)

3-30 P.M.—Opening of the Conference
(Senate House)

Evening—7 P.M.—Entertainments.

28th December, 1937, Tuesday—

8-30 A.M.—Meetings of the different
sections (details to be announced later)

3 P.M. to 5 P.M.—General Session (Senate
House)

8 P.M.—Entertainments.

29th December, 1937, Wednesday—

8-30 A.M.—Meetings of the sections.

3 P.M. to 5 P.M.—General Session.

8 P.M.—Entertainments.

30th December, 1937, Thursday—

8-30 A.M.—Meeting of the Council.

9-30 A.M.—Closing Session.

Bratachari and Physical Demonstration.

31st Dec., 1937, Friday—

Excursion.

We earnestly hope that it will be possible for
you to attend the Conference.

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SOUTH INDIAN ADULT EDUCATION CONFERENCE.

AN APPEAL.

In Western countries, adult education is an important measure of reform. In India, it is the problem of problems. For, nowhere else, perhaps, in the whole world, is there such appalling illiteracy as in India. The mass of the people are ignorant, illiterate and superstitious. They grope in the dark, thinking it is Life. They require light, and light can come only through adult education. In other countries, adult education is "to maintain or to create intellectual interests." In India, mainly, it is the beginning of education. For, a large majority of the people who are workers, urban or rural, are either illiterates or those who have lapsed into illiteracy. Conditions are changing no doubt, but they must change faster. India's masses must keep pace with political progress.

We said adult education in India is the problem of problems. We may even say that there is no more important problem than adult education. For illiteracy or ignorance is the root of all evils, social, religious and political, and eradication of illiteracy means eradication of all the evils that stand in the way of progress. A greater percentage in adult education means lesser drink evil, lesser crime, lesser diseases, and so on. In other words, remove illiteracy, and you remove many evils. To put it differently, introduce as many reforms as you like, but they will not endure unless they are broad-based on, or brought side by side with, adult education.

It is a matter for deep regret that neither Government nor politicians are devoting much attention to this most important problem. Adult education is a national problem, and to draw public attention to it and do something, however humble it might be, the Night School Federation of India was formed a few years ago. It has been doing its work unostentatiously, and it is

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now proposed that an Adult Education Conference of South India may be held in Christmas Week in Madras to focus public attention on this question. Educationists, public workers and others from different parts of the province are expected to take part in the Conference.

We appeal to the public to give their support in all possible ways to this Conference. We request, particularly, the co-operation of the leaders of public opinion and the support of those who are fortunately placed in life for this great task.

We invite all persons and institutions who desire to co-operate with us, (1) to become members of the Reception Committee, and (2) to communicate to us any suggestions they may have on the subject. Reception Committee fee is Rs. 5.

All communications should be addressed to the Convener, South Indian Adult Education Conference, 88, Wallajah Road, Mount Road, Madras.

COMMUNIQUE.

Dr. Maria Montessori who recently held in Copenhagen, under the auspices of the Danish Government, her VI International Congress on "EDUCATE FOR PEACE" that received moral support from all over the world and was attended by the official delegates of thirteen Governments, has established her new home in Holland where she has opened a new International Training Centre and where she will hold her XXIII International Training Course during the Spring of 1938 under the auspices of the Association Montessori Internationale.

The Course, while giving full pedagogical instruction, will be a development of the ideas exposed during the Congress concerning the moral preparation of man by an education based upon the psychology of man in his different phases of growth and on social experiences suited to these different periods.

The Course will be given in Amsterdam and last from the end of January to the beginning of June 1938.

EDUCATION WEEK CELEBRATIONS AT KURNOOL.

THE inauguration of the Seventh South Indian Education Week took place on the 25th instant, in the Coles Memorial High School hall, before a large gathering of teachers, parents and pupils of the town, with M. R. Ry. Rao Bahadur S. V. Narasimha Rao Ayl., B.A., in the chair. Several prominent citizens including Messrs. K. Abdul Rahiman Khan, M.A., B.L., M.L.A., and S. Nagappa, M.L.A., were present.

The function began with "Vande Mataram" prayer song recited by a choir of school children. The President, in inaugurating the week, referred to the marvellous change that had taken place in the political and national outlook, and said that with political advance, educational reform was bound to receive due attention. It was essential for teachers to mobilise public opinion in a healthy direction and focus it on important educational topics. The nation building activities were receiving the proper attention of the popular ministry and they would not launch any scheme of educational reconstruction which did not meet with the greatest common measure of approval of the people.

Mr. K. N. Pasupathi Aiyar, B.A., L.T., Secretary of the Education Week Committee, in explaining the importance of the Week, pointed out that it gave an opportunity for the parents and the public to recognise the importance of education, understand the needs of schools and extend their co-operation to teachers. He explained the main theme in the programme of the Week, "Education and Changing India," and hoped that the public would evince interest in it and co-operate with the organisers, so that the Government might be in a position to

arrive at a sound decision regarding the re-organisation of education.

Mr. G. Siva Rao, B.A., L.T., read a paper on "Teacher-Parent Co-operation" in the course of which he referred to various ways in which parents could contribute to the well-being of schools. He suggested methods by which the co-operation of parents could be enlisted, such as periodical visits of teachers to pupils' homes, formation of Parents' Associations attached to every school, Parents' Day Celebrations, etc. He concluded that without the willing sympathy and active co-operation of parents, teachers could not achieve much, as parents formed a link in the chain of education, and had a due place in the scheme of educating our boys and girls.

This was followed by a lecture on "The Aim and Scope of Secondary Education," by Mr. P. Raju, B.A., L.T. He defined the aim of education in general, spoke at length on the several changes that had been made in the Secondary School Curriculum and made a plea for taking the bold step of complete vernacularisation of school subjects. He said that Secondary Education must mean an all-round preparation for life, and it must pay equal attention to the vocational and the literary side.

In his concluding remarks, the President observed that Secondary Education should aim at preparing good citizens who would take their proper place in society. Literary education alone was insufficient; vocational education was quite necessary to relieve unemployment.

Mr. B. J. Rockwood, M.A., B.D., proposed a vote of thanks.

On Tuesday, the 26th instant, under the presidency of Mr. K. Abdul Rahiman Khan, M.A., B.L., M.L.A., there was a demonstration of physical activities and group games, followed by a Scout display in which the Boy Scouts and Cubs of the local Municipal and Coles High Schools took part.

At 6 p.m., Dr. D. S. John, L.M.S., delivered an instructive lecture on "School Hours and the Health of Children." He discussed the various considerations to be borne in mind in fixing school hours, such as the seasonal conditions of each locality, the age of pupils and the need for providing ample time for children's physical recreation. A short discussion ensued in the course of which it was pointed out that the cooler hours of the forenoon must be devoted to mental work, and the evening hours for games and physical exercise, while during the hottest part of the day children must have rest.

There was another lecture by Mr. S. Vaidyanatha Aiyar, M.A., L.T., on "The Importance of Geography in Promoting International Goodwill and Understanding." He dwelt on how travel broadened men's minds and made peoples of various lands feel a common fellowship. A proper study of the subject of Geography was bound to inspire and inculcate in boys and girls the ideals of universal brotherhood and promote international peace and goodwill.

With the President's concluding remarks, and a vote of thanks proposed by Mr. B. J. Rockwood, M.A., B.D., the meeting terminated.

On Wednesday, the 27th instant, with Mr. O. Lakshmanaswami Rao, M.A., Bar-at-Law, M.L.A., in the chair, Mr. K. Sethu Rao, B.A., L.T., Deputy Inspector of Schools, Kurnool, delivered a lecture in Telugu in the

Coles Memorial High School hall before a large gathering of men and women teachers and several prominent citizens of the town, on the subject of "The New Elementary School and its Functions." The lecturer referred to the poor percentage of literacy in India, when compared with that of Japan and other forward countries, the incomplete schools and single-teacher schools which were a handicap to Elementary Education, the wastage and stagnation in schools, the multifarious managements under which schools worked, their poor strength and unhealthy rivalry and other prevailing defects. He also dwelt on the poverty and factions in villages and the contempt for teachers in them. The proposals of the Education Department to remedy the evils were then clearly explained. The need for provision for gardening, for teaching the methods of agriculture and handicrafts such as mat-weaving, was urged by the lecturer. Finally he referred to the Wardha Educational Conference under the lead of Mahatma Gandhi and his scheme of self-sufficient education.

There was another lecture in Telugu on "The Place of Hindi in our School Curriculum" by Mr. B. Narayanamurthi, B.A., B.L. He spoke on the need for a common language for India, and the suitability of Hindi to serve the purpose. The introduction of Hindi in schools would not be a hindrance to the development of the mother-tongue, as was feared by a section of the Tamils who were agitating against Hindi. The lecturer concluded with an appeal for starting Hindi classes in the town.

In his concluding speech, the President pointed out the political necessity for learning Hindi. On the subject of education, he dwelt at length and spoke on the need for

better training and qualifications of teachers. Education must prepare children for life; it must draw out the best in the child; it must lead to his harmonious development. Teachers must discover the aptitudes of children and parents must give a helping hand in this great task and help teachers.

With a vote of thanks proposed by Mr. B. J. Rockwood, the meeting ended.

On Thursday, the 28th instant, in the Government Middle School for Girls, the school staff arranged a pleasant function. A meeting was held with Mrs. Hanumantarao Naidu, wife of the Deputy Collector, in the chair. Many parents of the locality attended it.

An interesting programme of recitation, comic song, dialogue, story-acting, "Kummi" and "Kolattam" was gone through. This was followed by a lecture on "The Future of Education in India," in Telugu, by Mrs. O. Lakshmanaswami Rao, in the course of which she emphasised the need for paying equal attention to girls as well as boys, and the responsibilities of parents and teachers for training children so as to fit them for life and enable them to play their part worthily as future citizens of our motherland.

After the presidential remarks and a vote of thanks proposed by Mrs. V. David, B.A., L.T., the meeting terminated.

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REVIEWS AND NOTICES.

A TEXT-BOOK OF LIGHT BY G. R. NOAKES.
MACMILLAN & CO., LTD. 6 s.

This interesting publication is indeed one of the best recent productions which we have had the pleasure of perusing, the standard aimed at being that of the Higher Certificate and University Scholarship.

In its outlook the book is thoroughly modern. One reform that has been attempted is in nomenclature. Authors generally find it hard to overcome the prejudice of custom and convention and cling though with reluctance to incorrect unscientific expressions. This author, however, has broken through the crust of wrong convention, as may be seen in his avoidance of the terms 'Intensity of illumination and illuminating power.' Much confusion has therefore been eliminated. The same remarks apply to the use of the term 'magnification' for the more common 'magnifying power.' Again, in conformity with the alternative recommendation of the Committee of the Physical Society on the teaching of geometrical optics (1934) all real distances are taken as positive and all virtual distances as negative. This reform in signs may not meet with ready acquiescence from the "No changers" but eventually it is bound to find universal acceptance.

The introductory chapter deals with the general subject of illumination and is highly entertaining. This is followed by the chapter on 'Photometry.' The topic has been handled with a mastery worthy of emulation. The precision of the expressions used and the accuracy of descriptions adopted in this and in the succeeding chapters deserve a word of praise. It is needless to state that the topic of photometry has attained a high degree of importance in modern life and this fact added on to the intrinsic difficulty of the subject-matter has made

this chapter extremely lucid. Even the most recent technical applications of the topic, such as photo-electric illumination meters have been discussed, as such can find a ready use in laboratory work. It is worthy of note that the general principles of lighting have been briefly touched. The succeeding chapters also bear witness to the fact that the descriptions and explanations given are very satisfactory. Take for example the explanation of the number of images produced by successive reflection in plane mirrors when the included angle is more than 90°. One is almost inclined to remark that no other book is so clear, brief and complete as this one is.

Some of these remarks apply with equal force to all the other chapters. The book contains a large number of pictures, sketches and diagrams, illustrative of various topics and expounded meagrely in most of the other books.

The chapter on optical instruments and the latter part of the book on wave theory deserve special commendation. It is perhaps of advantage to represent real images by continuous lines and not by dotted lines in the related diagrams.

The logical order of treatment is maintained in the body of the book. It includes a variety of well-graded numerical examples to test a student's progress at each stage. It is a pity that such a fine book should have some of its diagrams wrongly lettered which may cause some difficulty and possible waste of time to the uninitiated who try to help themselves.

In conclusion, it may be stated that the book is a worthy addition to the list of useful text-books published by Messrs. Macmillan & Co., Ltd., and will specially serve the cause of students of medicine as it includes brief accounts of modern applications, particularly in medicine.

PUBLISHERS' NOTICE.

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

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW, 190, Mount Road, Madras.

The Publishers request that Subscribers to the EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to their notice immediately.

EDUCATIONAL REVIEW.

Even at the risk of appearing tiresome, we must recur to the subject of discipline in our schools and colleges, especially as we have noticed serious breaches of it in recent weeks in several parts of India. There is an unfortunate notion in the minds of some of our young people, that because the Congress is in power, they can afford to be independent of discipline. Nationalism is wrongly construed as liberty to do anything they pleased. Nothing can be more fatal to the future of our country than this defiance of discipline and nationalist leaders will do well to nip the evil in the bud—it will, otherwise, lead to serious consequences. No nation in the history of the world has achieved greatness without a rigorous sense of discipline. It is not difficult to realise, for instance, that the secret of the British Empire is the sense of discipline of her people. We must confess that some recent instances of breaches of discipline on the part of our students have simply staggered us. The students of the Christian College, Lucknow, struck work, because physical training was made compulsory and students were fined for being absent from drill and gymnastic classes! We have yet to learn that the head of a college has no power to make physical education compulsory to his students! The students of the Christ Church College, Cawnpore, behaved in a disorderly manner at a concert given by girl students of the college and the poor Principal has had to close the college for a month! The Headmaster of the Government High School, Aligarh, in the United Provinces, was assaulted by his Mohamedan pupils, because of a fancied insult to the Prophet. The students of the Dayanand Ayurvedic College in Lahore demand the resignation of the Principal, because the Vice-Principal had been asked to resign on his account and are therefore on strike. At the D. J. College, Karachi, there have been quarrels and strikes, because a

Hindu girl student has alleged that she has been insulted by a Mohamedan student and the Hindu students think that the punishment inflicted on him by the Principal, does not meet the ends of justice. All these are unhappy symptoms which reflect no credit on the people concerned and are fraught with grave consequences to the welfare and success of the younger generation.

India still lags very much behind many other countries, particularly England and Japan, in the matter of educational broadcasting. The problem of illiteracy cannot be solved, unless attention is paid to Adult Education also. We regret that very few institutions in India have wireless sets and it has not been possible to utilise programmes for school children. It is no use thinking of organising educational broadcasting without the fulfilment of certain necessary conditions: (1) There must be receiving sets in a large number of schools; (2) provision must be made in the time-table, for the leisure necessary for receiving educational talks; (3) this must be supplemented by programmes for adults available outside school. It will interest our readers to know that all these conditions exist in ample measure in Japan. Most schools contain more than one receiving set, in accordance with the size of the institution, thanks to the cheapness with which they are manufactured in Japan. There is ample leisure in the time-table for the enjoyment of the programmes by the

children. There are also elaborate arrangements in parks and public places for the reception of programmes and adult citizens have as admirable opportunities for listening to educational items as children at school, or students at college. It is, however, gratifying to hear that at a recent meeting of Station Directors of various Radio Stations in India, held at Calcutta, it was decided to try educational broadcasting everywhere when there were enough of receiving sets in schools. We are glad to hear that a scheme for educational broadcasting has been drawn up by the University of Calcutta, in consultation with the department of education and will soon be in operation in the province. Funds are to be provided for the purchase of reception sets for schools, by the co-operation of the educational authorities and the All-India Radio.

Calcutta will have the unique distinction of welcoming one hundred British scientists early in January next year, when they will hold a joint annual session of the British Association for Science with the Indian Science Congress. The British delegation will be headed by Lord Rutherford (he is unfortunately dead, since this was written—*Ed.*) and will include a number of distinguished scientists. They will visit several educational centres in India in the course of their sojourn in this country. We hope that contact with them will serve as a great inspiration to students and scholars of

British Scientists
in India

Educational
Broadcasting.

science and will stimulate scientific work in this country to higher degrees of efficiency. One of the most striking developments of University organisation in recent years in India has been the increased interest in science and India has now begun to produce scientific work of a kind which is very encouraging. Calcutta, it may be noted incidentally, will provide many attractions, this Christmas and New Year, what with the All-India Educational Conference which is to be held there on the 27th, 28th, 29th and 30th December and the annual meetings of the Indian Science Congress and the British Association for Science following it in the first week of January. The British scientists will visit the Benares Hindu University on the 27th December, when a special Convocation will be held in their honour. If some members of the British delegation can be induced to stay behind for a few months, to reorganise laboratories and scientific education generally, at one or two University centres in India, we have no doubt it will benefit immensely the cause of higher education in India, unlike the visits of some so-called 'experts', we have recently had in India.

The Government of India have recently issued a statement on the action taken on the recommendations of the Sapru Unemployment Committee of the United Provinces. The work accomplished does not carry us very far in finding a solution for unemployment, but it is at least indicative of the fact that the

problem has not been forgotten by the Government. On the question of collecting and maintaining regular statistical data, the Government of India have decided that colleges and Universities should deal with the matter and the statistics collected may ultimately be co-ordinated by the Bureau of Education, though the Bureau is not yet very much on its legs and we do not know when exactly it will begin to function with any usefulness to the country. Regarding middle class unemployment, Government have reached the stage of circularising Provincial Governments to find out whether central legislation was required for the collection of statistics. The deportation of medical graduates to rural areas was one of the important recommendations, it will be remembered, of the Sapru Unemployment Committee with the double purpose of providing medical relief in rural areas and reducing unemployment among medical practitioners in urban areas. The Government of India claim that the experiment has been tried with great success by the Government of Madras and have therefore sent all the details concerned to other Provincial Governments for the adoption of the scheme, if found suitable. Regarding careers in Journalism, the Government of India have done nothing beyond making the discovery that the institution of courses in the subject will not relieve unemployment! If this was all that the Government was capable of doing, they might as well have kept quiet without professing to take action on the Sapru Unemployment report and tackling the huge problem of unemployment in India.

We congratulate the Zamindar of Vuyyur on his generosity in starting a new college at Bezwada, under the jurisdiction of the Andhra University. The opening ceremony was performed, appropriately enough, by Dr. C.R. Reddi, the Vice-Chancellor of the Andhra University. The Andhra country has the distinction of possessing several colleges which owe their existence to the generosity of the wealthy zamindars in the area and we are glad the Zamindar of Vuyyur has followed in the good tradition and established a college at Bezwada. Bezwada has expanded considerably in recent years and is now one of the most flourishing cities in the province. It is proper that there should be a college at such a centre. We wish the new institution all success and prosperity.

If the Congress Ministries in the various provinces concentrated attention, for the present, on the spread of elementary education, without wasting any further time on idealistic schemes of reforms which may end in nothing, at least in the near future, it would be a thing on which they would deserve to be congratulated. We are, however, glad to hear that at the instance of the Prime Minister of Bombay, it is proposed to convene an early conference of Educational Ministers in the seven Congress Provinces, to settle upon some concerted programme of free and compulsory edu-

cation. Provincial Autonomy need not necessarily mean provinces working independent of one another, without any effort at co-ordination or benefiting by experiences gained elsewhere. As we have said more than once, illiteracy is India's Public Enemy No. 1, and the sooner our Ministers tackle him, the better for the happiness and security of the country.

There is a good deal of misapprehension in the popular mind, regarding the scheme for a Federal University at Delhi and we find serious ignorance on the subject, even among people who may be expected to know better. The scheme for a Federal University in Delhi is not an attempt at establishing a Central University for the Indian Federation which is expected to come on at no distant date, but an effort at bringing the colleges of Delhi together, to form a Federal University. In view of the existence of a number of independent colleges, it has become difficult to establish a unitary and residential University which would be ideal and as the next best solution, it is proposed to bring the colleges into closer contact with one another in a co-operative effort, so that they may be able to pool their resources and achieve the benefits of a unitary University, avoiding unnecessary duplication and ensuring a higher standard of efficiency by concentration. The Hon. Sir Jagdish Prasad made a statement the other day in the Assembly

giving an account of the progress which had been made with the scheme, though it was not much, owing to financial and other considerations. We hope that the misunderstanding of the scheme will not be repeated, at least among educational people in the future.

The subject of Indian students in the United Kingdom is a hardy annual, coming up with the publication of the High Commissioner's report every year. The High Commissioner has complained, in more than one report, that a large number of Indian students come to the United Kingdom without any real necessity for doing so, but his warnings have not had any effect and the number has increased from 1316 to 1350, though it is refreshing to hear that, on the whole, the students have done well. The report gives an account of the distinctions won in various Faculties. Regarding the abolition of the hostel in Cromwell Road, which event has apparently been "unwept, unhonour'd and unsung" at least in India, the High Commissioner assures us that other arrangements have been made for the reception of Indian students on first arrival. Girl-students from India may be expected to have difficulty in adjusting themselves to the altered social conditions in England, but here again, the report tells us the experience has been very encouraging.

We are glad to find that arrangements are already well in hand for the holding of the ensuing All-India Educational Conference at Calcutta. An influential Reception Committee has been formed and grants have been secured for the Conference and the Exhibition which is to be held along with it from the University of Calcutta and the Corporation. An application has been made to the Government of Bengal for a grant and we have no doubt it will receive favourable consideration. Babu Shyama Prasad Mukherjee, the Vice-Chancellor of the Calcutta University, will open the Conference, while Mr. Fazlul Huq, the Premier, who is also Minister of Education, will open the Educational Exhibition, to be held under the auspices of the Conference. As Calcutta is a city worth seeing, on its own account, even independently of the Conference, we hope that a large delegation will come from South India.

In view of the political excitement into which students in Bengal, particularly Calcutta, have thrown themselves in recent weeks over questions like the release of Andaman political prisoners and the Rajshahi College, it is not surprising that the Premier has had to call a Conference of leading educationists in Calcutta, to consider the undesirable effect of stu-

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dents participating in politics. Opening the Conference which consisted of more than one hundred headmasters and head-mistresses and a few Principals of Colleges, the Premier said that he did not want to dictate to teachers about what they should do in the matter, but merely wanted to give a word of caution as a sincere friend of youth. We agree with his statement of what the position ought to be in the matter: "Students should read all healthy political literature and can attend political meetings, but their activities should in no way be antagonistic to the Government, resulting in any conflict with constituted authority. He all along believed that if the teachers, who were

anxious to guide students in the right path so desired, much could be done for giving a proper lead to them." The Conference resolved that no hard and fast rules could be laid down regarding the measures to be adopted to prevent students from participating in strikes and political demonstrations, but that the matter should be left entirely to the discretion of the head of each institution, who will act in accordance with local conditions and circumstances. It was good that they resolved that "heads of institutions should bring to bear upon the activities of students all the influence they possess in order to persuade them to refrain from conduct which may tend to be subversive of discipline."

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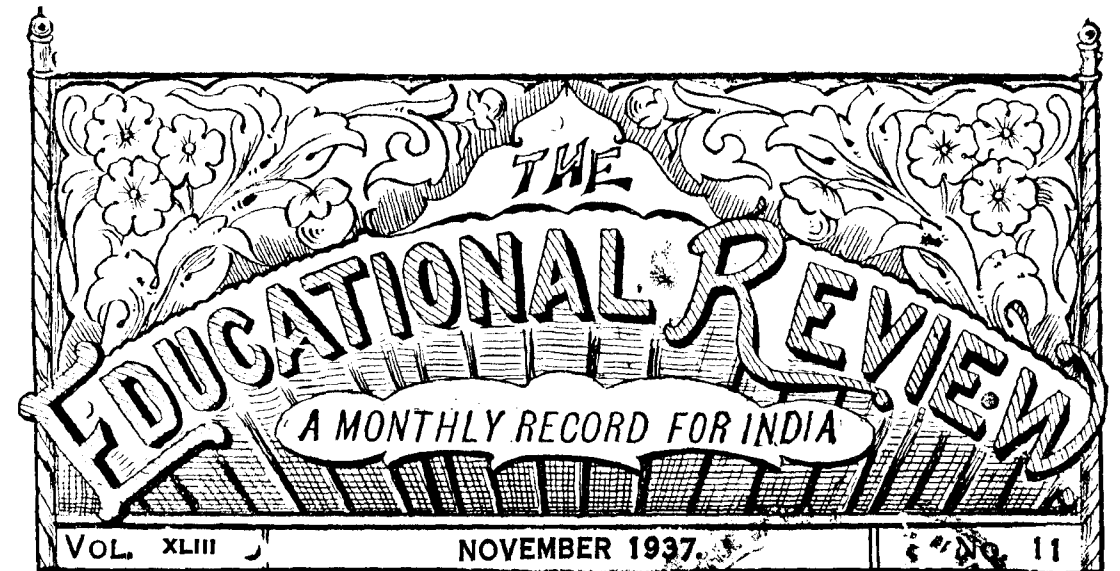
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HINDU RELIGION AND MORALITY DURING THE RĀMĀYAṆA PERIOD.

By MISS P. C. DHARMA, M.A., L.T.,

Benares Hindu University.

RELIGION has been defined as "the belief in a superhuman being or beings, especially a personal God, controlling the universe and entitled to worship and obedience." It includes "the feelings, effects on conduct, and the practices resulting from such belief."

What was the nature of the conception of religion amongst the peoples during the Rāmāyaṇa period? How did they worship? And what were the practices based on such beliefs?

The religion of the Rāmāyaṇa period may be described as monotheistic pantheism. God's presence was recognised in the whole of the animate and inanimate creation of the world (VI-cxx-12; VII-xxvii-11 FF; VII-xxiii E-16 FF, 68 FF; VII-xxxvii G-13 FF; VII-xxxvii J-53 FF).

Śarire tava paśyāmi jagat sarvamidam Prabho (I-xxix-13).

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Jagat sarvam śarīram etc, co (VI-cxx-24).

We find the poem abounding in references to the adoration of sacred trees and rivers. Sītā is described as praying to the river goddesses Gaṅgā and Jumnā for a speedy return after the exile (II-1ii-84 FF; II-1v-19 FF).

The various deities, celestials and spirits in the Hindu pantheon were held to be His manifestations. The Hindu Trinity, Brahmā, Viṣṇu and Śiva, with their special functions of creation, protection and destruction, represented the different aspects of one and the same God Nārāyaṇa.* The hymn to Āditya, the Sun God, is equally applicable to Śiva and Viṣṇu (VI-cvii).

God was worshipped in various forms. The universal belief was that God could be adored in any of His different manifestations. Some

* VI-cxx-12 FF; VII-xxiii D-31 FF; VII-xxxvii G-14,

of the manifestations, in which He was worshipped, were Brahmā, Agni, Viṣṇu, Śiva, Indra, Vivasvan, etc. (III-xii-17 FF).

River goddesses, (II-iii-84 FF; II-iv-19 FF), sacred caitya trees,* (II-xvii-16, III-xxxix-4 FF); Bhutas or Spirits (II-xcv A-35) and idols were also worshipped as the divine presence was presumed in them.

Viṣṇu or Nārāyaṇa was the chief form in which God was worshipped (VII-xxiii A77; VII-xxvii-11; VII-lxxvi-29). Śiva recognised Nārāyaṇa as the Supreme Being, inasmuch as he is said to have directed the Devas to seek His protection against the Rākṣasas (VII-vi-11). There are instances in the Rāmāyaṇa where the position of prominence is accorded to Śiva as the foremost of the Gods. He is even offered the Hālāhala poison, the first product obtained after the churning of the milky ocean (I-xlv-20 FF). Rāma himself, an incarnation of Viṣṇu or Nārāyaṇa, is represented as worshipping Śiva on the

* In olden times it was the custom to plant a sacred tree in the crossways—and build a platform round it by piling up stones. The platform with the tree was called a *caitya*; the tree was supposed to be the residence of sylvan deities. Later on some idols were probably also placed round the tree for worship. These places were considered sacred and worship was offered to the sacred trees (in which resided sylvan deities) and the idols round them. In still later times the sacred trees surrounded by the platforms, were located also by the side of rivers and tanks. These sacred trees (*caitya vṛkṣa*) surrounded by a platform are found scattered in Southern India even at present. They are specially worshipped by women. Some critics confound this *caitya*, without any reason whatever, with the *caityas* of the Buddhists of a much later age. As the spaces round the crossways with the *caityas* were in the form of a quadrangle, the term was extended in the later Buddhistic period to their quadrangular structures.

banks of the ocean. He is also described as bowing to Brahmā (VI-cxx-5 and VI-cxxvi-21).

Brahmā is represented as seeking Nārāyaṇa's help for destroying the Rākṣasas. Thus it will be seen that no difference was made between the three units of the Trinity as regards relative superiority.

Some critics have tried to read between the lines and infer the existence of Śiva cults, and Viṣṇu cults, etc. In the text no predominance has been given to any cult. In certain places Nārāyaṇa is extolled as the Supreme Being and in other places Śiva or Rudra as the Foremost One. The only possible inference from the Rāmāyaṇa text is that Viṣṇu and Śiva were considered as different manifestations of the same all-pervading Nārāyaṇa as previously mentioned.

Next in importance to the belief in one Universal Supreme God was the belief in the infallibility of the Vedas (*Trayī*). The people of the period considered the Vedas a divine revelation. Those who denied the authority of the Vedas were called *Nāstikas* or atheists and were hated by the king and the subjects (I-lxv-12; II-lxvii-32).

Special importance is attached in the Rāmāyaṇa to the doctrine of *Śaraṇāgati* or complete self-surrender to the Lord.

God was supposed to incarnate from time to time amongst the mortals and celestials for the purpose of protecting them in the hour of distress. Some of the incarnations or *avatars* mentioned in the text are Rāma for the destruction of Rāvaṇa (I-xvii-1 & I-xviii-10); and Vāmana for the subjugation of Bali (I-xxix-19), etc.

The belief in the efficacy of sacrifices, for the propitiation of God for special favours, was universally prevalent. The Rāmāyaṇa period was characterised by an immense number of sacrifices or *Yajñas*, performed both by kings and sages. The sacrifices were performed with the help of Brahmin *purohitas*. The various sacrifices mentioned in the Rāmāyaṇa are *Rājasūya* (II-c-8; VII-xxv-8 FF); *Āśvamedha* (II-c-8; VI-cxxxi-91; VII-xxv-8 FF; VII-xcix-9 F); *Vājapēya* (VI-cxxxi-91); *Paundarika* (VI-cxxxi-91); *Bahu Suvarṇaka*; *Agniṣṭoma*; *Atirātra*; *Gosava* (VI-cxxxi-91 FF); *Gomedha Vaiṣṇava*; *Mahāśvara* and other minor ones (VII-xxv-8 FF).

The Indo-Aryans of the day believed in the existence of heaven and hell for rewarding the virtuous and punishing the sinful. Different kinds of punishment were supposed to be awarded in hell according to the nature of sins. *Svarga* or Paradise was supposed to be enjoyed by the virtuous people to the full extent of their meritorious deeds. After the exhaustion of their merits, they were pushed down to the world for further acquisition (II-xiii-1).

The belief in the doctrine of Karma was universal. Everyone of the characters in the Rāmāyaṇa has dilated on the subject. The belief that everyone must enjoy the fruits of one's action—good or bad—has been stressed in various places. It was obligatory on the part of everybody to observe the *Varṇāśrama Dharma* or duties pertaining to the four castes and the four *āśramas* (or stages in life). Any breach of the duties was severely dealt with by the king who was responsible for the due observance of such *Dharma* by

his subjects. The importance of *Varṇāśrama Dharma* has always been recognised in India.

Idol worship was in vogue even in the Rāmāyaṇa age. There are numerous references in the work to the existence of temples and worship of idols. The main roads of *Ayōdhyā* are described as being adorned with many temples (II-1-2; II-c-43; VI-cxxx-2). Not only were there public temples but there were also private chapels. The palaces of *Ayōdhyā* contained the private chapels (*Devāgāras* or *Āyatanas* or *Devāyatanas*), installed with the family idols. The family idol of the Ikṣvāku princes was Śri Raṅga-nātha (VII-cviii-29). King Rāma is said to have worshipped every morning in the *Devāgāra* before giving audience in the *Sabhā* (VII-xxxvii-13). Sītā and her cousins after marriage are described as worshipping in the chapels of the palace (I-lxxvii-13).

Phallic worship is also referred to in the Rāmāyaṇa. The phallic emblem (*liṅga*) became identified with God Śiva. Rāvaṇa's *Śivaliṅgam* made of gold was always carried about with him and worshipped daily (VII-xxxi-39). Probably this mode of worship was a non-Āryan practice.

The scriptures dealing with the rituals of worship were the *Purāṇas*, *Vedas*, and *Pāñcarātras* (vii-xxxvii-G-16).

The different modes of worship were *Dhyāna* or contemplation (II-iv-33); *Pūja* or worship with *mantras* by the offer of flowers and fruits, etc.; sacrifice or *hōma* in the fire with Vedic *mantras*; and prayers.

The articles used during worship were curd, ice grains, ghee, *mōdaka*, *havis* (boiled rice),

fried paddy (*lāja*), flowers, *pāyasa*, *kṛsara* (sesame rice), *samit* (sacred faggots), *akṣata* and fruits, etc. (II-xx-17 FF; II-xxv-28 FF).

The people offered to the gods what they used as food (II-ciii-15). It was believed that the best method of propitiating the deities was by the offer of cows, clothes, and food to the Brahmins. Money gifts or *dukṣiṇā* formed an essential part of worship as well as sacrifices. No ceremony was considered fruitful without money gifts to Brahmins. The priests profited greatly by every ceremony.

The Āryan religion enjoined a number of daily rites. The daily *sandhyā* rites were obligatory on all *Dvijas* (Brahmins, Kṣatriyas, and Vaiśyas). The *sandhyā* worship had to be performed both at sunrise and sunset after a bath, preferably in a river or tank (I-xxiii-2; II-xlvi-13) (II-xlix-2; II-l-47). Even women, for example Sītā, performed *sandhyā* worship.

The *paurvānhika karma* referred to in III-xvii-2 consisted of *Brahma Yajña* and the oblations to Devas, Spirits and *Pitṛs*, etc., like *Vaiśvadeva bali* and *Bhūta bali*. This was usually done after the midday bath and the worship of Āditya or the Sun God. The *Agnihōtra* or the worship of the domestic fire had to be performed in the *Agnyūgāra* after the performance of the *sandhyā*.

The religion of the Brahma Rākṣasas like Rāvaṇa and his clan did not differ much from that of the Āryans. They recited the same Vedic mantras (V-iv-12 F); worshipped Fire (VI-lxxx-5, VI-lxxxii-25); and performed sacrifices (VII-xxv-8 FF).

Ascetics are described as being found in the streets of Laṅkā (V-iv-10) when Hanumān

visited the place. Rāvaṇa was an ardent student of the Vedas and performed many sacrifices. He was a great devotee of Śiva (VII-xxxi-39 FF) and is said to have hymned the Sāma Veda hymns when his hands were crushed. His brother Vibhiṣaṇa is said to have been presented with the family idol of the Ikṣvākus, Sri Raṅganātha (VII-cviii-29) by Rāma before his departure.

The Vānaras also seem to have had the same religious beliefs and customs as the Āryans. They worshipped the Āryan Gods like Brahmā, Indra, and Āditya or Sun God, etc. Vālī is described as performing the *sandhyā* worship morning and evening (VII-xxxiv-6). His father, Rkṣarajas, was a devotee of Brahmā (VII-xxxvii F-14). Hanumān worshipped God in all His manifestations (V-xiii-59) and observed the rules of *Brahma-carya* as laid down in the Āryan scriptures (V-xi-35). Hanumān and King Sugrīva were well versed in the Vedas (iv-iii-27).

In conclusion, it may be remarked, that the religion of the peoples of India in the Rāmāyaṇa age, had crystallised itself into a belief in an universal all-pervading God whose existence in everything, at all times, and in all places was completely realised by them. One must not fail to note that the religious beliefs of the Hindus have remained the same since the Rāmāyaṇa period right up to the present day.

MORALITY.

Morals have been considered to be the hand-maid of religion. The Hindu religion has always insisted upon a very high standard of morals. The importance attached to sound morals during the Epic age has been well brought out in the Rāmāyaṇa.

The virtues most emphasised in the poem are gratitude and truthfulness. The high value attached to gratitude is best expressed in Kaikeyī's reproach of Daśaratha, and in Lakṣmaṇa's castigation of Sugrīva.

Kaikeyī taunted Daśaratha that he could not face the Rājaṛṣis and the public after breaking his word and proving ungrateful (II-xii-38 FF). In the opinion of Lakṣmaṇa ingratitude was the worst of sins. "Killing a Brahmin, drunkenness, and stealing might be expiated but ingratitude never," said Lakṣmaṇa to Sugrīva (IV-xxxiv-12).

It is needless to point out that strict adherence to truth or *satya* is the main theme of the poem (II-cix-10 FF). Truth had to be respected at all costs by everybody (VII-xxii-38 FF).

Promises were held very sacred and unbreakable (I-xxi-2 F; II-xxxiv-43; IV-xxx-71 FF). Rāma could conceive of no higher sin than the breaking of a promise (III-x-17 FF). He could not bear even the slightest suspicion of being untruthful (II-xxii-6 F). He made great sacrifices to carry out his father's promise to his step-mother (II-xxi-41 FF). King Śibi kept his promise to protect a dove, at the sacrifice of his own life (II-xiv-4 F); and King Alarka true to his word gave both his eyes to a blind Brahmin (II-xii-43).

Great stress was laid on the due performance of one's duties (*Varṇāśrama Dharma*). *Dharma* or Duty could never be forsaken as the other fundamental objects of life (*artha*, *kāma*, etc.) depended on the proper observance of one's duty (*Dharma*).

Filial duty was held in great esteem. The virtue of filial obedience was carried to very great extremes in those days. The father's mandate had to be carried out even at the sacrifice of one's own life (I-lxii-14 F; II-xviii-28 F; II-xix-5 FF; VII-lix-15 FF). The exile of Rāma at the behest of Daśaratha and the beheading of Renukā by her son Paraśurāma (II-xxi-53 FF) when commanded by his father, are typical instances to prove the great respect and obedience paid to the fathers by their sons. It was further obligatory on the sons to free the father dead or alive, from indebtedness (II-cv-42; II-cvii-11; II-xxxiv-47 FF).

The mother was quite as much entitled to reverence and respect as the father (II-xxi-42 FF). Though it was the duty of the son to obey the mother as well, still obedience to the father took precedence over obedience to the mother (II-xxi-25 and 32). Rāma when disobeying Kausalyā quoted the story of Paraśurāma (who killed his mother) and Sage Kaṇḍu (who killed a cow at the command of his father). Even the most heinous of crimes in the eyes of a Hindu, like the killing of a woman or a cow, were pardonable if done at the command of the father.

So great was the importance attached to filial duty that Rāma opined that even *Svarga* was not inaccessible to those rendering services to their parents (II-xxx-33 FF).

It was considered a great sin to insult parents and preceptors (VII-xv-22). They were worshipped as visible Gods (II-xxx-33 FF).

Fraternal duty also claimed great attention. It involved the unquestioned obedience to the

elder brother's commands (VII-xlv-19; VII-lxii-19) and it was considered very sinful for the younger brother to supersede the elder brothers (II-lxxxii-13). It was the duty of the brothers to provide their sisters with suitable husbands in the absence of the father (VII-xxv-27).

Frequent references to the duties of husbands and wives are to be found in the text (II-xxi-58 FF and II-xxx-5 FF). The wife had always to serve her husband faithfully, however much she might suffer; and the husband on his part was bound to protect her and not forsake her.

The king, as the father of the people, had to set the standard by his exemplary conduct. Rāma followed this principle very strictly. When Sītā was unjustly slandered by a few subjects, he deserted her in the interests of the public, although it was an act of deliberate cruelty and injustice to an innocent woman. The banishment of the crown prince Asamañja by Sagara (I-xxxviii-21) is another illustration to show that it was the duty of the king to place the interests of his subjects before his own. Protection of the subjects was thus one of the essential duties of the kings, although it involved the commission of sinful and cruel acts (I-xxv-17 F).

The subjects were expected to conform to the appropriate rules of their respective castes and *Āśramas* (I-vi-19; VI-cxxxi-101 F). They were expected to be loyal, truthful, well behaved, free from greed, god-fearing and of restrained senses, etc. (I-vi-6 FF).

The payment of "the four debts" was a peculiar and important conception of the Hindu morality. All *dvijas* were supposed

to be indebted to the Devas, R̥sis (sages), Pitṛs (ancestors) and Brahmins (II-iv-14). The debt to the Devas had to be repaid by sacrifices (worship); to R̥sis by *adhyayana* or the study of the Vedas; to the Pitṛs or ancestors by the begetting of sons to keep up the line, and to the Brahmins by gifts to them.

The virtues most admired in the code of morality of the early Epic period may be summed up as kindness, truth, pity for the suffering, good character and conduct (*śīla*), restraint of the senses, knowledge or learning, renunciation, charity, respect for elders and noble family traditions, gratitude, dutifulness, toleration, and straightforwardness (II-xxxiii-12; II-xii-29 and 33).

Some of the deeds considered very meritorious were the recitation of the Vedas (II-iv-13), performance of sacrifices (*Svādhitam*, *Dattam*, *Iṣṭam*) (VII-vi-40), penance (VII-xix-28), the protection of one's subjects in the case of kings, *purtham* or provision of tanks and wells for public use (I-xxi-8) and gifts (I-xiii-33 and IV-xxiv-38 F).

Mention must now be made of the conception of sins in the Rāmāyaṇa age. The greatest crimes were adultery (III-ix-3); ingratitude (IV-xxxiv-12); Brahminicide (II-lxiii-51 and VII-lxxxvi-16); foeticide (II-lxxiv-4); untruthfulness (III-ix-3); killing of cows (IV-xvii-36 F); misappropriation of trust property (VII-lxi-47 FF); treason, cheating, insulting elders and preceptors, betrayal of confidence, selfishness, murder, drunkenness, gambling, incendiarism, atheism, poisoning, pollution of public water supplies and failure to protect one's dependents (II-lxxv). A list of great sins has been admirably summed up in

Bharata's speech in II-lxxv-20 FF, when he exonerated himself before Kausalya that he had not been in any way privy to the banishment of Rāma:

Suicide was not considered immoral or criminal. In the Rāmāyaṇa everybody was ready to commit suicide in the presence of trouble. Kaikeyī, when Daśaratha hesitated to grant her the boons, Aṅgada and Hanumān, when unsuccessful in tracing Sītā, Sītā when threatened by Rāvaṇa in the Aśoka Vana, and even Rāma when Lakṣmaṇa swooned in the battle-field, proposed to commit suicide to end their troubles. Vedavati actually committed suicide by burning herself up as she considered herself polluted by Rāvaṇa's touch (VII-xvii-33). Ascetics of great merit like Śarabhaṅga and Śabarī burnt themselves alive to attain salvation (III-v-39 and III-lxxiv-33). Poisoning, drowning, immolation in the fire, hanging, stabbing oneself, falling from a rock, fasting to death, and *mahāprasthāna* (i.e., walking on without food till one dropped down dead) were the various forms of suicide. Drowning oneself in water was a method approved by sages (V-xiii-41 FF).

Like the Romans and the Japanese, the Hindus of the early Epic period, did not consider suicide as immoral.

Though the Hindu code of morality was as a rule stringent, it was not entirely inelastic.

Although falsehood was held despicable, still harmless lies and deception were considered excusable under certain circumstances when truth speaking was productive of harm to others. To cite an instance, Vasistha instructed his envoys that they should not communicate the unpleasant news of Daśara-

tha's death and Rāma's exile to Bharata at Rājagṛha even if specially questioned about their welfare. Another instance is the deception practised on the sleeping Brahmins by Rāma, in order to save them from the hardship of a forest life.

Killing, though a heinous offence, was excusable if done in self-defence (VI-ix-14). Vibhīṣaṇa pointed out to Rāvaṇa that Rāma could not be blamed for killing General Khara, as he did it in self-defence. The great Sage Viśvāmitra told Rāma that the commission of sinful and cruel acts by kings (e.g., killing of women) was justifiable when done in the interests of the public (I-xxv-17).

It may be remarked that occasional lapses of virtue were condoned under extenuating circumstances.

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THE UNTOLD.

(DIARY LEAVES)

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

SCHOLARS say that absolute zero cannot possibly be attained. B. de Haas, Professor in the University of Leyden, who in his laboratory experiments reaches a point one five-thousandth of a degree above absolute zero, has declared that this ultimate extreme will never be attained.

Absolute zero is 459.6 degrees below zero Fahrenheit. At this temperature all gases become solid and all motion ceases.

Thus, still another absolute point has been recognized as impossible. Just as exactly there results a small difference during decompositions and contrarywise compositions. It turns out that that which is being synthesized loses something it formerly had and which could even be detected on the scales at the beginning of the experiment. A well-known experiment with the decomposition and mechanical composition of a potato shows that there remains something which eludes formulation.

Likewise one can observe something untold in all manifestations. Moreover precisely in this circumstance which eludes formulation will be contained something especially essential. Again one is obliged to recall the fact that the weight of a man plunged into intensive thinking differs from his usual weight.

On the one hand, such a something is disappointing in its unattainability to the investigator. But on the other, precisely this something, even when detected by our crude

physical apparatuses, always remains both inviting and inspiring. One should hardly be grieved or disappointed when such evident possibilities are already accessible to earthly expressions. No doubt there will come into being in the investigations some new method which in place of the imagined absolute will provide a new infinity.

It is related that certain outstanding military leaders, during their most critical battles remained in their quarters as if absorbed in some customary mechanical occupation. Those who do not know would admit all sorts of ironical considerations; some would even assume that in these moments the leader wished to absent himself mentally, under the influence of fear. But those who knew these great men intimately understood full well that at this time there was going on some process which could not be put into words.

The leader had done everything dependent upon his decision. At this time he could not rationally make changes where his orders were already being carried out. The leader wished to set aside the language of the reason and to allow something inexpressibly profound to create a new influential process. Such small mechanical occupation was not all simple time-killing. On the contrary, this was one of the means of shifting his consciousness. It stands to reason that the consciousness can be shifted without any mechanical distractions, but for this, together

with the art of thinking, one has to be in full possession also of the companion art of dismissing thought.

Though the art of thought is not easy, yet the ability to leave off thought can sometimes be still more difficult. Of course for this it is needful that a given process of thought be entirely abandoned in order that the new formation in the consciousness may spring up without being burdened in any way. And this is very difficult, for here again the absolute is not reached in such an experiment.

Very often people assume that they have ceased thinking about something, yet it still remains a mirage of theirs. They compel themselves forcibly to think about something else. But this very compulsion will leave behind some reflexes of the former thought. Yet in order to shift the consciousness it is surely necessary also to attain some almost infinitesimal ciphers. And this, nevertheless, will be a relative matter.

Yet long ago from the heights it was said—
"If you wish to become a new man, breathe a sigh about the Untold. In a single sigh people have been transported into the verge of infinity."

Thus, not by prolonged calculations but in a single sigh about the Untold is the consciousness renewed. And where a rocky cliff has appeared insurmountable, impassable, there are unexpectedly opened up inviting avenues of procedure.

But everything must be voluntary. In this concept is contained the greatest law. No coercion, no constraint enables the consciousness to be loftily transported. Voluntariness usually remains a not very well interpreted concept. In the ordinary understanding, any freedom is often considered not concordant with good, with a heart concern for one's fellow.

Indeed, all testings and vital experiments demonstrate sufficiently how much a luminous voluntariness transforms all actions. Of course this beautiful desire emanates from the depths of the chalice of consciousness. It results in both self-abnegation and a desire for continuous creativeness in all spiritualized labour.

Again, it is very difficult to differentiate where true voluntariness is and where some alien considerations have drifted together. In military organizations there are volunteers. But among them only certain ones will be true volunteers, while the volunteering of the others will be tinged with extraneous considerations. There are entire army units where the members are supposed to be volunteers, but in reality they are trying to evade or to conceal this or that feature of the worldly drama.

In all thought processes, willingness plays the principal role. Without it there remains only a gross mirage which never renews the consciousness.

What luminous sigh about the Untold can produce that inexplicable by relative formulas? What transference of consciousness helps to change matter into spirit, or rather, one degree of the status into another? Where the will terminates, where desire is extinct, where the command is wordless, there does a single sigh about the Untold renew everything.

The most refined *pranayama* is not to be compared with a sigh about the Untold being borne into the great expanses.

People read bookish words about the most great. These words are beautiful, but where there is the Word, there the best words require something still greater—the Untold.

It is asked: "Is it for me to think about the Untold?" Verily, precisely thou, precisely on all the paths, earthly and heavenly."

EDUCATION WHICH TOUCHES LIFE.

EXAMPLE OF NEGRO AMERICA.

BY MR. G. S. KRISHNAYYA, M.A. (Madras), M.A., Ph.D. (Columbia),
Kolhapur.

AT a time when private bodies, national leaders and state officials are eagerly seeking ways and means of serving the hitherto neglected 'masses,' and there is evident a widespread and growing interest in the education and welfare of the millions in India's villages, it may not seem out of place or inopportune to let our thoughts dwell for a while on the achievements of the "depressed classes" of America. They who have achieved so much in so short a time and under somewhat similar handicaps must surely have some light to throw on the problems of this land of depressed people. So indeed do our people seem, depressed, downcast and disheartened,—not the sixty millions of so-called depressed classes alone, but the vast majority of the 350 millions, in comparison to the peoples of other lands, with all their hope, ambition and enterprise. It is well, therefore, for us to look into the education of these emancipated people if haply we may find the solution for some of our knotty age-old problems.

The progress of the Negro during the last seventy-five years can be considered nothing less than phenomenal. Nor is that progress limited to any one field. You notice it in the thousands and thousands of school boys and University students. You are struck with their hospitals, churches and schools. You are impressed with the banks now owned and managed by a people who started life as slaves. Your attention is arrested by the countless comfortable and happy looking homes now owned and occupied by a race which was robbed of home life and private possession. And then what about the millions

of acres now owned and cultivated by the Negroes often producing more than the lands belonging to their white neighbours—they, who once were good only as 'field-hands'? What about the part they now play in industry and commerce, their stake in the land and their contribution to its progress? And yet, it must not be forgotten that in estimating the Negro's progress, one must look for its significance not so much in the aggregate, as in comparison with the resources with which they started, and the rate of the progress of other people in circumstances not very different. The progress of the Negro is not to be measured merely by the heights to which he has climbed, but by the depths from which he has come. Especially fascinating are the achievements of the Negro to other people who have yet to shake off their lethargy and inertia and, with steadfast faith and hope, to strive to change the ordinances of fate and circumstance. The message of hope and encouragement which the other rural people of the world may receive is one which cannot be ignored and should not be slighted if similar progress is to be achieved.

Not less widespread is the reputation of Negro educational methods. The fame of Hampton and Tuskegee has reached India, and we have come to associate the all-round improvement of the Negro with their system of education. The changed complexion of Negro life is due not a little to the emphasis laid in their schools and colleges on factors and facilities which make for economic, social, physical and mental progress.

THE AIM OF NEGRO EDUCATION.

The aim of Negro education is one which is well worth noting in view of the influence it has had on all that the Negroes have done, educationally speaking.

"*Education for life*" is the motto which has made Hampton and Tuskegee what they are. It is the resolve to set aside any goals which tradition and fashion may have brought in, and extol common sense, which has led to the introduction of features which distinguish Negro education from the literary education from which the world is now crying to be delivered. How to enable these boys and girls—Jack, Mary, John, Margaret—how to enable them to make living? What can the school do to provide a well-balanced life in the country, and make directly or indirectly for "good food and more fun, hard work and better results, houses that fit the size of the family, and more cash to bring water supply to the kitchen and a bath-tub for every home?" Nor was forgotten the importance of good health and training for effective service, and, all these are noticed as receiving special attention.

Another important principle, "*learning by doing*," has characterised Negro education. Hence the reason why the gulf—if such there be between the school and the community—has been so easy to ford. The aim of their schools and colleges has been to make the work at school as much as possible of a piece with the work which the student will have to do outside. To this end, he is given opportunity for doing different things by himself. The teacher makes use of the environment of the child and the home, and the privately owned acres become the basis of the work at school. Such an education may well be expected to result in self-mastery, independence and initiative. These gains would be impossible if theory, text-books and

examinations had become an obsession as they have become with most of us. The tendency to brood over Latin and Greek had been successfully diverted by an eminently useful and practical type of training.

The same insight into the real need of the people is in evidence in their deliberately aiming at *changing certain ideals* and attitudes which were in danger of becoming generally accepted. These schools and colleges definitely realised that the Negro's attitude towards 'work' was certain to lead him to disaster. It was not to be identified with "slavish drudgery"—as it was likely to be because of its association with the slave days. The boys and girls needed to be taught to do things which would earn them a livelihood. The health and economic condition of the community needed attention and the unwholesome attitudes making for their perpetuation had to be firmly but carefully handled.

The conception of the *School as Community Institution*, the centre of intelligence, has exerted considerable influence on Negro education in general. The community, like the individual, has problems which need intellectual analysis. Historically speaking, the school, conceived and born for that purpose, has often become 'academic,' and shut itself up in a school building so that its intelligence became intellectualised. The net result of such a school and such schooling is to be seen in the graduate—an irrelevant fellow, who might at best adorn the world, but who would certainly be of little use in any other way. Of this type of schooling there is perhaps no better example than the present educational system of India. It remains for the school to escape from the school-house, and make itself at home in the whole community, learning from the whole community and teaching its learning to the whole community. The implications of this con-

ception are far-reaching and can be noticed in almost every aspect of the schools which embody the Hampton idea. The community becomes the school and the conditions of the child's background become the teachers' problem. All the country-life problems which surround the children form the basis of the varied educational programme of the school. There is little danger of getting into ruts when the tools of education are not only the books of the class-room and library and the machinery of farm and shop, but also the daily problems of life—work, play, birth, death, marriage and home-making. Schools with so comprehensive a conception of their function cannot help making an impression on their communities, cannot help changing the character, conduct and conceptions of their pupil-citizens and making for better health, better homes, better farms, better schools and better citizens, in a word, for rural reconstruction.

EDUCATIONAL METHODS.

Now with these commendable aims in mind, it is necessary for us to observe what methods are employed, the means by which these high hopes are realised.

The provision of a varied and comprehensive programme of studies is one of the outstanding ways in which the desire to prepare their students for life is manifested. Ample choice in the selection of studies is usually provided in the high school and several parallel courses are offered. Depending on his or her interest and aptitude, the student joins, in some institutions, either the Agricultural course or the Home Economics course or the Teacher Training course or the Mechanical course, or the Literary-Scientific course. Further, because of the rural nature of the population, care is taken to see that no matter what special line a student may choose, he is not left in utter ignorance of the other fields. His chances of earning an

income in some special trade are ensured because though he is given a general background of the different rural occupations he is trained to be master of at least one line. To illustrate—the teachers study mechanics and agriculture; the agriculturists learn carpentry and so on. The twin perils of narrow specialization and superficial versatility are thus avoided and individual differences—of taste and talent—are respected.

Not only is provision made for a rich and useful course of alternative studies, but the content of the different subjects and courses is made *extremely practical* and easily applicable. Whether the boy is going to be a teacher, mechanic or farmer, it is always borne in mind that he is going to be that in the country. For those who intend joining college the way is not blocked—the literary-scientific course is meant for such and they are not discouraged from pursuing their inclinations. The schools are equipped to make these courses meaningful. The Home Economics students, for example, get practical experience by living in a Practice Cottage, being drilled in the various duties of the home, preparing budgets, making their own garments in suitable styles, giving proper care in cases of ordinary illnesses, and in general, managing successfully and economically the affairs of the household. These girls also study the dietetic value of foods, and are taught some arts and crafts—hand-weaving, designing, combination of colours and all the other phases of household arts. Looking forward to life in the country, they take a course in agriculture and practical dairying. Not less significant are the other courses. There is the ring of reality about them for they are at every turn linked up with life and life needs. Further, a regular course in the problems of country life is provided in order to acquaint pupils with the different factors and activities to be reckoned with and

the ways and means of conducting them most effectively.

Another avenue of approach is the *emphasis laid on extra-curricular activities* likely to be of value on the farm or in the farm-house. Music is made almost compulsory and the boys and girls are expected to be able to be leaders of music in their music-loving communities. The same thing is true of physical culture and games and social service. It is realised that life in the country is in desperate need of recreation and variety of occupation, and that much has to be done to make villages attractive places to live in. Unless some of the amenities associated with city and town life are made available for the country as well, it would be hard to persuade promising lads to live and work there. If the best brains are obliged to migrate to the towns, there would be nothing left for the village to do but to deteriorate. So it is of urgent importance to make rural life not merely endurable but enjoyable, and that could be done by importing into the country such things as games, music and drama. And all these have to come through the students who attend these well-planned community institutions.

There is another means employed which contributes the drive, the motive power, to all the work being done in these Negro institutions, and that is the *development of a missionary zeal* in the teachers and in the pupils. The pupils who go to these schools are made to feel that they are a privileged class, that they owe a debt to the folks at home in their native village to return and improve their condition, and that nothing could be too costly to give in return for the privilege of education which they are so freely receiving. Similarly, the spirit of service and self-denial is inculcated in the teachers who come to work there. To ensure this, these institutions recruit, as a rule, for their teachers

many of their own *alumni*, and other institutions of a smaller type write to Hampton and Tuskegee for their products, graduates who have imbibed the 'lighted to lighten' spirit. They realise that the teacher makes the school, and that no pains should be spared in trying to secure the very best teachers. It is contact with enthusiastic, self-sacrificing teachers which engenders idealism and devotion in the pupils. In every Negro institution one of the most noticeable features is the care with which the staff has been chosen and the keenness of the staff and management to develop in the pupils the desire to serve their less fortunate sisters and brothers.

No attempt has been made here to describe what the Negro men are doing as county agents to improve the farms of the village. The splendid reforms which the women agents are carrying out in the homes of the country are not included in this article. Likewise, a description of the activities and achievements of the Junior Boys' Clubs and Girls' Clubs where the younger generation is started on its career of rural regeneration has been omitted. Attention has been confined here to an account of what the Negro school is achieving through its pupils and teachers and that because of the lofty ideal and potent principle which Negro education has chosen to pursue.

What the Negroes are to-day is really to be put down to the credit of their educational institutions. These schools and colleges have led to perceptible changes in all the different phases of Negro life, so much so that for every progressive venture, for every effort making for betterment, for every forward move, the school is the answer. "We shall prosper in proportion as we learn to dignify and glorify labour, and put brains and skill into the common occupations of life," declared Booker T. Washington who put Negro education on this road. Here indeed is the secret of the Negro programme of rural reconstruction, and if our villages are to be uplifted and our masses revived, there is no surer guide than that which has given such enviable direction to the educational system of another people in many ways similarly circumstanced,

THE CHILD IS THE FATHER OF THE MAN.

BY MR. NAGESHWAR SINGH,
Sursand (Muzaffarpur).

DARWIN and other biologists believe that the origin of man is from lower animals, and man's superiority lies in the greater development of the different organs and adaptations consequent on the changing environment. Whatever the origin of man, there is no gainsaying the fact that there are certain laws which all the living organisms equally obey. Cut a live tree, it will bleed. Cut a live dog, it will bleed. But will a dead tree or a dead dog bleed? A flower, however beautiful, will fade and die, when severed from the body. An eye, lustrous and bright, is useless when severed from the body. These examples should suffice to show that there is a good deal of similarity between ourselves and the lower animals and plants.

In all living organisms, we observe, there are three marked stages: growth, maturity and decay. They may be compared to boyhood (an age of growth and preparation), manhood (an age of maturity and action) and old age (an age of decay). For all practical purposes, that is, from the utility point of view, the second stage is the only stage that matters for society. When we want a mango, we do not go to the young mango tree but to a full-grown mango tree. When a country is threatened with danger, it does not look to the boys for help but to the manhood which has undergone a proper discipline for a pretty long time.

These examples seem to minimise the importance of the first stage. But can we raise a wall without the proper foundation? The strength of the foundation determines the strength of the wall. Boyhood controls manhood. It is in this sense that Poet Wordsworth observed: "The child is the father of the man."

What is the greatest ambition of a father? To see his son develop a sturdy physique, a well-equipped brain and a good moral character. He will certainly feel annoyed, if he finds his son doing otherwise. He will certainly do his best to remove whatever stands in the way of his son's development.

Thus if the "boy-father" understands what responsibility he has to shoulder, he will do what he can to discharge the duties to devolve on him in course of time. The degree of responsibility that he brings to providing and equipping himself against the coming struggle will determine the strength and weakness of the next generation. Thus the duties of the teachers *visavis* the students are clear. Their main function is to make the boys realise, and fit them for, what they have to do in future. Certainly they will have to face difficulties, discouragement and annoyance, when they find the boys doing otherwise. But the teachers, as teachers, cannot discharge their duties better than by constantly emphasising on the boys the responsibility before them.

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

THE RELIABILITY OF THE DATE MENTIONED IN THE 91-QALAMI BHAKHAR.

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

(Continued from p. 663.)

IT will be seen that not only much of the matter, but much of the language is the same. There is an important difference between the two: Sabhasad's Bhakhar mentions a large number of persons, while the 91-Qalami Bhakhar mentions only three, out of whom Annaji Pant Surnavis is not mentioned by the former. Probably, Sabhasad has used for this heresay information also, which is likely to be a bit hazy after all. The dropping of the name of Annaji Pant is difficult to account for; all that we can suggest is that Sabhasad is not altogether free from partisan spirit as we shall see later on. Certain words are common to both the Bhakhars.

(i) In the 48th article of the 91-Qalami Bhakhar occurs the word 'खानजाते' in reference to Diler Khan on the eve of his departure along with Mirza Raja Jaisinha against Shivaji, and it occurs also in Sabhasad in the same connection.

(ii) In connection with Shivaji's decision to make terms with Mirza Jaisinha, occurs in the 91-Qalami Bhakhar this sentence: "मिरजा राजायाशी यश्यावे मनसबाकरून गडाखाली येऊन समारगमें मावले घेतले (Having decided to give the credit of success to Mirza Raja Jaisinha, he came down the fort and took Mavals with him.)" In the same connection occurs this in Sabhasad: "पुरंधरतुम्हांस देतो, निशाण तुमचें चढवितो, परन्तु मुसलमानास यश देत नाही." "I am ready to give Purandhar to you; I shall place

your flag (there); but I am not prepared to give the credit (यश) (of success) to the Mussalman." The idea of Shivaji being ready to give the credit of success to a Hindu Sardar, namely Jaisinha, and unwilling to give the same to a Mussalman Sardar, *i.e.*, Diler Khan, is fully common to both and the word यश occurs in both. Further, Sabhasad's description seems to be an expansion of the 91-Qalami Bhakhar. These points can lead any one to think that the former had read the latter.

(iii) In the course of the description of Shivaji's visit to Aurangzeb, each of the two authors gives a similar sentence. The 91-Qalami Bhakhar त्याजवरून हुकुम जालाकोडे-यास घेऊन जाणें; Sabhasad's Bhakhar:—"हणून रामसिंगास पादशाहा बोलिलेको राजियास घेऊन डेरियास जाणें." Sabhasad always writes राजियास for राज्यास or राजे यांस. On that very account, he has written डेरियास for डे-यास. The language and the matter are however closely similar.

(iv) While describing the general rejoicing after the safe return of Shivaji from Agra, the 91-Qalami Bhakhar says: "तेसमयी बहुतहर्ष जाहला. वखेंभूषणें नूतन घेऊन नाना प्रकारें केले. तोफा मारिल्या. आनंद सर्वास जहाला." "In the same connection, Sabhasad says:

"राजगडास आलियावर थोर धर्म मोठा महोच्छाव केला. साखरा वाटल्या. तोफांचे आवाज केला. मातृश्रीने व कारकुनांनीं वलष्कर, गड, कोट, इशम सर्वांनीं संतोष करून खुशाली केली."

This is, of course, as usual, more detailed than that of the 91-Qalami Bhakhar.

(v) The award given to the person with whom Sambhaji was kept at Mathura is mentioned in both in the same language :—

91-Qalami Bhakhar—“ त्यास एकलक्षहोन बक्षिस दिले.”

Sabhasad's Bhakhar—“ लक्षहोन बक्षीस दिले.”

(vi) 'दावा' in the sense of 'fight' is found in both the books.

91 Qalami Bhakhar—“ दधीपासून दावा आजि पावेंतों चालिला ” (page 48).

Sabhasad's Bhakhar—“ आपणास एक विजापूरचे चातशाहीसी दावा, भागानगरकरांशी दावा व मोगलांशी दावा ” (page 59).

(vii) As a general fact to be found from place to place in both, the word 'त्याउपरि' may be noted. It occurs more generally in the 91-Qalami Bhakhar. In Sabhasad, मग, त्याजवरि, त्याजवरून, पुढें, त्यावरि, यावरि, तो, इतकियांत, etc. also occur. There is thus variety in Sabhasad to show “thereafter,” for which the 91-Qalami Bhakhar generally uses त्याउपरि or at times त्यानंतर. Moreover, the 91-Qalami Bhakhar uses one of these two words in the beginning of each article (or paragraph) more generally than Sabhasad. In other words, Sabhasad's composition follows the rules of composition better than that of the 91-Qalami Bhakhar. This point is also worthy of consideration in fixing the relative dates of their compilation.

3. The dissimilarities between the 91-Qalami Bhakhar and Sabhasad's Bhakhar.—Having noted the similarities, we must note also the differences and, if possible, account for them. Some of the main differences are the following :—

(a) The More event is thus described in the 91-Qalami Bhakhar :—

“ बारा मावले तेथील चंद्रराव मोरे जावलीकर राजे विजापूरचे पातशाहास नालबंदी देत होते, त्यांचेदीवाण हनमंतरावमोर कुल कारभारी चालीस हजार मावळे यांचे सरदार जावलीनजीक श्रीमहाबलेश्वर येथें राहात होते. चंद्रराव मोरे यांजकडे उपवरवन्था होता. सोपरीकवडल रघुनाथ बडाल सवनीस यांनी हणमंतराव मोरे याजकडे शिपाई पाठविले. पंचवीस स्वार व मावळे शंभर घेऊन गेले. हणमंतराव भेटीस आंगणांत आले, भेटी होताच दंगा करून कटारीने मारिले. दारों दहा माणसें होती त्याहीं मारून वाईवरून रातोरात पुरंधरास आले. राजास भेटले बहुत सन्मान पावले, दुसरे दिवशीं खुद राजेश्री राजे व मावळेचालीस हजार फौज घेऊन रात्रीस चालिले. तिसरे दिवशीं महाबलेश्वराहून निसणीचा घाटाकडून आले. वेढा घातला दोन प्रहर पावेंतों भांडण झालें गांव कुल घेतला. बाजीराव कृष्णराव दोन मोहोरे पंधरासोळा वर्षांची उमर होती त्यास रित्रयांसहवर्तमान कैद केले. द्रव्य मत्ता बहुत पुरातन राज्यभंग केला. मत्ता नेऊन प्रताप गड घाटामाथाकॉ वस्ती केली मावळे घेऊन चंद्रराव मोरे यांनी पुण्यास घेऊन आले.”

(91-Qalami Bhakhar, Wakaskar's edition, page 55.)

“Chandra Rao More, king of Javli, in the twelve Mavals, used to pay yearly tribute to the emperor of Bijapur. His agent, Hanmant Rao More, looked after all the affairs and was a Sardar of forty-thousand Mavals and resided at Mahabaleshwar. There were at Chandra Rao More's some marriageable girls. To open a talk about matrimonial alliance (on behalf of Shivaji), Raghunath Ballal Sabnis sent soldiers to Hanmant Rao More. Hanmant Rao came down in the courtyard to see them. At once after the meeting, (Sabnis) caused an affray and killed (Hanmant Rao) with a dagger. He killed the ten persons who were at the door and came back the same night to Purandhar, saw the

king and was received with honour. The next day the king (Shivaji) himself marched with forty-thousand forces. The third day he came to Mahabaleshwar (?) through the Nisani Pass and laid siege. The fight went on till afternoon; he took the village and also Baji Rao and Krishna Rao, two chief persons, together with their women. These were but of fifteen or sixteen years of age. There was a large amount of old property. He destroyed the kingdom. He took the property to the Ghatmatha and populated Pratapgarh. His Mavals took Chandra Rao to Poona.”

The same is thus described on pages 6-7 of Sabhasad's Bhakhar :—

कोंकणांत चंद्रराव मोरेहणून राज्यकरीत होते. व श्रृंगार पुरीं सुर्वे राज्य करीत होते. त्यांचे प्रधान शिरके होते. असे जवरदस्त गड, कोठ, दाहाबारा हजार लष्कर, हाशमसमेत राज्य करीत असत. त्यांजकडे रघुनाथ बडाल सवनीस बोलाऊन पाठविले. विचार करतां “चंद्ररावमारल्या विरहित राज्य साधतनाहीं, त्यांस तुह्मांचाचून हें कर्म कोणास न होय. तुह्मी त्याजकडे हेजिबीस जाणें ऐसें सांगितलें. बराबर निवडकधारकरी शें सवाशें माणूस निवडून दिले. ते स्वार होऊन जावली नजीक जाऊन पुढें चंद्ररायास सांगून पाठविलें कीं “आपण राज्याकडून आलों आहो. कित्येक बोलणें चालणें तहरहकर्तव्य आहे. असें सांगून पाठविलें. उपरि त्यांनीं त्यांस आपणा जवळ बोलाऊन भेट घेतली. कित्येक बाहास्कारी बोलणें जाहलें बिराड दिले तेथें जाऊन राहिले. दुसरे दिवशीं मागती गेले. एकान्ती भेट घेतली. बोलणें जाहलें. प्रसंग पाहून चंद्रराव वसुंधाजीराव दोघांभावास कटारीचे बार चालविले. जमातीशीं निघून चालिले. खासांच पडलियावर लोक काय चालून येतात? असें कर्मकरून, परतोण राज्याकडे भेटीस आले. तेच खासा राजा चालोन जाऊन जावली सर केली मावळे लोकांस कौल देऊन नंचणी केली. प्रतापगडहणून नवाच वसविला. हणमंतराव हणवून चंद्ररायाचा भाऊ चतुर्वेद हणून जागा जावळी चा होता तेथें बल धरून राहिला. त्यास

मारल्या शिवाय जावळीचें राज्य तुटत नाहीं असें जाणून संभाजीहणून महालदार राजियाचा होता त्यास हणमंतराव याजकडे राज्यकारणास पाठवून सोहरिकीचें नातें लावून, एकांती बोली चालीस जाऊन, संभाजी यांन हणमंतरायास कटारीचेवार चालवून जिनें मारिले. जावळी काबीज केली.”

(“In Konkan there ruled one Chandra Rao More and in Shringarpur there ruled Surve. Shirke was his prime minister. They ruled with strong forts, fortifications, a force of ten to twelve thousand horse besides infantry. (Shivaji) sent Raghunath Ballal Sabnis to them. (He) said to him: “I have come to see that I cannot establish a kingdom without killing Chandra Rao More; and this work nobody else than you can do.” (Shivaji) gave from one hundred to one hundred twenty-five men to accompany him. They went on horse-back and having come near Javli, sent word to Chandra Rao that they had come from king Shivaji with the view of having a talk of a various kind. Thereat he sent for (him) and saw him. There took place a good deal of formal talk. Then (Sabnis) went to the residence appointed for him. The next day he saw (him) (Chandra Rao) again, now in private. There took place a talk. Seeing a proper opportunity he attacked the two brothers, Chandra Rao and Suryaji Rao with a dagger, and escaped away with his men. He ran away after killing his pursuers. How can people pursue after the death of the chief? Having done this action he went back to the king. Then, the king marched in person and took Javli. He gave promises to Mavals and got a colony made. He made a new fort called Pratapgarh. There was a place called Chaturbet, belonging to Javli. There Hanmant Rao took shelter. As the trouble of Javli could not cease unless

Hanmant Rao was killed, (Shivaji) sent Sambhaji Kavji, a Mahaldar, to Hanmant Rao for a political talk and matrimonial alliance. (Sambhaji Kavji) saw him in private and attacked him with a dagger. (He) conquered (thus) Javli.

Having given Sabhasad's description and, then, the description of the *Tarikhe Shivaji* and then weighing all the evidence, Sir J. N. Sarkar sums up the event thus. (Sarkar's "Shivaji," page 44) :—

"The then Chandrarao More, named Krishnaji and eighth in succession from the founder, was a boy of sixteen and all his business was conducted by his kinsman, Hanmant Rao More, who was his diwan. Raghunath Ballal Korde (and not Atre, as the latter was not Sabnis) under Shivaji's orders visited Hanmant Rao (the diwan or the person who really ruled the state) with a pretended offer of marriage between his master and the late Chandrarao's daughter, and treacherously slew him at a private meeting. He escaped unscathed and quickly brought Shivaji to the scene with a vast army. Javli was captured after six hours' fighting, and several members of the More family were taken prisoners. But Chandrarao himself was either absent from the place or had fled away before its fall. He took refuge in Raigarh (a fort belonging to him). Shiva invested it and gained possession of it by negotiations. The two boys, Krishnaji Chandrarao and his younger brother Bajirao More, were carried away by Shivaji to Poona and there the elder one was beheaded."

It will be clear by comparison that the descriptions of the More event, as given in the two Bhakhars, do differ in some matters, especially as regards who was killed first, Chandrarao or Hanmant Rao, and by whom. But one who will closely examine them will

find the description given in the 91-Qalami Bhakhar more reasonable and probable, while that of Sabhasad more confusing and inconsistent. Even if external evidence be not brought to bear upon the matter, one point stands out well. After Raghunath Ballal Sabnis had treacherously killed Chandrarao and his brother Suryaji Rao, Hanmant Rao More could not be reasonably expected to give an audience in private to any of Shivaji's men and thus be treacherously killed. And when external evidence is brought to bear on the matter, the description of the 91-Qalami Bhakhar stands the test well. So, we have to infer that Sabhasad did read the 91-Qalami Bhakhar, but probably not having a note of the description of this event with him he had to depend upon his own memory, hearsay and other men's memory. This point we shall make out later on in a general way.

(b) Where was Jijabai at the time when Shivaji decided to have an interview with Afzal Khan? The 91-Qalami Bhakhar mentions that she came to Pratapgarh along with Shivaji (*vide* article 31), but Sabhasad says that she and Sambhaji were kept at Raigarh. But taking into consideration (1) that the event was one of life and death, and required to be handled very carefully, and (2) that Shivaji generally never undertook a venture without consulting his mother, and (3) that it was just the beginning of Shivaji's career, we have to infer definitely that Jijabai must have come to Pratapgarh along with Shivaji, as the 91-Qalami Bhakhar mentions. In this very connection, one more difference occurs. The "Bharatwarsha" and Rajwade editions of the 91-Qalami Bhakhar mention 'Abdullah Khan' for 'Afzal Khan'; but Sabhasad mentions Afzal Khan. Sir J. N. Sarkar notes that the "Tarikhe Shivaji" also mentions 'Abdullah Khan.' We surmise that his

original name was 'Abdullah Khan'* and that 'Afzal Khan' was the title conferred on him probably on the occasion of taking Shahji prisoner. The place where his head was buried was called "Abdullah Burza." In the "Shivaji-Nibandhaval" have been published "some unpublished Dutch extracts" from "the Hague Colonial Archives" edited by Mr. R. D. Vadekar, M.A., Honorary Lecturer, 'Bhandarkar Oriental Research Institute,' Poona. The same have been separately issued in the form of a pamphlet. In extract A is described the Afzal Khan affair. In it also, the Bijapur general has been throughout referred to by the name 'Abdullah Khan.' So our surmise seems to be true that 'Afzal Khan' was the title conferred on him probably after he had taken Shahji prisoner to Bijapur in 1648 A. D. (See the different letters referring to Afzal Khan published in the "Patrasarsangrah," Part I. 'Afzal' means 'superior.' This work of taking Shahji prisoner might have been thought to be of a superior kind. This is also one clue to fix comparatively the date of the 91-Qalami and Sabhasad Bhakhars.

(c) How Shivaji and Afzal Khan met is thus described by the two :—

* That Afzal Khan's former name was Abdullah Khan is also supported by one manuscript published on p. 68 of the "Shiocharitra-Sahitya," Part I. The manuscript bears the date 1659 A.D. In this very manuscript, it is said that Afzal Khan removed the idols of Vitthal of Pandharpur, Tulja Devi of Tuljapur, Mahalaxmi of Kolhapur and Ravalnath of Bijapur. So the statement of the Bhakhars that the idols of Pandharpur and Tuljapur were removed by Afzal Khan stands corroborated by a document of that very time. The "Shio-bharat" also mentions three times (once in each of chapters 18, 19 and 20) of the removal of the idol of Tuljapur and makes a general statement in the 43rd verse of the 19th chapter that Afzal Khan destroyed all the holy places. These statements are borne out by the above mentioned document.

Sabhasad's Bakhar :—

"खानही उभराहून पुढेंसामोरायेऊन राजियास भेटला राजियानें भेटी देता खानाने राजाची मुंडी कघटाळून खाकें खालें धरिली. आणि हाताचीजमदाड होती तिचें मेण टाकून कुशीस राजियाचे चालविली. तो आगांत जरीची कुडती होती त्यावरि खरखरली. आंगासलागली नाहीं हें देखोन राजियांनींडावेहाताचें वाघनख होतें तो हात पोटात चालविला. खानाने आगांत झगाच धातला होता. वाघनखाचा मारा करतांच खानाची चरवी बाहेर आली. दुसरा हात, उजवेहाताचे विचित्रिया चा मारा चालविला, ऐने दोनवारकरून मुंडी आंसडून चौथरिया खालें उडी घालोन निघोन गेले खानानें गलबला केलाकीं मारिलें मारिलें दगादिघला वेगीधावा. असें बोलताच भोयानीं पालखी आणिली. आणि पालखीतें धावून उचलून चालविला. इतकियांत संभाजी कावजी महालदार यांनं भोयांये पाय मारिले. आणि पालखी खालें भोयांस पाडिले खानाचे डोचकें कापिलें. हातीं धेऊन राजिया जवळ आला. इतक्यांत सैदवडा पटाईत धावला. त्यानेंराजे जवळ केलें. पट्याचेवार राजियावरि चालविले. तोंराज्यानं जिऊ महालिया जवळ आपला हुदियाचा पट्टा होतातो धेऊन, पट्टाचो विचित्रा असे कातरकरून सैदवडा याचे चारवार ओढिले. पांचवें हातानें राजियास मारावें तों इतकियांत जिऊ महाला याणें फिरंगनं खांद्यावरि सैदवें दिशसवार केला. तो पट्टियाचा हात हत्यारा समेत तोडिला. आणि खानाचें शीर येऊन राजे सिताव गडावरि जिऊ महाला व संभाजी महालदार असे गेलें."

("The Khan also stood up, came forward and embraced Shivaji. When the king gave embrace, the Khan caught hold of his head tightly under his arm. He then unsheathed his dagger, pushed it against the bowels of the king. As the king had a wire-shirt on his body, it simply scratched on it, but did not touch the body. At this, the king pushed the tiger's claws (that he had in his left hand) into the belly (of the Khan). The Khan had only an ordinary cloak on his body. As soon

as the claws were pushed, the Khan's intestines came out. He gave a blow of the Bichwa with the second. Having given two such strokes, he freed his head (from the Khan's grip), jumped down the platform and ran away. The Khan cried out : "Murder, murder; treachery; help, help!" At once the palanquin-bearers brought the palanquin, put (the Khan's body) into the palanquin and began to hasten away. Presently, Sambhaji Kavaji Mahaldar struck at the feet of the bearers and brought them down on the ground. He (then) cut off the head of the Khan, and brought it to the king in his hand. In the meantime, Saiyad-bunda, a swordsman, ran at the king who then took a long sword from Jiu Mahal, made a fence with this sword and Bichwa and warded off four strokes of (the sword of) Saiyad-bunda. While he was about to deal a fatal stroke the fifth time, Jiu Mahal gave a stroke with his sword on the shoulder of Saiyad-bunda and cut it off. And (then) the king with Jiu Mahal and Sambhaji Kavaji Mahaldar hurriedly went to the fort with the Khan's head."

The 91-Qalami Bhakhar describes the same thus :—

"शिवाजीराजे यांणी अंगांत चिलखत, त्याजवर बकतर, डोईसटोप, डावेहातीं विचवा अशा मजबुतीने गडावरि खबरदारीकरून तमाम लोकांस सिद्धकरून गडावरालीं उतरले. सदरे संनिध आले. पूर्वेकडोन खान येतात. पालखीं खालीं उतरली. तीराचे पल्ल्यावरून पायीं चालत आले. भोईव खिसमतभारदूरठेऊन खानव कृष्णाजी भास्कर दिवाण उभयतां सदरेस येऊन लोडाजवळ आले. दत्ताजी (पंताजी?) गोपीनाथ पुढे येऊन राजास विनंती केलीकीं खान आले त्यास जाऊन भेटणे. त्याणीं तीन वेळां पंतांस पुसोन खान हेच असैं खरे केलें. खानानें कृष्णाजी भास्करयांस तीन वेळां पुसिलेंकीं शिवाजी राजे हेच असैं खरे केलें. तें समयीं उभयतांच्या नजरा एक झाल्या.

शिवाजीराजे संनिध येऊन पोटांत डोई घातली. खानानें पाटीला वडून धरिलें तेच क्षणीं चपलाई करून विचवा डाव हातीं होता तों पोटांतमारिला. एकच घाई, आंतडी बाहेर आली. खान कृष्णाजी पतास हणों लागले कीं याणें मारिलें पंतापाशीं तरवार होती त्याणीं हात शिवाजीवर टाकिला परंतु लागू झाला नाही मग राजे यांणीं पट्ट्याचा हात खानावर टाकिलातों दोन भाग शरीर झालें. खालीं पडला. कृष्णाजीयांसीं राजे हणाले कीं ब्राह्मणास मारीत नाही जीव घेऊन पळूनजावें. पतीं भोई यांसीं व खिसमतगारांस हांक मारोन आणोन मुरदा पालखींत धाकून जात असतां सदो मागे गतींत संभाजी ब्रह्माजी व देवजी व शिवाजी महर्षिक बगेर चाळीस जणधारकरी होते ते येऊन खिसमतगार व भोई मारिले त्यागलवलीत दत्ताजी (पंताजी?) गोपीनाथ वकील स्वारहोऊन जखमी झाले, लोकांनीं ओळखिलें नाही राजे भांणीं दत्ताजी पंतास रक्षिलें व कृष्णाजी भास्करयांस हि मारू दिलें नाही. त्याला मार्ग दिलेव लष्करास बातमी सांगावयास जीव माधारे घेऊन गेले."

("King Shivaji put an armour and a Bakhtar on his body, and an iron cap on the head and took a Bichwa in his left hand (inside the sleeve?) Thus well protected, having warned all the people in the fort and prepared them, he came down the fort. He came near the pavilion. From the east came the Khan. The palanquin was placed on the ground. He then walked on foot from a distance of an arrow. Placing the bearers and attendants at a distance, the Khan and Krishnaji Bhaskar entered the pavilion and came near the cushions. Dattaji (Pantaji) Gopinath came forward and requested the king to meet the Khan who was (already) come. He assured himself of the Khan's identity by asking Pant three times. The Khan (also) asked Krishnaji Bhaskar three times about Shivaji's identity. Then their eyes met. King Shivaji came near the Khan

and put his head into (his) belly. The Khan caught hold of (Shivaji) by placing his arm round him. Immediately, (Shivaji) pushed into the Khan's belly the Bichwa that he had in his left hand. It was all a haste. His intestines came out. The Khan said to Krishnaji Pant : "He has stabbed me." Then, the Pant (Krishnaji Pant) dealt at Shivaji a stroke of his sword that he had in his hand, but to no effect. Then the king dealt a stroke of his long sword at the Khan; at once his body was cut into two, and fell on the ground. The king said to Krishnaji : "You are a Brahman; I do not want to kill you; you run away with your life." The Pant called the bearers and attendants, put the (Khan's) body into the palanquin and began to go away. There were in a pit behind the pavilion Sambhaji Kavaji, Deoji, Shivaji Mahadik and such footmen, forty in number. They came out and attacked the bearers and attendant. In the course of that confusion, Dattaji (Pantaji) Gopinath, who was on horse-back, got wounded as he was not observed by the people. The king saved Dattaji Pant, and did not allow (his people) to kill Krishnaji Bhaskar. He was given a passage; so he escaped with his life to inform the forces of the event."

Now let us examine the accounts of both.

The above passage raises several questions. Their solution is necessary not only for the sake of history, but also for fixing correctly the date of the two Bhakhars under consideration. As regards who came first to the pavilion, there is no difference—in both the Khan is mentioned to have come first. As regards their attitude also there is no difference between them. Both books mention that both Shivaji and Afzal Khan distrusted each other and each tried to

get the other into his trap. That the Khan was cock-sure of his success and that Shivaji was diffident can also be read in both. The former had not taken all the necessary precautions against a personal attack, while the latter had not only taken such precautions, but was fully prepared for what followed. These details are better given in the 91-Qalami Bhakhar than in Sabhasad's. The placing of forty men in a pit near the pavilion as a special provision by Shivaji, is mentioned in the 91-Qalami Bhakhar but not in Sabhasad's. This shows that Sabhasad's information was incomplete and based very much on hearsay. The details of how Shivaji had already prepared his mind to meet death, as was most likely, are well given in the 91-Qalami Bhakhar. The confusion of Sabhasad is clear from the fact that he first mentions how Shivaji dressed and armed himself, and then mentions that he took his bath and meal. Now we come to the passages quoted above. First, the question of arms. The head was protected by a hidden helmet. This is mentioned by both, by one by the word टोप and by the other by the word तोडा. Bichwa is common in both, but on account of the mention of tiger's claws in Sabhasad's Bhakhar it is shown in this Bhakhar in the right hand, while in the other Bhakhar it is mentioned to have been in the left hand. This point is worthy of detailed examination. We have to remember that they were to meet in a friendly manner. Shivaji could not put on any arms not worthy of his position. There are, however, other points to decide this matter. Afzal Khan was a strong, stout and fairly aged man, with some obesity (which is quite natural in such a person). The muscles of his belly must have been fairly thick. *Tiger's claws cannot in a moment bring out the*

intestines. It was a meeting of life and death, every moment was important, there could be no waiting. Tiger's claws could not have so easily brought out the intestines. They should have taken some appreciable time to cause this result. Within the time required for this, Afzal Khan could have disposed of Shivaji. Whatever weapon Shivaji used did its work instantaneously. Therefore tiger's claws could not have been used. A dagger can be easily kept concealed within the sleeve, if the fist is closed. This could have been kept only in the left hand. Had he kept it in the right hand he could not have used it for salutation and pointing towards Afzal Khan as he did after meeting him, and the matter would have become revealed all too soon. Moreover, if in the right hand, it could not have been used to open the intestines. He could have kept a sword hanging by the waistbelt for the sake of his position. In the 91-Qalami Bhakhar it is not mentioned in connection with the description of his preparation; but this fact can be inferred from the fact that he did use it after he freed himself from the left-hand iron grip of Afzal Khan. He could not have got time to run to any of his body-guards for a sword. There were body-guards of Afzal Khan besides Krishnaji Bhaskar, his agent, who must have attacked at once, as the 91-Qalami Bhakhar rightly mentions. Afzal Khan too might have had a sword hanging by his side; but there is no mention of it at all in the 91-Qalami Bhakhar; while Sabhasad mentions that Afzal Khan unsheathed his short sword (जमदाडि) and used it against Shivaji's belly, but as he had put on a chain-armour, it only made a scratching sound without any injury to him. The probability is that as soon as Afzal Khan tightly clasped Shivaji by the left hand (and he was a very strong man), the latter pushed his dagger into his bowels and could bring them out as the Khan

had put on no protective armour on his body. We are not inclined to believe, as Sabhasad says, that he had put on a thin cloak. It was the month of November. Even granting that (1) it was but the beginning of winter, (2) that in the Deccan the winter is not a severe one and (3) that it was the noon time, we think that the climate of a high land should have required even a strong and stout man to put on more clothing, which was also a necessity of his high position. Tiger's claws could not therefore be so effective as the dagger for bringing out the intestines. We therefore agree with the following opinion of Dr. M. S. Kelkar of Poona:—"The tiger's claws when used in one hand cannot be effective; they must be put on in both the hands and used from behind the back in order to open the bowels. Even if it be granted that their use in one hand can cause a wound, it is difficult to use them from the front side, and especially when the head is within the grip of another..... The Muhammadan authors do not mention their use. Later on, in the ballad on Afzal Khan affair and in some of the Bhakhars, the use of tiger's claws was imported from imagination in order to explain the opening of Afzal Khan's bowels. The "Bharatwarsha" and Rajwade editions of the 91-Qalami Bhakhar do not mention it; Sane's edition mentions it, no doubt, but it is clearly a later edition in which it has been interpolated." ["Purushartha," (Shivaji number of March 1933, published from Aundh)] The above-mentioned Dutch extract bears out the description of the 91-Qalami Bhakhar. It is said there "when the same rebel opened the belly of Abdulchan by means of a concealed weapon in such a way that the intestines came out and (he) quietly took to flight." With the tiger's claws this is not possible.

That the 91-Qalami Bhakhar gives a reasonable and probable description and that

Sabhasad's description of this affair is very much incorrect, confusing and inconsistent can well be seen by comparing the accounts of the two. Sabhasad describes the dressing work first and then mentions that Shivaji then took bath and a small meal; this is clearly wrong in its order. It mentions that Shivaji having opened the bowels of Afzal Khan and wounded him with his dagger, freed himself, jumped down the platform and ran away; then Afzal cried out "Murder, murder, treachery, help, help!" At once, therefore, the bearers brought the palanquin. This description raises several questions: (1) Did Shivaji leave the place without completely killing Afzal Khan? (2) Could Afzal Khan have, after having been so fatally wounded, cried out so loudly as to be heard by the bearers at a distance of an arrow's throw? (3) How could the bearers think that the master ordered for the palanquin? All these questions have to be answered in the negative. On the other hand, the 91-Qalami Bhakhar describes that Shivaji completely killed Afzal Khan. That Afzal Khan cried out to his agent, Krishnaji Bhaskar (nearby) of his having been wounded by Shivaji, and that it was Krishnaji Bhaskar who cried out to the bearers to bring the palanquin is a most natural and probable description. This clearly shows that the author of the 91-Qalami Bhakhar had first-hand information, while the information of Sabhasad was one of hearsay. So, it will not be wrong to infer that the first Bhakhar was written much earlier than the second one. The details of this event, that are mentioned in the 91-Qalami Bhakhar, are quite corroborative. Shivaji had taken the precaution to place forty men in the pit, for he knew full well that at a short distance there will be a sufficient number of bearers of Afzal

Khan's palanquin. This precaution is not mentioned by Sabhasad. The 91-Qalami Bhakhar mentions that in the confused fight that followed when the bearers began to take in the palanquin the dead body of Afzal Khan, Pantaji Gopinath, not having been observed by Shivaji's men, was wounded by his own men, while Sabhasad does not mention it, but the "Jedhe Karina" does mention it. Again, it mentions that Shivaji's men began to attack Krishnaji Bhaskar, but Shivaji personally saved him from molestation and asked him to go away as he was a Brahmin. Sabhasad and many others mention that Shivaji got Afzal Khan's head cut off, when the palanquin was dropped by the bearers, and carried it to the fort. The 91-Qalami Bhakhar mentions that the dead body was taken to the fort in the palanquin then, as he had molested the idol of Bhavani of Tuljapur, his head was fixed into an iron-pole and placed at the gate (of the fort). Sir J. N. Sarkar mentions that the head was buried beneath a tower called "Abdullah Burza." Whether the head was buried or the body can be yet a question. We are inclined to believe that the body should have been taken as a whole, then the head cut off and placed at the gate while the trunk was buried in what came to be called "Abdullah Burza." Otherwise, somewhere else there should have been raised a tomb over his body. It may also be noted that the 91-Qalami Bhakhar mentions the preliminary talk between the two; but Sabhasad does not mention it at all, for he did not know it from any source. (4) The fourth important difference lies in the description of Shaista Khan's residence at Poona. Sabhasad describes it by the word डेरिया, which means either a tent or a residence. The 91-Qalami Bhakhar definitely mentions

'Mahal' (Palace). So again, Sabhasad seems to lack in information. There is not a word in his description to suggest that he knew that Shaista Khan lived at Poona in a house and not in a tent.

(d) Sabhasad has made another important mistake, the detection of which definitely establishes that the writer of the 91-Qalami Bhakhar was a senior to Sabhasad and was Dattaji Wakenavis himself, as has been clearly mentioned in the 91st article of the Rajwade edition of the same. Sabhasad mentions Dattaji Wakenavis's name amongst those who had accompanied Shivaji to Agra, on pages 45, 49, 51, 53 and 55, and then mentions on page 56 that he was given a reward for his service along with others. But the 91-Qalami Bhakhar nowhere in articles 52, 53, 54, 55, 56, 57 and 58 mentions the name of Dattaji Wakenavis except in the fifty-fifth article of Sane's edition (page 100 of Wakas-kar's edition). Anybody can see that this edition is clearly a very later edition and has been appreciably modified. So, the occurrence of Dattaji's name in that edition is clearly an interpolation. Now, had Dattaji Wakenavis accompanied Shivaji to Agra, his name should have certainly occurred in any of the articles 52-58 of the 91-Qalami Bhakhar. But as Sabhasad had read the said Bhakhar and knew that its writer was Dattaji Wakenavis, he thought that this important officer must have accompanied Shivaji to Agra since he could write a vivid and detailed account of Shivaji. He therefore inserted the name of Dattaji Wakenavis amongst those who were rewarded for meritorious services in that affair. Incidentally, we want to explain the use of the name of Delhi for that of Agra. Delhi and not Agra was known as the Moghal capital, just as Satara and not Poona was known as the capital of Maharashtra from the time of Sahu. Therefore people always thought of Delhi whenever there was

reference to that Durbar of the Moghul emperors, just as reference to Poona, the Peishwas' place, could be understood only when Satara was mentioned along with it (to which we have already referred in the analysis of the "Tanjore Inscription"). Our contention is borne out by the fact that even Bernier, a contemporary French traveller, mentions Delhi and not Agra. As Dattaji had not personally gone to Agra, he naturally interpreted the name of the capital in the popular way and, therefore, on account of lapse of time (which brought about a little vagueness over the matter), he mentioned Delhi and not Agra, as the place where Shivaji saw Aurangzeb.

(e) The reason given by Sabhasad for the removal of Netaji Palkar from the commandship by Shivaji is quite different from that given in the 91-Qalami Bhakhar. Sabhasad mentions this event in connection with the siege of Panhala by Siddi-Jauhar, which mistake is common to the 91-Qalami Bhakhar; but Sabhasad has made the further mistake of mentioning this siege after the retaking of Sinhgarh by Shivaji after his return from Agra. Netaji was removed on the occasion of his attack on Panhala after the making of treaty with Jaisinha in 1666 A.D. Dattaji's mistake is therefore not serious, as he does connect his removal with the taking of Panhala fort, but he does not make the mistake of mentioning Siddi-Jauhar's siege after the taking of Sinhgarh after Shivaji's return from Agra, but mentions it in the right place. Though a contemporary, Dattaji Wakenavis could not be expected to write everything from records. (We have already said that it was doubtful if there were records of everything). His mistake is after all excusable; for he was after all an untrained chronicler. His slight mistake of the mention of the early removal of Netaji Palkar is nothing as compared to that of a trained

Professor and historian of the reputation of Sir J. N. Sarkar who having mentioned the removal of Netaji Palkar in January 1666 on the occasion of the siege of Panhala after the treaty with Jaisinha (page 137, "Shivaji") mentions on page 141 Netaji Palkar among those who were kept with Jijabai to look after the administration during Shivaji's absence from Mahatashtra on the occasion of his visit to Aurangzeb, in spite of the fact that our trained historian mentions definitely (page 289) that Netaji Palkar served the Moghul Emperor for full ten years, he having become a Muhammadan in the meantime. If a Professor of History having done the work of teaching for thirty years and of shifting historical material and writing first class standard works on history for a still longer time and gained world-wide reputation, could make mistakes of the type mentioned above, Dattaji Wakenavis's mistakes are certainly excusable—especially when we remember that records of events were in those days a rarity. At least the reason given by him for the removal of Netaji Palkar from service by Shivaji is quite proper and clear.* Describing the siege of Panhala, he says: "One night when Shivaji was meditating on attack, the brother of Netaji's wife was found to be absent. Shivaji was in consequence very angry, and ordered his name to be marked down absent for one month. At that time, Netaji spoke much on behalf (of his brother-in-law). Therefore the king got angry with him and removed him from service." Sabhasad says that Shivaji removed him from service because he did not come to his help in time on the occasion of the siege of Panhala by Siddi Jauhar. Sir J. N. Sarkar says: "Taking offence with Shivaji for some reason or

other, probably because he deemed his valuable services and gallant feats of arms inadequately rewarded—Nata accepted the Bijapur baits of four lakhs of Hon." At this we have to say that the question of "his valuable services and gallant feats of arms inadequately rewarded" did not arise at all in 1666 A.D. on the occasion of Shivaji's besiege of Panhala—if at all, it arose on the occasion of the Afzal Khan affair. So, Sir Sarkar's reason is untenable. As compared to this, Sabhasad's reason is better and that of the 91-Qalami Bhakhar the most probable. For, as the Forrest edition of it shows, heated words must have passed between him and Shivaji on the question of the punishment meted out by the latter to the former's brother-in-law for his absence on the night, on which an attack was to be dealt on the fort, and, therefore, Netaji was removed from service. Angry words on both sides ended their relation, as they have done so often in the world. In short, the writer of the 91-Qalami Bhakhar, being a contemporary, had first-hand information of the reasons of Netaji's removal.

(f) Another difference between the two Bhakhars lies in the mention of Dattaji Wakenavis and Janardan Narayan Hanmante among those who had accompanied Shivaji to the Carnatic. The 91-Qalami Bhakhar mentions Dattaji's name in articles 77, 78, 82 and 83 as having gone to the Carnatic with the expedition; but does not mention at all Janardan Narayan Hanmante. From the other source, we learn that he was left in Maharashtra itself. Again, it is clear that Sabhasad's information was based upon faint memories of himself and others. He had no doubt read the 9-Qalami Bhakhar, but not having it in full with him at the time of

* See "Indian Factories," pp. 204-206, Vol. 12.

writing, misremembered and mentioned him among those left at Raigarh to look after the administration.

We have noted above the main differences between the two Bhakhars. There are, of course, many others, most of which relate to the order of events. Sabhasad's order of events is wrong in many places, as he had no full records to depend upon—rather he had to depend much on memory. Dattaji Wake. navis, being a contemporary man, having seen much, having been a partner in most of the events and having heard from first hand, wrote

a record that breathes vividness and contains details, not to be found anywhere else. The order of this account is generally correct; wherever it is wrong, it is so to some extent on account of memory having grown faint on account of lapse of time; but to some extent it is so, as we shall show, because he wrote his paragraphs on separate slips which got disordered as they were not tied together. All the same, we must admit that he also shows confusion and mistakes. To the enumeration of some of these, we shall next turn our attention.

(To be continued.)

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THE SCHOOL DAY AND ITS EDUCATIVE VALUE.

BY MR. M. KAMESWARA ROW, B.A., L.T.,
Pithapuram.

It is only the physical, intellectual, and to a little extent, the moral side of education that receive attention at the present day schools and colleges, the intellectual aspect always looming large. But not less important than any of these is the social side of education, the growth and development of which is generally left to the pupils themselves, the teachers taking little part. The physical and intellectual parts of it build up the body and mind of the pupil while the social activities contribute to make him a gentleman.

What are the factors in the school or college life that make up the social life of the pupil? The hostel attached to the institutions plays a great part in its development. The rise of residential colleges and Universities at the present day is an evidence of the recognition of the value of social life.

Next come the school sports and games which develop an *esprit de corps* among the pupils and supply the seeds of many a quality which makes the future man.

The School Day function is another valuable factor in the social structure of the pupil's life. Generally every school has its School Day or anniversary on the eve of which its pupils are on the tip-toe of activity. A Committee is formed from the pupils and the office-bearers elected for getting up the function. Subscriptions are collected by the Committee from the pupils. The school building is decorated tastefully with flags, festoons and arches. Sports, literary contests, fancy dress exhibition, a tea or dinner party,

a public meeting with prize distribution and lastly a drama constitute some of its principal items.

The most important and difficult item in the organization of such a function is the collection of funds. Many a humanitarian movement has been wrecked for lack of money. It is not easy to woo funds. Like a coy maiden, who is not attracted so much by the substance of the person courting her, as by his bewitching personality, the success of the collection of subscriptions is due more to the psychological influence exercised by the pupils who undertake the work, than to the importance of the purpose itself. But where there is a will, there is a way. The vigour and enthusiasm with which the youngsters go about their task and induce collections from their friends should surprise their elders, whose own efforts in similar enterprises have often ended in failure. The instinct of pupils makes them always choose the right kind of people as their office-bearers and when such people approach them for subscriptions nobody would have the temerity to refuse them. A crore of rupees could be realised for the Khadi fund in the short space of a few months, only because it was Mahatma Gandhi who collected it. It was his magnetic influence that contributed to the success more than the greatness of the cause itself. Again the personal influence exercised by Mr. Rajendra Prasad had much to do with the success of the Bihar Earthquake Relief.

The organization of successful dinner parties also is an arduous task, which calls

forth the exercise of extreme patience, courtesy and resourcefulness. As the pupils themselves manage the task with as few cooks as possible, it gives them training in self-help and economy and promotes self-confidence. There is a story in "Sandford and Merton" that a wealthy gentleman who was sent to a far off island to shift for himself as a punishment for a crime, wrung his hands in despair for lack of servants. In the same way, many of our middle class people who are accustomed to live with the help of a number of servants, feel themselves helpless and bewildered when they are deprived of the services of any one of them.

Coming to the organization of the public meeting, the pupils divide themselves into a number of committees, some to receive the public, some to take part in speeches and some others to maintain discipline. As this is a function of their own management, when any disturbance or miscarriage reflects on their powers of organization, they see that greater discipline is observed in the meeting than even in their class rooms.

The drama is usually the closing item in the programme and the most fascinating one. It is a very good fine art and deserves great encouragement. I was struck with surprise several times how some of our school boys who were considered more or less misfits at school, did amazingly well on the stage. The drama like every other art requires gifted persons and opens our eyes to the many inequalities and imperfections in our schools and colleges, where, not unoften, we are trying to put square pegs into round holes. Any and every pupil is considered good for the same course of education with the result that much effort is wasted and there are many failures.

Some have a natural instinct for drawing and painting, some for music, some others for

poetry and again some for some industrial arts; and they become experts in those arts if their tastes are properly cultivated. Indeed the primary duty of the teacher should be to find out individual tastes and temperaments of his pupils and make them fit in with their courses of studies. Instead, we are putting all in the same uniform machine and turning out several misfits. I may say that in so doing, there is not only much waste of national money but more important than this, waste of precious human material also. At present there are no facilities in our institutions for the development of the individual faculties of the pupils and we hope that the needful will be done during the regime of our provincial national Governments.

Some view that the School Day function is a waste of time and money and some others that it is an idle pastime, seriously interfering with pupils' studies. But right thinking people consider it is a valuable part of education, the want of which makes man imperfect. The schools which lack this important function, really lack that which gives life to them.

The immediate purpose which this function serves is to afford enjoyment to the pupils which itself is of no mean consequence, even if other advantages do not flow from it. The strain which the pupils feel during the course of their year's hard work requires some relief at the end of the year by way of some recreation. The successful management of the School Day requires, as already observed, a great deal of organization and discipline on their part which stands them in good stead in their battle of life in future. They have to sink their differences among one another and work like one man which goes a great length in the development of their corporate life in future.

The schools of the West as well as those of Japan cater to the cultivation of civic duties also on the part of the pupils by organizing

lunches therein, prepared by themselves, arranging motor rides in sports to teach them road rules, organizing scout service and instituting several such functions which give them training in the art of self-government. Such activities being absent in the regular course of our schools, the School Day functions serve as a sort of compensation for them.

In our country the things which pupils learn at school are out of touch with the realities of public life which is not the case in the advanced countries of the West. An Indian graduate fresh from the college, feels like a fish out of its element in facing the problems of life and has to learn a good deal in the lessons of life before he can successfully launch his career. It is not mere academic degrees that have produced a Ram Mohan Roy, a Rajendra Prasad, or a Gandhi but the instinct of service to humanity, which took root in their hearts and developed with a dynamic force.

Again, character which makes the man, is best learnt in living it, while any amount of lecturing about it keeps him only out of it.

The association of pupils for social service is much more strong and dynamic than that of adults due to the strength of their youthful optimism and force of emotion for which the cool calculating and halting disposition of their elders is no match. The Junior Red Cross Society claiming millions of members all over the world, especially among the student population, with its splendid organization of funds is an instance in point. The importance of School Day functions in the matter of developing an *esprit de corps* and promoting social service is so much realised nowadays that the pupils everywhere after leaving their schools, are organising Old Pupils' Day also, to further their social activities.

Our country, afflicted as it is with poverty, ignorance, superstition and disease, is really in need of any amount of social service and if the activities of our young men engendered and stimulated by the School Day functions, were harnessed to such service, such functions would be a real asset in the national economy.

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HINDI.

BY MR. T. R. VENKATARAMA SASTRIAR, B.A., B.L., C.I.E.,
Madras.

I HOPE compulsory Hindi has not been decided on finally.

'Hindi compulsory' is a wrong step. With compulsory universal education, it will mean that *all* people belonging to the Tamil country, for example, should be compelled to learn Hindi. The relation of language to a people is seriously misunderstood by those who think there is no harm in coercing all the people of one mother-tongue to learn another tongue. The mother-tongue alone can be universal and there is no compulsion in its universality. Free compulsory universal education in the mother-tongue does not thrust a language on a people. Another's tongue, compulsory and not merely optional, is monstrous. Political tyranny has in the past thrust it on unwilling people. Here it is not tyranny, but political fad, that prescribes Hindi for all.

There are vast masses in the south to whom Hindi is absolutely, yes, literally absolutely, useless. Ninety-five out of one hundred of the rural population, if not more, will not have need for moving out of their district, or beyond the neighbouring districts and Hindi is neither essential nor useful to them.

Hindi compulsory for three classes will only add to the huge waste now going on. The contact with Hindi will slaken at the end of the three years and the knowledge, meagre at the best as it must be, will be forgotten in a short time.

The proper thing is to provide Hindi at all stages as an option. Many might take it for its economic value in after-life with a government favourable to it in power.

The Hindi Prachar is doing good work. The leisured classes are extensively taking to

Hindi under its propaganda. This is quite sufficient and legitimate. The Hindi Prachar may be subsidised and assisted in its work. It is a peculiar feature of the times that what should be done by propaganda is sought to be achieved by compulsion.

I have known people who believed that English would in time become the language of All-India. There are now people who believe that Hindi would become the language of all Indians. In the recent controversy over Hindi compulsory, I have seen the statement that Hindi is the mother-tongue of All-India. The South Indians will not accept it. I should like to see Bengal or the Maharashtra or Guzerat or the Punjab accepting it.

It is said that Hindi is being made compulsory in pursuance of a promise to make it so made to the Congress High Command. If that is so, the Congress High Command must reconsider its prescription of compulsion.

IVORY FLUTE.

BY MR. BARNETT D. CONLAN,
Paris.

The Music of the Absolute,
White like water,
Or pure silver,
Sounds through this fair ivory flute.
As dew or rain through endless ages,
It refreshes even the Sages,
In their infinite desire,
For the soundless, fireless fire;
It can quench the burning thirst
For what was first and what was last,
For the Alpha and the Omega,
And that speed which seems inertia,
And its very stops unite,
Where the colours blend to white;
Sound and colour made so tense,
As to pass beyond the sense
Of this world's dark tragedy,
In some mystic Arcady,
I first heard its music mute
With whiteness of the Absolute,

THE A. B. C. OF WOMAN'S EDUCATION.

BY MR. D. PURUSHOTHAM,
Chittoor.

"Bad sons are born, alas too frequently,
But a bad mother—never and nowhere."

INDIA is a country of villages and about 90·7 per cent. of the total population live in villages. There is nothing but poverty and monotony reigning supremely there. But in the urban areas, there are chances of money-making, social entertainments and attractions; variety of occupations; the provision for education and sanitary conditions which largely account for the development of big cities (at the expense of the rural area).

RURAL EDUCATION.

The single room and single teacher rural elementary school is all that constitute our education. In India, children, especially girls in the rural areas, do not generally go up to the higher standards, *i.e.*, even to IV or V Standards. The percentage of pupils in each standard to the total number has remained practically stationary, and this is evident from the Quinquennial Reports of the Director of Public Instruction to the Government of Madras.

Standard	1917-22	1922-27	1927-32
First	52·4 %	52·7 %	48·4 %
Second	20·0 "	19·6 "	20·3 "
Third	13·7 "	13·7 "	14·4 "
Fourth	9·8 "	9·7 "	10·9 "
Fifth	3·1 "	3·1 "	3·7 "

We do realise, for reasons known, the difficulty in retaining the girls long enough to make them permanently literate. The main reasons for this may be that they are supposed to learn the Three Rs and no 'nonsense'. All that is taught may be summed up as A in the First Standard, B in the Second, C in the Third, D in the Fourth and all A, B, C and D in the Fifth Standard.

The present curriculum is framed and driven by *outsiders*, who have little or nothing to do with the *child*. Do they read to forget whole-sale? The child's latent instinct is nipped in the bud. The curriculum is neither suitable to the rural girls nor to the urban ones. All know pretty well that the rural girls should not be given the same diet as the urban girls (more of it); but a substantially different diet of equal standard (if not better) and quality suited to their daily requirements. Schools are educating the girls for anything but village life. To couple with it, the woman teachers are strangers by habit and interest to country conditions. I may frankly say that the present elementary education system is being run at a figure, at which the genuine article or anything approaching it cannot be delivered. There may be some intellectuals, not because of the present system, but may be due to environment and other facilities.

Let us see the relation of the scholars to the total population during the past twenty years.

Percentage of scholars to total population	1912-17	1917-22	1922-27	1927-32
Male scholars ...	6.5	7.0	9.5	9.5
Female scholars ...	1.5	1.8	2.5	3.1
The percentage of the number of male and female scholars to the total population rose ...	4.0	4.3	6.0	6.3

The custom of early marriage, in spite of the Acts, puts a time limit on the number of years that becomes available for school children. In spite of our 'sincere' propaganda, the villager is not far wrong when he says that if once we allow our women to be their equals, they will at once be our superiors. There is also greater objection from the middle classes than from the 'backward' or the educated classes.

Education of any child, at any age, should have a purpose and not be "fed up". Is it worth while spending on woman's education at all? If spent, *woman's education should be an insurance against poverty, stupidity, servility, docility and crime.* She must be imparted such a kind of education as can give her little or no taste for anything outside her home; no interest in any man except her husband; and lastly, to delight in serving the parents-in-law, as is expected by every ruralite. She must be trained to realise the real human objectives of her life in her husband, and to cultivate that love towards animate and inanimate objects. If we cannot make them good daughters, ideal housewives, and responsible mothers, then it is a waste of public funds; and they will surely suffer as carelessly planted trees in barren soil. The Hartog Committee has rightly said that the education

of the girl is the education of the mother and through her of her children. For a better and glorious India, modern girls must draw their inspiration from the great women of India—the Sitas, the Savitris, the Maitrayis and the Gargis of old. To teach such high ideals and ideas, special lady teachers are to be found and trained.

PROGRESS OF PRIMARY EDUCATION.

Let us look at the progress of Primary Education of Girls at present. The extension of education in rural parts which are provided with elementary schools is evident from the percentage of villages with one or more schools to the total number of villages with a population of :

Population	1917-22	1922-27	1927-32
2000 to 1000	83 %	93 %	93 %
1000 to 500	62 %	80 %	85 %
500 to 200	15 %	23 %	28 %
Less than 200	9 %	17 %	16 %

It is generally observed that 14 per cent. of the total population constitute children of school-going age and according to this proportion, there were 168,40,386 girls of school-going age in 1927, whereas only 17,51,617 were really at schools and this works out to something like 10.4 % of the total female population at schools in British India. In British India, there was in 1927 one primary school for every 632 girls and one boys' primary school for every 109 boys of school-going age.

OBSTACLES FOR PROGRESS.

What are the obstacles that stand in the way of the advancement of female education? A perusal of the progress of education in

India shows us that there has been a most remarkable increase in the emoluments in the primary schools for girls. But the total figure showing the number of primary schools and the number of scholars enrolled does not give, however, an accurate picture of the true extent; for, this may be due to the irregular attendance of both the pupils and the staff; their great concentration in the lowest classes and the long time stagnation in each class of a large number of pupils. Then the purdah system; inadequate supply of suitable women teachers; the glaring absence of separate schools for grown-up girls, and the relatively high cost of maintaining schools for girls have their part to play. What about the lot of the seventy million depressed classes?

A scattered (villagers) population necessarily results in poor attendance at school. The introduction of compulsory primary education is bound to help towards the progress of woman's education.

"From each according to her ability

To each according to her needs."

Are all the girls fit for the masculine education? I believe that to the extent it is universalised, it is weakened and minimised. The education of the masses need not be our aim for some time to come, as we know that extension leads not to depth and quality—but rather to the education of picked women for great and lasting work. We well know that posterity judges the past from the achievements of only those few great and lonely figures of the period, whatever its logic may be. But everyone ought to be given education for her own sake and to her utmost mental capacity. For woman, all other boons except education are like paints and patches that never represent the bloom of health, but

only disguise the anaemic skin without enriching the bone. Can it be education to read only the text-books? Some teachers do not know why they teach! Some girls do not know why and what they learn! Some opine that the best educated girl only vomits most in the examination, and forgets all at once!

Better if in the villages of less than 1000 population, mixed schools are tried. But we have to maintain separate schools for boys and girls, when the total number of each sex is sufficient to warrant the maintenance of separate schools. During the quinquennium ending 1927, more than six lakhs of girls, i.e., 8 per cent. of the total enrolment were reading in primary schools for boys, and over 31,000 boys were reading in primary schools for girls, indicating the extent of co-education in primary schools in British India. In spite of the progress that was supposed to have been made in co-education as far back as the year 1902, when 44.7 per cent. of the girls under instruction were in boys' schools, in the year 1926-27 only 38.5 % of the girls under instruction were reading in boys' schools. This decrease may be partially accounted for by the large increase in girls' schools. The objection to co-education would be less, if mixed schools could be staffed by both men and women teachers.

WHY FOR CO-EDUCATION?

The ideal of co-education is a return to nature, through a scientific observation of the child's need under normal conditions. Its ideal is to produce a many-sided human being. In tropical India, there cannot be a hard and fast rule for the introduction of this system. It has its value, its dangers and to eliminate the latter and enhance the former is the problem. It is not an unmixed evil or an unmixed

blessing. To train girls apart from boys and boys apart from girls is like simplifying a problem in differential calculus, by making the supposition that the variables should remain constant. Co-education is like a three-legged race as far as it goes. What objection is there for co-education in primary schools? It is common when the mother says: "Oh! daughter, if you do not take your brother (aged five years) also to school, you need not go." She needs some relief for some time at least from them.

Some think that sound boys are becoming effeminate and sound girls heroes. We know that girls dislike the feminine-boys and boys dislike milksops—masculine girls.

These are my own impressions from my co-educational institution. The girls do emulate the better qualities of the boys, and anyway, the boys do emulate the better qualities of the girls. We have to admit exceptions. Advocates of this system mark when they hit, but never when they miss. Is not co-education *also* responsible for the many special characteristics of the western civilisation? In the secondary school stage, there may be separate schools; and in the college classes, there may be once again co-education. We must be *very careful* during the transition period. But we should remember that if one is destined to be spoilt, she shall be so, whether she has co-education or not. The foodless army of teachers, the penniless parents and the benign Government have to share the good or evil of this system, and not anyone individual. Experiments made at Santiniketan and by the Theosophical Institutions in other places along this line are sufficiently encouraging.

Having both men and women on the staff, the curriculum must be such as can satisfy

the legitimate demands of society. The department can only suggest, but not prescribe any curriculum as such. Mere provision of a good syllabus, of course, does not guarantee good teaching in any subject. Our main aim should be to assure a "happy" home. Every girl should be trained to be a member of society in all its activities. The training for home membership should be our goal. The present *dead and wooden scheme* of education only blunts and stunts their originality. Let not the teacher teach so much, but afford facilities for the girls to teach themselves by giving them life experiences. "Learning by doing" must give place to "Learning by experience." In India ten crores of the population live by working in the fields, a crore and a half by industry; and so, it is but natural that a *hand working person is more welcome than a head working or a hard working one*. The girls should be taught from the art of making cow-dung cakes to the reaping of corn. They should be enabled to make purchases from a village shandy in exchange for corn or coppers. We come across girls who know the table of weights and measures, but blink and are confused when asked the number of quarter o'clocks in a seer. Let our aim be not only to prepare them for life, but also to prepare them against life, *i.e.*, to rise superior to the poverty of the conditions.

WOMEN TEACHERS.

The teacher is a priestess between God and woman. She must be a *knowing one*. It is no joke to be a teacher. The real spirit of the teacher should be that she is not a mistress, but a sympathetic sister. She must be a woman's friend. Her qualifications and her length of service are not the criterion, but the chief standard that weighs is the weight of her pay.

The training institutions may be suitably changed according to the needs, and I believe that there is no use of aiming at quantity, throwing off quality to the winds. The following figures for the quinquenniums noted below speak for them selves and no detailed comparison need be made.

	1912-17	1917-22	1922-27	1927-32
Total number of Primary Schools ...	1764	2631	3388	5672
Percentage of increase being ...		56 %	28 %	67 %
Total strength rose ...	132214	173570	228348	358394
Percentage of girls reading in boys' schools ...		9 %	54 %	29 %
Teachers in girls' schools rose ...	5421	7497	9622	14541
Number of trained teachers ...	3077	4683	7038	11548
No. of Training Schools for Indian Women ...	24	30	35	62
Percentage of trained teachers to the total number of teachers ...	62 %	63 %	73 %	79 %

Who are the pupil teachers that are usually admitted into the training institutions? As far as I can see, only women from the urban areas flock together. They know nothing of the customs, habits and lives of the rural-ites. The real rural atmosphere is absent in such institutions, situated as they are, in cities and towns. Special selection of training school staff and improved terms for continuance of trained teachers after their appointment are badly necessary. But the present training institutions are removed to rural parts, so that the teachers may have at least some knowledge of rural needs.

Their time-tables may be changed as follows:—The pupil teachers to have practical training in the rural schools in the mornings and to attend the training school in the evenings. We have to select more teachers from the farmer class and train them with a special agricultural bias.

Now there is only one training school for women for every 2294 sq. miles in our Presidency, and how can any appreciable progress be made in a specific period? The number of training schools should be increased by at least six per year for six years. A Central Institute for the training of teachers for pre-school education is badly needed. In every province, one child clinic under the supervision of an expert psychologist is desirable. Good home-training is very much lacking in Indian homes, and so, the education of the parents also must go hand in hand. Very recently, when I was in hospital, a European lady, with her sick daughter of about five years old, came there. The doctor had to admit the girl as an in-patient. The mother left her and went away. The doctor friend asked, "Lily, can you be here without your mother?"

Baby: "Yes. Doctor, why not? You will take care of me."

Doctor: "Can you be alone here this night?"

Baby: "Surely, as long as you want me here, I shall do so."

From this, you can yourself see the effect of good home training on such babies. I am sure none of our girls have ever reached that standard. Is it not happy to teach some girls who are in the real groove?

According to the Census of 1931, 15.5 per cent. of the females were "widows." These "waste products" are forced to lead a miserable life and destined to starve behind the screen. The general condition of the unmarried woman in the moffusil gives rise to scandals, if not something worse. Special "widow" scholarships may be instituted to encourage them to serve in the schools. By this, we are not only feeding them, but also educating the girls to some extent. But, we are surrounded by semi-enlightened societies, still governed by sentiments and illogicalities and how to come out of them is the problem.

The following honest observations of mine are not for wounding anyone's feelings but to be considered fairly and squarely. Some women of inferior calibre regard teachers' training as a convenient means of earning money, till they get a husband. Entering the teacher's profession is equivalent to entering a nunnery, for few marry. Now-a-days educated girls have better prospects in the marriage market than illiterate ones. Marriage is a constant drain on the profession; and so the predominance of women teachers demands a correspondingly increased provision for training, and accentuates the difficulty of supply. That is why there must be many educated women to become a few trained

teachers. The married teacher has a divided duty—not merely the duty of keeping her home in order, but also the duty to her school. Does not this divided duty tend to the loss of efficiency both at school and at home? But anyway, the school shall not become a match-making factory.

Women teachers are poorly paid—but better paid than male teachers. If a woman's aim is to make money, the teacher's profession has as little use for her as she for the profession. She cannot work for the low wages often paid to the male teachers. When she undertakes teaching she must expect some help in her household duties—to get water from a distant well and other odds and ends. She can do all these herself, but she will not. Her participation in home-life tends to decline as the years advance. The present education has implanted in her a false sense of superiority, and bred luxurious habits which have undermined her physique wholesale.

PHYSICAL SIDE.

In the west, the woman goes in front and the man at the back, and in India it is *vice versa*. Who will go in front, when a tiger comes across? I ask. Girls cannot be made for our physical training and so the physical education must be so framed as to suit the girls. Ours is a civilization of tears and regrets and not of joy and contentment, with an enormous population of uneducated and under-educated mummies and dummies. Schools should no longer turn out mere magazines of knowledge. The physical training, which if at all given to girls now, is a *farce*. Girls, as much as boys, must develop a graceful body, which can behave better and be of use for furthering the social and moral purposes of life. From my experience, I find that the carriage of the modern educated young woman is worse

than that of the modern young man. If their physical grace is not *enriched*, they may be well compared to the painted *Dasava dolls*. The heavy load of studies pulls them down perhaps to the wire, and how much physical improvement can be expected when two out of thirty-five periods in a week are allotted for drill or games? Even these two periods are also periods of leisure to be utilised by the English teachers. The vitality of an Indian woman is 21, of a Japanese 43, and of an American 59. What is the reason for such a vast difference? If there is physical education with folk songs, dances, playing and play-acting to the accompaniment of music; healthy domestic work like grinding, pounding, sweeping and cleaning, and open air work like gardening, planting and other allied work, that will be welcomed. But who will do these things? Let the women answer.

There is a mania, of late, for the 'misfits', to witness games, *vis.*, cricket.

The pity is, where are the women teachers to teach games? Who are there ready to play? Do the village women know how to play at all? As long as there is no remedy to under-nourishment, physical improvement cannot make any headway. Special and separate facilities with adequate privacy ought to be provided at once. Teach them the ethical side of hygiene, create in them the sanitary conscience leading to practical sanitation.

ADAPTABILITY OF WOMEN.

Women are created by God for the specific purpose of caring for, rearing, and educating future kiddies. They have their own special duties as well as duties common to both sexes. They are the progenitors of the race and the builders of the home. They may not be regarded so much as ornaments to society. Though the equality of man and woman does

not mean similarity, they are complements (rather than duplicates).

There are important differences between the two sexes—social and biological. Women's life revolves round their sexual functions. It constitutes the beginning and culmination of their existence. They cannot rebel against it.

Most of the Indian girls are shy and bashful, clearly showing that they dislike the company of men. Men are too familiar and sentimental, and perhaps girls are afraid to trust them. As far as sex relations are concerned, males are setting one standard for themselves and another for females. What an unjust, unfair, unscrupulous and immoral attitude that is! It means nothing but the pot calling the kettle black. This kind of double standard should be discouraged at any cost.

Sex equality is to a great extent the law of nature, and therefore it is the law of God; but vicious men bring about the fall of women by tempting and seducing them. We must treat the vicious men first as fallen, just as immoral women are treated as fallen. In the dust bin of creation, there may be women of ill-fame here and there. We cannot help it.

The educated girls think that marriage without love is a mockery. The old idea of marriage as a sacrament has decayed and the glory of domestic fasts, festivals, and penance which inculcated ideals of unselfish devotion and robust self-control among women have been extinguished (in cities more than in villages). The western culture is something like this:—Do not say "Kill the baby," but say "make that live baby a dead baby." What we want is humanized culture. The fruits of

the hasty marriage tree now, are separation, divorce, venereal diseases and sterility.

In our daily experience, we find loss of beauty, loss of health, loss of chastity and involuntary motherhood among some. Let us not make girls mothers before they are at least nineteen years of age. A 1 mothers make a A 1 nation. We want well-set-up women. We want hundred per cent. mothers.

WEIGHT OF WOMAN'S TEACHING.

Panini calls women teachers as Upadyayi or A-charya. They were admitted to the discipline of Brahmacharya as indicated by the binding of the *Munja Girdle*; and to the study of the Vedas; and to the repetition of the "Savitri Mantram"; so that they could afterwards qualify to be good teachers. How is the system at present?

There is no desire on the part of the education department to bolster up inefficiency or to condone grave professional faults. Why should all the girls aspire for the luxury of higher education now? To check the rush, the tuition fees may be raised considerably and the woman that calls the tune pays the piper. If such a rule is made, only the rich may study. But the State must be ready to aid the poor and deserving. The large amount spent on the research students is mostly a waste, as research very often means nothing more than knowing more and more about less and less. Do you want to educate the few to lead the many, or to educate the many to lead the few? Is it sufficient to know more of the Black Hole of Calcutta, the treachery of Nana Sahib; and something or nothing of the greatness of Chandragupta or Asoka or Akbar? Of every hundred girls, only one receives

primary education and of every thousand girls, only two get the advantages of secondary education. The expenditure on boys' education is fourteen times that on girls'. We have to remember that expenditure on education and advertisement is a wise investment and not an added item in the cost account. To be brief, unless the pupil had been careful in the choice of parents, there was a chance of only one among ten-thousand entering the teaching line.

The women teachers are to be held responsible for the low standard of education among the girls. Most of the teachers are Lower Gradetrained women, who do not care to know beyond their nose. Even a house requires white-washing twice or thrice a year; but there is no brushing up in the case of a teacher. Provision for "following up" or Refresher Courses may be made at least once in six years. The State may supply a monthly or fortnightly journal on "the advancement of education," and general knowledge, to all the institutions in the language of the area. We know how useless are the uncurrent coins.

Most of the lady teachers do not possess a man's drive for dullards. Some dullards need driving and some need sympathy. A successful teacher is a sympathetic driver. We know that kind teachers are sometimes a failure. With due respect to my dear sisters of our noble profession, I may say that many do not spend even the reasonable time required for preparing teaching notes. Once, in Sparta, the teachers taught all day and studied at night. But now? No teacher can teach all she knows; and in order to teach a little, she must know much. She ought to be an Elizabeth in brain and a Mary Stuart in spirit.

Why cannot the lady teachers undertake private tuition? Perhaps there is no sufficient encouragement, or they possess no daringness or are afraid of scandal, or, their home duties are an obstacle, or they have no stuff. They may be employed for medical relief in villages after undergoing a special course for this purpose. Male teachers take up extra work like postal work; teaching in night schools; running co-operative credit societies; and some are in charge of cattle pounds (as in the Punjab); and some other honourable and useful work. Women teachers also may supplement their income honourably in similar ways. Even in cooking the time has come when educated husbands teach their educated wives cooking; and in this art, both burn their fingers. Even males occupied the highest place in our land in the art of cooking—*Nala Pakam, Bhima Pakam*.

Schools are now progressing in the wrong direction. Where is the provision made for home-economics, health, child-care, birth control, music, needle work, etc., for the girls in schools and colleges? We know that the mind of a girl is not a lumber room, but a library. She must aim at making the village a better village. The mind that always indulges in reading and never learns from practical experience is liable to be flabby and it is like the habit of going to baseball games. The reason perhaps why there are so many literates and so little literacy among them is due to the habit of thinking that education is a luxury or an additional qualification. The present education is laying exaggerated emphasis on costly dress, toilets, club-life and shallow, skin-deep enthusiasm. The middle and poor classes are compelled to ape them and thus bring about their own downfall.

A man's work, says the old proverb, is from sun to sun, but a woman's work is never done. She

is our capital. The mere shuffling of teachers and pupils is not necessarily education; and economy is not synonymous with efficiency. The present scheme of education is a skilfully camouflaged measure of economy. If the reorganization of education is directed by economy, particularly in a distressed country, then it is something like a Scotsman who went on his honeymoon without his wife for reasons of economy. I think compulsion should mean economy. The present ill-devised distribution of schools, the smallest percentage in the higher classes and the largest number in the lowest standard tends to a 'wastage' in its widest term.

If compulsion is introduced, more children will read, more children will be present in the higher standards and there will be more children for the teachers on an average in all the standards. The increased attendance and regular quick promotions of pupils from class to class, will necessarily tend to lower the average cost of a pupil. According to the Interim Report of the Indian Statutory Commission, the average cost of educating a girl in a primary school in India is Rs. 11 and that of a boy Rs. 8. But compelling pupils to attend or to stay in the present inefficient, ill-equipped and badly-staffed schools only results in a serious addition to the existing wastage. Compulsion should be a means of reducing the increasing wastage.

The pupils always lean on the teachers and the teachers confine themselves to the class textbooks. What is needed is elasticity and experiment and not dictation by the one at the top.

Does not sex make a general difference in the teaching world? He who says it matters not at all, is talking in the face of facts and realities. The women teachers can maintain discipline in the higher standards and the male

teachers in all the standards. We know many instances when boys regard women teachers with repugnance in the games field. The games superintendents must be alert, resourceful and vigorous, and certainly men possess these characteristics in a greater measure.

GENERAL SUMMARY.

India wants Indian education and not any other education. With all our efforts, we find that about 80% of the girls of school-going age do not attend any school. An educated mother in one generation means an educated family in the next. Teaching of domestic life, home needs, scientific knowledge, medicine, nursing, mathematics and art, these are needed. Better we establish about 250 primary schools a year for six years in all the schoolless centres; one secondary school for girls for every five boys' secondary schools, at the start. Increase the number of training institutions for women and provide them better facilities.

A bird flying on both wings moves straight to its goal and when it flies on one wing only, it limps round a circle. Likewise, the education of girls and boys cannot be separated at all stages. They may get absolutely used to one another and know exactly how to behave towards one another. Teaching of sex-hygiene by qualified persons should be introduced, though I agree it is often difficult to choose the right season.

Education should not be separated from the home. It should not be the desire of the woman (educated) to live at ease on a man's earnings without cooking his food and bearing his children or helping to build up his career. It is not the dangling gold rings from every angle of the nose, ear, neck, toes, etc., that count, but it is the love of Dante for Beatrice; of Sita for Rama; of Savitri for Satyavan and love described by Browning, that should be inculcated in the woman.

Here in India, because of the *women*, Hinduism is existing. Let us know that religion cannot be taught, but is 'lived.' Religion is right conduct and its observance should not be done on certain fixed days or hours or by certain people only; but be observed at all times and places. Let their motto be love for all, service for all and sacrifice for all. Great women die, but greatness never. Let us combat the greatest evil—the wastage of life—from which we mostly suffer. Let us copy the best from the West or the East, who are the best adepts to adopt and adapt. Turn then into ladies and make them *she-women*.

It may be borne in mind that many of the untrained are comparatively old—a legacy of the past who could not benefit by a course of training, or young ones who are gaining some experience before training. Let the "Policing" by the authorities be of help and encouragement, and not merely auditing, estimating and criticising. They may be designated as "Helping teachers." Establish parent-teachers' associations which are clearing-houses of information between parents and teachers.

If there is addition of emoluments, subtraction of worries, division of critics, and multiplication of blessings for the rightish *live-teachers*, they will surely fight for their pupils as well as for themselves honestly. Better seven years' good learning in the school, than seventy years' clean begging—in the name of religion also—in the streets. Let us restore woman to the true position of a true Devi, and remember the following:—

Parents should establish schools,
The State should decentralise them,
The teacher to draw out the best from them,

And the pupils to be led towards the fullest life.

THE IMPORTANCE OF TEACHERS' ASSOCIATIONS IN SCHOOLS.

BY MR. G. K. SUNDARA SASTRY, B.A., B.T.,
Rangoon.

It is a matter of some satisfaction for one to write on things one knows and has experienced. It has been my forced lot (the result remains to be judged) to serve a few premier institutions and therein I have fully realised the supreme need of Teachers' Associations in schools. In this article I shall confine myself to the moral and the constitutional importance of Teachers' Associations.

In every school, there must be a well-organised Teachers' Association, meeting regularly at least once a month. It affords an opportunity for all teachers—individually and collectively—to maintain their status and honour in and outside the school, which they often fail to safeguard. The 'noblest profession' as it is, for want of co-operation and understanding, has fallen into bad days. It has developed in itself a sort of inferiority complex in the presence of other professions.

Especially in schools under private management or Trust Schools the value of Teachers' Associations is of inestimable importance not only for teachers, but for the management and the public. It has been frequently said that a school without a Teachers' Association is like a power-house without its dynamos.

Indeed, teachers are sure to become merely dumb driven cattle led by the Headmaster or the Superintendent. The Headmaster by virtue of his position gets easy access to the management and the committee members and any teacher, however sincere

and honest he be, failing to play a second tune to the whims and fancies of the Headmaster, is sure to have the fall of the axe on his head at any moment.

The members of the committee seldom take into their head to go deep into the matter, for they have their own avocations and daily troubles and anxieties as any other individual on earth. At best what they do is to give the best part of their leisure to the school—and for that we are, in duty bound, grateful to them. But in all faith, one cannot expect these good members to go deep into the internal administration. This must purely be in the hands of the Teachers' Association—which is in the know of things and which alone can put things right. Herein we find the real importance of this small but strong body of teachers. It becomes the duty of the Association consistent with its aims and ideals to look into the interests of every member of the staff, and see that deserving and innocent teachers are immediately relieved of their troubles unwittingly caused by the Headmaster or the management. Indeed it will be a happy day in the life of teachers, when their Associations give timely help and guidance.

A healthy Teachers' Association is a source of strength and a never failing fountain of inspiration to teachers. Whom else can they approach? Believe me, reader, in a particular school where I worked in the course of three years, twelve members of the staff were sent out for flimsy causes. Where could they appeal to? To God and the invisible powers. The real fault was that

they failed to get the good will of a whimsical Headmaster, who in truth feared their experience and knowledge, nay, the honesty of their spirit.

The Headmaster got glorified and made new appointments, (formally approved by the committee) and warned the new recruits that they should behave well with him and unhesitatingly call "red ink as black ink" if he asked them to say so.

Indeed, sincere and honest teachers under inexperienced, young and whimsical Headmasters find it very difficult to do full justice and to be faithful to the noblest profession they are wedded to. Under such circumstances a healthy Teachers' Association is a boon and blessing to the teachers and to the management. Rightly it is said that Teachers' Associations are small but effective Insurances guarding the interests of the teachers against any misgiving of all influences in and outside the school.

Many teachers unwittingly get themselves in some peculiar circumstances over which they had no control and they look for some source of help and guidance. Individually one may not be able to do much but collectively there is enough strength and force to render the needed help. How that is done depends more upon the individual and the nature of the situation. But this much is certain that timely help and advice is sure to come.

Again there must be a representative elected by and from the Teachers' Association to voice forth their feelings in the School Committee. This will strengthen the position of teachers and give them the sense of security and peace in the school. Further, it enables the committee to get the required information from the representative to do its

work thoroughly and efficiently. The presence of the representative in the school committee brightens its outlook and does full justice. There is the Headmaster as an ex-officio member but a representative member from the staff has his own moral effect.

For, I know of a case when a certain Headmaster deliberately tried to ruin the career of an honest and straight-forward teacher by misrepresenting facts to the committee and would have succeeded. The humble and godly assistant, who under ordinary circumstances was quite gentle and unassuming, rose up to the occasion. In the presence of facts the silly cooked up lies though thickly piled one over the other, had a sudden crash. Indeed 'Truth' cannot be hidden, hence we live and thrive in the midst of difficulties and trials, for Truth is eternal. Evidently there was a fearful reaction. This unfortunate incident would not have gone so far had there been a healthy Teachers' Association in the school. Will the teachers now at least take it to their heart to have a well organised association of their own? May it be a lesson to other schools and let not the innocent and sincere teachers be put into unnecessary troubles.

A Teachers' Association in a school is a guide, friend, philosopher in the strictest sense of the term. It is an opportunity for free and frank discussions evidently in keeping harmony with the traditions of the school. It is easy to frame time-tables, (2) to have a well regulated syllabus for the whole school and (3) to conduct the various activities—social, literary, artistic, etc.,—in a harmonious way. The way is clear enough for more and more work in and outside the school. Then only can the school be said to live and become a veritable power-house radiating its light and culture far and wide.

Indeed cases are not wanting when over-enthusiastic Headmasters want to introduce too many things in too short a time on their own initiative. They invariably fail. The cause is quite patent enough. He is really a successful Headmaster who feels that he is a teacher first and then a Headmaster and who sympathises with the difficulties of teachers. By this he not only commands respect from his assistants but entire and whole-hearted co-operation in all his attempts. Two important names come uppermost in my mind—(1) Mr. T. S. Sadasiva Iyer of Thiruthapathi High School, Ambasamudram, and (2) Mr. C. P. Subramanya Iyer, the Headmaster of the Chittur High School, Cochin State. I had the good fortune to come in close contact with them. Besides their personal magnetism, which influences them to overcome obstacles and opponents, there is at the back of it all, the unstinted support of their assistants.

Two more illustrations and I conclude.

A school which was far away from the town was in need of a restaurant. The Headmaster personally had his own fears of its success. The Teachers' Association met and after free discussions the office-bearers were elected and a small healthy restaurant was started. Now it is a matter of great satisfaction to know that it is thriving. Here is an illustration where an individual member failed but in a body the Teachers' Association succeeded.

One more. A teacher wanted to introduce a Co-operative Society and a Book Depot in the School. The Headmaster discouraged him. An enthusiastic colleague got scent of it. In a Teachers' meeting he opened the topic. As usual there was some discussion. Needless to say, a trial was given to both. The said school has now a fine Society and a Depot.

Indeed one can now ask: "What will not the Teachers' Association do when it is well-organised?"

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SILENT READING.

BY MR. D. KRISHNAYYA,
Hindupur.

"What a strange power there is in Silence."

—Emerson.

IT is the experience of every teacher that any class becomes a pandemonium of noise when left to itself in spite of clear instructions and the reason is obvious that the students do not generally know how to make the best use of a few minutes that are left at their disposal. Even elderly people have the dirty habit of being noisy even in assemblies and recently an assembly could not be kept in silence in spite of very best efforts for over half an hour and so fine speeches were left to winds.

No doubt it is difficult to make the right use of time and for this purpose, particularly the children—the growing citizens of tomorrow—must receive the necessary training in school and while they are at school. The right use of leisure is often urged but with no import. So, we see that the libraries stand to a great degree for the right use of leisure. Students must realise the importance of 'self-study' and 'silent study' in cultural development. It is no new factor to the teaching world that spoon feeding has no educational value. The new methods of education—the assignment system, the project method, the Montessori scheme and the like, in a way, give importance to these factors—silent study and self-study, which are like the two wings of the bird in motion—the library move.

While studying, it is the eye that receives and concentrated mind is the absolute agent and so mind and eye must go together to receive the necessary impression. Perhaps, the first step in concentration is silence. Modern civilisation has given the world anything but silence. Even the so-called entertainments like dramas, talkies, disturb the

public till late in the night. So, the wise try to seek silence even in disturbance and therein is wisdom concentrated. Even so, a student in the true sense of the term, can gain enough of knowledge by self-study and silent reading, if he has the mind to do so and enters any public library for that noble purpose. In a library, silence reigns supreme. To observe this high sense of silence, the children must be taught from the beginning. Even in the class-room, a few minutes a day may be allowed for the students to study anything and in perfect silence and this trains them for public life. Let us fully realise why Mahatma Gandhi is having his self-imposed days of silence. He is our ideal in this also, as in others. Even in silence, we all know that the mind is at work and perhaps at its best then. Mind is an ever-ready organism.

Without disturbing oneself and disturbing others, in perfect silence, one can study in any public library. Much energy can also be reserved when anything is done in silence. Are we not seeing hundreds of students answering their question papers in silence, in an examination hall? Is not the mind at its best then? Each feels that he is the only student in the hall. Likewise, why not the students be trained to study in silence and for themselves? Experience points out wonderful results. Why not this be given a fair trial? In any library, the work of the librarian is to connect the right book with the right reader at the right time and in a right way and the effect is tremendous. In the same way, why not the teacher in the class room make the children the masters of the situation, and allow them to grow on and on and construct a literary world of their own and have their rapid marches far more than aerial flights.

EDUCATIONAL IDEALS AND GRADATED ASPIRATIONS.

BY MR. M. K. VENKATESVARA AIYAR, B.A., B.L.,
Madras.

THE highest ideal of education is "*human perfection*." It is possible to trace every pain and misery of man to some defect or weakness in him which he can uproot by the regulation of his life in accordance with sound education. When his defects are removed his life will be one of continuous success and happiness. One serious evil of defective education is that it brings about an over-estimation of oneself and the belief that one's failures and disappointments are due to the surrounding circumstances and want of opportunities. When one's education advances one will agree with the following remarks of a great writer.

"Man is not that slave to circumstances that he imagines himself to be unless he has by his own free-will become that slave. Truly, as a man thinketh in his heart, so is he, but if he be a slave, then it is because he has not *willed* to be a free man." Let one but set oneself to free oneself from an under-estimation of one's *will power*, one will find the iron grip of circumstances but a cobweb and not the iron one imagined. True education will satisfy us that average capacity backed up by indomitable will and inflexible purpose will bring about success in any circumstances. The outcome of perfect education is *well-governed* individuality which will find supreme happiness in the self-satisfaction arising from incessant loving wise service to fellow-beings. Hence education comprises all that course of instruction and discipline which is intended to enlighten the understanding, correct the temper, cultivate the taste and form the

manners and habits of youth and fit them for usefulness in their future stations. It includes a great deal more than *instruction* having for its object the development of the natural powers of the mind and of the moral nature by means of instruction and proper discipline. It is intended to make man wiser *as well as better*. Education is from within and instruction is from outside. Education comes from the roots (E = out and DUCE = to lead). It includes the purification and regulation of individuality which is roused from within. It develops the faculties of self-control and self-government. Instruction comes from the roots (*In* and *Struo* = to file up). It has for its object the communication of knowledge. It has got a dominating attitude as is clear from the statement like the sovereign giving instructions to the minister. The innate self-government of human nature revealed by sound education will liberate the person from foreign domination which can and will continue only until one controls and governs oneself by one's own faculties. Similarly the best teacher will watch and wait until the student educates himself by drawing out his own faculties as well as he can, and will impart instruction immediately he finds that the student cannot do more himself. Therefore the word *education* in its most extended signification may be defined as the art of developing and cultivating the various physical, intellectual, moral and aesthetic faculties. Hence it may be divided into four branches as follows:

(i) Physical, (ii) Intellectual, (iii) Moral and (iv) Aesthetic,

(i) Under physical education is included all that relates to the organs of sensation and the muscular and nervous system.

(ii) Intellectual education comprehends the means by which the powers of understanding are developed and improved and a view of the various branches of knowledge which form the objects of instruction in the four branches above mentioned.

(iii) Moral education embraces the various methods of cultivating and regulating the affections of the heart.

(iv) Aesthetic education comprehends the agencies which purify and refine the mind by training it to perceive and take delight in what is beautiful, true and pure in nature, literature and art and to shrink from what is gross, lewd and unlovely. Greater than all these, the most important element in education is *the study and practice of the art of living well*. The governing and purification of individuality must progress simultaneously with its growth. It has been rightly said :

"Men learn to play on the harp, to dance and to read, to farm and to ride on horseback and all these things cannot be properly performed without being taught. The art of good living alone, though all these things I have mentioned exist on its own account, is untaught, unmethodical, inartistic, and supposed to come by the light of nature." (PLUTARCH).

The ancient sages define an *educated* man as follows :

सत्यं तपो ज्ञानमहिंसा च विद्वत्प्रणामं च सुशीलता च ।
एतानि यो धारयते सविद्वान्कैवलं यः पठते स विद्वान् ॥

He alone is an educated man who imbibes in his character the following virtues, *viz.*,

(i) Honesty, (ii) Perseverance, (iii) Wisdom, (iv) Non-Injury to any, (v) Respect for the

wise and (vi) an amiable disposition and not he who has become merely learned.

It has been well said that a handful of good life is worth a bushel of learning. Learning must be allied to goodness. Sound education is a combination of culture and character.

Our life must be viewed as an opportunity given to us to educate ourselves until our culture and character become perfect and we become *god-men* by converting our *Swabhava* or character into the *Ananta Kalyana Guna Swabhava* of God. The apparent comforts of life are intended to bring about conditions which will give us peaceful moments when we can study, think and expand our outlook of life and deepen our insight and utilize the faculties to understand the laws of life which if adopted will reveal eternal supreme happiness.

Our family members, relations and friends are help-mates to share the responsibilities of life by division of labour to enable us to gain more time for education. Wealth and other possessions also are for this purpose. In other words *perfect education* is the end and aim of life as it will bring about the manifestation of well-governed individuality which is inseparable from supreme happiness as the result of self-satisfaction arising from loving service to fellow-beings. This is what is called divine life. In this view there cannot be any distinction between *male* and *female* education as the goal of all *Jivas* whether located in a male body or a female body is perfect education which is inseparable from supreme happiness.

This ideal being too high, the aspirations of man have been gradated according to lower ideals as follows :—

(a) Education for a profession as a means of livelihood,

(b) Education for ability to increase conditions of happiness such as luxuries, influence, power, fame which are more ornamental than intrinsic.

(c) Education for delight.

In these ideals there is ample scope for development of the physical, mental and intellectual faculties. But unfortunately there will be a rousing of individuality which will not be purified and properly governed unless the educational policy has the highest ideal in view, namely, the realisation of the fact that every being is a partial manifestation of the same Supreme Being and that the loving wise service to fellow-beings is the highest form of worship of God. The highest ideal is the destination of *Jiva Yatra* to perfection, whereas the lower ideals mentioned above are only like junctions on the way. It need hardly be said that those who are responsible for the policy of education should have the highest ideal in view and they should regulate lower ideals in such a way that they would lead to the highest most comfortably and rapidly.

A study of the evolution of individuality may be useful in this connection and it has been beautifully depicted as follows by a great writer.

"An individual's initial interest is in himself—his food, his comfort, his desires; the baby has no other interest. Gradually this interest extends successively to include interest in other individuals, other families, other communities, other nations. As the individual emerges from each of these situations and enters the succeeding one, he finds himself in different settings composed of new ideas, ideals, actions and experiences, all of which require adaptations on his part. This same

demand for a widening growth in his social life is paralleled in all the other phases of his life, economic, religious, political, educational, etc. In some of the phases, he will be allowed more freedom of adaptation than in others, but there will be opportunities for growth in all of them.

"As he grows he must be shown his opportunities for social usefulness and must be made acquainted with his own responsibilities in his newer associations. His primary obligations may still be to himself, his family, his community, his nation and his world, in this order; a recognition of his increasing obligations in each of the larger units will not make him neglect those of his earlier life, but will rather make these earlier loyalties the more meaningful as he learns how they compose larger loyalties and as he comprehends better their significance. Ultimately he will come to subordinate many of his lesser and more narrow interests to greater and more inclusive ones. We usually designate the recognition, appreciation, acceptance and discharge of this responsibility of contributing to the general improvement of his own group as "*service*" which in its basic form means 'to serve others.'"

If we regulate and co-ordinate the various ideals of education to lead us on to the highest comfortably and rapidly and gradate our aspirations accordingly we shall remould our life better and better on the basis of the following lessons; *viz.*,

(1) Sensual pleasures are inferior to mental ones in point of duration and intensity.

(2) Similarly, mental ones are inferior to the intellectual and they to spiritual happiness.

(3) A sacrifice of the previous ones is essential to bring about the subsequent ones,

and by this sacrifice, our happiness is only increased.

(4) Idlers do not get even sensual pleasures, and the uncultured do not enjoy intellectual pleasure.

(5) Misguided activity stands in the way of enjoying spiritual bliss.

(6) It is passions and imperfect knowledge that misguide the activity.

(7) If passions are subdued and knowledge made perfect, mind becomes pure and its *external manifestation* is the formation of good character.

(8) True wisdom reveals itself as good *Swabhava* or character.

(9) True wisdom and good nature are essential for supreme happiness.

(10) Experiences of reputed saints will be very helpful to us in remoulding our *Swabhava*

into the *Ananta Kalyana Guna Swabhava* of God which is an infinitely excellent character.

(11) We must be respectfully watching their conduct and understand the principles underlying their life.

(12) Our life must be regulated by well-defined principles and should not be allowed to drift away loosely.

It will be clear from the above that the highest ideal of education is the best inspiration for proper character-building. It will point out the evil consequences of drifting without aim, awaken dormant ambitions in those who have grown discouraged in the struggle for success and encourage and stimulate to higher resolve those who start business with neither friends nor capital but relying only on the best asset of man, *viz.*, "*self-reliance*" which is equal to "*Faith in God*," as the self of all is God.

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UNIVERSITY OF MYSORE CONVOCATION ADDRESS.

BY MR. T. R. VENKATARAMA SASTRI, B.A., B.L., C.I.E.

I AM deeply and sincerely thankful to Your Highness, the Chancellor of the University, for your gracious invitation to me to deliver the Convocation Address to the graduates of the year. I accepted the invitation as in duty bound, but not without diffidence and hesitation. I am not an educational expert. I can only speak as a layman. I am a layman deeply interested in educational problems. Though I have had some connection with two Universities, I have no pretensions to an intimate or deep knowledge of Universities in general, or of the working of your University in particular, such as your Vice-Chancellor may claim. My knowledge of Mysore is confined to its law courts. It extends over thirty-three years; during twenty-five years of that period I have been an Advocate first of your Chief Court and then of the High Court. As Advocate I have even participated in Mysore elections. That, however, is by the way.

The Mysore University is just twenty-one years old. Mysore took a momentous decision when she decided to have a University of her own with the object, expressed by the Chancellor at its opening, of having a teaching University in which a full-time Vice-Chancellor and professors and teachers and students should be brought into intimate daily association. With your two centres separated by some ninety miles, your University could not be strictly unitary. Mysore and Bangalore hold an indispensable place in the life of the State. And both had developed, in the course of the history of Mysore. The close approximation to the unitary type that you

achieved has influenced later University developments in South India.

Universities in Indian States are a distinct advantage. With their greater freedom to make experiments they can furnish guidance to British Indian Universities. The opposite sometimes happens—that they take over the features of British Indian legislation. I hope it will be permissible for me to express the opinion that your University Regulation of 1933 and the Madras University Act of 1923 have alike allowed what is of questionable policy, the intrusion of political influences into the academic world of the University.

There is one question of general importance which Mysore is in a position to pronounce upon in the light of her individual experience—if not for her own guidance, at least for the guidance of future planners of Indian Universities. Is there any disadvantage in the dissociation between the humanities and the sciences in their location? Mysore and Bangalore have alike languages, but mathematics, history, economics and politics and sociology, psychology and philosophy on the one side, and physics, chemistry and mathematics and botany and zoology on the other, stand separately in the two centres. It is the intimate association involved in the corporate life of the University that supplies the corrective to the narrowness and the deficiencies of specialisation and one-sided study. A student benefits not merely by his own studies but also by the studies and temperamental diversities of other students and the general atmosphere that all help to create. Mysore with its two centres and the division

of studies between them is in a position to say whether there is no disadvantage in the separation.

TECHNOLOGY, LAW AND MEDICINE.

The promotion of technological studies is included among the objects of the Universities in the more recent University Acts and in your own Regulation of 1933. Your progress in this new direction will be watched with interest. You have the most favourable conditions in the fact that your State is industrially well organised and developed.

I understand you have decided not to have a Law College. I will not say that it is not a well-considered or wise decision. I can understand a desire not to add to an overcrowded profession. Law as a scientific study, however, is worthy of a place in liberal education. It deserves consideration whether the scientific study of law and legal institutions should not have a place among the options for the B.A. Examination. Such studies exist in Oxford and they do not lead to law as a profession.

I add my voice to Mr. Chintamani's in claiming your attention to the Ayurvedic and Unani systems of medicine. Miraculous cures effected by the practitioners of these systems are not negligible. They indicate that serious investigation is called for and it will not do to dismiss them as mere quakery. The scientific study of the systems and their improvement may well engage the attention of enlightened Mysore.

PHYSICAL EDUCATION AND SPORTS.

The importance of physical education cannot be over-estimated. But the devotion to sport has exceeded all reasonable bounds. In older times it would have been characterised as a frivolous, if not a criminal, waste of

time, but it is against all received opinion so to characterise it now. I have no doubt that all forms of recreation ought to be provided. I have myself belonged to the foot-ball eleven in my college, though only for a short time. I have faith in regular exercise as a result of personal experience. It is an old belief attributed to Manu that physical exercise, apart from ordinary work and for the sake of exercise, is not advisable. The Kshatriyas were an exception to the rule. Probably, recreations in the field are organised somewhat on the same principle that the mind is not to be fixed on the physical evolutions performed. I not only do not object to exercise for exercise's sake but specifically advise it, adapted to individual needs. Club-swinging and the use of grip dumb bells and developers at a fixed hour of the day which many will feel and characterise as dreary were my self-imposed discipline for years. I have attended foot-ball and cricket matches now and then with interest, but the pages of the newspapers devoted to the sports news and the incessant talk of young fellows at home and outside about the cricket and tennis players in distant lands have produced and accentuated the feeling of protest in my mind. A young friend told me that I should watch rugby football to realise the value of sports in rousing latent strength. I daresay there is truth in the statement. But the devotion to sport in which one does not take part and the time spent in discussing it are far too much. In any case, I have had my say in the presence of a distinguished University audience. I can leave it to them to consider and deal with it as they like.

WOMEN'S EDUCATION.

Ideals as to the education of women will always vary. There is a fair volume of

opinion in favour of the view that collegiate education is an unnecessary luxury for women and that it injures their health and unfits them for family life which most of them must enter. Girls in the villages are sturdier and the training in household work builds up their health and capacity sooner and better. All this may be true. There is an opinion which I share that college girls have effected an adjustment and they show an improved health in this generation. The number of women taking to collegiate education will always be fewer than that of men. It must be left to them and to their guardians to decide whether they should go into the University or not. There ought to be no barriers erected against their entry into the University. The downward career of Indian women began when we abolished initiation and study of sacred literature in the case of women and classed them with those to whom it was never open. There are women hymn-makers in the Rig Veda, but no woman in later times may read the Veda. There are no modern Maitreyis. There are the Webbs, the Hammonds, the Rhys Davidses and the Curies in other lands. The contribution of the women in some of these partnerships is deemed more valuable than that of the men. The women are not in all these cases products of the University, though their books are studied there. The highest study can be achieved without going into the University, but entry into the University should not be refused on account of sex any more than that it should be refused on grounds of caste, class or creed.

MOTHER TONGUE.

We have discussed often enough the question of the medium of instruction and are still discussing it. The problem of the mother tongue as the container and dis-

seminator of all knowledge is a much larger problem. The language of a people is the measure of the knowledge and culture of that people. It is to this latter aspect that I wish to draw your attention.

I am not among those who believe that the system of education inaugurated in 1835 and developed in the course of the century was an unredeemed failure. It is futile to speculate what we should have been if the opposite school had won in 1835. It is conceivable that we should have been worse. I believe, and have always believed, that to a student desirous of extracting the best results out of it and prepared to bestow the necessary attention and labour under the guidance of competent teachers, the system was not incapable of yielding good results. I have personally nothing but a sense of gratitude for the benefit received. Most persons who condemn it now are among the best products of that system. It has done its work well enough, if not as well as it was expected to do. This need not, however, blind us to the inherent weaknesses of a system of education carried out in a foreign tongue. We are familiar with them. There is first the labour wasted in the acquisition of that language during the plastic years of life which ought to be devoted to the acquisition of knowledge. There is next the barrier that it creates between the educated classes and the masses. The free dissemination of the acquired knowledge is not assisted but hindered by it. The evil has a tendency to perpetuate itself. Added to all this, the lure of Government employment and the attraction of examinations and degrees as mere passports to it have in them an element of demoralisation. The question is whether we visualise a time when the mother tongue should become the vehicle

of thought in all departments of national life and should cover the whole field of knowledge. No people truly possess the knowledge that their language cannot, or does not, contain. Thought that is the possession of a class and not incorporated in the current language of the people is not the possession of the people. The body of thought and knowledge and the words conveying them have an intimate and inseparable relation, as Kalidasa points out in the opening benedictory verse of his immortal 'Raghuvamsa.'

National pride and national self-respect, of which we talk so much in other spheres, cannot allow us to acquiesce in the view that for all time knowledge imparted in our Universities can only be imparted through English and therefore will be available only to those who consent to a preliminary acquisition of that language. I have before now had occasion to refer to the fact that Germany replaced Latin as the instrument of higher thought by German and it became the language of Goethe and Schiller and of German philosophy and metaphysics in a century or a century and a half. Latin in Europe and Sanskrit in India were not foreign tongues and even they have had to be displaced, in order that learning may not be confined to a class. The use of a living foreign tongue as a means of education has more demoralising consequences. Nothing less than a complete replacement will make of the mother tongue an efficient instrument of national culture in all departments of national life and yet the obstacles in the way of making it such an instrument are very great, appallingly great and almost insuperable. Even in a place like Mysore where the destiny of the people is apparently in their own hands, the obstacles are only a little less.

In British India all public activities are carried on in English. English is the language of the Government, of the courts and of the legislatures. Accounts and correspondence are maintained in English for the obvious conveniences of the course. Public meetings are held in English as the people have different home languages. Even in Mysore these conditions exist. The fact that half a century before the Rendition, Mysore was under British administration has had its own consequences. I am glad to note that Mysore has, nevertheless, been able to change all this in the High School. The colleges and the Universities still use English. I expect that Mysore visualises a time when education in all spheres will be in the Kannada language. It may be that, when that day comes, we cannot dispense with English altogether. We need not dispense with it. It will be the most important European language that could be taken as an optional language of study and many will choose it. Provision should be made for its teaching as well as for the teaching of French and German.

The conveniences of the immediate present pull us one way and the demands of the future that we visualise point the other way. The solution, though it will be delayed, cannot be in doubt. We require determined thinkers and administrators to devise a programme of ways and means to appropriate the whole body of modern knowledge and incorporate it in the language of the people. I know it is a long way. It is not the work of a decade or two. It must be strenuous work spread over a long period. I wish only to add that in Russia, with its problem of many languages not dissimilar to India's, education is carried on in the language of the locality and the necessary literature has been

created within a very short period. Given the desire and determination, it may be carried out sooner than we, in the light of our past, anticipate. The Vedic idea even of God's creation involves the three stages of "Intense desire to create, an intense and mighty effort, and creation." It may be quick or slow according to the nature of the creative work and the strength of the efforts put forth. The quickest creation may still require an irreducible minimum of time.

EDUCATIONAL RECONSTRUCTION.

Reconstruction of education is just now a widely discussed topic. Reconstruction may often be a coming back. Not exactly to the point left behind, because there is no coming back in that sense in human history. We come back to the basic principles but with a different application to the changed circumstances that the intervening time and events have brought about. If I am anxious to exhibit the ancient unchanged core of principle, it is because I am anxious to point out that the builders of the future have not to scrap the past.

The content of education may vary, nay, must necessarily vary, but the broad conception is common. Education is the discipline and development of faculty by the imparting of knowledge. There is a certain minimum of knowledge that must be imparted to all. This included reading, writing and arithmetic in all pial schools. In addition, each man must receive the training and discipline that is necessary for the place in the social economy that he is to occupy. This was done within the villages in most cases and often within the family. To those who are to acquire and impart higher knowledge and are to be, in various ways, guides and leaders

of the community, there is to be higher education.

The development aimed at is not one-sided. It must be an all-round education. It must make a man, a whole man, complete physically, mentally, morally and spiritually. Every one must be enabled to realise the highest or the best of which he is capable. The limit is set only by the capacity of the individual. This was always the theory but social conditions circumscribed opportunity. Ability that nothing could repress always transcended limitations and restrictions.

The names elementary, secondary and University education are modern, but the things they indicate are of all times. The pial schools have been replaced by the modern elementary school. The projected vocational schools will not abolish hereditary craftsmanship, which would also require to be revived and encouraged. The Universities are a proper instrument of higher learning, though they need not supersede other institutions of Oriental learning. Education from the elementary to the most advanced stages must, and did, cover the whole field of knowledge. This knowledge was never conceived as stationary or as a definite quantity. It was added to from generation to generation. Each generation received it from its predecessor and with such additions as it was able to make, passed it on to its successor. Institutions calculated to impart knowledge in all the three grades always existed. But literature naturally dealt with that which concerns the higher stages of education. And the references to lower education are simply left at the statement that those at the helm of affairs should devise ways and means for work and livelihood for all. Those who were engaged in this higher work were treated as

the custodians of the higher learning and culture of the race. In ancient theocratic societies, custom and prejudice restricted access to the sacred texts embodying the higher learning to a particular class. But the learning itself was not treated as sealed to any class.

The description thus given may alike apply to education, ancient or modern, and with the necessary changes in content and method involved in the process of time, the essential identity of conception may easily be recognised.

The ideal of education was first sanctified in ancient India as a debt owed to the intellectual guardians of the community. The best definitions of the words 'education' and 'University' cannot carry the matter beyond the conception of generations past, present and future as engaged in the common enterprise of preserving, augmenting and passing on the intellectual heritage of the race for ever and ever. In fact, it is a marvel how the higher knowledge and wisdom permeated all ranks of society and informed and influenced them in their daily lives.

Universities were not unknown in ancient India. The old Universities were places of disinterested learning and attracted pupils not only from all parts of India but from distant China and Japan. Even in the days anterior to these Universities, learning was pursued under great teachers in what we now claim to be the University spirit, if not with all the paraphernalia of a modern University. For understanding the spirit of dedication involved in the sacred learning of an ancient student, one has only to turn to the book of the Taittiriya, which in its solemn sonorously intoned text has a high lifting quality.

Devotion to truth and right in the largest sense, a simple and austere life suited to the great purpose on which the student is engaged,

self-restraint and tranquillity of mind, are prescribed; with and alongside of each of these requirements is repeated the injunction of unswerving adherence to the cardinal duty of deep study and dissemination of knowledge.

ऋते च स्वाध्यायप्रवचने च । सत्ये च स्वाध्यायप्रवचने च ॥ तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च ॥ शमश्च स्वाध्यायप्रवचने च ।

Curiously enough, differences of stress on these virtues by different preceptors are mentioned, evidencing the high seriousness with which education was pursued. "Truth in all things is the one thing needful," says one teacher who came to acquire the surname of 'True-word,' "No! Austerity," says another who came to be known as 'Ever-austere.' "Just learning and teaching, that is, *tapas*, real *tapas*," says a third.

सत्यामिति सत्यवचाराधीतरः । तप इति तपोनित्यः पौरोहित्यः । स्वाध्यायप्रवचने एवेति नाको मौढ्यः । तद्वि तपस्तद्वितपः ।

The parting injunction of the teacher to the pupil at the close of his education again lays stress on truth and right and learning and teaching, warns against the neglect of material welfare and prosperity and enjoins a well ordered life following in the wake of thoughtful, high-souled men, tender-hearted and moved only by righteousness.

स्वाध्यायान्माप्रमदः । ... सत्यान्नप्रमदितव्यम् । धर्मान्नप्रमदितव्यम् । कुशलान्नप्रमदितव्यम् । भृत्यैर्न-प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां नप्रमदितव्यम् । ... येतत्रब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलक्ष्णा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेयाः ।

The high ideals of life that animated these ancient teachers and pupils in their study and conduct are still worthy of emulation. The actual content of their study may have

been different, but the spirit behind it was not inferior to anything that we know or exhibit to-day in our own lives. In the too eager pursuit of the much lower advantages of wealth and power we have lost sight of some of the ideals and virtues of an earlier time. Even the present need for reconstructing our educational system is in large part due to the fact that we have rushed in in too large numbers not for the discipline and its value, but for the resulting degree measured in terms of money.

I have heard the criticism that education in ancient India was mere memorising and that it was not *education* in the real sense. I feel that the criticism is hardly just to these ancient teachers. The same book of the Taittiriya bears witness to their conception of teaching the higher pupil. Every time the pupil returned with a partial, inadequate solution the teacher sent him back, with the direction to go and reflect again until, having found the solution after many trials and being satisfied, the pupil did not return again. He was made to solve the problem for himself.

The whole of our national history is a refutation of the charge that our study was uncritical and futile. It is an opinion that may be passed with some amount of justice on more recent times. The vision of India down the ages, from the days of the Rishis to our own time with its Buddha and Mahavira, Valmiki and Vyasa, Panini and Patanjali, Manu and Yajñavalkya, Jaimini, Sabara, and Kumarila and Sankara, Ramana and Madhva, to mention only a few names at random, must dispel the idea that our education has been a mere burden to the memory and not a process of life and growth. When the night came on, and we no longer added to our knowledge, we still retained the old disciplines and preserved the old heritage, and in the capacity we have shown in acquiring modern knowledge, we have proof

that the ancient discipline and spirit are still alive, in abundant measure.

As I began with the educational reconstruction now under discussion, I must say a word about it. There is a fair unanimity on the general outlines of the solution, though there may be differences in detail. From a lucid note of your Vice-Chancellor on 'Education in Mysore,' I find you had a Committee on the subject and their recommendations have been made. When the Madras proposals were made, the first reaction was the suspicion that the attempt was to stifle or restrict higher education. I have information that that view still prevails in some quarters and even among some educationists. I personally think that restriction of admission to Universities is, to some extent, necessary and a corresponding change in secondary education is also necessary. The real difficulty is in discriminating between those who should go into vocations and those who ought to go into Universities and in persuading a student or his guardian to recognise facts and make a wise choice. Much tact and judgment and a certain flexibility in applying the rules to border-line cases will be required of the administrator. Otherwise, Newtons may stand excluded from the Universities. However beneficial these changes may be, the exclusion from colleges should not begin before the vocational courses into which the students are to be diverted are ready to be put in operation. Much friction and dislocation will be averted if the proposals are taken as a whole and brought into operation at one and the same time.

Graduates of the University, I offer you my hearty felicitations on the completion of your prescribed studies and the attainment of your respective degrees. Traditional usage prescribes an exhortation to the graduates on the day of the Convocation, to conduct themselves suitably unto the position to which by the

degrees conferred on them, they have attained. During the whole of your life in the University, there has been a continuous, unspoken exhortation to you to imbibe the ideals of the University and shape your lives in the light of such ideals. An exhortation to you to-day to live up to the great ideals in which you have been brought up is only a formal reminder on a ceremonial occasion. Some of you may pursue further studies, but many will pass out of the portals of the University into the wider world beyond, in quest of your life-work. I wish you all, men and women alike, every success in your quest. A great and enlightened Ruler, who has earned admiration in and outside the State, and his wise and able Diwan preside over the destiny of Mysore. The industrial and economic development and prosperity they have achieved for the State place you here perhaps in a better position than graduates elsewhere. But there is even here some apprehension of unemployment. I find your Vice-Chancellor referring in his note to unemployment even of women graduates. Conditions were far easier in my time and yet I remember the feeling of bewilderment at having to face an adverse world. Things are much worse now. Trials and tribulations there may be. Face the world with courage and do the work that falls to your lot with all the energy that you can put into it. Strive to make the best of life. "Strive for prosperity" as the *Upanishad* enjoins. But do not pitch your hopes and expectations too high. I should have said that to you in the best of circumstances. I should say it particularly in the difficult times in which we live. Take what comes to you. Do not lose heart over unfulfilled expectations. This is in regard to yourselves.

And the society, in the midst of which we live, is passing through difficult times. Intolerance is their peculiar characteristic. In comparatively tolerant times and countries,

rival ideas held their own ground, but in the sphere of action reached some kind of working reconciliation and harmony. There was no attempt to suppress and extinguish rival ideas or those who espoused them. Europe is now inculcating a new lesson. If a view is earnestly, solemnly, sincerely held, it cannot give quarter to its opposite and those that represent that view cannot tolerate their opponents. Each party then must not only capture power but must not allow the opposite view or its exponents to lift up their head. Where neither party has won or can win so as to crush its opponent out of existence, the country can only be in a state of civil war divided between the two camps. Even when national affairs have been adjusted you cannot feel safe so long as there is a neighbouring country with the opposite principle and party in power. Every country is in dread as to what revolution may overtake it either at the instance of dissatisfied classes within or at the instigation of a neighbouring power without. Even in countries where open class conflict does not exist, the equilibrium is more or less unstable and elements of conflict, seen or unseen, exist. No one can say that the problem of class conflict has received a solution in Europe that we can straightaway adopt as a solution for our troubles here. We here, far away in India, live perhaps a sheltered existence. And you in Mysore are doubly sheltered. But we have the same types of men among us, within your frontiers and without. Some are ranged on one side, owing spiritual allegiance to one set of ideas, and some on the other side, owing allegiance to the opposite set of ideas. And the inequalities of life and opportunity from which these mortal rivalries ultimately spring exist here as in other countries. We must deal with these social maladies, or the consequence will be serious. A good section of those who think on these matters and count for much in

the country take the view that neither fascism nor communism is consistent with the genius of our race and the social system we have evolved in the course of millennia, and that neither can be the real solution for our ills. But the real solution must be a modification of our social system in which individual initiative is not, but unrestricted competition is, eliminated and equality of opportunity is promoted by the removal of the crying abuses and evils that now exist.

Those that are now in political power have associations that exert disturbing influences on the course of legislation and administration. This is applicable in a greater measure to us in British India than to you in an Indian State. In the remarks I am here making as to your part, I make no distinction between you and us, remembering that ideas and ideals have no frontiers to detain them

and what is our problem to-day may be yours to-morrow. Leadership naturally belongs to you who go out of the Universities. The duty of deep study and dissemination of sound ideas laid by our ancients, on those who have received higher education gains this new application in your case in the circumstances of our time. There will always be those to whom the ancient wisdom is the final word and not even when the circumstances change can there be any the slightest change in established institutions. There will be also those to whom the experience and wisdom of ages are but foolishness and the unknown, whatever the risk, has an attraction and revolutionary changes are welcome as adventures into the unknown. It will be your part to strike the same middle path, to move the immobile conservative and restrain the impatient revolutionary. Farewell.

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XLIII—98

SEVENTH EDUCATION WEEK CELEBRATIONS.

BIMLIPATAM.

THE Education Week was celebrated in this town from the 23rd to the 30th October. It was inaugurated by Mr. M. Suryanarayana Pantulu, M.A., L.T., District Educational Officer, Vizagapatam, with a speech preceded by a song of prayer by the girl pupils of the Municipal High School. Dr. D. Subba Reddi, M.B.B.S., of the Vizagapatam Medical College, after tracing the vicissitudes that the introduction of the study of biology had undergone in the Universities of foreign countries, stressed the urgent necessity for adopting the same plan in our schools, having especially in view the growing demands of co-education. After a few dramatic scenes enacted in Telugu by the pupils of the High School, the function for that day came to a close with the usual vote of thanks.

On the 26th, the Ladies' Day was celebrated. Miss T. Bullema, Headmistress of one of the local girls' schools, spoke on "Devotion" and Miss S. M. G. Soundaryam spoke on "Female Education." The girl pupils of the Elementary Schools enacted *Anasuya*, *Krishna Leela*, and *Panchali Parinayam*.

On the 27th, a Variety Entertainment was given by the teachers of the Municipal High School and the pupils of the Government Training School, admission being by tickets. The sale proceeds that amounted to nearly Rs. 120 will, it is learnt, be utilized towards placing the Education Week on a perpetual and sound financial basis. Nearly one thousand people attended the drama in the Municipal High School Hall. The considerable histrionic skill exhibited by the actors in the historic play of *Krishnadevaraya* and the farcical comedy of "The Gramophone Recordist" gave immense satisfaction to the audience.

The procession of nearly 1000 school children with songs, slogans and band came off on the 28th. Sweets were distributed to all the school children. An education exhibition and sports competitions received their due share of attention. The prize distribution, which took place on the 30th, was presided over by Dr. C. Ramamurthy, B.A., M.B.B.S., of the Vizagapatam Medical College. Mr. T. P. Rajan, Lecturer, University College, Waltair, gave an interesting and illuminating address on Economic Geography. The President in his closing remarks gave some constructive suggestions, which, if followed carefully, will make the Education Week productive of tangible results. The pupils of the Girls' Elementary School No. 1 re-enacted scenes from *Anasuya*. With the kindly co-operation of the merchants and officials of the town, who had donated handsome amounts this year, the success and the popularity of the Education Week were indeed great.

CHIDAMBARAM.

The Education Week in the Pachaiyappa's High School was inaugurated on 27th October by Rao Saheb Prof. C. S. Srinivasachariar, M.A., of the Annamalai University. The Headmaster, Mr. R. Kalyana Sundaram Iyer, in welcoming him, said it was but fitting that the President of the District Teachers' Guild and a distinguished old boy like the Professor should inaugurate the celebrations. Mr. C. S. Srinivasachariar then gave an illuminating address on "The Role of the Teacher in Changing India." In the course of his address, he dwelt on the Wardha Conference, and showed how the proposal of education being made self-sufficient was impractical, and might set back the clock of progress.

The *Children's and Parents' Day* was presided over by Mr. G. Srinivasa Iyer, Retired

Headmaster. He spoke on "Parental Co-operation," and said how in the daily life of the school it was beneficial to the children. The Variety Entertainment in which several pupils took part was a special feature of the celebrations. There were recitations in English and Tamil; amateur music, mimicry, farce and fancy-dress. The most enjoyable of the items were the 'Kritis' sung by Miss Lalita of I Form.

Friday, the 29th October, was the *Health Day*. Dr. B. V. Narayanaswami Naidu, M.A., Ph.D., Professor of Economics of the Annamalai University, presided on the occasion. Dr. K. S. Appu Mudaliar, M.B.B.S., local Assistant Surgeon, gave a very instructive address on "Balanced Diet," which was much appreciated.

The celebrations were largely attended by parents, pupils and the public.

CHEYAR.

The Education and Health Week was celebrated in the locality during the week from Monday, the 25th of October, to Sunday, the 31st. The aim of the week was to create channels of activities for the pupils so as to make them be prepared for the in-coming changes in Education and guide them in reacting in a concrete form to the new ideology in Education and Public Health.

The co-operation of the public was enlisted by the formation of a Health Week Committee with Mr. T. V. Thangavelu Mudaliar, Revenue Divisional Officer, as President, Messrs. K. Ramaswamy Aiyer, B.E., the Local Fund Assistant Engineer, and M. Loganatha Mudaliar as Vice-Presidents and Mr. G. Gangaiah Achari and Miss Mercy Vedanayagam, the local Medical officials, as Joint Secretaries. The co-operation of the Health and the Education Week Committees gave a variety, richness and emphasis to the crowded events during the week.

The Week was inaugurated on Monday, the 25th of October, by Mr. A. S. Subramania Aiyer, the Tahsildar. Special commemoration songs in Sanskrit and Tamil composed by the Pandits for the occasion were sung by different pupils in pleasant tunes. Mr. S. Natesa Aiyer, B.A., L.T., the Headmaster of the school, addressed the audience on the "Significance of the Week" and exhorted all the pupils to take a large share in one or other of the events of the week, as the training which they were meant to provide would bring out the individuality and potentiality of the child and stimulate healthy hormones. Mr. S. K. Harihara Aiyer, the local Health Inspector, laid stress on the several health problems awaiting solution and appealed to the parents to train pupils in a healthful and simple life. The event which showed the admirable organising capacity of the pupils was the visit to the local temples and mosque. Offerings of cocoanut, camphor, etc., were distributed to the leaders of the batches of pupils while scented sticks, sugar and incense or candles were sent to the Mosque or church to which the Muhammadan or the Christian pupils went. The pupils were inspected at their work between 7 and 8-30 P.M., and they acquitted themselves excellently well, they being found to have adopted the appropriate dress, demeanour and outfit usual to devotees to those shrines.

Tuesday, the 26th, was the Inter-Class Decoration Competition Day. Each of the thirteen class-rooms in the school was decorated with buntings, festoons, maps, charts and other lesson exhibits. A good deal of team-work and a high degree of artistic skill were evidenced in each class. The Committee of seven judges led by Mr. T. M. Adikesavalu Naidu, District Board Member, included Messrs. M. Loganatha Mudaliar, the President of the Union Panchayat Board, Paul, the Excise Inspector, Mrs. Paul, and Mr. N. S. Venkataramaier, the P.W.D.

Overseer. The judges had score sheets and adjudged the work, awarding marks for decoration, class-room neatness and personal cleanliness of pupils, lesson charts and public exhibits and for the polite and courteous behaviour and ready response of the pupils to the questions of the judges. With a meeting wherein lectures were delivered on the value of school hygiene and the cultivation of the decorative arts, the day's events closed at 5.45 P.M.

Wednesday, the 27th, was the Exhibition Day. Mr. K. Ramaswamy Aiyer, B.E., the Assistant Engineer, opened the exhibition. Mr. N. Krishna Pillai, L.Ag., the local Agricultural Demonstrator, and Mr. S. K. Harihara Aiyer, the Health Inspector, were good enough to run in the school an Agricultural and a Health Exhibition. Improved seeds and strains and methods of cultivation were explained by the Demonstrator and his Staff. Chlorination and vaccination were demonstrated by the Health Inspector. A batch of fourth class pupils demonstrated in the meeting hall the "Art of Dyeing" using cheap bazaar ingredients and preparing different solutions in which strips of cloth were soaked and the colour effect demonstrated then and there. A tape-weaving loom was fitted up and worked by a fifth class pupil. A variety of magical performances was attempted by different pupils.

The Education and Health Week exhibits prepared by the pupils were numerous and diversified and most of them ranked high. Even the fourth class pupils showed in plenty the spirit of hilarity and emulation in this field of work.

On Thursday, the 28th, the Literary and the Play Acting Competitions and the Baby Show took place. The afternoon function began at 2.15 P.M., with an inter-class choral prayer competition. A Committee of judges went round from class to class to evaluate the performance

of the classes. The posture of the pupils at prayer, their pronunciation, the melody and the harmony of the song were all taken into account.

The competitions began at 3 P.M., in the Saraswathi Hall with Mr. T. R. Ramaswamy Aiyer, District Board Engineer, Tiruvannamalai, in the chair. Stage and green room facilities added to the effect of the performances. The main heads of competitions were prayer, national songs, acting select scenes being adaptations from 'Sabapathy,' "Ramayana," "Sri-mathi Parinayam" and 'Pathi Bakthi' and Fancy Dress. The make-up and the performances were so singularly good that a few outsiders were taken in by the boys who personated the postman, the monkey trainer and the Kurivikar. Towards the end of the function hortatory and appreciative speeches were made by visitors.

The girl pupils were separately judged during the course of the day at vocal and instrumental music, Miss Mercy Vedanayagam being kind enough to be the presiding judge.

A programme for the Baby Show arranged in the Girls' School was conducted from 8 to 11.30 A.M. and attracted about 300 mothers. About sixty children were given frocks and all the 150 children milk. The programme ended with words of advice by the local Doctors and the Health Inspector and Dr. S. Sriraman, L.I.M., on the need for a healthy and sanitary national consciousness.

The Cleanliness Day and Junior Red Cross Work Day, on Friday, the 29th, began at 10.15 A.M., with the inspection of pupils in their class-rooms. Clean dress, good physique and care of the teeth, tongue, ears, eyes, nose and finger nails was tested, by a Committee of judges consisting of the Medical Officer in the station, the Woman Sub-Assistant Surgeon and the Health Inspector. Towards the end of the inspection, speeches were made on the cultivation of sanitary habits. Mr. G. Gangaiah Achari presided and communicated to the pupils his impressions of the inspection.

During the afternoon session, a batch of volunteers constituting themselves into a joint Health and Medical Squad received practical guidance at the local dispensary and in the Health Inspector's Office in doing health and sanitation work in a slum area and in the Chukler Nattam. Led by Messrs. Gangaiah Achari, S. Natesa Aiyer, the Headmaster of the High School, and S. K. Harihara Aiyer, the batches did house-to-house service in a narrow and crowded street in the busy part of the town. The scene of activity shifted at 5 P.M., to the Chuklers' quarters. Pupils were directed to address the residents at a well-attended meeting. The leaders inspected the houses which were white-washed, the chunam being previously distributed. The area had a festive appearance and each house had white-washed walls and kolam decorations on the floor. A magic lantern show was arranged and the Health Inspector gave a lucid and popular exposition of the Prohibition and the Hookworm slides. Immensely delighted with the programme for the afternoon, the party dispersed at 8 P.M. Miss Mercy Vedanayagam, one of the local Doctors, presided at a meeting of mothers in the local Girls' School during the afternoon.

The strenuous week concluded with Sports for school children on the afternoon of Saturday, the 30th. Mr. Nagarathnam Pillai, the local Sub-Magistrate, presided over the Prize Distribution function. The reputation which he has as an officer with a very pious outlook gave point to the award of the prizes and certificates. The recipients took them as blessings.

An extension programme of book-collection for the Literary Association Library was commenced on Sunday, the 31st, and batches of pupils have started work. An appeal in English and Tamil, a note book to serve as a Library Register and typed labels for being fixed to the presentation copies have been sent round. The success of the programme during the Deepavali holidays is eagerly awaited.

The Education week which had by its side the co-operation of the Health Committee and their

co-ordinating programme of useful Public Health activities was packed with interesting and impressive events. The Union Panchayat Board supplied the main sinews for connected activities. Great credit is due to them and the Committees at work.

ANTIPHONY.

BY MR. BARNETT D. CONLAN,
Paris.

From a distance voices sing
One against another, and around
The mountains echo with a screen
Of porphyry, the beauty of such sound,
Has shaped these regions
And has set between
Life and Death,
A sense of things most fair,
To draw the mind into Eternity,
How long ago was it that we were there?
The incalculable plain of crystal lights
Shadowed to sea-like green sways to and fro,
With echo and echo of great harmonies,
Processional multitudes sing, far below
In chorus near the Temple of a Sphere,
Ring within ring the coloured circles blend,
Even as the Soul, which stretches from the
here,
In widening arcs going outward from the red,
Towards the blue and azure on swift chords,
So the vibrations on these mountainous plains
Of Paradise, arise from precious words,
Sung by a Chorus, through whose clear
refrains
We hear the incantation of deep fires,
Forging the world of sense, the world of the
mind,
Rising through ethers turquoise tinted, higher
The flames mount free and song-like, uncon-
fined,
Towards the dome, where all thought is
consumed,
And space glows with the Everlasting One.

SOME USEFUL BOOKS FOR SCHOOLS

1. DICTIONARY WORK ON THE DIRECT METHOD

A PICTURE DICTIONARY.—By Lawrence Faucett ... Rs. 5 0 0

This work is composed of 200 illustrations of useful and interesting words, numbered in alphabetical order, providing :—

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- (iii) Fifty pairs of rhyming words (e. g., king-wing)
- (v) One hundred pairs of related ideas (e. g., arm-leg, run-walk)

This dictionary of 200 words, printed on large cards, forms the basis of *Direct Method* work during the first two years. The pictures are so designed as to enable the average teacher to use the *Direct Method* profitably. To popularize this useful dictionary, the price has been reduced from Rs. 11 4 0 to Rs. 5.

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4. A NEW SCHOOL TEXTBOOK ON HISTORY

AN OUTLINE HISTORY OF INDIA.—By K. Srinivas Kini and U. Bhavani Shanker Rao ... As. 12

Written in a simple style and specially prepared for the use of Fourth Form pupils in Madras in accordance with the latest departmental syllabus, this book covers the history of India from the earliest times to the present day. Every section of the book is copiously illustrated with portraits and maps.

The publishers will be glad to consider applications for specimen copies of this book from teachers who wish to examine it with a view to its adoption.

OXFORD UNIVERSITY PRESS
MOUNT ROAD POST BOX 340 MADRAS

NEWS AND NOTES.

FOREIGN.

THE ANGLO-INDIAN COMMUNITY AND ITS SCHOOLS.—PRESS CONFERENCE.

Lambeth Palace, November 15th, 1937.

Note The following short survey has been prepared for the conference. Further details of the schools, or illustrations will be supplied on application to the Secretaries, Anglo-Indian Schools Fund, 5, Victoria Street, London, S. W. 1.

The future of the Anglo-Indian community is one to cause every right-thinking Englishman grave concern. "Anglo-Indian" is the term applied since the census of 1911 to persons of mixed European and Indian race, formerly known as Eurasians. This community numbers about 180,000.

EARLY HISTORY.

When, in the last days of the reign of Queen Elizabeth and the early days of James I, the first pioneers of the London Company of Merchants trading to the East Indies sailed away to India, no English women were allowed to accompany them. This rule was adhered to more or less rigidly for the first century of our connection with India. Those lonely Englishmen, separated by months of travel from the land of their birth, and compelled to spend a life-time in exile, had to find in the women of India the love and companionship they needed. In most cases they married Indian wives and had their children brought up in the Christian Faith.

The East India Company encouraged these alliances and were anxious that the children of these marriages should be well educated and able to take their part in the service of the Company. To this end they started under the supervision of the Church schools in the larger settlements. There are in Madras and Calcutta to-day schools for the Community which are 200 years old.

For the first two hundred years, the sons of these mixed marriages filled every post in the Company's Services as traders, soldiers, and administrators. The Indian climate held no terrors for them, and the language presented no difficulties. They fought for the Company in its wars.

LOYALTY TO BRITAIN.

It is scarcely an exaggeration to say that it would have been difficult, if not impossible, to build up our Empire in India without the aid of Anglo-Indians. But for their timely warnings and intimate knowledge of what was going on secretly, the Sepoy Mutiny of 1857 would have had, most probably, far more disastrous consequences.

DECLINE OF PROSPERITY.

Few people in England, save those interested in historical studies, know how a Community, with such an excellent record, has so declined in fortune. Strange as it may seem, their economic difficulties are to be traced to what took place in the West Indies.

In his valuable history of the Anglo-Indians entitled *Hostages to India*, Mr. Stark, a distinguished member of the Community, describes how the rising of the Mulattos and Negroes in Hayti against their cruel Spanish overlords, whom they expelled from the island, reacted on the minds of the Court of Directors of the East India Company. Filled with unreasoning fears and suspicions lest the growing Anglo-Indian Community, in league with the Hindu and the Mohammedan, might drive them out of India, they passed stringent regulations (1791) depriving all Anglo-Indians of superior positions in their Services. In the Army the only posts they might hold were those of drummers and farriers.

This unjust decree had hardly been carried into effect when the Directors were confronted

by the Mahratta Confederacy, and the danger of the combination of the Indian Princes with able French Generals against the British. The Governor-General, moved with genuine alarm, summoned every Anglo-Indian Officer in the Armies of the Indian Princes to return to the British allegiance on pain of being branded as a traitor.

LOYALTY AND COURAGE.

To a man they returned. The spirit of their British ancestors was strong in them. Three distinguished Anglo-Indian Officers were beheaded in the presence of the Mahratta Army for their refusal to fight against the British.

THE GREAT WAR.

Coming to our own day, in the Great War nearly every boy from the Anglo-Indian schools old enough to serve did so without hesitation.

NEED OF EDUCATION.

Unhappily, in the New India of to-day, these Anglo-Indians face a future full of the darkest uncertainty. The opportunities for employment in subordinate Government positions have largely disappeared and great numbers of them are out of work.

The fact of their partially English parentage is often a hindrance rather than a help. Where there is keen competition for employment, the Indian, quite naturally, thinks first of the men of his own caste, religion and family, and tends to overlook the fact that the Anglo-Indian is also a "statutory native" of the country.

His one chance of a future in which he can be a respected and worthy citizen of the New India is the provision of a good and sound education.

Unfortunately this is no easy matter for the majority of Anglo-Indians. They have never been a wealthy Community; also, owing to their being scattered in small groups all over India,

over 40 per cent. of its children are obliged to attend boarding schools—a heavy drain on family budgets, unknown to most parents at home.

NO FREE EDUCATION.

There is no system of free education in India for this Community. Although the State gives "grants-in-aid," quite two-thirds of maintenance costs in "European" schools have to be met by their governing Boards or from fees paid by parents. In some Provinces, the Government grant has been reduced 25%, and further reductions seem probable.

THE RESPONSIBILITY OF THE CHURCH.

It must be remembered that the Anglo-Indian and Domiciled Community has ever been a Christian community. *It both desires and values a Christian education for its children.*

The Church of India, Burma and Ceylon finds it increasingly difficult to maintain her 75 "European" Church Schools. The Indianization of the services (State and industry alike) with fewer Europeans in the better paid posts, has affected Church subscriptions to a marked degree, and such decrease is likely to continue.

Temporary financial assistance may ease the situation for the moment, but only substantial and adequate endowment will place her Church Schools in a position of safety and independence.

The Church cannot afford to lose the 14,000 children being educated in her Schools; she should be richer by their witness and work.

England also needs them to join in upholding her good name in India.

Well educated, they can be useful citizens. Ill educated, a lasting reproach.

FACTS AND FIGURES.

Three years ago, £ 107,000 p. a. was provided by fees paid by parents, £ 57,000 from State grants, and £ 12,800 from Endowments. An additional income of not less than £ 25,000

was further required from Church and other resources in India to maintain the Schools in the standard of efficiency required by Government. To-day, still more parents are out of work and unable to pay fees. There is also a tendency on the part of the State to reduce its grants.

In addition to the list given below of "European" Church schools, large numbers of children of Anglican parentage are being educated in the four Schools bearing the honoured name of Sir Henry Lawrence (in which are 1,600 soldiers' children, boys and girls). These schools derive their income from endowments and from grants by the Military and Civil Authorities. The two La Martiniere schools (about 950 children) in Calcutta and Lucknow, founded by the French General Claude Martin, the Kalimpong

Homes in Bengal, and the two Government Schools in Kurseong also make provision for the religious teaching of their numerous Anglican children.

There are also certain "Railway Schools" maintained by the various railway companies for the children (of primary school age) of their Anglo-Indian employees for which the Church is not financially responsible. The Roman Catholic Church also maintains numerous schools for those of the Community belonging to her Communion and there are a few schools to other religious bodies.

The Masonic Lodges in India send many children to the Church schools, paying all fees, and are thereby spared the capital costs of maintaining their own special institutions.

Diocese.	Schools.	Approximate Numbers.				Total.	
		Boarders.		Day Scholars.			
		Boys.	Girls.	Boys.	Girls.		
Calcutta	...	12	675	525	580	435	2,215
Bombay with Nasik	...	9	315	400	640	605	1,960
Chota-Nagpur	...	2	130	170	—	30	330
Lahore	...	9	230	255	325	340	1,150
Lucknow	...	12	430	425	335	455	1,645
Madras	...	16	370	325	890	915	2,500
Nasik (under Bombay)	...	—	—	—	—	—	—
Nagpur	...	3	160	65	205	300	730
Rangoon	...	11	190	275	780	995	2,240
Travancore	...	1	—	—	25	25	50
			2500	2440	3780	4100	
Totals	...	75		4,940		7,880	12,820

Appeal of His Grace the Archbishop of Canterbury.

At a time when India is much in our thoughts I venture to make a special appeal on behalf of an Indian community which has every right to our sympathy and help. It is the Anglo-Indian community. Although it is the smallest of all Indian communities in numbers about 180,000—

it has hitherto held a place of real value in Indian life. For its origin we must go back to the old days of the East India Company whose servants were encouraged to marry Indian wives. For the first two hundred years it was mainly upon the sons of these mixed marriages that the Company depended for services as traders, soldiers and administrators. Ever since

members of the community have done good work in the services of the Railways, the Posts, the Telegraphs, the Customs, and the Police, and in commercial and industrial businesses. It has always been distinguished for its loyalty alike to India and to the British Empire, a loyalty which was most conspicuously proved in the dark days of the Mutiny of 1857 and in our own time of the Great War.

But now its position is one of great difficulty and anxiety. Owing to many causes great numbers of its members find it hard to obtain employment which will enable them to maintain the standard of life which they have always and honourably tried to maintain. Many of them are in circumstances of real distress and privation. And now they are harassed by a new anxiety about their future for they fear that the inevitably increasing Indianization of the Public Services may deprive them, just because they are of British origin, of opportunities of service which they have hitherto had. It is plain that the only chance of keeping for them a place in Indian life worthy of their past history and loyal service is the maintenance of a high standard of education.

I have recently received a request signed by the Metropolitan and all the Bishops of the Church of India, Burma and Ceylon to raise in this country an endowment fund for the seventy-five schools which that Church provides for the Anglo-Indian community and in which 14,000 boys and girls are being educated. These schools based on British culture and on the Christian Faith have always had a high reputation. Large sums have been raised in India for their maintenance. A few years ago the fees paid by parents amounted to £ 107,000, Government grants to £ 57,000, and endowments to £ 12,800; and in addition annual subscriptions of £ 25,000 were needed to keep the schools up to the necessary standard of efficiency. But

it is increasingly difficult for the parents, many of whom are out of work or most inadequately paid, to provide the school fees, and Government grants are being reduced.

The urgent plea of the Bishops in India is that in this country we should help them to maintain these schools by giving them the security of an increased endowment. The Bishops urge that the schools are essential to the welfare of the Anglo-Indian community. If its members are well educated they may prove worthy citizens of the new India, faithful witnesses to the Christian Faith, and a loyal and lasting link between Britain and India. On the other hand, without good education they must sink lower and lower and be a constant reproach to the good name of this country.

I cannot refuse a request so urgent and so authoritative, and in response to it I make this appeal. A large and influential Committee representative of every aspect of Indian life—administrative, commercial, educational and religious—has been formed to further it. It has the whole-hearted support of the Secretary of State for India, the Marquess of Zetland, who writes: "The cause is in my opinion entitled to the generous consideration of our fellow countrymen": of the last two Viceroy, Viscount Halifax and the Marquess of Willingdon; and of the present Viceroy, the Marquess of Linlithgow, some of whose words I may quote: "It gives me great pleasure to lend my warm support to this appeal. The Anglo-Indian community has made a contribution of real and permanent value to India. It has always and wisely set a great price on the maintenance of a high standard of education. I feel sure that it is of essential importance, if it is to continue to render to India the good service which it has rendered in the past, that there should be no decline in the educational standard of its members."

Such commendation gives me confidence in making my appeal. Donations to the endowment fund, which I earnestly hope may be

many and large, should be sent to the Honorary Treasurers, Anglo-Indian Schools Fund, 5, Victoria Street, Westminster, London, S.W. 1.

I appeal primarily to the members of my own Church whose Indian brethren make their own appeal through mine, but also to all who care for India and who realise the claim which the Anglo-Indian community has upon our gratitude, our sympathy, and our help.

INDIAN

OLD PUPILS' ASSOCIATION, HIGH SCHOOL, PITHAPURAM.

The Working Committee of the above Association resolved at its meeting held on 31-10-1937 to celebrate the Association Day on 25th and 26th December next. The programme will be out in due course. All the old pupils of the school, as well as their sympathisers are requested to kindly send their generous contributions to the Secretary at an early date.

EDUCATIONAL EXHIBITION.

Under the auspices of the XIII All-India Educational Conference an educational exhibition will be held in Calcutta commencing from the 26th of December. An outline of the scheme drawn up for the purpose is appended below:

Aims.

1. To emphasize the objectives of education and advances in modern educational methods.
2. To improve teaching technique and craftsmanship.
3. To encourage handicrafts and expression work.

Outline of the Exhibition Scheme.

Classified in regard to the services of its exhibits the exhibition falls into five sections, viz.,

- (1) Committee Stalls
- (2) Special Schools and Training Institutions
- (3) Education for the defective
- (4) Associations of Teachers
- (5) Commercial stalls

The Committee Stalls will be organised on the basis of the objectives of education (*vide Com-*

mission on the Re-Organisation of Secondary Education, U. S. A.) as follows.

1. Health
2. Command of Fundamental Processes
3. Worthy Home-Membership
4. Vocation
5. Civic Education
6. Worthy Use of Leisure
7. Ethical Character

The 6th Sub-section of the Committee Stalls includes handicrafts by students and prizes will be offered for the best work in each of the following types of handicrafts:—

(a) Boys' section.

1. Wood work, 2. Metal work, 3. Sheet metal work, 4. Wicker work, 5. Modelling, 6. Weaving, 7. Leather work, 8. Water colour painting, 9. Black and white drawing, 10. Etching, wood and lino cut, 11. Modelling with paper pulp, 12. Models of scientific apparatus, locomotives, aeroplanes, etc., 13. Paper and card-board work, 14. Cutting and tailoring, 15. Book binding.

(b) Girls' section.

1. Needle work and dress making, 2. Embroidery, 3. Chicon and zari work, 4. Art-leather work, 5. Water colour painting, 6. Black and white drawing, 7. Decorative work, 8. Sweets and Condiments, 9. Weaving, 10. Spinning, 11. Etching, wood and lino cut, 12. Modelling, 13. Stencilling and dice printing, 14. Paper and card-board work, 15. Wicker work.

All interested in craftsmanship in education are requested to contribute towards the success of the exhibition. Books, appliances, illustrative materials, statistical charts and graphs intended for the committee stalls should be such as may help in the enrichment of the instructional organisation of our schools and colleges. In regard to handicrafts by students only the best work of each type should be sent.

Exhibits should reach the undersigned on or before the 15th of December, 1937.

REVIEWS AND NOTICES

THIS CIVILIZATION. BY P. R. KAIKINI.
NEW BOOK CO., BOMBAY.

Contrary to Macaulay's dictatorial outburst when he said that poetry necessarily declines as civilization advances, the output of verse placed in our hands during the last few months has revealed immense possibility of gigantic and marvellous efforts to deck the muse. This possibility is silhouetted on genuinely political background. Since poetry has as one of its many functions, the criticism of life, the essential aspect, *i.e.*, political, can be hardly ignored. Under the veil of political transactions which are no better than a tabernacle of mean pursuits, much is done which is inhuman and inglorious.

During the recent political upheaval in Spain, a large body of artists and litterateurs evinced much concern and alarm when the privilege and rights of a large bulk of mankind were being trodden over. Many of our able writers dedicated their talents to the cause of humanity and produced a type of literature calculated to draw the sympathies of the *elite*. After all, one of the noble ends that good poetry should have in view is to labour

'Till the World is wrought.

To sympathy the hopes and fears it heeded not.'

Mr. Stephen Spender and Mr. W. H. Buden wrote stirring verses and thus made a common cause with the suffering sheep of God. In India, our most able poet Harindranath wrote a very appealing poem on the occasion which was very widely circulated on the All-India Spain Day.

There is no reason, therefore, why the younger craftsmen in poesy's realm should not seek in the political situation around them, a fountain of inspiration. The tragedy around us has melted in Mr. Kaikini's highly noble poems. He has an affinity with that Romantic Bard who wept over the misery man has built for himself—'What man has made of man!' Is it not disgraceful that human beings endowed with re-

markable powers of intellect and physique should blaspheme their Creator and ruin themselves by digging up their own graves. Life is a boon as well as a great responsibility to the main idea that predominates this unique verse production. Mr. Kaikini has a fire within, when he witnesses monstrous deeds done in the name of nation and mankind. He has the remarkable gift of vision coupled with that of clear expression. This makes his poems a boon to the present age. Every literate man, even one who avowedly abhors verse, though such I hope, there is none, should for once, take this book to his bed and shed a stream of tears on the infamy that the mean bulk of mankind are earning to themselves. It will not be one of the "pillow-soothing" books. It will be simply heart-rending. There is the sad tragedy of life which only the strongest verse can wait to the slumbering souls.

Mr. Michael Roberts has contributed a short and wonderful preface to the book and in the course of this preface, he credits Mr. Kaikini for his deep penetration into the heart of things. Not pretty things alone, but things which stir our souls into an eternal unrest. Again this volume has a direct appeal to our country especially at the present juncture.

The poet, according to Froude, is the truest historian. Undoubtedly Mr. Kaikini's work is ennobling for its essential merit is in representing the age he lives in. He is by all means, worthy of this tribute, which rarely our poets, even good poets, are able to earn.

MOHANLAL KASHYAP.

AN OXFORD HIGH SCHOOL CHEMISTRY. BY
A. D. JOSHI. OXFORD UNIVERSITY PRESS.
RS. 2-8-0.

This elementary book deals exhaustively with a few topics, giving experimental details for more than 100 experiments. There are 28 chapters; six of them are devoted to the study of 'some common properties of matter', seventeen to the

study of air, water, carbon, sulphur and the elements and compounds obtained from them, and the last five chapters are theoretical, the laws of chemistry, equivalents, atomic weights and formulæ being considered. There is also a good collection of Examination questions, general questions and some useful data. To the more advanced pupils, a little additional matter of some interest is added in the form of an appendix.

GENERAL SCIENCE. BY I. C. JOSLIN. MACMILLAN & CO., LTD. 4s. 6d.

It is now widely recognised that school science should be of a general character in order that pupils may obtain a scientific background and understand their surrounding. The new syllabus of the Madras S. S. L. C. Examination seems to have been framed on this recognition. If that be so this new publication by Joslin will serve a very useful purpose. It attempts to present the subject in the order in which scientific knowledge has tended to develop. The opening chapters deal with the solar system which engaged the attention of man first. This is followed by a few chapters on elementary physics, elementary chemistry and biology. The author has illustrated from several popular books on everyday science and made the subject a living whole. The examination questions at the end are also a useful collection.

The science teacher will find the book very useful and interesting.

QUEST AND CONQUEST. BY MALCOLM BURR,
D. SC. OXFORD UNIVERSITY PRESS.
RE. 1-2-0.

This is a little text-book in English fit for the lower forms. Under the heading 'Quest,' there are

eight lessons dealing with the exploration of the Arctic, the Antarctic, Africa, Asia, Arabia and Australia. Similarly under 'Conquest' the biographical sketches of a few eminent scientists like Edward Jenner who conquered small-pox, Pasteur who discovered the germ theory of disease, Ampere, the simple Frenchman, Michael Faraday, the Blacksmith's boy and the story of the wonderful discoveries of such 'common-place' things like the wireless and rubber are narrated in simple readable style.

We believe that the Text-Book Committee will consider the suitability of this book for non-detailed study in the secondary forms.

A SHORT HISTORY OF CHEMISTRY. BY J. R. PARTINGTON. MACMILLAN & CO., LTD. 7s. 6d.

The book under review gives a concise survey of the history of chemistry from the earliest times to the present day. The early period before the time of Robert Boyle, embracing the pre-historic, the Greek, the alchemic and the Iatro chemical periods is treated briefly. The nineteenth century chemistry is sketched with the life work of the outstanding chemists of the times. The historical development of organic and physical chemistry is dealt with in detail and that of periodic law with special reference to constitution of matter as worked upon by Lord Rutherford and his school brings the book to a close. The subject matter is briefly summarised at the end of each chapter. The short bibliography and the index of names and subjects add considerably to the usefulness of the book.

The book is eminently suited to the requirements of students preparing for the degree examinations of the Madras University.

Nov. 1937.]

PUBLISHERS' NOTICE.

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

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW, 190, Mount Road, Madras.

The Publishers request that Subscribers to the EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to their notice immediately.

EDUCATIONAL REVIEW.

Students and Politics. Apropos our repeated remarks on the undesirability of students taking part in politics and on the great need for the younger generation to be brought up in an atmosphere of discipline, we are glad to find that Mahatma Gandhi has also administered a proper warning on the subject to his followers, several of whom cannot apparently distinguish between Liberty and License. The coming into power of Congress Ministries in various provinces has resulted except in Madras—in boisterous outbreaks on the part of students and a series of strikes by them, auguring very badly for the future of our country. We therefore particularly welcome the pronouncement of Mahatma Gandhi: "Students should have the greatest freedom of expression and of opinion. They may openly sympathise with any party they like. But in my opinion, they may not have the freedom of action while they are studying. A student cannot be an

active politician and pursue his studies at the same time." These are words of wisdom which should be brought to the notice of all educational institutions and if only Mahatma Gandhi will use some of his great influence for the correction of indiscipline among his over-enthusiastic followers in the younger generation, he will have done something very valuable in the direction of nation-building.

Economy in Education. The new Minister of Education in the Punjab has announced that he will take early steps to discourage the spending of large sums of money by students in colleges. It is notorious that the evil is particularly rampant in Lahore and other cities of the Punjab, where college students have cultivated high standards of luxury and are spending more money than they should, to the great distress of their parents and also injury to themselves. One of the means by which the Minister hopes to improve matters is

to prescribe uniforms to students, so that they may not indulge in costly dress. It is an excellent proposal. Apart from the economy it will encourage, it will also serve, in some measure, to produce a feeling of camaraderie among the students, removing at least in outward appearance, the distinction between the rich and the poor and making all of them feel that they are members of a great democratic brotherhood. This is the condition in Japan where all children and even grown-up students must appear in the simple and inexpensive uniform prescribed by the educational authorities concerned. The evil is of course deeper in the Punjab. Encouraged by the financial prosperity accruing from the expenditure in the province, of a good part of the enormous military budget in the country, the people have adopted Westernised standards of life, which are reflected by the students also, especially when they come from fashionable families. We hope the Minister will be able to do something to usher in a better state of affairs. There is enough of economic waste in the sphere of education already in the country, a large number of pupils not benefiting by the education and dropping off at various stages; let us not add to it the additional waste of extravagant living on the part of students whose parents cannot afford it.

Christian High Schools in India. We would strongly urge upon our readers to make their acquaintance with a new survey of Christian education in this country which has

been conducted by the National Christian Council of India, Burma and Ceylon. It is the new publication called, *Christian High Schools in India** in the Education of India Series by Miss A. B. Van Doren, Educational Secretary of the National Christian Council. The survey is based on an examination of 177 High Schools, fifty-eight of them for girls, out of the total number of 287 High Schools run by various Christian Missions in India. The survey is quite comprehensive and contains information about all aspects of school-life and organisation, giving an excellent insight into the ideals and achievements of the institutions. The needs of Secondary Education are summed up by the Bishop of Dornakal who writes the preface and enunciates the following principles: the *first* need is physical education, knowing how to keep fit and strong in an enervating climate like ours; the *second*, training in some handicraft; *third*, a working knowledge of the vernacular and also of English; *fourth*, general knowledge including the history and geography of the land and the laws which govern the physical universe round them. The report is full of thought-provoking ideas and we commend it warmly to all those interested in problems of Secondary Education in India.

We are glad to be able to announce that Dr. C. R. Reddi, Vice-Chancellor of the Andhra University and, at present, Chairman of the Inter-Uni-

All-India Educational Conference.

* Y. M. C. A. Publishing House, Calcutta.

versity Board, has been elected President of the ensuing All-India Educational Conference to be held at Calcutta. Dr. C. R. Reddi is one of our most brilliant educationists, with a long record of valuable experience to his credit, and we have no doubt the Conference will be a great success under his chairmanship. An able speaker and a keen student of public problems, we can look forward to a weighty and useful pronouncement from him on the many educational problems, which are agitating the India of to-day, particularly in view of the new ideas regarding educational questions which have been put forward by the Congress school of politicians who are now in power in many provinces. We hope teachers from South India will muster strong on the occasion, particularly as the President hails from the Madras Presidency. The Andhra Districts are so near Calcutta that there will not be any excuse for teachers from that area absenting themselves from the deliberations of the Conference, especially as Calcutta is well worth a visit, as we have already pointed out, even apart from the Conference.

In the absence of any authoritative and comprehensive exposition of the Congress programme in relation to education, it is difficult to make definite comments and it would perhaps be best to wait till things develop in some measure. While it is desirable to give every consideration to a party which represents the large

majority in the country, it is wrong to abdicate all the functions of reason and swallow programmes, merely because they have the prestige of great names behind them. Greatness in one sphere, it is good to remember, does not give one authority to speak *ex cathedra* in all spheres. We may say by way of preliminary criticism, for instance, that the idea that education should be 'self-supporting' does not seem very practicable. The proper training of the mind has become such a delicate and specialised process that it is not easy to combine it with manual labour which may bring some money. We are also doubtful if the compulsory imposition of Hindi on provinces which are burdened with a multiplicity of their own languages is sound. We are alarmed, again, at the idea of granting charters to new Universities to any respectable body of such who may ask for it. Nor do we think it desirable that the control of lower stages of instruction should be handed over to Universities which have all the work they can possibly do, in maintaining proper standards of higher education and upholding the ideal of enlarging the bounds of human knowledge. May we suggest that none of these schemes should be rushed through, without regard to public criticism on the strength of a solid majority in Councils, but must be examined carefully before being put into execution? In the meantime, attention had better be concentrated on the problem of wiping off India's illiteracy, which is the first thing to be tackled in any programme of national education.

There is no country in the world where the mesmerism of great names has such a deadening influence on reason as India and this warning is therefore not unnecessary at all, if the country is to be saved from serious blunders.

Mr. H. G. Wells who has given ample evidence of his keen interest in many intellectual, social and political problems of to-day apart from his own work, has recently made a pronouncement as President of the Education Section of the British Association which deserves wide attention. It is very essential that we should hear, as often as possible, what the amateur has to say on the subject of education, for he may see the game even better than those who are actually engaged in it. In any case, he possesses the advantage of a freshness of outlook denied to the professional expert. Taking ten years of schooling as the average for every individual, he has calculated that only about 2400 hours are available for instruction. "We have no time to waste," he said, "if our schools are not to go on delivering, year by year, fresh hordes of ignorant, unbalanced, uncritical minds, at once suspicious and credulous, weakly gregarious, easily baffled and easily misled into the monstrous responsibilities and dangers of this present world. Mere common fodder and stuff for massacres and stampedes." He protested against the present methods of teaching History, with a magic recital beginning with the statement that William the

Conqueror invaded England in 1066. Any reader familiar with his novels will understand how deeply he appreciates the part played by science in modern life. Some of his most interesting observations therefore relate to the teaching of elementary science, a knowledge of which will be considered by everybody to-day, to come within the irreducible minimum of knowledge a human being should acquire. "We ought to make the weather and the mud-pie our introduction to what Huxley christened long ago as elementary physiography. We start the study of the states of matter with the boiling, evaporation, freezing and so on of water and go on to elementary physics and chemistry. Local topography can form the basis of geography, then come biology, elementary zoology, botany and so on to elementary physiology, how plants and animals live, and what health means to them."

In view of the aggressive patriotism of many countries to-day and the danger with which the ideals of international peace are being threatened, Mr. Wells did well in condemning it:

Turning to the subject of history, Mr. Wells said:

"I do not see either the charm of the educational benefit of making an important subject of the criminal history of royalty, the murder of the Princes in the Tower, the wives of Henry VIII, the families of Edward I and James I, the mistresses of Charles II, Sweet Nell of Old Drury, and all the rest of it. I suggest that the sooner we get all that unpleasant stuff out of schools, and the sooner we forget the border bickerings of England, France,

Scotland, Ireland, and Wales, Bannockburn, Flodden, Crecy and Agincourt the nearer our world will be to a sane outlook upon life.

"I believe that the crazy combative patriotism that plainly threatens to destroy civilization to-day is very largely begotten by the schoolmaster and the schoolmistress in their history lessons. They take the growing mind at a naturally barbaric phase and they inflame and fix its barbarism. I suggest that we take on our history from the simple descriptive anthropology of the elementary stage to the story of the early civilizations. We are dealing here with material that was not even available for the schoolmasters and mistresses who taught our fathers. It did not exist. But now we have the 'most lovely stuff to hand, far more exciting and far more valuable than the quarrels of Henry II and a Becket or the peculiar unpleasantnesses of King James or King John. Archaeologists have been piecing together a record of the growth of the primary civilizations, and it is a far finer story to tell a boy or girl."

Mr. Wells presented the correct ideal of teaching geography by pointing out that "We do not want our budding citizens to chant lists of capes and rivers, but we do want them to have a real picture in their minds of the Amazon forests and Pampas, the various phases in the course of the Nile, the landscape of Labrador and so on and we also want something like a realization of the sort of human life that is led in these regions. We have enormous resources now in cheap photography, in films and so forth to make all this vivid and real."

But the most valuable part of Mr. Wells' address consisted of his remarks on the teaching profession and the need for a

modernised type of teacher who does not lose his freshness of mind under the deadening routine of the teacher's life:

"We cannot have a modern education without a modernised type of teacher. Everything I am saying now implies a demand for more and better teachers, with better equipment. And these teachers will have to be kept fresh. It is stipulated in most leases that we should paint our houses outside every three years and inside every seven years, but nobody ever thinks of doing up a school-teacher. There are teachers at work in this country who have not been painted inside for fifty years. They must be damp and rotten. *Two-thirds of the teaching profession now is in urgent need of being either reconditioned or superannuated.* In this advancing world the reconditioning of both the medical and the scholastic practitioner is becoming a very urgent problem indeed."

We congratulate the authorities of the Corporation of Bombay on their decision to supply free milk to all under-nourished children in the elementary schools of the city. A sum of rupees two lakhs has been provided for the purpose for the next year. It is not enough for the needs of Bombay, but it is valuable as a recognition of the principle that the health of children should be looked after by Municipal authorities. Is it too much to expect the Corporation of Madras also to make a beginning in this direction? May not the Congress Ministry also concentrate attention on items like these in which there is universal agreement, rather than provoke people unnecessarily by stunts like the compulsory teaching of Hindi and so on?

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

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It is acknowledged on all hands that English is spoken and written with remarkable efficiency in India and there are hardly any foreigners who have come up to that standard. But the teaching of a foreign language is necessarily subject to some handicaps. It was therefore well that Mr. F. E. Hart gave a talk, the other day, at the Radio Station in Delhi, on common faults of English style in India. Summing up the faults, he said that they rise from thinking in terms of the vernacular and translating virtually into English, from a familiarity with books which are the classics of a previous age when language was more grandiloquent and from a predilection for technical phraseology. Teachers of English in India will do well to keep a vigilant eye on these tendencies and try to correct them wherever possible. If a foreign language is to be taught, it is worth while teaching it well.

The recent report on Vocational Education by Messrs. Abbott and Wood issued under the auspices of the Government of India must serve, whatever else it does not accomplish, to dispel some common fallacies in this country regarding the subject. It is rightly pointed out that a more adequate supply of vocational education will not necessarily lead to greater expansion of in-

dustries in the country. "The existence of skilled workers," says the Report, "though essential, is not in itself enough to create organised industries. Capital, means of transport and reasonably assured markets are essential." It is also pointed out that people will not rush to undergo training for work in industries unless they see a reasonable prospect of suitable employment. "The expansion of vocational education should therefore not greatly outstrip the development of industry. Much of the prejudice in this country against vocational education is due to the caste system which encourages the idea that literary education is somehow more respectable. The Report points out the unsoundness of this fallacy and endeavours to prove that "vocational education is not on a lower plane than literary education, since the pure purpose of education is to develop the whole powers of the mind, body and spirit so that they may be devoted to the welfare of society." Another conclusion reached by the Report to which it is worth drawing attention is that general and vocational education are not essentially different branches, but the earlier and later phases of a continuous process. * * General and vocational education should not be provided in the same school, since the people in the two types have very diverse aims.



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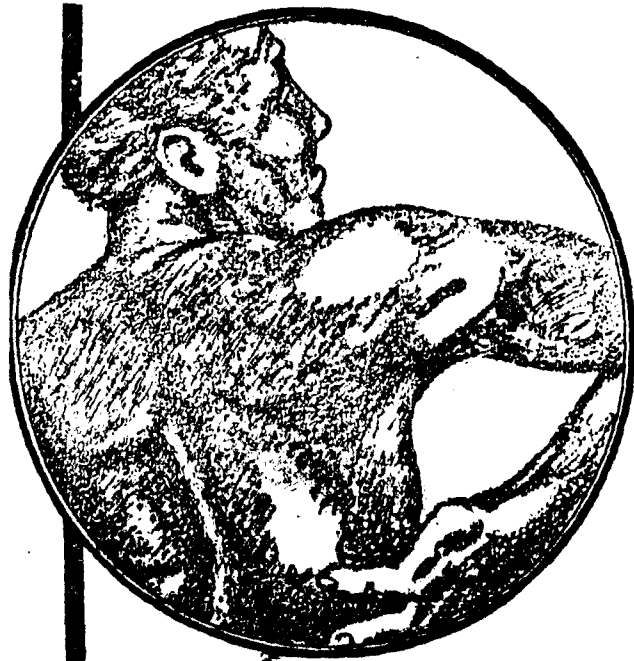
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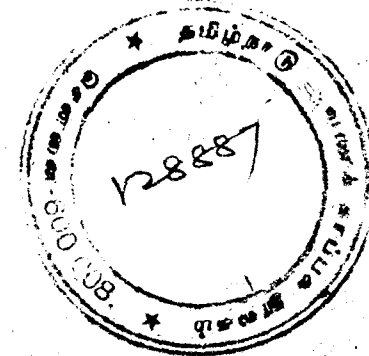


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