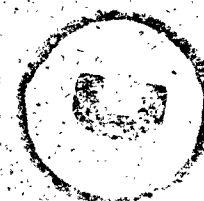


236

Edwards River

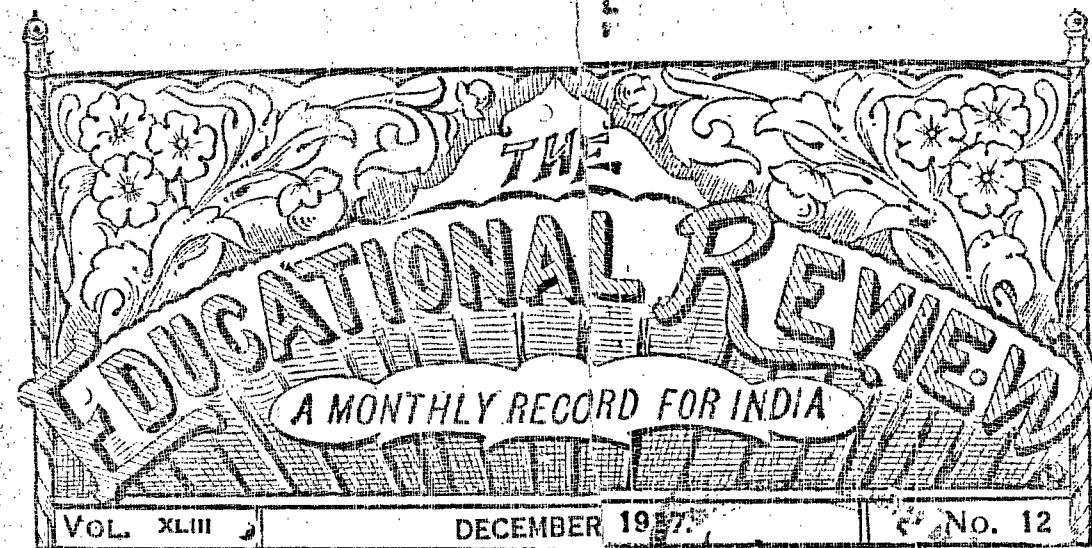


JL

Tm 2, M95E

N37.43.12

145046



CONTENTS

PAGE	PAGE
LUCKNOW UNIVERSITY CONVOCATION ADDRESS. BY THE HON'BLE MR. JUSTICE M. R. JAYAKAR, M. A., LL. B., BAR-AT-LAW ... 771	A MINIMUM SCALE FOR TEACHERS. BY PROF. K. R. SRINIVASA IYENGAR, M. A., Bangalore ... 814
THE HYMNS OF SIR WILLIAM JONES. BY PRINCIPAL P. SESHABAI, M. A., Ajmer ... 781	TELEVISION OVER ORDINARY TELEPHONE WIRES—LATEST DEVELOPMENT IN GERMANY. BY DR. W. MEYER ... 817
BIHAR AND ORISSA SECONDARY TEACHERS' ASSOCIATION CONFERENCE—PRESIDENTIAL ADDRESS. BY MR. J. CHATTERJAY, Jamshedpur ... 784	PUBLIC LIBRARIES. BY MR. D. KRISHNAIYA, Hyderabad ... 819
APPRECIATION OF ENGLISH POETRY IN OUR SCHOOLS. BY MR. S. THAKUR, B. A. (Hons.), DIP. ED., Benar ... 791	THE ANDHRA UNIVERSITY ... 820
WARDHA EDUCATIONAL SCHEME—SOME OBJECTIONS ANSWERED. BY MR. A. V. SURYA-NARAYANA, M.A., B.ED., Narsarhopet ... 803	SOUND EDUCATION AND WISE CO-ORDINATION. BY MR. M. K. VENKATESWARA Aiyar, B. A., B. L., Madras ... 827
THE BIRTH-DATE OF SHIVAJI AS GIVEN IN THE BHAKHARS—THE RELIABILITY OF THE DATE MENTIONED IN THE SI-QALAMI BHAKHAR. BY MR. G. D. TAMASKAR, M. A., Jabulpore ... 808	EDITORIALS ... 822
	The late Sir J. C. Bose; The Student World in India; Children's Charter; Scouting in India; Compulsory Sanskrit; Vocational Education in Bombay; Adult Education in India; All India Educational Conference; The Andhra University.

Annual Subscription inclusive
of Postage, Rs. 5.
Half-yearly Subscription,
Rs. 3.

MADRAS
SRINIVASA VARADACHARI & CO.
[All Rights Reserved.]

Foreign Subscription inclusive
of Postage, Rs. 6-8-0.

DEC. 1937.]

ADVERTISEMENTS.

iii

A TEXT-BOOK OF ARITHMETIC

for Lower Secondary or Middle Schools

BY

The late S. RADHAKRISHNA AIYAR, B.A.
Principal, Maharajah's College, Pudukotah

AND

K. VAIDYANATHASWAMI AIYAR, B.A.
Retired Headmaster, Board High School, Tiruvalur.

PART I—24th Edition for Form I. Price As. 12.

PART II.—26th Edition for Forms II & III. Price As. 12.

Approved for use in ALL Schools

(Both under Private and Public Management.)

'EXERCISES IN ELEMENTARY MATHEMATICS'

for Training and Middle Schools

(for Masters and Mistresses)

with a Chapter on 'Hints on Teaching Methods'

By M. D. GOPALACHARI, B.A., L.T.,

First Asst. Govt. Secondary Training School, Guntur; author of the F.A. Algebra Manual
and sometime Asst. Examiner in Mathematics at the University and School Final Examinations.

TAMIL—2nd EDITION—Revised and Enlarged—As. 12.

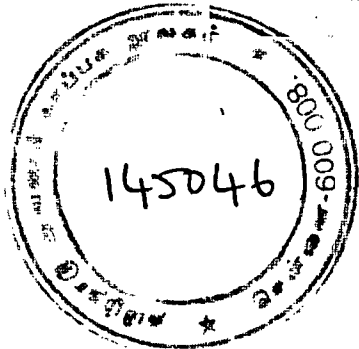
TELUGU—2nd EDITION—Revised and Enlarged—As. 12.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

XLIII—

முதுகூற்று

* செப்பனுவதற்காக எடுத்தக் *
* கொள்ளப்பட்ட *
* 64 மாதம் 1991 வருடம் *
* செப்பனிட முடிந்த *
* 64 மாதம் 1991 வருடம் *
* 12 4651 10 *
* ஆராய்ச்சி உதவியாளரின் *
* கையொப்பம் *



TL

1000, 195 E

N37.43.12

A PREPARATORY ALGEBRA

Prepared in accordance with the Syllabus in Optional Mathematics
(C. Group) for the Madras S. S. L. C. Public Examination

By V. RAGHUNATHA AIYAR, B.A., L.T.

Dy. Inspector of Schools, Tirukurugudi Range (Tinnevely Dt.); author of 'A Course of General Mathematics'

D. Cr. 600 pages with 49 diagrams. Price Rs. 2.

INTERMEDIATE GEOMETRY

(THEORY AND PRACTICE)

Containing a detailed and exhaustive treatment of the matter for the
Intermediate Examination with special reference to the Syllabuses of
the Madras and Mysore Universities.

By M. SATYANARAYANA, M.A., L.T.

Chief Lecturer in Mathematics, Maharajah's College, Vizianagaram

AND

K. S. PATRACHARIAR, M.A., L.T.

Chief Lecturer in Mathematics, Government College, Kumbakonam.

Crown 8vo. 390 pp. with over 130 diagrams. Price: Rs. 2-8-0.

A NEW GEOMETRY FOR HIGH SCHOOLS

BY

A. A. KRISHNASWAMI AYYANGAR, M.A., L.T.

Chief Lecturer in Mathematics, Intermediate College, Mysore.

WITH A FOREWORD

BY

Dr. R. VAIDYANATHASWAMY, M.A., D.Sc., F.R.S.E.

Reader in Mathematics, Madras University.

Crown 8vo. 500 pages and 404 diagrams.

Price Rs. 2-8-0.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

FIFTH AND REVISED EDITION

OF THE

INTERMEDIATE BOOK-KEEPING

By K. SUBRAMANI AIYAR, B.A., L.T., F.S.A.A.,

Senior Partner of Messrs. K. S. Aiyar & Co., Bombay; Secretary to the Accountancy Diploma Board, Bombay (1915 to 1923)

Principal

of Pachayappa's Commercial School, Madras (1923-1929); of the Govt. School of Commerce, Calicut (1895-1900)
of the Byramjee Jeejeebhoy College of Commerce (1900-1909), and of the Govt. College of Commerce, Bombay (1918-1914)

Price Rs. 3. Postage, &c., extra.

Approved for use in Commercial Classes in English Schools by the Text-Book
Committee, United Provinces, vide No. G. 6336/XVIII-243, dated 21-3-18.

Recommended as a text-book for S. L. C. Examination of the Bombay University.

Officially recommended for class use by the Commissioner for Govt. Examinations, Madras.

Officially recommended as a Text-book for the Junior Grade Examination in Accountancy for the Mysore
Commercial Examinations, vide Notification No. D. 6855-57 Edn. 374-29-2, dated 18-12-29.

By the same Author.

Seventh Edition—Revised and Improved.

THE ELEMENTS OF BOOK-KEEPING

OFFICIALLY RECOMMENDED

AS A TEXT-BOOK

FOR

The Bombay Government School Final Examination,
Order No. 6451, dated Nagpur, the 31st July, 1917

The books noted above have been sanctioned for use as Library books in the
High and Anglo-Vernacular Schools of the Central Provinces and Berar.

Demy 8vo. 248 pages. Price Rs. 1-8-0.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

POPULAR COMMERCIAL TEXT-BOOKS**BOOK-KEEPING AND ACCOUNTS**

With numerous Exercises and Select Examination Papers.—A Standard Work for the use of Schools and Classes preparing for Public Examinations in the subject and for the use of Accountants and Book-keepers in Business offices

by the late RAO SAHIB S. VAIDYANATHA AYYAR,
Headmaster, Government School of Commerce, Calicut.

Approved as a Suitable Text-book (Fort St. George Gazette, Oct. 21, 1913.)

Officially recommended for reference by the Commissioner for Govt. Examinations, Madras

Seventh Edition, Price: Rs. 3-8-0.

By the same author.

A TEXT-BOOK OF TYPE-WRITING.

(Recommended by the Director of Public Instruction as a Text-book for the Government Technical Examinations in Type-writing.)

Eighth Edition—Price: Rs. 3-8-0.

By the same author.

COMMERCIAL PRACTICE THEORY AND PRACTICE OF COMMERCE

Including a knowledge of Business Methods & Correspondence

for use in Secondary Schools for the Public Examination for School-Leaving Certificate and for the Govt. Technical Lower Grade Examination in the subject

Officially recommended for class use by the Commissioner for Govt. Examinations, Madras

Approved as a suitable Text-book.

6th Edition, Price: Rs. 3-8-0.

(Fort St. George Gazette, 4th June 1912, page 371).

Officially recommended as a Text-book for the Junior Grade Examination in Law and Practice of Commerce for the Mysore Commercial Examinations, vide Notification No. D. 6855-57 Edn. 374-29-2, dated 18-12-29

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS,

A HISTORY OF INDIA

FOR STUDENTS

By C. S. SRINIVASACHARIAR, M.A.,
Professor of History, Annamalai University
AND

The late M. S. RAMASWAMI AYYANGAR, M.A.,
Professor of History and Economics, Maharajah's College, Vizianagram.

Part I. Hindu India. With Six Maps

WITH AN INTRODUCTION

By RADHAKUMUD MOOKERJI, M.A., P.R.S., Ph.D.,
Professor and Head of the Department of Indian History, Lucknow University.

Second Edition. Thoroughly Revised and Enlarged.

(Prescribed as a text-book for the Intermediate Examination, of the Madras University, the Andhra, the Annamalai and the Benares Hindu Universities and by the Board of High School and Intermediate Education, U. P.)

Demy 8vo. 400 pages. Rs. 2-8-0.

Part II. Muhammadan India. With Five Maps

WITH AN INTRODUCTION

By MOHAMED HABIB, B.A. (OXON.), BAR-AT-LAW,
Professor of History and Politics, Muslim University, Aligarh.

Demy 8vo. 384 Pages. Price—Rs. 3.

(Prescribed as a text-book for the Intermediate Examination of the Madras, Andhra, Mysore and Annamalai Universities and by the Board of High School and Intermediate Education, U.P.)
Recommended as a Reference Book for the Madras S. S. L. C.—C. Group—History of India, for 1931-32.

Part III. British India. With Seven Maps

WITH AN INTRODUCTION

By Rev. H. HERAS, S.J.,

Professor of History, St. Xavier's College, Bombay;

Director, Indian Historical Research Institute, Bombay.

Demy 8vo over 500 pages Rs. 3-8-0.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS,

AT REDUCED RATE

(Books by direct disciples of Sri Ramakrishna)

Swami Abbedananda's Works: The edition offers in one volume of 400 pages the following series of American lectures by the Swami: Self-knowledge; Divine Heritage of Man; Re-incarnation; Scientific Basis of Religion; What is Vedanta? Unity and Harmony; and Cosmic Evolution.

Price Reduced from Rs. 3 to Re. 1.

Swami Ramakrishnananda's Works: The following works of this learned and saintly disciple of Sri Ramakrishna are available in a single volume of 271 pages: The Universe and Man; Soul of Man; Path to Perfection; and Necessity of Religion. Writings are both scholarly and inspiring.

Price Reduced from Re. 1 to As. 8.

For Catalogue in English, Telugu, Tamil and Kanarese, apply to:

Ramakrishna Mutt, Mylapore, Madras.

REVISED EDITION OF A VERY POPULAR BOOK, LONG OUT OF PRINT.

THE ELEMENTS OF ALGEBRA

POPULARLY KNOWN AS THE THREE AUTHORS' ALGEBRA

Thoroughly revised and brought in line with the Syllabus for Optional Mathematics in the Madras Presidency and Mysore State
Secondary School Leaving Certificate Schemes

BY N. PANCHAPAGESA AIYAR, B.A., L.T.,

Lecturer in Mathematics, Findlay College, Mannargudi.

Crown Octavo about 500 pages.

Rs. 2.

Approved as a Text-Book suitable for School use, vide Fort St. George Gazette, Part I-B dated 12th April 1932 and by the Hyderabad and Cochin States.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLIII.]

DECEMBER 1937.

[No. 12.]

LUCKNOW UNIVERSITY CONVOCATION ADDRESS.

BY THE HON'BLE MR. JUSTICE M. R. JAYAKAR, M.A., LL.B., BAR-AT-LAW.

I AM indebted to your learned Vice-Chancellor for this opportunity of addressing you at this year's Convocation. I deem it a great honour and a privilege. Your University is very fortunate in having for its Vice-Chancellor a distinguished personality like Dr. Paranjpye. He represents in my province the tradition of distinguished men who have learned to combine modesty and sacrifice with culture and scholarship.

Let me begin by offering cordial felicitations to the graduates of the year on the attainment of the degrees to which they have been admitted by the University to-day. I wish them a bright career in the service of the country.

I compliment your University on the excellent work it has done during the short period of its existence. What is particularly gratifying is the devotion of your students to the work of research in Science and Literature, which has secured the encomiums of eminent authorities. You have the singular fortune of having on your staff a few Professors whose monumental work has secured world-wide recognition. I am glad to find that the series of special lectures organized by the University for the benefit of the general public and

advanced students have been found useful and I hope that their usefulness will increase. There are many other activities of your University to which I would have liked to refer, but the time at my disposal prevents me from doing so.

These are all very satisfactory signs and show that, located as you are in this seat of ancient Muslim culture, your University is not averse to the rapid assimilation of all that is progressive in European thought and that you have been able to so reconcile the two as to remove the conflict which superficial observers often detect.

It has been said that education is a function of society. If so, it is equally true that society is a function of education. They act and react. We cannot conceive of society except as affected from time to time by the form of its education, by the thought currents which it will permit to be set free, and by the ideals that it will propound. It is therefore difficult to devise an ideal system of education which will remain operative for all time or endure through all the vicissitudes which overtake the social edifice from time to time.

The present discontent in educational circles, noticeable everywhere, is due to a

XLIII—101

145046

perception of the fact that since our educational ideals were laid down more than a century ago, the needs of the Indian people have materially altered. On this question there is more or less complete unanimity amongst Indian thinkers, though perhaps there are differences about the methods to be adopted to bring our educational practices into conformity with our present requirements. It is needless in this short speech to enter into the details of these differences. They are many and vary according to the experience and predilection of each individual. But it is common ground that a vital change is needed in our educational methods and that in laying down our schemes we must take long views and build not only for the immediate present but for the future also.

It is a trite observation that the business of education is to prepare a youth to live his life well as a social unit. It is therefore futile to conceive of schemes of education in isolation of the environment. Education properly understood can never mean a scheme of discipline in the cloistered region of the boy's individual existence. It must mean and include a variety of ways which bring him into contact, as frequently as possible, with his fellows. This is more so in India, where caste and religion are often a barrier. They were perhaps never so before as now. Greater feuds are now created in the name of race and religion than ever before, and there is, in consequence, the imminent danger that these feuds may soon invade the sacred and protected precincts of our schools and colleges. Some may regard the present tendencies of separatism as a sign of rapid awakening amongst classes lying dormant for long and making amends for the lateness of their awakening by the violence of their preaching. One

may or may not agree with this explanation, but the fact remains that the dividing impulse is to-day most powerful and will invade our schools and colleges unless we all unite to protect them from the virus so rapidly spreading around us.

It therefore becomes increasingly necessary to recast our ideas of education in terms of a common citizenship and to regard education, in an increasing measure, as a preparation of the youth to take up and duly perform his part as a unit of society. A sense of oneness with his fellows must be created at every step—through the medium of sports as well as studies. The feeling of seclusion, isolation, division, superiority, or inferiority, which so many factors in the outside world rapidly promote, must be kept perpetually in check. The youth must be taught to understand how he is linked with his fellows, what commoties he has with them in all that makes life so rich and pleasant, how much he owes to the past and how much the future depends on the present—in fact, a sense of partnership must be created, which delights in giving and taking, thereby unfolding his life more and more and enriching that of his fellows. What Burke said in his time is very apposite to the present needs of India: "The State is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature; it is a partnership in all science; a partnership in all art; a partnership in every virtue and in all perfection. As the ends of this partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living but between those who are living and those who are dead and those who are to be born."

The interest of the State in the education of its youth, unlike that of the parent or the

youth himself, is purely social—namely, the service of the community. The State has nothing to do with the personal ambition of the youth, nor even the aspiration of his parent. The State is concerned with seeing that the conditions under which the youth receives his education are such that they provide him with opportunities, created in miniature and under protective conditions, of training his sense of citizenship, that is, the feeling that he is a social unit and that when he goes out he will have to merge in larger units prepared for assimilation with himself. A perfect system of education must, therefore, endeavour to reproduce, in the corporate life of the student, as many features of the social life outside, as it is possible under the conditions of the times.

The State has a right to demand that, in consideration of the revenues it spends on the education of its youth, they should be trained in a way suitable for the growth of those civic virtues which a civilized State regards as essential for its existence and progress.

These civic virtues may change according to the circumstances of the times. The educationist has, therefore, in his desire to devise a suitable scheme of education, to make a careful survey of his times and its vital features. When engaged in such an enquiry, he will discover that the most significant feature of the present times is that a powerful and popular party is in power, settled for the time being, in the seat of Government, in the bulk of the provinces of India, and is making an experiment in democratic Government. There could hardly be anyone in this land who would not wish it godspeed in its difficult task, and give it all the help and co-operation which it needed. It is hardly necessary to say this, for the prominent men of the party, who are in charge of affairs, will by reason of their popularity achieved by suffering and sacrifice, extort from their

countrymen all the co-operation and help which they require.

They have been thinking of taking in hand several questions of reform. Among them all, education is perhaps the most vital. A conference was held at their headquarters a few days ago, and as reported in the Press, a scheme of education was evolved briefly described as "self-supporting education." That word causes a certain amount of confusion, but it has been recently explained. It does not mean, it is said, that education should bear its own cost through fees and contributions. The idea of self-supporting education is not that the 34½ million children in this country of school-going age could be educated without any cost to the State, nor that these children could, by their labour, add value to the material supplied to them measurable in terms of economic services, so as to cover the entire cost of education. The term "self-supporting education" was recently explained by Mr. Kumarappa, who apparently knew the mind of the original promoter of the idea. What is meant, he says, has a much wider value not in terms of money only, but in terms of future services to be rendered by the child as a *citizen*. (The italics are mine.)

It is not possible in the brief compass of this address to discuss whether a purely self-supporting education is the best training for citizenship. It is sufficient, however, to observe that even the latest view of education, popular in political circles which make up the present provincial Governments, ultimately reduces itself to a training in citizenship.

Under the present circumstances of India, a training in citizenship is another word for a training in democracy, meaning thereby the equipping of the youth with the attributes which make the working of democracy successful. The process lies in educating his judgment and implanting in him the temper and habits of a good citizen.

This is not a new theory. It has been the foundation of many reforms in other countries and is the basis of an important Education Act in England. It has now been accepted as a commonplace of civics. Democracy can succeed in producing all that is expected by its fond votaries only when the democratic State provides training for its youth for the due exercise of civic functions, including a true understanding of the right to a vote and the use of a popular Government, as against an autocracy even of a paternal character. So viewed, civic education is different from mere literacy or stuffing the mind with knowledge and information, for even the educated man is not immune (he is perhaps more prone) from the mistakes which his illiterate brother in the village is liable to make in the exercise of civic virtues.

It is said that the working of free institutions requires three things: (1) instructed leadership, (2) "the moral compulsion of a democratic tradition," (3) an electorate trained in the methods of free Government. Nos. (1) and (2) are outside the scope of this brief discourse. No. (2) is besides a growth of time and cannot be expected to arise so soon after our entry on democracy. No. (1) belongs to a course of specialization in training and a singularity of opportunities, which cannot be had by the average youth. It is the result of advantages, mostly exceptional, which cannot be obtained by a large majority of those who resort to a college. The life-history of some of our present-day political leaders illustrates the inestimable value of these advantages, some congenital, others the result of affluence and the tradition and training which it can secure. The work of a University cannot therefore be much concerned with the growth of such exceptional products. These may arise incidentally in the course of its training. Its general aim is however more modest, *viz.*, to create in the

mind of the *average* youth who has recourse to it, habits of observation and judgment calculated to prepare the groundwork of democracy.

If, with this object in view, the courses of instruction provided at our Universities are critically examined, it will be found that they provide an education for an age of plenty, as some hostile critics have described it. Its constituents can be classified into three groups, as Professor Lancelot Hogben, Regius Professor of Natural History at Aberdeen University, has observed: "Knowledge once useful, knowledge still useful, knowledge possibly destined to be useful." The need is therefore all the more imperative of so arranging our courses of study as to make them serve the purposes of the State, which is to produce an effective citizen.

In this connection, it has been found by experience, both ancient and modern, that this can be best done by a course of what is called "liberal education." This education may equip the youth with a means of livelihood, but that is only an incidental advantage. A test of effective citizenship is that the citizen, as a result of his wide and liberal training, looks upon public affairs as a part of his business and is able to devote to them the same skill, integrity, care and attention as if they were his own.

What is this "liberal education" which is productive of these results? Of all the descriptions that I have come across, perhaps the one given by T. H. Huxley is the most apposite. "That man has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth working order; ready, like a steam engine, to

be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will; the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of Art, to hate all vileness, and to respect others as himself."

In this brief address, I can hope to touch only a few of these attributes, so admirably summed up in the above quotation. First, there is the body. It must be made the ready servant of the will and must do with ease and pleasure all the work that it is capable of. Observe a crowd of Indian students, or for that matter, a crowd of grown-up men of the middle class; how many of them possess the bodily proportions and poise—the square shoulder, the broad chest, the light step, the quick eye and the other characteristics showing 'ease and pleasure' in going about their business? To most of us, our body is a burden, a crippled, ugly, ponderous entanglement, even at the age when the urge of beauty ought to be strong in our breast. How many of us devote every day even a little of our time to make our body beautiful? This cannot be done by a resort to mere games. Games from the physical point of view of training the body are unhelpful, whatever their value may be for moral purposes. The body can be trained only by daily physical muscular exercise, taken either individually or in education classes working under a systematic physical education department of the College. The aim is to train the body to be beautiful, for Nature intended it to be so. A well trained body, male or female, is an object of divine beauty, as many of the ancient models, like "Crouching Venus" and "Apollo Belvedere," which have survived the ravages of

time, show us. Speaking psychologically, the aim must be to inculcate a *love and respect for the body*, not only as a "mechanism" for the performance of hard work but as an object of infinite grace, pleasure, and satisfaction, or, as a recent author has said—"a sense of the poetry of all graceful movement." In all acts, even the most common, like, *e.g.*, taking down a heavy book from a shelf, there is grace and poise, ease and pleasure. Nor are the advantages merely physical. The interaction of mind and body is a well-known law of Nature, and a well poised body is often the accompaniment of a well poised mind and a crooked mind often resides in an ugly and ill-shaped body.

Next comes the intellect—that "clear cold logic engine"—an instrument with all its parts of equal strength—"no excessive development of one-over the other," and "all in smooth working order"—no conflicts between them. The main function of this instrument is to perform the process of clear thinking. The need for this was perhaps never greater than now, when the danger of an apotheosis of the Press—always a besetting calamity of popular Government—was most powerful. Widened franchise and an awakening sense of political power make it most imperative that the citizen, who exercises his newly acquired power must be able to make up his mind and express it clearly and courageously on a number of complex and unfamiliar problems which will confront him in his new environment. "Shall we replace by vocational training our present educational system?" "Shall we accept the ensuing Federation?" "Is universal prohibition desirable or practicable?" and various other complex problems, new and unfamiliar, will soon emerge on the horizon, and the college youth, grown into a citizen, will be called upon to exercise an intelligent vote, for Aye or No, on these troublesome questions. This

is inevitable if our experiment at democracy is to succeed. Wherever it has failed, it was owing to the habit of the average citizen to do his thinking by proxy. A democracy has perhaps more rampant prejudices than many other forms of Government, for its strength and weakness both lie in an apotheosis of the popular will as expressed by the average citizen. Its ideals, expedients and sanctions hover round this entity—the average citizen. He is the unit which its administrators perpetually keep in view. He is the centre of all their activities, beneficent or restrictive. The citizen is therefore called upon to exercise his judgment not in the quiet and placid surroundings of a class-room, but in the din and turmoil of rampant prejudice and acute controversy. It is then that the written word—the “It” (spelt with a capital I) of the “advertisement hoarding, newspaper headline, or over the wireless last night,” as a facetious writer described it—is readily accepted as a guarantee of truth.

As a critical observer of modern democratic Government remarks: “An average citizen takes his opinions from a newspaper. He reads his politics very often in a medley of other stuff, scandal and sport, cinema stars and gangsters. He rarely sees the other side of a question and does not even stop to inquire if there is another side. His years at school and college have taught him the sanctity of the printed page. Because a thing is printed, it seems to him, in some way, to be the warranty of truth; because it proceeds from an unknown power, it appears impersonal and therefore perhaps true. “It is in the paper,” is nearly always a complete answer to a question as to whether any particular thing is true.”

As a training against this apotheosis of the written word, it is often a good plan to use a popular newspaper as medium in the detection of errors—to analyse its leading article—to find out how much is based on

fact and how much on prejudice or error, how much is the outcome of its open or secret policy, how much is logically faulty or untrue in fact, what deceptive words are used unrelated to facts or intended to raise the emotions or the prejudices of the reader. Such analytical criticism is often an entertaining and useful pastime in a college room, and its utility often varies in proportion with the popularity of the paper or the acuteness of the controversy.

I will now turn to another danger, which may gradually invade the precincts of our schools and colleges, unless we, that is, the people and the new Government, are watchful. I say that it is a possible danger, because it is so likely to arise from the circumstances of the moment. As stated above, for the first time in the history of our country, a political party, manned by men of immense popularity achieved by the vigorous methods of disciplined sacrifice, has come into power. What was once an “opposition” delighting in all the ways and means of an opposition, has now become the Government of the land. This transition from an “opposition” to a “government” has been somewhat easy and unaccompanied by the use of the familiar forces of violence, usually attendant on such changes. Signs are not wanting that the change in ideals and methods which should accompany this change of status from a warring and captious opposition to a peacefully tolerant Government of the day—will take some time to come over those who are in charge of affairs. The habit is still familiar of regarding themselves as a dominant party, struggling for mastery over its rivals by the old methods of aggressive conquest. It is difficult for them to realise that what was once a “Party,” has now ceased to be a sectional organisation. It is now the Government of the entire province—the *parentis patriae*—the guardian of the

entire population of the province, of all schools of political thought, including its old-time rivals.

There is no doubt that in course of time long or short according to circumstances—a true sense of their position as the Government of the land will come. But until that day is reached, both the Government of the day and also the people they govern have to be on their guard that, in the first flush of their well-merited victory and in their desire to erase all opposition and establish themselves permanently in the seat of power, this new Government does not become what one may briefly call an authoritarian State, using as so many other Governments have done in similar circumstances, every instrument at its command for the inculcation of its own political views and the suppression of those which are regarded as unfavourable to its strength and permanence. Judging by what has happened elsewhere under conditions more or less similar, this new Government has to carefully guard itself against the danger of gradually making itself the *school-master* of the people, inculcating its own political theories and social ideas and gradually banning those of the opposite character. The desire of self-preservation is a natural one in Governments as in individuals, and this desire often, in the absence of an effective opposition, takes the form of an impulse to propagate its own views, entering the classroom, the lecture-hall, the journalist's office, the cinema, the broadcasting station and, from one and all of these, teaching a definite and clear cut political faith. What is most significant is that all this “dead levelling” is most often honestly done in the name of educational or social advance, intended for the good of the people, and the absence of all

effective opposition, due to the silencing of rivals, tends to create and strengthen a feeling of infallibility.

History teaches us that when such ardour overtakes a powerful party, for the moment the *de facto* Government of a country, schools and colleges and other seminaries of the young are the first to be invaded. In this connection, and as a warning to all of us, the following description of the German methods of education, given by an Englishman who taught for three years in a German school, is worth quoting, as an illustration of the attitude of an authoritarian State towards schools and colleges.

“Officials are sent into schools, walk into the classes and cross-examine the teacher before his pupils, and if they think necessary, arrest him at once. Attempts are made to find out from children what their parents' politics are Religious lessons consist for the most part of talks about Herr Hitler and the glories of Germany.....Hitler is the second Jesus, but greater than the first, because he had not only one Power but the whole world against him. The State is everything, the individual nothing, and to this end every subject of instruction must be turned. Art must work people up to patriotic passion. Literature is to be purely patriotic and books which treat of peace and international understanding are not allowed even in private hands.....Every week the children have a patriotic lesson, devoted to the Treaty of Versailles, the crimes of the Allies, the Jews, and the Communists, and to the great Germans, who are not Goethe, Bach, Kant, but Barbarossa, Frederick the Great, Bismarck. Nationalism is a religion in the class-rooms. The teacher asks leading questions, such as ‘Who at the present day,

reminds us most strongly of Jesus by his love of the people and his self-sacrifice?', to which the answer is "Herr Hitler," and 'Who remind us by their devotion and loyalty of the Disciples?' 'General Goering, Dr. Goebbels, and Hauptman Roehm.' The school morning prayer runs 'Lord, we German children tread before Thy Countenance, beseeching Thee to make us as our fathers were. Give us already in our early years a pious mind and strong hands. Protect our Fatherland, this most glorious on earth. Let it be free and united, let it flourish proud and strong. And do Thou protect with Thy strong hands the great and bold Chancellor and the President of the Reich. Bless our leaders. Amen.'"

I have quoted the passage pretty fully as constituting a grave warning that, in the patriotic desire to popularize and reform their schemes of education, there should be no interference by the new Government with the intellectual democracy of our colleges and Universities. It is wise to remember that the freest use of the human reason is the true test of a democratic Government, as contrasted with an authoritarian State. Their ideals of education are as the poles apart. The one aims at ungrudging subservience, the other at freedom. An authoritarian Government, putting a premium on obedience, aims at producing citizens who will be serviceable in the propagation of its political views—mere "cogs in the wheel". The democratic State, on the other hand, demands that its citizens should be "dynamic forces to mould a new order." Rebellious enterprise in thought and action will be its watchword. Research after truth, through the avenues of questioning doubt and restless enquiry, will be the ideal it will set before its

youth. 'A thinking man is the worst enemy of the Prince of Darkness,' said Carlyle, and this is ever true of all autocracies, religious or political, and often-times they are masked under the guise of democracies.

It is therefore necessary that this spirit of freedom, this triumph of the human reason must be maintained at all costs within the precincts of our colleges, the nurseries of the future citizen. Freedom must be fully preserved for the youth to use his own reason, to think for himself, to develop on his own lines, without the slightest interference from any one, except in the interests of discipline and corporate life. Freedom of association and discussion, methods of persuasion and argument must be strictly preserved and the individual must be left untouched by any desire on the part of the State to become a nation-wide schoolmaster. A certain degree of hero-worship is inevitable in seminaries of the young, but it must be the apotheosis not of the State or the party that governs it, but an apotheosis of "truth, goodness and beauty." The aim should be to produce an extreme flexibility of mind—an intellect able to grapple with the complex problems facing the community—able to form its mind and express it without reserve or equivocation. Doubt and questioning must have their due place in the mental apparatus of the youth. "In his own breast", said Matthew Arnold, "every man carries about with him a possible Socrates in that power of a disinterested play of consciousness upon his stock notions and habits." This "possible Socrates" must be revived and set free from the debris of ready-made thought.

The last feature I would urge on your attention is "Love all beauty whether of Nature or Art." This is perhaps the most neglected

part of our education. This is singularly unfortunate when it is remembered that India is a country about which Max Muller said: "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that Nature can bestow—in some parts a very Paradise on earth—I should point to India." And yet, how little is the effort in our education to make the youthful mind responsive to the charms of Nature, so plentiful and variegated in the countryside! How many of us even know or recognize the birds that cheer us by their song or delight us with the glory of their plumage? A motor car may occasionally take us into the country, but do we not then prefer the "wail of the wireless" in our car to the song of the birds in the air? Nature can be best admired in solitude. College excursions are not without value, but they hardly ever teach the student to love and admire Nature in solitary companionship. "Education," said Chesterton, "has meant the teaching of town things to country people who did not want to learn them. I suggest that education should now mean the teaching of country things to town people who do want to learn them." How true is this observation in India! The aim must be to teach the youth to understand, appreciate and respect Nature—from the birds and beasts which abound in India, to the inanimate things which adorn our landscape. You do not in India require a pretext like angling for visiting the countryside, as you do in some other countries where the climate and other conditions are not favourable.

After the beauties of Nature come the "beauties of Art." How magnificent are they in this country! Take only two, Music and Literature. We have inherited these

from times almost dim in the hoary past. In Music, we see the refreshing spectacle that on a fabric purely Hindu, the Muslim has woven fascinating patterns, carefully preserving the beauty of the original. In these days when contact between these two races is so essential, not only for the preservation of the country's peace, but for the growth of a common culture without which no nation desiring to be free can fulfil its national purpose, we have in our midst a most fascinating art which is perhaps more true to nature than any other system of Music. The different hours of the day, the various phases of Nature—summer, winter, rain—the complex sentiments of humanity—love, compassion, devotion—have each a place in this system, which is perhaps the noblest heritage that has descended to us. Religion may divide, but music will unite. Properly realised, its value in building up a sense of common citizenship is unique in this land. And yet what place has it in our Universities? You are perhaps more fortunate here than in my Presidency. You have here a public institution solely devoted to the study of music and turning out *alumni* year after year. The only thing I would venture to say to you—in this city, where music has reigned supreme since (and even before) the rule of the Muslim, up to the present time—is that height should not be sacrificed to breadth and no endeavour should be made to graft exotics on a system which has its own principles and rules of harmony, melody and time. In our desire to imitate the West, let this Art at least be kept free from the ravages of cheap imitation. You have fortunately amongst you still living magnificent votaries of this art. They are lying scattered, poor and neglected, in penury and seclusion. The wireless won't attract them, nor will they submit to be

picked up by our Public Service Commissions, Federal or Provincial. Will it be entirely outside the province of Indian Universities to preserve, in a permanent form, the work of these men? We preserve books by printing them, so that they are not lost to future generations. Methods are now known to science by which the priceless music of these gifted men can be preserved for the education of the future generations. If a University can have a library of books within the scope of its objects, why can it not have a library of the records of the music of these men? A few years more and the last of them will have gone, leaving no traces behind of his great skill, save through the faulty medium of an inferior disciple. You have in your province more musical skill and learning than elsewhere and it will be a mistake, for which future generations will hold you responsible, if you allow all this excellence to die unremembered and unsung.

I have done. I have taken more time than I had intended. But the cordiality of your

Vice-Chancellor was alluring and led me on to speak more freely than I had intended.

I have spoken to you today only of the claims of effective citizenship to a prominent place in your college studies. I have abstained from speaking to you about your books, your studies, or even your examination, for to my mind these are not so vital as the growth of a true sense of citizenship in these days. I cannot do better than close with quoting the observations of a modern writer which express in clear and fascinating terms all that I had intended to say to you: "To be able to learn and go on learning all one's life: to be able to think and go on thinking all one's life: to be willing to work, with the consciousness that it is work only that dignifies a man: and to have mastered the art of living together, with all sorts and conditions of men, in a world that is rapidly shrinking—these four are the prime qualifications for effective citizenship, for meeting the reasonable demands of society, and for the production of one who may style himself, without qualification, a human being."

THE OSTWALD COLOUR SYSTEM

To instil into the child a thorough knowledge of colour and colour harmony; to encourage the full natural development of the child's latent colour sense; to make fullest possible use of the natural appeal that colour makes to the child's imagination; these are the fundamental aims of the complete system of Colour Training based on the theories of Dr. Ostwald. The Ostwald System is based on the psychology of visual sensation and not as previous theories, on the chemistry of pigments, or the physics of light rays.

OSTWALD STANDARD COLOURS AND MATERIALS

The system has been applied to a wide range of teaching materials, to which the latest addition is a series of Ostwald Toys. Because of the educational importance of Ostwald, the prices of these materials have been kept as low as possible.

SEND FOR OSTWALD SYSTEM DETAILS

Art Teachers are invited to send for booklets on "The Ostwald Colour System" and "The Teaching of Colour in Schools."

**WINSOR & NEWTON
LIMITED**

38, RATHBONE PLACE, LONDON, ENGLAND

ALL ENQUIRIES TO:—ALLIED PUBLISHERS AND STATIONERY MANUFACTURERS, LTD.,
15, Graham Road, Bombay

THE HYMNS OF SIR WILLIAM JONES.*

BY PRINCIPAL P. SESHADRI, M.A.,

Ajmer.

THOUGH the reputation of Sir William Jones as an Orientalist is quite widespread, it is perhaps not equally well-known that he was also a votary of the muse of Poetry and he has a large number of Indian poems to his credit. As an ardent student of Sanskrit Literature, he was naturally attracted to Hindu mythology and it is not surprising that his poetical hymns are all on Hindu gods and goddesses. It has been said of Keats that he was "to Grecian gods near allied" and a similar compliment is due to Sir William Jones with reference to the Hindu pantheon, though it does not imply any adherence to the Hindu faith on his part, nor any comparison in poetic inspiration and genius between the two poets.

The passionate love lyrics of Lawrence Hope in the *Garden of Kama* have made the name of the Hindu god of Love quite popular in recent decades in the West and it is also perhaps not difficult for readers of English Literature to recall the reference to Kama in Tennyson's *Palace of Art*, but Sir William has got a whole hymn to Camdeo containing a glowing tribute to his all-compelling power. He is the

God of flowery shafts and flowery bow,
Delight of all above and all below.

and Sir William cannot help asking:

Can man resist thy power?

Has not Coleridge written in similar strain in the oft-quoted lines?—

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame.

* Contributed to the Jha Commemoration Volume.

To an admirer of Kālidāsa and his *Kumārasambhava*, it was not a difficult transition from the subject of Camdeo to that of Durgā. Borrowing his materials from Kālidāsa's poems as Sir William Jones himself tells us in his prefatory note, he has given us an account in his *Hymn to Durgā* of the famous episode of Durgā's penance to obtain the love of Siva and the ultimate realisation of her hope, though at the terrible cost of the destruction of the beautiful form of the God of Love. The hymn has some beautiful passages, as when we are told that she gathered flowers for worship:

On a moon, when edg'd with light,
The lake-born flow'rs their sapphire
cups expanded

Laughing at the scattered night,
A vale remote and silent pool she sought,
Smooth-footed, lotos-handed,
And braids of sacred blossoms wrought.

She was restless and in suspense for a long time:

Nor in drops of nectar'd sleep
Drank solace through the night,

but ultimately the radiant quire of the gods sang "strains of bridal rapture." Sir William does not however attempt any description of the final ecstasies of love for he tells his readers modestly,

Gods alone to Gods reveal
In what stupendous notes the immortals
woo.

But now the strain is of a higher mood and Sir William writes in his *Hymn to Bhawani* of primeval Śakti or the goddess of Creative

Power. Who that lives in Bengal, as Sir William did during his entire sojourn in India, can escape the fascination of the Śakti-cult? There are almost Miltonic touches in his account of the evolution of creation from the original chaos of the Universe.

When time was drown'd in sacred sleep,
And raven darkness brooded over the deep,—

Reposing on primeval pillows
Of tossing billows,
The forms of animated nature lay;
Till over the wide abyss, where Love
Sat like a nestling dove,
From heaven's dun concave shot a golden ray.

The mother of gods, rich nature's queen, spread her genial fire over the earth and it began to teem with myriad forms of life. It is perhaps not necessary to discuss here the extent to which this account of cosmogony is coloured by Christian tradition and is not entirely faithful to the Hindu literature on the subject.

Indra, the Jupiter of the Hindu Pantheon—the parallel is complete, not only in their power and magnificence but also in their peccadilloes!—could not obviously escape treatment in a series of poems of this kind. He holds his great court in Heaven; even inspired bards cannot describe its beauties; who sees it maddens and who approaches dies:

For, with flame-darting eyes,
Around it roll a thousand sleepless dragons;
While from their diamond flagons
The feasting gods exhaustless nectar sip,
Which glows and sparkles on each fragrant lip.

Anybody who ventures to write a hymn to Śārya, the Sun-god, runs the risk of un-

favourable comparison with Keats, because his *Hymn to Apollo* with its magnificent beginning:

God of the golden bow,
And of the golden lyre,
And of the golden hair,
And of the golden fire,

There is also Byron's vignette in honour of Apollo in his *Childe Harold*, with its tribute to "the god of life and poesy and light—the Sun in human limbs array'd."

Sir William Jones begins with an invocation to the

Fountain of living light,
That o'er all nature streams,

and tells of his chariot's flight with its seven horses, common to the mythologies of all nations:

The coursers fly releas'd;
Then toss each verdent mane,
And gallop o'er the smooth aerial vault.

The figure of Lakshmi rising from the ocean of milk must have reminded Sir William Jones of Venus rising from the Paphian Sea and he has a hymn in her honour. Her numerous names, implying different manifestations of her beneficent activities are woven into the poem and we have even the story of Sudāman who found his grace through Kṛishṇa told in a few stanzas.

The next poem is a tribute to Nārāyaṇa:

Spirit of Spirits! who, through every part
Of space expanded and of endless time,
Beyond the stretch of lab'ring thought sublime.

He is the source of all life in creation and He

Glows in the rainbow, sparkles in the dream,
Smiles in the bud, and glistens in the flow'r

That crowns each vernal bow'r.

As in the case of the other divinities, he mentions the different manifestations of Nārāyaṇa by enumerating his other names well-known in Hindu mythology.

It would have been surprising if Sir William Jones had not considered Sarasvatī worthy of a separate hymn. It is there—she receives her full meed of praise as the goddess of learning, the mother of Eloquence and Science who gives primeval truth the unfading bloom of youth 'with pointed reed'—apparently referring to the art of writing on leaves which has been the traditional way of preserving learning in India. The poem is also interesting for a reference to the pilgrim centre of Trivenī in Allahabad:

For thy balmy lore
Drawn from that rubied cave
Where meek ey'd pilgrims hail the triple wave.

There can be very few pictures more appealing to the student of romance than that of the Descent of the Ganges and her flow along the provinces of Hindustan teeming with their millions of inhabitants and Sir William Jones has not escaped its fascination. The *Hymn to Ganga* describes the river from its flow and references are made to its ancient history and to the great cities on its banks well-known in legend and song. She was, according to the poet, the great civilizing influence in India, converting the original barbarism to the arts of peace and civilisation. The godless mountaineer roaming round his thickets drear has fallen before her mildness, wisdom and justice and has been won to peace and gentle virtue. Writing from Calcutta and conscious of the coming in of commerce on the high seas, the Ganges being linked with the great water-ways of the world to-day, Sir William has occasion to mention the British race and invoke a blessing on it:

Nor frown, dread goddess, on a peerless race
With lib'rated heart and martial grace
Wafted from colder isles remote;
As they preserve our laws and bid our terror cease,
So be their darling laws preserv'd in health, in joy and peace!

At the conclusion of this brief account of the hymns on Indian subjects written by Sir William Jones, it is perhaps difficult to suppress some general reflections. It is no use disguising the fact that the poetry of Sir William is not of the highest order. While it is generally futile to analyse the causes of failure in poetry, it is easy to see that the weight of Sir William's scholarship was always a heavy burden on his poetic art, though the lines which have been quoted here, do not give a correct indication of the weakness.

Again, it is only an intense and burning religious faith which can raise composition on subjects of this kind into the heights of real poetry. Sir William was a devout Christian, though perhaps of a liberal kind, and the reader is always kept under the impression that he is writing about divinities who hardly mean anything more to him than the shadowy figures of ancient mythology conjured back to life only for the purposes of scholarship.

It is also a pathetic reflection that the sovereignty of these members of the celestial pantheon is gradually slipping away even from the land of their origin and in the years to come, the hymns will be overshadowed more and more by the handicap of the growing want of faith in their subjects, if not of the actual unfamiliarity of their contents. Shall we join the lament of Schiller that Pan is dead, or on the other hand, rest assured with Elizabeth Browning?—

What is true and just and honest,
What is lovely, what is pure—
All of praise that hath admonisht,—
All of virtue, shall endure,

BIHAR AND ORISSA SECONDARY TEACHERS' ASSOCIATION CONFERENCE.

PRESIDENTIAL ADDRESS.

BY MR. J. CHATTOPADHYAY,
Jamshedpur.

I AM a schoolmaster, and as such I am not expected to deviate very much from the reputation that men of my profession have that they do not look at the world quite in the same way as others do. It is true that our companionship with the children makes us a little different from others, not so worldly wise as people would like one to be, not capable of saying things that would please others, and therefore a little difficult to deal with. Like children, we can hide nothing. I am afraid, what I shall be able to say will not be of the kind that may be expected of the successful men of the world although we do not admit that we are not successful men. In order to avoid the difficulties and disappointment of the situation, I wish to emphasise the fact that I am a schoolmaster speaking at a conference of schoolmasters. Those who do not belong to my profession will however hear what a schoolmaster may say to other schoolmasters. There is hardly a capable man in the world who did not have, on some occasion or other, experience with the schoolmaster which was not entirely pleasant. And since I am in good company, I am afraid the reputation of my profession has reached my listeners, through personal experience in their childhood as well as afterwards, and this gives me a little hesitation in standing up to speak, lest I should be misunderstood. Whatever may be my fate, I cannot forget that I am a schoolmaster, particularly proud of my profession.

We have met here at a Conference of the Secondary School Teachers' Association. We have found it necessary, for various reasons, to form this Association. The labourers have their guild, the commercial men their chambers, and the men of other professions safeguard their interests by forming associations of their own. We are excused this Association of ours on the same grounds, and so far we are exonerated. But if that were the only purpose of our Association, I would not have had the courage to stand up before you today. We would have, in that case, kept out the outsiders as much as we could as others in a similar situation do, for, however self-interested may be a useful incentive to work, it is not something any one would like to parade. By this I do not want to say that this interest has not had a place in the make-up of our Association, but we have more to say. In the modern age, efficiency and the goods of the world are so closely blended together, in all walks of life other than ours, that one is not looked at as distinct from the other. This we see. But we know that in India particularly, a schoolmaster is not expected to think of self-interest in the same terms as others are allowed to do, for India has a history of teachers who forgot everything else but their work, and themselves, practically living out of society, served it in the very vital interest of it. Some forefathers of mine, in some age long gone by, might have practised my profession in this way, and this unworthy descendant of theirs does not

12
Dec. 1937.] BIHAR AND ORISSA SECONDARY TEACHERS' CONFERENCE. 785

even know much about their work. In the meantime the world has changed, and the very outlook of the work has undergone a metamorphosis. We teach now in the very midst of society, for the benefit of society, and we are expected to solve all sorts of social problems. The work that is expected of us is different from that our forerunners in the ancient days did, and since society has forced us to work for a certain purpose of its own, we should be excused if we have been trying to have a suitable standing in society. This is about all the excuse we have in thinking about self-interest. This is simply put, but when looked into, it will be found to embrace all the interest the other professions involve.

Could you tell me why it is that education which is at the foundation of all prosperity should be a profession divested of all prosperity? This is an absurd situation, but, for ages and ages, this absurdity has escaped the attention of society. The argument that is proffered in support of the present conditions is that it is so all the world over. It may be so, but what kind of an argument is this? I can give a better one.

We are schoolmasters, and in our hands is the work of developing the manhood of human beings. When a child is born, if things are not unfavourable and in these days of poor nutrition and ill-health, if the doctor is kind, he will develop into a man. But will he have manhood by this process of growth? He will certainly require a good deal more than a stature and muscles to be a real man. It requires careful work, to give him that good deal more. This work requires struggles of various kinds and so far as prosperity induces avoidance of struggles it may not prove favourable for the kind of work

that the schoolmaster has to do. But below prosperity there are conditions which provide a little more than enough to lay by against the rainy day or enough, or as much as is barely needed or poverty, or starvation.

It is very painful for me to dilate on this, but it is necessary. I shall be done with this in a few words more. There are not many schoolmasters in the non-Government schools who do not either starve, or are not faced with starvation as a prospect for old age, the same as these words indicate. Their tenure of service is precarious, they are over-worked, ill-treated, and, what is worse, not respected, not because they are not worthy, but because they are not above starvation. Like the women, who have always been neglected by men, particularly in their rights and privileges, but have been given in words the highest human position, which indeed they possess, being mothers, though not allowed to enjoy the advantages of it, the schoolmaster has been regaled day in, day out, with high-sounding words, that he is the maker of men and all that, but has been starved both in body and in the influence on life that respect produces. It must not be forgotten that starvation, or even want, brings about a demoralizing effect which is in this case dangerous for society, as its children grow up in the atmosphere of this effect.

This is a charge I bring very definitely against society, and I request you all to take it seriously. If there is any who has any doubts, all I ask him to do is to investigate the life and work of the teachers of a few of the non-Government schools in this province, and he will know more about it than I have time to speak about, and if my friend is of a sympathetic turn of mind, and is able to take dispassionately a comparative view of things,

he is sure to deplore that society should allow such things to continue. Here is a statement and here is a challenge, and it is not necessary to say more about this matter.

When I was a young man, and rather new to the profession, I often wondered why education should need so much of safe-guarding by committees and constitutions, in its organization and management. I thought that the thorns were too many for the path of education to be smooth and easy. The interferences struck me as hurting the work at its very vitals. The thorns are there still, and also the interferences, but I am an older man now and can see how they have come. Education concerns the whole life of man. It is not enough to say only this about it,—it concerns the whole life of the whole mankind. Each school concerns the very vital interests embracing the whole well-being of a society. What the school is to-day determines what that society will be to-morrow. No one mind, except that of an imaginary superman, can direct a matter which has such a large application. It is therefore in the very nature of the work that it should have the benefit of many minds. Education therefore must be organized on popular lines, and committees and boards are necessary. To our misfortune, those that are necessary, for the purpose indicated, have been the means of our undoing. Love of power, tenacity for position, the loopholes of constitution, combination, party spirit have all come into play, only education has been forgotten.

Education is for the good of the world. It is not business which is for the good of an individual, or, in these days of joint companies, individuals. All that is good must be brought to bear upon education, so that the good of the world may evolve. It needs the very best

of language, the very best of manners, the very best of honour, the very best of consideration and imagination, the very best of everything that constitute manhood. It has to be a matter for meditation, and not for careless disposal. It must have everything of the highest order. Whatever may be its shortcomings will spread over the whole society. An atmosphere of good cannot be created by simply wishing for it. It has to be developed with all the care the human mind is capable of. This is found absent from the management of the schools. The human mind is necessarily human, and is subject to the influences under which it is placed. We may refuse to recognize their importance, but they are working all the time and we cannot have freedom from them. If we accept the premises we must accept the conclusion, and in this case the premises are unassailable, and whether we accept them as such or not, the consequences are inevitable.

I can draw up a very businesslike statement of the wrongs from which the educational profession suffers, but that will not serve my purpose. If the principle is not accepted, correction in a few details will not help matters beyond amelioration of the present or local difficulties. What I want to say is that the ideals are not clear to those who manage the schools. If the work is not done specifically to attain the ideals, and if all that is necessary for the realization of the ideals is not there, we have little hopes of education ever coming to its own.

A good deal of money is being spent on secondary and higher education. Education needs experimentation and study. I want to know who have been carrying on the necessary studies, and, if any of the men on whom that good deal of money is being spent have

been making educational experiments to find the proper methods for meeting the needs of the province, where are the results? The technique of education has the schools for its field of application. We know what the schools are, for no fault of the schoolmasters, mind you, for they do not manage the schools. They are the most innocent party in this matter.

It would be a very interesting work, if it were not extremely sad, to test the position and make an estimate of the waste which the society carries on its shoulders for no other reason but that it does not care to know what happens to the means it supplies. What I particularly want to say is that the means are there,—may be not as much as they should be,—but a proper demand is not there, not because there is a general satisfaction, but because the people who should frame the demand have no voice in the matter, and also because those who should make the demand do not know what they should ask for. There is no room for doubt now that there is a great dissatisfaction felt to-day by a large section of the educated people with the results of education. I am not in the least surprised at it. I only wish that this dissatisfaction had been felt earlier and that it were felt more strongly than we see it felt, so that very definite measures may be taken to survey the position and to study it in order to come to the root of the difficulties. The problem of primary education has been the cause of anxiety to many. The deplorable condition in which we find this part of education should cause something more than anxiety. Let us hope that soon we shall find progress in this work. When there is no overflowing of funds it will be idle to ask for more money for secondary and higher edu-

cation, but we should be anxious that efficient steps would be taken to minimize waste.

We are not very much in the dark now-a-days. We know what other countries have been doing to get ready for the increasing demands of the times, because the future must be more exacting than the present, as we can judge by the experience of the past. We have not been profiting by the experience which is being gained every day, nor by the results of the experiments in preparing men for the great business of living. We are not different from the human beings at other places, in any of the essential things. We have our birth, growth and death in the same way as other people in other countries have. In essentials, our country is the same as other countries, if not better than many. In intelligence we have a heritage which still holds the highest place in history. This heritage may not be of any immediate profit to us, for our own faults, but it proves very conclusively that in possibilities we are not inferior to any people in the world. The assurance that this consideration gives us should cause greater dissatisfaction than we see around us.

We have been hearing for some time about vocational education and vocational bias. I wonder why these were not thought about many years ago. We know that no facilities were wanting for any experiments, nor was necessary information, nor money wanting. And these are not new things, for these have been exercising the best of brains in almost all other countries of the world. They were not only thinking about these years ago, but were also acting. They have made enormous progress and we have been lagging behind. It is fortunate that we have been waking up,—not all awake yet. The sagacious move would be to profit by the experience of others.

My only prayer is that the authorities will not make the mistake of copying the form.

The universities wield a great deal of influence over the schools in India. It is no use denying the fact that we have relinquished the real purpose of education in order to pass our students in the university examination. The university examination has not been allowed to monopolize the importance of education in other countries. And we are the creatures of circumstances,—we schoolmasters,—and are helpless in the matter so completely that the demand made by the university is the only guidance we have. It has been proved beyond any doubts that students, who are not educated in the correct sense of the word, may pass the university examination. The university results are not and cannot be the index of efficiency of educational work. Under the present circumstances, the responsibility is very great. For some time I have been crying for a recognition of this responsibility, but I do not think that my purpose has been achieved.

A charge of causing stagnation and waste of human intelligence has been brought against us. We are entirely free from blame. If you want results in an examination which is one-sided, you should not expect that the efficiency we impart will be many-sided. And if we have failed to satisfy you in the university results, it is because better satisfaction cannot be given under the circumstances in which we work, and because university education of the type we have here cannot be for everybody. I am sure you will admit that we work for our living. It will be foolish to jeopardize our living by neglecting our work. There may be a few exceptions, but this is the rule of the world, and we belong to the world, and on the whole a man's anxiety

to preserve the means of his living is at work.

I passed the entrance examination about thirty-four years ago. During these years long strides have been made in the development of the art and science of education, and in some respects the development has been amazing, but still to-day we come across things, including the university questions, that indicate work which was in practice in my school-boy days, and which has long been superseded by better ones. I admit that university examination is not the means for giving technical indications for work, but it can be done, just in the same way as incorrect indications are now given. Since the examination has assumed such importance, the best must be made of a bad bargain. We have practically no hope of immediate improvement unless the examination and the courses of study are made sound. Recommendations for the revision of the courses of study have been given by many committees, and we do not know what has been happening to them.

The university is concerned with collegiate education only, but has in its hands the high school test. Thus in effect it wields the destiny of school education also. Collegiate education and school education are wide apart in nature and organization. The university does not study the technique of school education, but has the greatest motive force in its hands for shaping that education. If the output is bad under the present circumstances we know where the blame should be put.

I have been attempting to tell you that, in the very nature of school education, the circumstances are not favourable for that efficiency which society needs, but which it has not yet understood. There are signs of ignorance in the general body of men as to

what they should expect of us. If they know what can be achieved and should be achieved, I feel sure that they would not hamper the work as at present, and would come forward with all facilities necessary for it. No one will open the purse strings without seeing the object he will get for his money, and without considering what good the object will be to him.

I hope by now it is clear what our Association stands for. It stands for the right kind of education. It may be generally understood that self-interest constitutes the chief object of our organization, and a few of the bulletins dealing with our domestic affairs may create that impression, but it has no such absorbing part in our object. I believe that if education comes to its own and if things are what they should be, if matters are looked at in the proper perspective, in short, if the vision is clear enough to see what we need and how it can be achieved, the results will be a comprehensive improvement in the state of affairs, including the provision which a body of working humanity needs. Something was wrongly begun, and, as from time to time defects have been noticed by some persons in power and interested in education, alterations have been made to remove those defects. The educational organization is like a building to-day which has been added to, from time to time, to meet the changed needs, but without any consideration of the general effect, or the style of architecture. Since the reforms have not taken a comprehensive view of the whole matter, we notice absurdities from many angles of vision. The present condition of the teachers is one of the absurdities. I am not without hopes, because when the eyes open they do not see only the one object in which the mind is interested. They see the other things

surrounding that object, and our comprehension of the object of interest is not complete without the other objects. When daylight comes it lights up everything and does not neglect any object on earth. When the aim of education will be correctly understood, all sides of it will receive care, and we may not have to draw the attention of any one to our material condition. I have this faith in human character that when men truly ask for anything, they are willing to pay for it, and that they know it very well that the present is not the age when teachers will be found to instruct the pupils how to get rich, themselves subsisting on a handful of rice and the leaves of the tamarind tree.

It is my privilege, after so much of lamentations, to discover the silver lining to all the dark clouds that we find gathered around. This Association has been receiving the recognition we have been striving for. Its rights have been partially acknowledged and we have been hoping that it will have more and more to do with the educational organization of the provinces of Bihar and Orissa. The university has not ignored the Association. Government have acknowledged it in forming the Text-Book Committee and Board of Secondary Education, and the schoolmasters, who had not had very much of a place in the activities of the University, are being invited to work in it. At present the principle guiding this recognition has not taken shape, but movements are afoot through which the schoolmaster should have an assured place in the University. All this recognition may not be sufficient in magnitude yet, commensurate with the importance of the schools in the general educational organization, but what progress has been made should in no time show the wisdom of co operation and, it may

be expected that the field of co-operation will get larger and larger. This is the time when the Association has to be particularly up and doing to prove that it is fully worthy of the confidence reposed in it. I draw the special attention of the teachers to this and wish to say that the time has come to prove ourselves. The Association cannot succeed with the work of a few men. It needs not only the support, but also the services, of every teacher in the schools.

A new era has dawned on India. Full of hopes, after a long, dark night, we are looking towards the eastern sky for the beautiful sunrise we have been waiting for, for ages and ages. The cold has been long and bitter, and we may be frozen to the bones, but frozen as they are, these bones may still revive. This is not the time to trifle with that which only can draw the nation's life from the sunshine of which we have seen the promise. Without education of the right kind we are cripples. Let us have the best of it by all means. We only pray that those who control education may open their eyes and profit by the experience of the world. We are schoolmasters,—no blame this,—and we did not want to be

anything more. We may cry as much as we can and burst our lungs, sparkling prosperity is not for us. But we are the labour the nation has for the great work before it. The present atmosphere is one of faith and hope, the two mightiest sources of human energy.

It is through faith, that we live. Even those who do not acknowledge the Creator have faith in the order of things, and endeavour to sustain the order of things, as we cling to the Creator. And it is only through faith that the schoolmaster works. The little children who come to us enjoy our faith in them. They are our little gods. We love them and respect them and admire their possibilities and their unfolding. With them we build our destiny, and through them we justify our pride in our profession. In them is the salvation of a schoolmaster.

We have faith in our work too. It has not asked for any sacrifice. At least, we cannot boast of any. Yet it is one of the noblest and holiest of human work. I wish to feel that I am praying with you that we may fully realize this faith, for only through this we can realize the truth in our work, and on this the whole world depends.

New Publications.

(MODERN INDIA STORY BOOKS)
By Mrs. CORRIE FEARON, Ed. B. (Edin.)

*Superintendent, Child Education Department
Teachers' College, Saidapet*

I. FOLK STORIES OF THE NATIONS

Printed in bold type, with illustrations, on superior paper. As. 8.

II. SOME FAMOUS FIGHTS

As. 6.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

APPRECIATION OF ENGLISH POETRY IN OUR SCHOOLS.

BY MR. S. THAKUR, B. A. (HONS.), DIP. ED., *Buxar*.

"Appreciation is akin to creation."

T. S. ELIOT: *The Sacred Wood*.

"MINISTERS' salaries have," observed the *Statesman*, in one of its leaders a few weeks back, "as a topic for argument the merit of provoking pleasantly exciting differences without doing any one any harm or any good." Appreciation of English Poetry in Indian schools is an equally debated topic. Ministers have, however, fixed their salaries and are seated in the saddle. But English Poetry in Indian schools is yet uncertainly floating on the deep waters of conflicting criticisms. Whether the aim is teaching English Poetry in the Matriculation classes should be the appreciation of its beauties and delicacies or merely an examination, analysis, and mastering of the language or ideas as in prose has become with us a hardy annual. A conference of teachers and inspectors to-day is nothing if it does not touch this controversial topic on at least some of its multifarious aspects. The Training College classes, too, discuss this question with exceptional warmth and vigour. There are professors who have made a fetish of it and treat the best poetry lessons without the colour of appreciation as insignificant and ridiculous. They openly discourage many pupil-teachers to adopt poetry-teaching as the subject of their special attention and in practical examination of teaching do not even give a pass to those who unfortunately believe in prose order, explanation with reference to the context, and the like. Many of such professors are distinguished scholars of great erudition but there are undoubtedly many amongst them who, when

asked to explain and demonstrate what real and practical appreciation of English Poetry in an Indian school should be like, respond by giving but vague platitudes and unimpressive performances. And these men are loudest in demanding appreciation work from us in the class. There are others, more sober, who do not pitch their standards so high and are satisfied with the utilisation of a few parallel lines, references to figures of speech, etc., in addition to the usual and necessary explanations and the like. There are, however, the ultra-conservative realists, the slaves of things as they are, who advocate the teaching of poetry exactly as prose is taught with the sole object of catering to the university examination. We have no quarrel with anyone of these three classes of educational thinkers. As a matter of fact in the present heat of provincial autonomy in our provinces and amidst deafening and maddening cries of educational reconstruction, self-supporting education, the long overdue vernacularisation schemes, students' participation in politics and political meetings, and the many unauthorised flag-hoistings,—so harassing and harrowing to the average peace-loving language and literature teacher, many of us have hardly any leisure or inclination to probe periodically into the pros and cons of literary appreciation. But as English language and literature has come to stay in India and because of our necessity, its intrinsic literary and political worth, and its character as the most widely-known international vehicle of thought, it cannot be ejected from its place of pride in the Indian scheme of education even after the full blooming of the vernacularization plan and

the establishment of full responsible self-government, and as English is an integral part of our school curriculum, it has to be learnt and taught. We must teach English and this necessitates a clear-cut and practical decision in respect of the place, extent, and method of appreciation of English Poetry for our class-room practice and guidance. It is with a view to place before the teachers the special difficulties that have to be faced in this regard, authoritative opinions that have been pronounced on this from time to time by experienced teachers and examiners and some practical solutions that have been suggested by sincere workers in this field, that I am raising this question.

What is the aim in studying Poetry?—is admittedly the most controversial aspect of the study, appreciation and teaching of Poetry. Poetry has existed in the world since the dawn of history and various sages and scholars, ancient and modern, have propounded various theories in this respect. Poetry has been the solace of the human heart in all ages and climes, since the first bursting forth of the Rig-Vedic hymns to the most modern productions of the great national and international poets of today. A side-issue of this question is how Poetry is caused, *i.e.*, produced. This query does not mean what physical or even mental and intellectual adjustments are necessary to produce a sound-effect or any other external quality of verse. It means what generates the proper mood in the poetic geniuses which results in the production of "the best words in their best order" which affect the whole man, not only through his intellect but through his senses and what is loosely called his imagination and works upon his emotions.* We

* L. S. Harris: *The Nature of English Poetry*, (Dent), p. 28.

all know the famous line of the poet: "I lisped in numbers, for the numbers came," and the best illustration of the only answer that can be given to this question, namely, that Poetry is causeless, or self-caused and spontaneous, can be found in the beautiful little couplet through which the ancient sage Valmiki's tender and compassionate heart cried aloud at the distress of the love-stricken curlew-couple being hit. The soulful prayer of the Upanishads कस्यै देवाय हविषा विधेम had probably a similar spontaneous origin in the fulness and pristine purity of some spiritually-inclined seeker's heart. Goethe's supreme work 'Faust' and Shakespeare's immortal dramas were not the result of logical reasonings and cool calculations. The ethereal music of Wordsworth is beyond all powers of causality. The poet's soul is "like a star" and dwells apart. Like Shelley's 'Skylark,' he sings 'hymns unbidden; his work is 'unpremeditated.' It was certainly an enrapturing state in which Kalidasa must have uttered his अनामृतं पुष्पं etc., and the lofty mysticism of Kabir is nothing but spontaneous and at times desperate attempts to communicate his ecstatic experience and persuade other men to share it and to apprehend man's communion with the Divine. To formulate our aim we must make some attempt to grasp the levels of beauty and significance on which the poet created his poetry.

We must try to bring ourselves as near as possible to the wide and rapturous vision that the poet takes of the universe. When we make genuine attempts in this direction, we cannot fail to discover that poetry gives us such richness of spiritual experience, makes such an emotional and spiritual appeal, drives home to us so many delights and truths that we are lost in them and are satisfied that there

can be no greater aim in studying poetry than to enter the world of light created for us by the poet and appease our soul's hunger by partaking freely of the perennial divine joy by sharing the poet's mood and by feeling as he feels. Again, poetry like music which is nothing but poetry expressed through tunes instead of words, may become associated with and may give a fillip to national aspirations and progress but can never stand the strain of being turned into a means of indoctrination. All this, as stated above regarding the aim of poetry-study and even more may be very true of the poetry in the mother-tongue, but the case with poetry in a foreign language with an alien social and cultural background is quite different.

We all admit that the aim of teaching English in Indian schools is to assist the pupils to speak, write, read and understand simple and correct English. The aim in studying poetry is agreed to be appreciation,—appraising in some form. In reading English Poetry, Indian school boys have to face certain peculiar difficulties inherent in the study of all foreign art. Thus we are faced with a veritable dilemma for, ideally speaking, we must, in teaching English, adhere to the above-stated aim in the first instance. Secondly like prose, grammar, and original composition, poetry is also expected to contribute its quota to the fulfilment of that aim, otherwise why should the Indian intelligentsia prescribe it for the School-leaving examination or if it is prescribed by an external authority, tolerate English Poetry text-books containing poems on English topics? Now grammar, prose, and original composition can very well be taught according to ideal methods sanctioned by educational psychology, common sense, and the needs of boys to a considerable extent and

yet help to achieve the end. But poetry from its very nature cannot be compelled to behave exactly like other parts of the Matriculation English course in this particular respect. If poetry is to be taught properly, the ideal of appreciation has to be aspired to in practice as best as possible in the conditions obtaining in different schools irrespective of how far it helps in securing the material aim. But if in our so doing it does not materially assist in the realisation of the aim, it forfeits or should forfeit its place in the Matriculation curriculum. Surely poetry cannot go about begging a place for itself in the syllabus and when taught as poetry should be taught, will not always very much help to achieve the aim, although in the long run, its proper study will enrich the pupils' knowledge of English to a degree that other things can never do. But universities, examining bodies and unscrupulous examiners can never be made to realise this. Year after year they go on setting questions which are quite wide of the mark so far as appreciation or any true understanding of the central experience of the poem is concerned and encourage cramming of the worst type. Thus there is a profound confusion regarding the aim of teaching English Poetry in Indian schools, which is worse confounded by the ignorance of the external examining agencies of, and indifference to, all tenets of educational psychology. Although competent individuals have often raised their voice against this chaotic state of affairs, the teachers as a body have never, so far as I know, demanded with a united voice, better conditions for the teaching of English Poetry specially in Bihar. Thus Poetry teaching both in the mother-tongue and English is allowed to drift with a bewildering aimlessness, resulting in great waste and misuse of energy and

year after year we send out boys, who besides developing little or no conviction in the utility of poetry and imbibing hardly any love of poetry are often definite haters of, and unbelievers in, the study of English Poetry. No wonder, the universities of India to-day produce so few original writers, poets and independent thinkers and sound critics.

Yet English Poetry has a message to India, which cannot be denied even in these days of racial hatred and separatist nationalism. It still holds inestimable treasures for all who possess, in however small a measure, a knowledge of the English language. For English Poetry has a high function to fulfil in India,—the land of all others, where religions and philosophies have ever flourished, since the English poets can justly claim that they have aimed always at interpreting, with saints and sages, the meaning of life and the truth that lies hidden, we all of us believe, beneath the visible surface of things.

To the man engrossed in bodily enjoyment and the man overwhelmed by earthly cares, they have alike proclaimed that, 'all things are not what they seem'; they have united with the priests and philosophers in asserting the existence of the permanent and changeless in the midst of a world that is constantly found to fail us where we seemed most certain.* And all this is told in words so simple and so sweet that even the most unlearned can understand and the most indolent are charmed to listen. English Poetry may give us encouragement when we are discouraged and lose confidence in our dismay. It teaches not by instruction but by pleasure and the 'wisdom which comes through pleasure,' by cleansing

* S. G. Dunn : "The Ind. Treasury of Eng. Verse," page 6.

the emotions and uplifting the imagination, till listening to its music, we are in tune with eternal truth. The value of English Poetry in our scheme of education is great indeed. Its emotional and spiritual appeal, its gift of comfort and solace, its power to exalt and elevate is great.* English Poetry, by acquainting us with the genius, glory and love of freedom of the English people, encourages a habit of mind that refuses to let us be satisfied with the second best, that urges us on to endeavour and aspiration and enables us to have a sense of proportion. In the teaching of such English Poetry, our aim can be none else than leading our pupils to make their life fragrant by grasping the poet's ideas, his thoughts, and his great soul-stirring vision.

Edward Parker defines appreciation of poetry as "the way our mind grasps all the sides of a poem,—its central experience, the images by which it presents the experience, and the music of rhyme, and words which express the tone and inner spirit of the experience."†

Commenting upon the same subject Wyatt writes : "What he reads must touch his life, not only in the sense that it treats of his interest, but in the deeper sense that it arouses in him emotions of satisfaction of joy in what he somehow realises to be beautiful and fitting, and in so doing keep turning his soul and his aspirations to what in human life is most alive, most permanent, most fundamental."‡

We are further informed that it is fatal to make literature a mere knowledge subject—

* Prof. A. Jha : "Realms of Gold," xii.

† Edward Parker : "A View of Poetry and Appreciation," *Teaching J.*, page 154.

‡ Thompson and Wyatt : "The Teaching of English in India," page 168.

to concentrate on the getting up of the actual subject matter or of elaborate annotations, and equally fatal for the teacher not to act as a wise guide to the pupil, drawing his attention to beauties of expression which, but for such direction, would escape unnoticed. Thorndike says : "The appreciation of literature requires knowledge of the meaning of words." A similar stress is laid on the study of words by Tomkinson* who says : "It is the force and beauty of words to which attention should be primarily directed" in the teaching of literature. Good writers, it is said, employ special words of witchcraft and if we would see the scenes they depict and feel the thrills that contemplation of scenes produces, we must study their diction. Ruskin, too, urges "the closest possible study of a writer's words, not, of course, as an end in itself, but as a means to an end." As further aids to appreciation and comprehension, pupils must have a recognition of the figures of speech. They are further recommended to have some preliminary acquaintance with the biography of the poet. Pupils must also understand the rhythm or music of the poems, their sound-effects, rhyme, imagery, the pictorial effects, the sense, the beauty, the stanza-form, emotion, imagination, subject matter and source of interest, style, language, metre, association of ideas, literary allusion, etc., if they are to make a real appreciation of a particular piece. If we analyse the above requisites for the proper appreciation of a poem, we find that we have to do or avoid about forty different things before the poems can "make glad the heart" of our boys as is stated to be our aim in teaching poetry.

These requisites are analysed and grouped below for convenient reference :

* Tomkinson : "The Teaching of English," page 182.

1. The boy's mind must grasp all the sides of a poem—central experience, images, music, words, and the inner spirit of the experience.

2. The poem must touch his life and arouse in him emotions of satisfaction and joy and aspirations.

3. A poem must not be studied as a mere knowledge subject : getting up of all the actual subject matter, of elaborate annotations must be avoided.

4. The teacher must not fail to make his boys detect the beauties of expression, the force of words and must make them study the poet's diction and the special words employed by him. Indeed the closest possible study of a writer's words, as a means to an end, is recommended.

5. The biography of the poet should be studied.

6. The innumerable other qualities and technique of poetry, namely, figures of speech, rhythm, rhyme, imagery, pictorial effects, source of interest, metre, allusions, etc., must also be mastered.

Now all this tremendous and almost calamitous list of preliminaries has to be disposed of by our adolescent pupils for the proper appreciation of English Poetry. At this stage we must also remind ourselves that many of our boys will have to pass through numerous other ordeals, like reading, pronunciation, correct word meanings, the much-despised reduction into prose order, etc., before they hope to enter the enchanted land where there is poetry, appreciation, imagination and delight. One wonders how many of our youngsters can stand this almost inhuman strain.

Let us now consider the time factor with respect to the teaching of English Poetry in

the Matriculation class. Out of 365 days in a year, the annual holidays, Sundays, terminal examinations, admissions, prize giving and in some schools at the head-quarters of the districts and the sub-divisions, the M. S. C. examinations of the Board, take at least about 193 days. In the remaining about twenty-five weeks at our disposal, we can have fifty poetry lessons in all within a year. Making allowances for the casual and other leave of the teacher and the fee-collection dates, when the lessons are bound to be neglected, we have about forty lessons in one year, *i.e.*, about eighty lessons in the course of two full years, *i.e.*, during class X and XI of one batch, for whom twenty-seven small and large poems are prescribed to be taught. Thus in our final analysis, we have three lessons to one poem on an average. At first sight, this calculation of three lessons to one poem strikes one as sufficient time for the teaching of English Poetry and in that way of thinking naturally one is led to infer that fifty-four original lessons would suffice for the first teaching of the twenty-seven poems and the twenty-six or twenty-seven lessons would suffice for revision.

But experience shows that these figures are very deceptive indeed and their deceptive and illusive character will at once be apparent if we remind ourselves of the thousand and one written exercises, the writing and correcting of explanations, the gist, the summary, the tackling of howlers, and the constant need of hammering correct spelling of awkward and unfamiliar words into the average scholars' head, exercises in word-building, analysis and change of narration even while teaching poetry, the stupid and careless mistakes making for pedantry, so baffling to the average teacher, and practising the examinees to write answers to the now

patent questions 'as if narrated by Mr. so and so to Mr. so and so,'—which all are essential and must be done over and over again, if we want our boys to pass in the first and second divisions and if we care to be in the good books of the Department and the Committee. Our esteemed President, Mr. Chattopadhyaya, has in his recent thoughtful article in the *Indian Journal of Education*, already warned us against the evil effects of preparing students only for an examination and has also advised us, I must say rightly, to 'refuse to cater to the examiner' but the average teacher, the man of the world, with his due lot of worldly worries, cannot, dare not, forget the examination for that way his bread and izzat lie. Even so, the longer poems, of which there are many, can be barely done in four lessons and most of the smaller poems can be hardly understood by boys unless thoroughly dealt with in at least two lessons. Thus in all the time at our disposal, we can just do the poems and probably revise them once in class. In terms of Herbartianism all this time is taken in making preparation for appreciation which itself is never done. It is in this crowded programme of examinational catechism, in this atmosphere of sordid educational materialism, that we must go with our pupils to taste of the unfettered bliss of the murmuring streams of Scotland and Wales, the splendid colours of a sunset on the English Channel, the music of rains in the Mediterranean countries, the loveliness of the Alpine snows, and the swelling of the 'conquering surges,' and then in a mood of gentle persuasion walk into the realm of beauty and delight, indeed into the realms of gold. No wonder, confusion becomes worse confounded and many of our boys do never hear the call of the unknown and develop such a deep-seated hatred of poetry in general

that the message of Nature is never received and their emotions remain quite untouched by the balmy and ennobling influences of the true poetic vision of the world around them. Little wonder indeed, that with this demoralising back-ground, our idealism towards a truer approach to poetry rears its head at intervals only to be forced back into the abysmal depths of discussion and disregard.

Added to this time factor, there are other difficulties. E. A. G. Lamborn, an experienced teacher of poetry and a sound critic, has given an account of a typical Appreciation lesson, according to his principles, on the study of Tennyson's 'Brook'. He is of opinion that most of the formal Herbartian steps are discoverable in the progress of a lesson. He begins by "preparation," which he explains as "winning the pupils' sympathies with what he is about to undertake." He then proceeds to describe the preparation for that lesson thus:—

"The 'Preparation' for this particular lesson took place some days beforehand when the class was taken for a ramble among the course of the Bayswater Brook, a small tributary of the Cherwell.

"Nothing was said about the poem; but opportunity was made to speak of coots and herons when a water-hen was seen, to call a farmstead a thorp, to draw attention to eddies where the water swept round a little bay, to note the changes in the sound of the brook in different parts of its course, and to explain them by reference to the nature of its bed, to name the flowers growing in or near it, and, particularly, to point out the light-and-shade effect of the sunbeams shining through the overhanging foliage.

"I was tempted, of course, all the time to quote from the poem itself, but I refrained in

order that it might make its own appeal as a whole; and so I contented myself by drawing attention to the details that the poet would afterwards transfigure 'to make this much-loved earth more lovely.'

"A few days afterwards at school, I completed the 'preparation' stage by recalling the brook to memory, and telling the class that I was going to recite a poem which 'will show you the brook in such a way that when you see it again it will be different.'"^{*}

I do not object that for as many poems as so justify by their contents, preparation out of doors is to advocate a counsel of perfection. But with the present equipment and conditions obtaining in most of our schools, as also the monster of predominantly memory questions in the University Matriculation examination, I ask, in all earnestness, how many 'preparations' can be planned and successfully executed out of doors, even granting for the time being that in many cases Indian scenes of streams and mountains and forests can be taken as good substitutes for the British ones? Yet there are other thorns in our path. "For advanced students of English literature," observes Prof. Turnbull,[†] "nothing can take the place of the greater English poets. But Indian students have to face certain peculiar difficulties when they first attempt to read English Poetry." He goes on to say that the main difficulty is that the poet is writing for a Western and an English audience, and assumes on the part of his readers a familiarity with a whole range of beliefs, customs, experiences and ideas that are comparatively unknown or strange to

^{*} E. A. G. Lamborn, Headmaster, East Oxford School, in his 'The Rudiments of Criticism,' pages 164-65.

[†] "Select Poems of Sarojini Naidu," edited by H. G. D. Turnbull, Oxford.

Indian students. These difficulties are specially connected with the description and images found in English Poetry. For the beginners to understand these, not merely annotations, but wide reading in English and some study of the sources of English literature are essential, and for all this most pupils have neither the time nor the necessary inclination. It is therefore that to most of our boys an appreciation of English Poetry as poetry is always very difficult and often impossible.

The defective teaching of poetry in the mother-tongue at the hands of ill-equipped teachers and engendered and fostered by the vagaries of the university curriculum, in which the study of Poetry in mother-tongue finds no place except as an alternative to the classics, a most shameful state of things gullibly tolerated by us so far, has rapidly made for an intellectual sterility and spiritual and emotional supineness, the extent of which is truly immeasurable. We have not only never fully realised the magnitude of this intellectual disaster but have not also weighed the national loss in respect of cultural and literary progress and the solution of the linguistic problem. The tragedy of the situation is that boys who have never attempted to sing and appraise Vidyapati's नन्दक नन्दन कदम्ब क तर तर धीरे धीरे सुरली बजाव and Surdas's निशि दिन वरसत नैन हमारे and have never fully appreciated the simple and dignified beauty of Ghalib's and Halli's lines, are asked to appraise Wordsworth and Milton, Cowper and Longfellow, Shelley and Keats. Quite faultless young men who have yet seen only the external attractions of their immediate surroundings and who have never been led by trained leaders into the realisation of the inner beauties and fragrance of the 'pipal' and 'shirisha', the mango blos-

soms, and the Malti, and Lawangalata and the Malayanil, the 'Koyal' and the 'Bulbul' are asked to be enraptured with the oak and the elm and to tune their heart's music with the notes of the nightingale and the skylark. Old argument this indeed! But imagine the colossal waste of energy we have caused, the number of budding poets and thinkers we have nipped in the bud, the promising flowers we have untimely plucked by our brazen-faced persistence in our wrong approach to English Poetry and a more unworthy and insensate teaching of the mother-tongue!

As to the aids to the appreciation of poetry obtainable in our schools, including, I deliberately say, our training schools and colleges, the less said the better. We have never seen the pictures of many of the poets, never come across the best works of many poets and writers and yet we do actually speak on these topics in the class. There never has been a greater travesty of the teaching of poetry than of English Poetry in the Matriculation classes in our land. Educational history does not indeed show any more cruel and glaring example of the infliction and perpetration in an unwholesome and unprofitable way of the contents on the mind of children in any clime or age.

Then consider the attainments in English of an average boy of class X or XI. We all know how he is ever prepared to make a mess of things when he is asked to answer a simple critical question on the text. Then there are the dullards and the wrongly classified boys,—permanently settled on the back benches, and duty and humanity bids us to pay due attention to them too. But some of the most baffling are those with the hallmark of the University,—I mean the 'University-returned' boys, as they are often

pleased to dub themselves, many of whom have a definite tendency towards a kind of mean materialism which leads them nowhere. And hedged in with all this unenviable lot of mentally sluggish companions the teacher is called to attempt an appreciation of the thoughts, beauties and emotions of a poem. To succeed with such material the teacher should indeed have the power to perform miracles, he must indeed be a powerful mesmerizer!

I have often discussed some of these topics with my boys to elicit from them what they feel on these points, and they have stated that in spite of their gaining some acquaintance with the external forms and structure of the poems which may help those more poetically inclined to bloom into poets at a later stage of their career, most English words do never, explanations and word meanings notwithstanding, give them their proper images and they do not experience that supreme satisfaction which they find in pouring over their favourite poems in the mother-tongue. By some mysterious process they manage to forget everything and have ultimately to take recourse to cramming to face the University examination. If this represents the consensus of opinion amongst boys of a majority of our schools, it constitutes a striking commentary on the actual results of our teaching poetry.

On hearing this disconcertingly long list of difficulties, one is apt to be discouraged. People may suspect a drooping attitude in the writer's mind. They may probably object that appreciation has been viewed throughout as apart from the general teaching of poetry. This is however far from the truth. I have constantly tried to bear in mind that appreciation is an integral, rather central, part

of the teaching of poetry. It is better to say, appreciation is the teaching of poetry itself. How can the teaching of English Poetry be called teaching unless it is appreciation in some degree? Neither have I been pessimistic and unnecessarily inclined to paint the dark side of things. My only object in drawing your attention to these facts is to make you realise the magnitude of the problem and the slender resources with which we have to tackle it.

Let us now see if there are ways and means of meeting the obstacles in our way of appreciating English Poetry at the Matriculation stage. After all English Poetry is not beyond man's innate power of appraising and appreciating the beautiful. And our Matriculation scholars are normal human beings endowed with good ears and eyes. Their eyes are as keen in beholding and feasting on the beautiful and the grand in God's creation as their ears are sensitive in catching the sweet and the tender. Our boys have a considerable sense of humour and are by their heredity eminently fitted to comprehend सखं शिवं सुन्दरम् in life and literature. If they can do this in the realm of the mother-tongue, they can also very well do this in English Poetry. Then if our combined wisdom and experience cannot find suitable English Poetry for feeding their nascent soul or if we cannot produce suitable aids for the comprehension and appreciation of English Poetry in our schools, or if we are resourceless enough to fail to be true guides unto our boys, we must, as honest men and women, refuse to be instrumental in devastating their moral sentiments and emotions and must, by a stroke of the pen, abolish English Poetry from the Matriculation course. Nothing short of revolutionary changes and the most radical reforms in this respect will

do. But we slumbering educationists will not do this. We yet believe in slow changes, passing resolutions, and making representations. Then if we want to keep our atmosphere of languid constitutionalism intact, we must limit the number of poems for intensive study and detailed 'chewing' at the Matriculation stage. It will not matter if a large number of poems, as many as are prescribed at present, or even many more, are set for general reading and teaching and for self-study in which a general acquaintance with the contents should be expected of the boys. If the number of poems for detailed study, appreciation and criticism be limited, say to ten, or to not more than fifteen and if these poems be selected with vision and foresight, boys and teachers alike will surely be relieved of a great deal of purposeless drudgery and will be much more benefited in the realisation of the aims of learning English than heretofore. With this scheme, it would be essential to overhaul the system of the Matriculation examination in English, specially the setting of questions on English Poetry. Recently there has been so much of relevant discussion and formulation of schemes on the nature of examination reform that I need not at all labour the point. Suffice it to say that as examinations serve to bring aims as it were to a focus, the ideal in setting questions for testing boys' knowledge, comprehension, and appreciation of English Poetry, should be that the question papers should cost the setters "as much time and thought in the setting as is required in the answering."* "For," as Lamborn observes, "when that is true of all examinations they will cease to be the curse and stumbling block of education that now they are; they will then test.....not mere brute memory but the higher, creative, and critical faculties of

the mind; and call upon the pupils, and their teachers, to examine the basis of their tastes and opinions as opposed to their "passions and prejudices masquerading as thoughts." If such reforms in question-setting be made in this direction, a similar reform in the system of marking answer papers becomes a necessary concomitant.

If our students are to take any living interest in Nature, and her varied beauties, they must begin with aspects of Nature that are familiar to them. The images corresponding to Wordsworth's or Cowper's descriptions should begin for our boys with images which they can visualise from their own experience. In this view of the matter it is best to introduce our boys to English Poetry through the poems of recognised Indian poets and writers in English. Such, for example, would be the poems and writings of Sarojini Naidu, Toru Dutt, Seshadri,* the simpler pieces of Tagore, and a host of others who, by their splendid grasp of English idiom and poetics have shown that Indians are in general much better linguists than many other races in the world.

This would facilitate appreciation work in a natural setting and students and teachers alike would be spared a good deal of "puzzled wonder." Even with poems on familiar topics, appreciation work by boys cannot proceed well unless they have been trained to think and feel, in the teaching of their vernacular literature. For if boys are accustomed to proper appreciation work in the mother-tongue, both the boys and the teachers will be able to bring with them to the English lesson an enthusiasm and joy which is of primary importance in the appreciation lesson. The boys will already have gathered a capacity for literary enjoyment and will have tried themselves out in creative

* E. A. G. Lamborn: "The Rudiments of Criticism," page 174.

P. Seshadri: *Vide* his "Anthology of Indian Historical Verse" (Macmillan & Co.)

work in their mother-tongue which is decidedly the best possible, almost indispensable, medium of expression for the boys' poetic and artistic talent and for the emotional and feeling aspects of their lives. Hence there is paramount need of thoroughly reorganising the teaching of the mother-tongue in our schools. I will not dilate upon this point here as it is a fit subject for an independent and exhaustive enquiry. But we must begin by placing our mother-tongue in its place of pride in the scheme of education and by encouraging and patronising researches in suitable teaching methods and in the growth of virile, wholesome literature for the youth. The proper training of teachers in the best methods of teaching the mother-tongue is important and able teachers who have assiduously studied poetry both in their mother-tongue and in English, because of their fuller knowledge of the scholars' tendencies, a comparative grasp of the beauties of both kinds of poetry and their special facility in finding parallel lines and thoughts, will doubtless be more useful guides to children than others. Good linguists having this advantage are much to be preferred to average specialists in English literature alone.

"Rhythm is not meant to be explained, but only to be understood."* This may be said of many things associated with appreciation and of appreciation as a whole too. "Appreciation is caught, rather than taught."† We should therefore reinforce our appreciation lessons by giving the boys as many opportunities as possible for natural development in them of a spirit of appreciation, and balanced criticisms or "literary conscience," as Matthew Arnold calls it. Well-conducted meetings of Literary Societies provide a very useful means for giving pupils opportunities for expression-

* F. and E. Brett Young, quoted by Pritchard.

† Macnee, page 48.

al work and also for developing literary and dramatic talent. Items such as recitations, demonstrations, short playlets, both in English and in the mother-tongue, may form part of the programme. Memorising and recitation of suitable poems should have an important place in the scheme of our study. So far recitations have been conspicuous by their association exclusively with annual school functions like the prize-giving.

Memorising is often confused with mere cramming. But memorising and reciting of noble lines may be an excellent help in study and appreciation specially of poetry. Prof. Jha observes: "Poetry specially gains by being committed to memory; it is primarily for the ear and only next for the eye. Music is as essential and inseparable a part of it as thought."* As a matter of fact "Poetry was born of music and is a form of music. Its first appeal is through the ear direct to the emotions. It is to this extent a universal language, like all the fine arts."† At the same time experiments have shown that "children not only enjoy listening to the music of poetry in an unknown tongue, but that they are keenly responsive to its emotional appeal."‡

The development of ideals is admittedly the chief work of education. Art including poetry and drama, music and religion are the great media for the transmission of ideals. Poetry as such may, if properly taught, fulfil a high and fundamental educative function. We must work to create true taste in our boys. We must train them in the power to discern the beautiful and to feel aright. The affective aspect of training in taste is indeed the supremely important one. Providing opportunities for the right exercise of feeling is therefore our main work in poetry-teaching. Direct, didactic instruction is bound to defeat

* Prof. Jha: "Realms of Gold."

† and ‡ Lamborn, page 19.



its own ends. It is here that we cannot be too sympathetic and patient with the adolescent learners. It is here that we are mistaking means for the end. By our extreme and exclusive stress on aids like annotation, paraphrase and explanation, we undoubtedly dissect the body of poetry but in the process its soul is destroyed. A famous professor's eleventh hour advice given to his pupils thus: "yes; read the questions; answer the questions; and answer nothing but the questions" may be profitably adopted and applied to the study of poetry and we may very well let our boys "read the poems; let their reactions, in the first and last resort, be to the poem, and to nothing but the poem" *

This brings us to the misapprehension connected with the oft-quoted epigrams, "Art for Art's sake" and "Poetry for Poetry's sake." Without treading on controversial grounds, we may, with advantage, apply the substance of the arguments for and against the statement to our own peculiar conditions and agree with Richards that "the separation of poetic experience from its place in life and its ulterior worths, involves a definite lopsidedness and incompleteness" † A reader cannot be divided into parts, aesthetic, moral and political. The very idea is fatal to the wholeness of the critical judgment.

Food and exercise are necessary for the body and learning and thought for the health of the intellect. So too is good poetry for the health of our soul or spirit. A world without art is uninhabitable, unthinkable. Any scheme

of education without poetry is ugly and intolerable. Man's sense * of beauty and sense of goodness are so very closely related, that a man lacking in the one can hardly be found to be possessing the other. One cannot expect a nation which cares nothing at all for art and poetry to care very much for justice or righteousness. We must then endeavour to make our pupils 'trained seekers' of beauty, truth and goodness with which all good poetry is saturated, for the old saying goes "what shall it profit a man, if he gain the whole world and lose his own soul?" We must train our boys in the ability to seek out and appreciate the best, the noble and the sublime, to detect "the specific qualities" of a writer, to form a literary judgment, to enjoy poetry and to feel its rhythmic throb, with the seeing eye and the hearing ear. We must assiduously work to achieve as ideal conditions for this in our schools as possible. We must always honestly keep before our mind the true purpose of our poetry lessons and must never forget that by failing to do this we shall be stunting the personality of our boys. "For," says Lamborn, 'in all seriousness, it were better that a milestone were hanged about our necks and we drowned in the sea than that we should continue, as we have done in the past, to make poetry a task and a trouble.' And as for the best method of achieving this great aim in poetry-teaching, I cannot do better than quote the pregnant words of an ancient text which says: "Here, now, is my way; where is thine? As for the way—it doth not exist."

* Goffin: "English Verse for Matriculation Students" (O. U. P.)

† Richards: "Principles of Criticism," page 79.

* Prof. I. Kumar: "The Value of Art," *Indian Review*, May 1935.

WARDHA EDUCATIONAL SCHEME.

SOME OBJECTIONS ANSWERED.

By MR. A. V. SURYANARAYANA, M.A., B.ED.,
Narasaraopet.

WARDHA SCHEME.

AT the All-India Education Conference at Wardha, both in the open sessions and in committee, the Conference passed resolutions which require:—

Free and compulsory education for seven years on a nation-wide scale;

Education through the medium of the child's mother-tongue;

The process of education throughout the period to centre in some "manual and productive" occupation, all other instruction imparted, or training given, being integrally related to the central handicraft, chosen with due regard to the environment of the child.

The expectation was that this system of education would be able gradually to cover the remuneration of the teachers.

The provision of free and compulsory education on a nation-wide scale is a long cherished ideal and it is a matter of regret that it has not been introduced as yet in any province completely. The question of finance works as a nightmare on the minds of statesmen with the result that the question of the introduction of compulsory education is relegated to a snug corner in oblivion. The Wardha Scheme is planned to provide for compulsory free education, to make it self-supporting and self-sufficient and thus free the State from the charge of elementary education.

"There is universal agreement on the adoption of the mother-tongue as the medium of instruction as no education can

be lasting or real which is imparted through an alien medium."

It also lays down the principle of training a bodily sense of the pupil from his tenderest years to develop his inherent aesthetic faculty, or make him experience the joy of creation, a sense of mastery due to the successful production of an objective utility. Mahatmaji would like the occupation selected for such a purpose to be a "profit yielding vocation." But he has got the double objective of not only enabling the pupil to pay for his tuition but also to develop the whole man or woman in him or her through the vocation learnt at school. Gandhiji required the achievement of the two objectives, but the educationists that formed the committee held that in view of the fact that the inherent faculty of man cannot be entirely developed through one vocation and have slightly modified this aim. It makes all education centre on some manual and productive work, instead of making that work the sole medium of imparting any knowledge or giving any training. Other faculties of the child are not to be wholly ignored, nor are other parts of a proper curriculum to be overlooked. But their development is to be integrally related to the central handicraft chosen for this purpose with due regard to the environment of the child and the circumstances of its parents. If other instruction is to be provided, as it will be, it must be in relation to the main work for the mastery of a chosen craft.

Finally, the Conference expects such education to be only gradually self-sufficient

and that too, up to the extent of paying the teacher's salary. The Conference has specifically excluded the cost of land, buildings, or equipment needed for such education from the principle of self-sufficiency. The Conference has in addition excluded all other cost—that of production, material, supervision, technical instruction, storing, marketing, transporting or financing.

Prof. K. T. Shah objects to this 'Handicrafts Scheme' on two grounds: It is both undesirable and financially impracticable. The question of financial impracticability is not stressed upon.

It is undesirable for the following reasons:

1. As long as the profit element in production is stressed we distort unwittingly, perhaps, the basic conception of liberal education.

2. Even granting the desirability of imparting all knowledge through training a bodily sense, where are the teachers who could instruct in all subjects round and through a handicraft? This objection is supported by the fact that even under the purely literary system of education now prevailing, the lack of trained teachers is a short-coming.

3. Teachers, who have to train the students' faculties through one bodily sense, must possess native genius of their own for this task. Are we rich in such men?

4. If the Wardha Scheme succeeds, what is its reaction on the rest of the community? When materials are freely supplied, the turn-out of the pupils may bring down the price level and in the end would result in unhealthy competition with the professionals and class-war.

5. This scheme in the long run converts human beings into tools for it is an apology

of industrialisation. For after seven years' training the child will learn only cutting of a sole.

6. So long as India depends upon hand labour to meet all her requirements, she would be a helpless prey for exploitation by the more industrialised communities. To avoid this, we have to shut out for ever, all international intercourse, economic or cultural. Is such complete isolation feasible or desirable?

LIMITED SCOPE.

1. The scheme applies only to rural schools.

2. All the needs of civilised humanity are not supplied by village handicrafts, even though villages comprise 90% of the population.

3. The urban child's education needs as much orientation as the rural. The Wardha Scheme is far from satisfying to any party concerned regarding the urban school.

4. As for the higher, scientific, specialised education or research, the foundations laid in the manner suggested at Wardha would scarcely prove appropriate.

5. We shall revive a new class of modern Brahmins who alone should be eligible to the higher branches of science and arts. The national system should be designed in all its departments on this postulate of predetermined social classes, with exclusive privileges or obligations. This surely cannot be contemplated by the determined enemy of untouchability.

A discussion on each of the points above enumerated from all sides is quite essential at present when education is to be moulded to meet the requirements of the nation.

1. "Knowledge for its own sake is clearly an object which only a very small portion of

society can be spared to pursue; only a very few men in a generation have that devouring passion for knowing, which is the true inspirer of fruitful study and exploration. Even if the passion were more common than it is, the world could not afford on any very large scale that man should indulge in it. "The great business of the world has to be carried on" says Morley. Morley is not here unmindful of the 'bread and butter' aim of education. If the bread winning purpose of education is sometimes stressed, it means that the profit element is always present, and the profit element in production is but necessary because it forms an essential part of popular education. A majority of the children of India are not going to higher studies. A scheme, which besides the profit element in it being stressed also tries for spreading liberal education is highly welcome. *Liberal education can be imparted in the seven years' course*, if a knowledge of elementary political economy, history, and facts bearing on the actual political work and life of the day is imparted and if a desire of knowledge as luxury to brighten life and kindle thought is created in the child.

2. The present system of literary education is taken advantage of by four per cent. of the population of India. If trained teachers are wanting, it is really a shameful thing. But this should not stand in the way of imparting education in handicrafts under the principles laid out by the Wardha Scheme if it is deemed of use to the nation at large. People can be trained for the purpose. As I said in my "Some Suggestions on the Reorganisation of Education," the training schools should be thoroughly reorganised. The training course for S. S. L. C. holders who will be employed in these rural elemen-

tary schools where the Scheme is to be introduced should provide for a vocational subject and the methods of teaching in that vocation as well. An examination should be held at the end of the second year's course of training in this vocational subject and a practical test also conducted. If training schools are remodelled like this, trained hands will never be rare.

3. *An all round training* of a child through one bodily sense is an ideal which cannot be achieved under the class form system. When boys are grouped in a room, and in the case of little children especially, individual attention cannot be paid. If individual attention is to be paid, the teachers must grow in number and more accommodation is to be provided. It is really a rare genius that can give an all-round training through one bodily sense but it is easily done if some subjects are also taught.

4. If the Wardha Scheme succeeds, one objection is that it brings down the price level and results in an unhealthy rivalry with the professionals. The Wardha Scheme is not rigid but flexible. According to the needs of the place, the vocation must be chosen. The right choice of the vocation with due consideration of the environment will not affect the price level at all. The turn-out of the first two years will never be up to the mark and hence unfit to be put for sale. A superfluity of articles manufactured in one locality, if it is supposed to bring down the price level and an unhealthy rivalry with the professionals, can be sent to another place where they are not manufactured. This can be easily managed by the educational agency in the headquarters of a district. Moreover there is a minimum level to which all prices can fall and the professionals even cannot bring down the price level

beyond that stage. If the initial expenditure is also taken into consideration at the time of marking the price of the article, the price level can never be lowered by the school agency and an unhealthy rivalry can never exist with the professionals. It is a matter of great doubt if all the turn-out of the elementary schools and of the profession can meet with the bare needs of the people of this large country. If at all a time comes when this can be achieved, new things can be sought over and one may see that in the long run, many more things are needed for India and people shall be called away to participate in other things. The Wardha Scheme may provide for eking one's own livelihood and that a paltry sum. It may enable every one to earn a little, but it does not serve in times of need when self-protection is needed and the interests of the country are to be safeguarded. No educational system in any country can be laid out for all time and it is apt to be changed according to the country's needs. So there is no fear if it is launched now.

5. It will not be useless if a little training in a vocation is given for those who go up for higher education, but it can be argued that much of the child's time should not be wasted. It is true. Hence the Wardha Scheme can be best adopted in the rural schools to much benefit. In the urban schools a section must be opened to provide for more of academic education to such pupils as are bent upon going up for higher studies; and in their case the elementary stage need not run for seven years but only for five years (for vocational training is also provided in the high school stage), thus enabling the boy to enter into the High School forms in his eleventh or twelfth year. The High School stage must provide a collateral

course in vocational training. The cultural side should not be lost sight of. Besides physical education, elementary military training must be made compulsory. Besides the mother-tongue, English, Hindi or Hindustani, History and Geography should be treated in a general way so as to give some idea of the differences in the constitutions of countries, the routes, etc., all treated from the view point of an Indian and his requirements for the working knowledge of the day.

6. The question of shutting out international intercourse does not arise inasmuch as we cannot hope that the Wardha Scheme will never be supplemented by better things as necessity arises.

Moreover, to avoid such a contingency in the interests of the country, Government must float capital, invest it in large concerns and encourage the motor industry, spinning and weaving mills, etc., so that the country may withstand exploitation by other countries. This is an urgently necessary step that has to be taken by the Government, for in these days in spite of the efforts of the League, when a world war is threatening, India must be made to stand on her own legs. Military training should be given to Indians for protecting their country. It is surprising to know that the Indian strength in the army, air or naval force forms an insignificant percentage. Military training should be provided, though not enforced, in all the Universities.

LIMITED SCOPE.

"This Scheme applies to rural schools." It cannot be wholly said that it applies to rural schools alone for a vocation required for the urban area may also be chosen. Yet to prevent the apprehended unhealthy rivalry of the professionals it is preferable if it is con-

finer to the rural area alone and a new line of schools started for the urban area where in the academic aspect of education is not ignored and rudiments of higher studies are given.

It may be true that village handicrafts do not entirely supply the needs of India but it is better than the present literary system of education. To meet the other needs, factories which manufacture them should be started. If capital is not forthcoming, Government, in the interests of the country, should float a loan, invest and provide for these things.

The third question that the foundations for higher studies are not laid out does not arise if urban schools are started on a different

basis bearing the cultural and academic aspects in view.

The fourth objection that it will revive a new class of Brahmins is simply absurd. If Brahmins are meant to form a sect of those who concentrate upon higher education, who strive for more culture, such differences always exist. The Socialistic Government or a Soviet republic may equalise the earthly possessions of people in a country but cannot equalise their brains. In every country a limited few who strive for higher study exist and cannot but exist, and there is Brahminism in every country and at all times. Moreover it is not laid out in the Wardha Scheme that a son should take up the profession of the father and it is only a hazy dream of an educationist that a new type of Brahminism would revive.

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

A DIFFICULT SUBJECT TO TEACH

Much has been said and written about systematizing the teaching of English Composition to Indian schoolboys, and yet the need of adopting thoroughly reliable text-books on the subject is no less urgent.

Here are four outstanding text-books of English Composition:—

A JUNIOR ENGLISH COURSE. (Applied Grammar, Composition, and Correct Usage.) By Henry Martin, M.A., O.B.E. Pages 3+2. Price, Re. 1-8.

PROGRESSIVE ENGLISH COMPOSITION. By P. C. Wren, M.A., I.E.S. (Retired). 51st Edition. Price, Re. 1-8.

ENGLISH COMPOSITION FOR HIGH SCHOOL CLASSES. by Henry Martin, M.A., O.B.E. 4th Edition. Price, Re. 1-8.

HIGH SCHOOL ENGLISH COMPOSITION. By Wren & Martin. 8th Edition. Price, Rs. 2-4.

COOPER, Publishers, BOMBAY, 6.

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. 720.)

4. MISTAKES IN THE 91-QALAMI BHAKHAR.

(a) In article 43, Shaistakhan is mentioned along with Jaisinha. Clearly the writer has confused Dilerkhan for Shaistakhan and probably Jaisinha for Jaswantsinha. This occurred on account of lapse of time and absence of definite record. But further on, in article 48, the author correctly mentions Dilerkhan with Jaisinha.

(b) The writer has made a confusion about the month when Shaistakhan was attacked by Shivaji in his palace. He mentions Bhadrpada (September) for Chaitra (April). This mistake occurred, probably because the night was dark on account of clouds in the sky, and because there was rainfall that night.

(c) Instead of 'Krishnaji Vishwasrao' there is 'Nanaji Vishwasrao'. This clearly seems to be a misreading.

(d) In article 62, the author shows confusion as regards Sambhaji's presence at the court of the Mughal Subedar of the Deccan. He mentions Sambhaji's running away to Dilerkhan in connection with his creation as a Mansabdar of five thousand in 1667 A.D. Memory must after all be vague.

(e) In article 66, there is all confusion. The dates of the Afzal Khan affair and of the arrest of Shahji by Ghorpade have been confused. It seems that lapse of time caused a confusion about the relationship of events and persons, especially when similar events occurred more than once with the same man. We have just cited above one illustration of this kind of confusion, namely, that of

Sambhaji's presence at the court of the Mughal Subedar of the Deccan. The confusion about Shahji's arrest occurred because he was arrested a second time in June 1663 by the Adil Shah. Lapse of time must cause such confusion in the absence of very definite records. The production of vague memory must be vague and confused.

(f) As a last important point, we may mention the reason of the confusion of the order of some events, which we have already mentioned in short. We have said that Dattaji wrote on loose sheets. The 90th article shows that he did not mean to write for a wide circulation. The papers were not well arranged, got confused, being loose, and were not fully copied by persons taking copies. Copies of some articles were made by some. The chronicle seems to have been given publication only after Sambhaji's death. These copyists interpolated some matter. The first copyist, Khando Annaji Malhare, seems to have meddled with the Bhakhar to some appreciable extent. Otherwise, his father's name could not have occurred so often in it. Or, he might have influenced Dattaji, the writer, to introduce his name in connection with the occasions when his father was present. His presence on these occasions may be a fact and an undisputed fact. The only question is about the seven mentions of his name, which give him some importance and show his services to Shivaji. We can believe either of these stories. It is clear, however, from the name 'Rairi Bhakhar' that it was prepared at Raigarh, and at least a copy

24
Dec. 1937.] BIRTH-DATE OF SHIVAJI AS GIVEN IN THE BHAKHARS. 809

of it remained there, so that Frissell could get a copy some time before 1806. This also leaves no doubt as regards the authorship. The different copyists made incomplete copies, and, then, they were added to from other sources. Thus we find to-day five editions. Some more may be discovered hereafter. We have already said that articles 66, 67, 68, 69, 70 and 72 have got misplaced altogether. Shahji's history has been described in these in one connection. Article 71, which separates the connected matter of 70 and 72 seems to be very great by an interpolation by Malkare. He has already been mentioned as a Karkoon (Clerk) to the Surnis in article 62. Now in article 71 there is reference to his having been a Sabnis in the Purandar Fort, which post he must have occupied after the fort was taken by Shivaji from Nitoji Nilkantharao. An interpolation only can explain this reference to his Sabnisship after he had become a clerk to the Surnis. Article 71 refers to the appointment of Hambirrao as the Commander. This matter is directly connected with article 73. These illustrations establish our contention that the loose papers got mixed up and interpolations were made by Malkare after making a copy. We have not got Dattaji's own version without change. Therefore all mistakes and confusions need not be laid at his door. The "Bharatwarsha" edition is clearly the oldest and is Dattaji's version. But Malkare could have here and there interfered with the original also. As we have said, article 71 seems to be of this type. This does not mean that all the references to him are interpolations. Some must have been originally written. So many interpolations could not have been done. To sum up, we have to say that we have simply pointed out types of mistakes and confusion, and not exhaustively explained them all. In view of

what we have said, this is not necessary. Some other after-additions we shall explain in their proper places. We can note one feature of this book. *There is no reflection of the after times in this book.* The existence of the names of the Tanjore family of the eighteen century, in the first article, we shall explain fully hereafter. There is no fact introduced into it unknowingly as it so often happens when a book of history is written much after the events. Sabhasad is not, however, free from this defect. In order to illustrate our point, we shall quote here some facts from Sabhasad.

5. PICTURES OF POST-SHIVAJI TIMES IN SABHASAD AND ABSENCE OF THE SAME IN THE 91-QALAMI BHAKHAR.

(a) At the time of his death, Shivaji is supposed to have said (see Sabhasad's Bhakhar, Sane edition, pages 104-105) the following:—

"Now my life is about to end. I shall now go to Kailas (heaven) to see God. Having seen the decline of my body, I had said to my eldest son, Sambhaji, now at Panhala, that I would like to divide the kingdom between you two sons, so that you both might live happily, but the eldest son did not mind (my advice). Now my end is quite clear to me. At first the kingdom was only of forty thousand Hons. I Shivaji built one of one crore Hons and all these forts, fortifications and army. But none of my sons will be able to keep my kingdom in tact. The younger son, if spared at all, might extend this kingdom. The elder son, Sambhaji, is of course now an adult; but his ways are improper and he has no foresight. What can I do? Now I am going away. You ministers and Maratha officers are old servants of this kingdom. You must be in the know of all these things. After me, Prince Sambhaji will take up the reins of government into his

own hands. He being the elder son, the army also will join him and will desert Rajaram, the younger son. The ministers upholding the claims of Rajaram will propose to divide the kingdom between the two brothers; but the Maratha officers of the army will not like this idea, and ultimately will take prisoner all the ministers by promising them safety. Then, Prince Sambhaji will kill all the important Brahmin ministers of my time, will commit murder of Brahmins, then will kill even the Maratha Sardars of the army or will take them prisoner and dishonour them. The meanly persons, the slaves, will come to dominate (over him), and the honourable persons will cease to carry influence (with him). Sambhaji will take to opium-habit, will smoke Ganja and will take to debauchery. The forts and fortifications will be leaderless. The king will not look to them. He will squander all the treasure, he will lose the whole kingdom. On knowing the habit of Sambhaji, Aurangzeb will march down from the north. He will take Bhaganagar and Bijapur; then he will take this kingdom also, and, at last, Sambhaji will be surprised. As, after Malik Amber, his son Fatehkhani ruined the Nizam Shahi, so will Sambhaji do this kingdom. Then will Rajaram begin to rule. He will then recover the kingdom. He will show greater achievements than myself. These are the qualities of my sons. Sambhaji will not let live any of the important ministers of my time. Out of them Niraji's son, Prahlad Pant, and Nilo Pant's son, Ramachandra Pant, these two Brahmins, will turn out meritorious. The prime minister's son, Nilo Pant, will also be meritorious. Besides them there will be none other (meritorious men). Sambhaji will destroy all the Marathas. Out of those left (alive), Santaji Ghorpade and Bahirji Ghorpade and Dhanaji Jadhao will, if spared, show great achievements.

These three Brahmins and these three Marathas will recover the ruined kingdom. Anybody can see that Sabhasad has said here in short, what followed Shivaji's death upto, probably, almost the end of the seventeenth century. The date of the composition of his Bhakhar, as given at the end is the year, Shaka 1616, i.e., 1694 A.D. and Chandi (Jinji) is mentioned as the place where it was composed; but, if we can trust the above quotation, we have to say that there are reflections in it of some six or seven years more. It is of course clear that it contains in short a reflection of the events of some fourteen or fifteen years at least, after Shivaji's death.

There are two more points of a less clear nature. They relate, firstly, to the harms of the Jagir system and, secondly, to the aims of the Marathas. The 91-Qalami Bhakhar nowhere mentions the harms of the Jagir system; but Sabhasad does so in very clear terms. On pages 27-28, we find the discussion of it. He says: "By the Jagir system the people will become disorganised and become powerful. The revenue officers of the (central) government will have no control over them. The people having become powerful, will cause revolts from place to place. One who gets the Jagir and the zamindars will become uncontrollable by joining together. Therefore Jagirs should not be given." During the time of Rajaram, Jagirs had begun to be freely given; the result was what Sabhasad has said in the above-quoted words. So, it is clear that, while writing the above words, he had in view the results of the Jagir system introduced then and seen everywhere in Maharashtra.

Similarly, there is difference in the aims of the Marathas in the two books. In the 91-Qalami Bhakhar, there is no definite mention of the aims of the Marathas or Shivaji himself. There is only one vague reference to

Shivaji's aims. This occurs in article 78, page 136, Wakaskar's edition). Shivaji is there said to have spoken to the Kutbshahi (on the occasion of his visit to him on the way to the Carnatic): "I shall establish one kingdom by going right upto Delhi." A similar vague statement is given in Sabhasad's Bhakhar. When his wife, Soyrabai, gave birth to Rajaram, he fell on the ground with face downward. Sabhasad says: "The king spoke out 'he will turn down the empire of Delhi.'" These are of course rather vague aspirations, if at all. The other statements in Sabhasad speak out rather clearly the aspirations of the Marathas of the time of Rajaram. On page 38 is given an oracular prophesy which contains this sentence. "I give you a kingdom upto the Narmada." More definite is the statement of Sabhasad himself on page 106, where he says: "His (Shivaji's) name came to be proclaimed from Rameshwar to the Narmada and he conquered the country." So, it is clear that Sabhasad attributed the aspirations of his times to Shivaji himself. The above is sufficient to convince any one (even if the day of its composition had not been given at the end as it is) that Sabhasad's Bhakhar was written in the time of Rajaram. Sabhasad has a bit flattered this ruler. Two such references are contained in the lengthy passages quoted above from pages 104-105, and the third is contained in a sentence quoted above from page 71. The flattery is continued in the same connection. "The astrologers said: 'He will be a great king. He will earn a fame greater than that of King Shivaji.' Then the king named him Rajaram, and said: 'Rajaram will keep the subjects happy. His achievements will be greater than mine. His name will become well-known. If anybody will keep up my fame, it will be he.'" These sentences contain the ideas obtaining in the mind of Sabhasad at the time of writing an

clearly reflect after-times. No such thing we come across in the 91-Qalami Bhakhar. There is another point of this nature. That is the honesty and impartiality of the writer of the 91-Qalami Bhakhar, while Sabhasad shows much suppression and partiality. This comparison we shall do now.

6. THE HONESTY AND IMPARTIALITY OF THE 91-QALAMI BHAKHAR AND SABHASAD'S BHAKHAR.

Exaggerations and additions from imagination are too many to be noted in Sabhasad's Bhakhar. Anyone who has read the book even once can note them without much trouble. What else is quite noticeable is his partisan spirit, and exaltation of Shivaji on every possible occasion. At some places he becomes even poetic. He has painted Babaji and Chimnaji Deshpande as the most loyal and gallant servants of Shivaji. We have seen how the 91-Qalami Bhakhar impartially shows that though Afzal Khan began the offensive by catching Shivaji in an iron grip and trying to suffocate him to death, it was Shivaji who thereat first used arms against his enemy; but Sabhasad mentions that after having grasped Shivaji tightly, Afzal Khan used his dagger against him. As regards Sabhasad's exaggerations we refer the reader to pages 31, 34, 35, 37, 46, 52, 57, 74, 75, etc. The number of forces, artillery, provisions, money and such other things brought with him by Shaista-khan have been exaggerated beyond the possibility of belief. This is clearly to exalt the feats of Shivaji. The description of the battle of Saler is not free from this defect, but he has gone to the length of saying that Aurangzeb did not attend his Darbar for three days on that account. Similarly, Shivaji's coronation is said to have distressed even the most distant kingdoms of Iran, Turkey, etc. Examples of exaltations are to be found everywhere; but the best illustration is furnished by the description of Shivaji's visit to Bhaga-

nagar. The description is simply poetic. In honour of Shivaji, even saffron water was sprinkled all-round. Goddess Bhavani was invoked by Shivaji on every difficult occasion to show him the way; that has become simply nauseating. The 91-Qalami Bhakhar also has described it no doubt, but only on a few occasions. This difference is a proof of distance of time in the composition of the two. After Shivaji, deification became very firmly rooted in the minds of the people who, on account of distance of time, thought that Shivaji could do wonderful things simply because the Goddess was ever at his back, he being the incarnation of God. Sabhasad does not forget to mention this at the end, and even holds out blessings to those who will read his account of Shivaji. There is no such promise, no attempt at exaltation, no attempt at distortion, no partiality in the 91-Qalami Bhakhar. For fear of adding unnecessarily to the volume of this lengthy discussion, we have refrained from giving all the illustrations from Sabhasad's Bhakhar to establish our remarks about it, and we have to check our temptation of giving all the illustrations to prove our contention about the 91-Qalami Bhakhar also; but we know full well that we must cite at least some. This we therefore do now.

(a) We have already quoted a passage narrating how the Mores were disposed of by Shivaji and their territories taken by him, and also how the quarrelling brothers of Purandar were skilfully deprived of this place. The writer straight on tells the history without any garbling or attempt at justification.

(b) Similarly, the description of Shivaji's attack upon Shaistakhan in his very residence is impartial and honest. Shivaji tried his best to refrain from laying his hands upon women, no conqueror had a greater respect for the woman class than he; but, when the

exigency required, he did not hesitate to subject them to the necessary punishment, as he did Raibagin, or to punish the men simply because they were with their wives. His entering the apartment of Shaistakhan's son (who was sleeping with his wife), or his punishing a slave-maid in order to make her tell him Shaistakhan's room, or his entering the room of Niloji Nilkantharao (the Kiledar of Purandhar) who also was sleeping with his wife and then separating them and tying them on separate cots with ropes and putting iron shackles on their legs are all honest and ungarbled descriptions. Sabhasad, however, puts a curtain over the Purandhar affair by saying that when the two sons of Nilkantharao (Kiledar of the place) began to quarrel with each other, Shivaji went there with a view to patch it up, made the two brothers prisoner, took the fort and placed his own garrison there. The most objectionable feature of the affair has thus been silently passed over. Similarly, in connection with Shaistakhan's affair, Sabhasad says: "Shaistakhan, having become perplexed on Shivaji's coming into his apartment, ran to the room of the women and hid himself there; but, as the King Shivaji would not lay his hands on the women, he had to spend two ghatis (there); at last, finding an opportunity, the Nawab began to go from amongst the women to take his sword; he was observed by the king (Shivaji) and attacked." Similarly, how Shivaji wreaked vengeance on Baji Ghorpade has been honestly described. Not only was Baji Ghorpade killed in battle, but "even Ghorpade's women who were with child were not spared; but his son, Venkoji Ghorpade, who happened to be absent escaped." How honest this description is! A more important point than the above is that Dattaji mentions his own name only where he ought. He must have taken part in many affairs. But

he chose to mention his name only in those connections which he thought important and in which he actually took part. In the 91-Qalami Bhakhar, Dattaji Wakenavis's name occurs in these descriptions: (a) In the administrative arrangement made in the year 1662 A. D., Dattaji is mentioned as Surnis in article 41 in the "Bharatwarsha" edition and as Wakenavis in the Rajwade edition (both of these descriptions seem to be true from the Jedhe Shakavali; first, he was appointed as Surnis and then as Wakenavis). (b) In Sane's edition, his name occurs in article 48 as Phadnis and in article 55, page 100, as one having accompanied Shivaji to Agra; but, as we have already remarked, this edition is very much later, and a modified one on the basis of other sources, including Sabhasad. Sabhasad mentions his name amongst those who accompanied Shivaji to Agra; but, as we have already pointed out this fact is wrong. We have already shown that Sabhasad made this surmise because Dattaji could write a vivid and honest account

of Shivaji's life. (c) Dattaji's name occurs at several places in connection with the Carnatic expedition (see pages 136, 142, 143, 144, etc. Wakaskar's edition). A co-worker with Shivaji while writing an account of his hero, could introduce his name, had he meant dishonesty, in several important places in it and with success. But we find that he does not mention his name except where its mention is very important. This proves his honesty beyond doubt. All the unimportant affairs have been justly and judiciously dropped. We have already drawn attention to the fact that Sabhasad and the person who prepared the Sane edition of the 91-Qalami Bhakhar, mentioned Dattaji's name among those who accompanied Shivaji to Agra. We have argued that this proves beyond doubt the fact that Dattaji was the writer of this Bhakhar, as has been mentioned in the 91st article of this Bhakhar. This point we have to emphasize again, and say that the writer was a contemporary and a minister of Shivaji. But we have for this other sufficient and strong evidence which we shall cite in the next article.

(To be continued)

"YOUNG CEYLON"

The Leading Monthly Magazine in Ceylon
Excellent Medium for Advertisements.

FIFTH YEAR OF PUBLICATION

Articles on Current Topics and International Problems.
Literary, Educational, Health, Finance and Tourists Supplements in every issue.

Gleanings from Leading Magazines.

An indispensable magazine for those interested in current opinion.

Annual Subscription Rs. 3.

For advertisement rates and other particulars, please apply to:—

THE MANAGER,

'YOUNG CEYLON,'

HULTSDORP,

COLOMBO.

A MINIMUM SALARY SCALE FOR TEACHERS.

BY PROF. K. R. SRINIVASA IYENGAR, M. A.,
Belgaum.

It is freely rumoured that the Governments in some Congress provinces intend shortly to force on all school managements a minimum salary scale for secondary teachers in the respective presidencies. It is the purpose of this article to discuss some of the implications of the proposed step.

What are the reasons that cry for such an experiment? Obviously these: the abysmal inequalities in pay between school and school, the scandalous insecurity of tenure in most 'private' schools, and the consequent perennial dissatisfaction among poorly paid teachers. At one end are the Government schools, aloof and secure and superior; at the other end are the wretched mushroom schools that subsist on the fees of the pupils and hence lead a precarious existence; and in between are innumerable schools conducted by 'private agencies' in diverting degrees of stability, prosperity and capability. Teachers in most of the private schools have neither prospects nor security; they are often little better than wage-earners. It is inevitable therefore that they should constantly be on the look-out for more cushy jobs in the teaching or some other profession; that they should fail to give their best to the institutions that employ them; that they should spend much of their time in looking after the pupils who are taking 'private tuition' under them. It is inevitable too that there should be too many and too frequent changes in the staff of schools and that these should ultimately cause a deleterious effect on secondary education.

How can this pitiable state of affairs be remedied? Should the teacher give his best

to the pupils committed to his charge, he should be competent, he should have 'a minimum wage' and he should be assured of security of tenure. All these things can be universally secured only if the Government is prepared at once to give freely and to control strictly. It is not enough for the Government to say that all teachers should be trained; it is also the duty of the Government to conduct a sufficient number of training schools and colleges that may be able to supply the demand for such trained teachers. It is not enough to force on managements a minimum scale for teachers; it is also the duty of the Government to unloosen its purse strings and make more liberal grants to the schools that need them; finally it is up to the Government to see that it is kept informed about the appointments and dismissals of teachers, of their qualifications and conditions of service, and ever to see that managements are playing fair with the teachers. Any reform that is contemplated by the Government should link these three aspects of the problem—efficiency, minimum salary, security—into one comprehensive scheme.

The question arises whether a 'minimum salary scale' or a 'uniform salary scale' should be enforced. Ultimately it would not matter at all. Water finds its own level; and so also even the at first higher salaries would in time come down to the 'minimum' salaries and thus become 'uniform.' Gradations there must be, of course; different scales for Head Teachers, Trained Graduates, Graduates, and others should be laid down; and teachers in cities may be given either an additional allowance or an all-round distinctive higher

scale of salaries may be laid down for city schools.

The 'minimum' salary scale being fixed, the further and more crucial question is to decide who should foot the bill. If education should be entirely self-sufficient, then the teachers' salary bill should be met from the students' fee fund. Either several schools should be closed down, or the 'minimum salary scale' should be made too much of a starvation minimum. Neither course is a consummation devoutly to be wished. The Government must be willing to share part of the burden of the schools' salary bill. But what share? Shall we say 25 or 33 per cent. of the total bill? Shall we say that the grant-in-aid should vary directly on the strength of the school? Should the grant-in-aid rather depend on the annual results in the examinations? These possibilities have been tried in various parts of the world and found wanting.

Above all, there is the related question of the adequacy of the teaching staff in a school. Suppose we keep 40 as the maximum number of pupils in *one* class. Schools with big classes will be in a better position to finance their budgets than schools where the average strength per class is much less than 40; and forced to pay a uniform salary to teachers these schools will have to close down. Thus it is necessary to force all schools to employ a sufficient number of teachers. The minimum number of teachers in a school should be computed at one teacher per twenty-five registered students who have completed their attendance during the year. Thus a school with an average attendance of 300 pupils should employ at least twelve teachers.

We have fixed the *number* of teachers; we have decided to have only competent (trained or otherwise) teachers and we are going to

pay them according to a uniform scale. The pivotal question is how far the Government should help the 'private' agencies in discharging their financial obligations. To begin with, the Government might agree to pay as grant-in-aid at the end of the year 25% of the initial salaries of all the teachers, the remaining 75% being left to be covered by the fees from the pupils. About 25 pupils should ordinarily be able to meet 75% of the cost of employing their teacher. But—and this is most important—the Government should agree further to pay all the subsequent yearly or biennial increments of the teachers. Only such a rational system can ensure that the management's burden is not increased year after year. Nor will managements be open then to the sly temptation of substituting for a highly paid but experienced teacher one whose salary begins at the bottom.

Furthermore, it would be advisable to introduce a pension scheme for all teachers in the presidency. Every month a portion of the teacher's salary, say 5%, may be deducted and all these contributions may go to form the Government Teachers' Pension Fund. The mere interest from this Fund will in course of time be able to cover the Government's pension liability. Such a system is in force in England and also in Ceylon; and it would be an incalculable boon to teachers here in India.

Not that it will be goodbye to incompetence, insecurity and corruption. In Ceylon the working of this system of standardised salary scale *plus* pension has revealed some unedifying facts. It has led to disastrous scandals associated with 'private managers' many of whom have been accused of entering into private pacts with teachers, thus

hoodwinking the Education Department and the public. The needy teachers have had to accept lesser salaries but to sign for the scheduled sums. Running a private school has proved sometimes so remunerative an enterprise that some managers are said to have willed their schools as dowry to their daughters. Under the circumstances only the most incompetent have sought service in schools—happily there are not many—where the disgraceful system of private pacts is followed. And even these teachers are always disgruntled and are ever trying to join better placed institutions. Should these wretched teachers attempt to protest in any way against the unscrupulous manager's action, some reason or other is quickly enough found to discharge them for service. Exploitation in excelsis!

Without academic integrity the best efforts towards reform may turn awry and futile. And there is always the fear that this integrity may be wanting in some crucial quarters. But fear should not deter the Government from going ahead with an all-round scheme for the betterment of the lot of teachers in our schools and thereby improving the quality of education. It is on the cards that Governments think of closing down or handing over to private agencies the several Government High Schools in the various presidencies. By itself it would be a purely negative, even a destructive, policy. But if on the wake of it the Government boldly organise all the private schools in terms of efficiency, uniformity and harmony, that would be a most praiseworthy undertaking. A uniform scale for teachers, increased grants-

in-aid, and guaranteed pension must go hand-in-hand with stricter official control over all the schools in the presidency. The Governments must no more shirk this than they should shy at the increase in the expenditure on education. But if they push through the scheme with vision and determination, secondary education, at any rate, will be considerably helped to come out of the miserable rut into which incompetence and chaos had derailed it so long ago.

MIRA

[PUBLISHED IN ENGLISH, SINDHI & HINDI]

The Journal aims at awakening women and girls to the New Light of the New Life.

The Journal aims

(1) to spread Vaswaniji's message interpreting Indian Culture and the Spirit of the New Age, and

(2) to record the activities of St. Mira's High School, Shakti High School and the Bal Mandir and interpret the Ideals of Education infused with spiritual culture as reflected in the lives and teachings of the Rishis, Sages and Scholars of East and West.

The MIRA publishes Reviews of books, educational, cultural, and philosophical.

Books for review should be addressed to the Editor.

Annual Subscription 1—Rs. 2-0-0 (without postage); Rs. 2-4-0 (with postage); Outside India in British territories, 5 sh.; America 1\$-25 ct. Single Copy annas 3. All editorial matter to be addressed:

The Editor, "MIRA",

ST. MIRA'S HIGH SCHOOL,
Hyderabad (Sind), INDIA.

A special feature of the MIRA is a series of articles by Vaswaniji giving a new interpretation of the Gita.

The MIRA expounds 'Humanitarianism' and spreads the Message of Mercy for all creatures.

The MIRA publishes articles from persons interested in the thought and life of East and West.

TELEVISION OVER ORDINARY TELEPHONE WIRES.

LATEST DEVELOPMENT IN GERMANY.

By DR. W. MEJER.

THE 11th of October, 1937, will remain a memorable date in the annals of German technical science, for on that day the Berlin Society of Technical Literature held a reception at which a demonstration was given of telephonic television over ordinary telephone wires. Up to that time the transmission of pictures had only been possible by means of a system of wireless impulses, and "reciprocal" television had had to be transmitted with the aid of specially constructed cables. Both methods have reached a high state of perfection in Germany, as can be testified by those who saw the exhibits at the Paris Exposition shown by the German Post Office Department (Reichspost). The television sender "Paul Nipkow" in Berlin,—so named after the first successful inventor of television instruments,—is the first apparatus of its kind in the world to have a regular sending programme. By its recent introduction of the 441-line picture, the German Post Office, collaborating with the German electrical industry, has succeeded in making picture reproductions of the quality and excellence not hitherto known. A great disadvantage of the method of wireless transmission, however, has always been that only a few senders could be brought within the available wave-range, and therefore the sending range of the wireless apparatus—due to the inherent character of the ultra-short wave—remained very much limited. For example, only three wireless senders were able to operate simultaneously in Germany, each having an approximate sending range of 40 kilometres.

The attempt to set up further senders resulted in such serious air interference that only very limited regions were able to get a good reception or even to put up receiving stations. It soon became evident that for the purposes of "reciprocal" television telephony, the transmission must be effected with the aid of electric wiring. This plan has been developed considerably by the German Post Office in recent times. There are already two public telephone booths in Berlin,—one at Potsdamer-Platz and the other at the Zoological Gardens Railway Station—where subscribers may speak together over the telephone, each being able to see the other. From these two booths, television connection is also possible with the Leipzig General Post Office, and more recently with one of the city post offices in Nuremberg. As mentioned above, however, this "reciprocal" television for both parties to a telephone call, has required the using of an auxiliary cable, and this considerably complicates a general use of the television system. In order to make television telephoning of more practical value, the German Post Office, under the direction of the Reich Post Minister Dr. Ohnesorge, have called in the assistance of "Telefunken" and other large German electrical concerns, with the result that a way has been found to utilize the ordinary telephone wire for television transmission. The first test made of this idea consisted in connecting the television booth on Potsdamer-

Platz with an ordinary long-distance telephone wire which was hooked up with "Engineers' House," situated about three-quarters of a mile away. At the receiving instrument, the wire was connected directly with a television sender. The reception was perfect, the picture was unusually clear, and entirely free from interferences, such as those caused by the passing of an electric tram-car, etc., when the wireless method of television telephoning is used. These demonstrations of October 11th, made a great impression on all who heard them. It would seem that in the future, a person calling up from a television telephone booth would be able to speak to members of his family at his own home, and not only be able to see them, but to be seen by them, although his house telephone is not a television station.

One of the drawbacks of television telephoning as now developed over

ordinary telephone wires, even though no interference is caused by regular telephonic messages going simultaneously over the same wires, has been that so far television communications have only been possible over distances of about one to two miles. For longer distances, either an amplifier or a special auxiliary cable must be used, such as now connects the television stations of Berlin, Leipzig, and Nuremberg. This method may be extended to other localities until it takes in all of Germany, and it is planned to develop the television telephone so that it may be installed in private houses, etc., for ordinary city calls. At all events, the German Post Office Department, which has placed the television expert, Dr. Banneitz, in charge of its television construction and research, has already demonstrated that it holds the world's championship in television.

(Approved by Madras and Travancore Text Book Committees)

JUBILEE READINGS FOR HIGH SCHOOLS

BY

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

Principal, Islamia College, Peshawar

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

Book I : AS. 14.

Book II : RE. 1.

M. SESHACHALAM & CO.

PUBLISHERS

MASULIPATAM

PUBLIC LIBRARIES.

By MR. D. KRISHNAYYA,

Hindupur.

IN these days of the growing importance of the library movement in stamping out the illiteracy of the country and keeping the literate abreast of the times, the public library has a very important part to play in educating the public on sound lines and preparing them fully for the duties and privileges of citizenship in the true sense of democracy and in this respect a public library is sometimes deemed as a national University.

Just as a public park is a necessity to a town in the up-keep of public health as public parks are considered to be the lungs of town life, so is a public library on the mental and moral side. It stands for recreation, education and morality. It is the bridge that connects the school library on the one hand and the college and University library on the other. The public of a municipal or urban area have a right to demand the starting of a public library if it does not already exist there. As an adjunct to a library an adult school is generally worked and the purpose is obvious. A public library must be free in the full sense of the term as it is maintained by the taxes paid by the public and Government grant and in this sense it is a public institution standing to educate the people on sound lines of national reconstruction.

For purposes of instruction, reference and recreation the public come to the library and so choice books suitable to their taste must be found in the library. The library must be well organized and technically classified to

make the best use of books. Where there is a library, there is the news-section to be in touch with periodical literature—the cream of the age. It may here be pointed out that using the newspaper section alone and leaving the books to shelves does not benefit the public much, for the mighty minds of old as well as the new are contained only in books which as Milton puts it are not absolutely dead things but contain the potency of the authors, treasured up for the use of posterity. Again, "My library was dukedom large enough," says Shakespeare. And Carlyle says, that the true University of these days is a collection of books. A public spring supplies drinking water of the crystal clear type but the public library supplies nectar of life itself by which highest bliss, nay immortality, is gained. So the value of a public library is inestimable. As a desirable step, a public library may be the chief reservoir of the area, the neighbouring rural areas to be irrigated by the literary channels which originate from the main source—the public library. In these days of up-to-date conveyances, the public may even be served at their very doors which is incorporated with 'the library on wheels', and 'the boat service.'

Let us therefore organise public libraries where they are not and use the rich resources of the library where they exist. Let us be up and doing and stop not till our country is at par with other countries all the world over in cultural development. Hear ye all the clarion call of the library movement!

THE ANDHRA UNIVERSITY.

ANNUAL ADDRESS OF THE
VICE-CHANCELLOR
AT THE ELEVENTH CONVOCATION.

IN many respects this Convocation is one of unique importance. Latterly, Chancellors have become rare at our functions and though I appreciate the motive of economy which induces our Governor-Chancellors to make themselves conspicuous by their absence, I still cannot but feel that this annual academic ceremony is widowed of much of its grandeur and impressiveness by such absence. I am therefore very grateful to you, Mr. Chancellor, for having taken the trouble to preside in person at this Convocation.

The University is proud and happy that Their Highnesses the Maharajah of Travancore and Maharani Setu Parvati Bayi are here to receive our Honorary Degrees in person. I cannot do better than quote the Syndicate's appreciation:—

“Resolved that the Honorary Degree of D. Litt. be conferred on His Highness the Maharajah of Travancore and on Her Highness the Maharani Setu Parvati Bayi of Travancore in recognition of their great and courageous act of social liberation and national significance effected by throwing open the temples in their traditionally orthodox State to the entry of Harijans.”

The University is also happy that you, Mr. Chancellor, have secured the right man to address this Convocation, which is the first to be held in what, without exaggeration, I might characterise as a new era in the history of India. The presence of the Hon'ble Mr. C. Rajagopalachariar, our Prime Minister, at this, the first Convocation held in the first year of office acceptance by

the Congress, is sure to be acclaimed as artistically appropriate and as inspiring as it is appropriate.

It is most unfortunate that, though the education given in the Vizagapatam Medical College is admitted to be adequate and our Medical Examinations unexceptionable, owing to other considerations relative to the hospital, the recognition of the Andhra University Medical Degrees has been once again refused by the Indian Medical Council. We are grateful that Government realise their responsibility as founders of the college and its management and have undertaken to meet the requirements on an adequate and expeditious scale.

My thanks to the present Government cannot stop with this. My complaint of last year that the Government have been unduly postponing taking up the revision of the Andhra University Act, no longer holds good. The present Government have without any delay been good enough to promise necessary action and have called for our proposals, though, of course, the right of final determination of the measure belongs to them and the Legislature.

In my speech last year, I said I dearly wished to see the Rayalaseema reunited to the Andhra University, and hope that the reunion will be speedily accomplished.

I request Government to expedite orders on the recommendations made by the Committee appointed under G. O. No. Mis. 770, Development Department, dated the 31st March 1937, to deal with the assignment of the area known as the Forest Compound at Waltair. The recommendations of the Committee were sent up to Government on 17th July 1937.

DEC. 1937.]

THE ANDHRA UNIVERSITY.

821

I reiterate the claim of the University made in Registrar's letter No. 177-C-36, dated 5th August 1936 for the special mention of its degrees as qualifications for candidates in the advertisements of the Public Service Commission along with the answering degrees of the Madras University and for the equal recognition of our B. Com. Degrees in this respect with the B. A. and B. Sc. It is not that we grudge precedence to the noble mother of the other four Universities in South India, and my own Alma Mater before whose image I bow in reverence, but the daughter Universities have a similar right and cannot be relegated to the position of inferences instead of being honoured as independent propositions. This is a measure of fairness; and in the absence of such fairness, the standing and prospects of employment of the Andhra University graduates are adversely affected.

A new Second Grade College has this year been organised at Bezwada by the Zamindar of Vuyyur. It has been an act of filial piety as well as educational benefaction with him and he has our good wishes for the success and prosperity of this institution.

The most urgent requirements of the Andhra University at present are the following:—

(1) Lands.

(2) A Natural Science College, with Honours courses in Botany, Zoology and Geology—Estimated cost Rs. 1,75,000 non-recurring and about Rs. 70,000 recurring.

(3) Organisation of a Department of Sanskrit and other Oriental Studies in the University.

(4) A College for Women with Domestic Science in the Intermediate and the B.A., as without Intermediate and Pass B.A., enough girl students will not be attracted.

(5) A Senate House and Administrative Buildings—Total estimated cost about Rs. 1,85,000 non-recurring.

(6) An Assembly Hall—At present there is no Hall big enough for all the students to meet for their various functions. Estimated total cost about Rs. 1,50,000 non-recurring.

(7) Vice-Chancellor's residence with quarters for two or three guests—Estimated non-recurring cost about Rs. 75,000.

(8) Studentship Fund—The present position is this. Our Departments are fairly well organised though we have not got all the departments essential in an University organisation. But such as have been organised are functioning at a good level. Laboratories, teachers, etc., are not below University standards. But we must attract the brainy students to join so that the best use may be made of these facilities. The competition of the Presidency College, the Loyola College and the Madras Christian College is a factor to be reckoned with. While the above Colleges and every College in India give a large number of scholarships tenable on admission, in the Andhra there is not even a single scholarship of this kind. The few scholarships that we give are given for Research after graduation and there are none tenable on admission to the colleges on the Intermediate record of the applicants. Unless this grave need is immediately supplied, we cannot maintain the highest standards of teaching and efficiency.

Rs. 8,000 would be needed for founding one Senior Studentship of the value of Rs. 250 a year. We must have at least ten Studentships, each tenable for three years, founded by private benefaction so as to tone up our Departments. That means a fund of about Rs. 2,40,000. In due course I shall publish the names of Studentship founders in the Andhra University.

I am happy to be able to announce a donation of Rs. 8,000, received from my old and, if I may say so, hereditary friend, the Rajah Saheb of Challapalli. I beg to tender the thanks of the University and myself to him for giving a noble lead in this direction.

I expect I shall be able to announce two more donations, one from our Pro-Chancellor and permanent Patron, the Maharajah Saheb of Jeypore, and the other from Sir Alladi Krishnaswami Aiyar. I trust that many such donations will be forthcoming.

Residences for Teachers: There are staff requirements also which cannot be ignored much longer. The Andhra University has not had enough support from Government. We have not had land given nor have we been enabled to organise all the facilities aimed at in the statement of Objects and Reasons issued at the time the University Act was presented. For instance we have had no residences put up for any of the teachers, an essential requirement. About Rs. 15,000 would be required for each residence and of course standard rents will be levied.

Endowed Professorships are another hope still unfulfilled. On the basis of a modest sum of Rs. 700 fixed salary per mensem for a Professorship—not a lavish sum—about Rs. 2,40,000 would be required for funding a Professorship. Or it would be enough if assured annual grants of Rs. 8,400 are made.

At the time the University was founded it was fondly hoped that each District Board in the Andhra area would found one Professorship, which would have given us a big start with 11 or 12 Chairs straightaway. It may be added that at that time the maximum salary of a Professor was calculated at Rs. 1,000 per mensem. Though some District Boards and Municipalities like the Kistna District Board and the Guntur District Board and the Bezawada Municipality did make considerable contributions, on the whole the

response under this head has been sadly disappointing and in no case adequate for any development as a Teaching University. I would earnestly appeal to the District Boards to found each one Chair in the University.

In this connection I have to tender the grateful thanks of the University to the Municipality of Cocanada, one of the leading Andhra cities, for its donation of Rs. 750 and to the Andhra Insurance Company, for their generous contribution of Rs. 360 a year, for founding Studentships. These have been now voted only for short periods, but I expect they will be made permanent. Only a few days ago the Andhra Scientific Co., Ltd., Masulipatam, donated Rs. 360 for Studentships in Science for the current year.

The most important and auspicious event of the year is the donation of one lakh of rupees most graciously sanctioned by His Exalted Highness the Nizam as a result of an appeal made by me through my friend, His Excellency the Right Hon'ble Sir Akbar Hydari, the President of the Executive Council, for special consideration to be shown to the Andhra University on the ground that, judged by population and extent of territory, the Dominion of Hyderabad has been, right from the beginning of its history when the Ceded Districts and the Northern Circars formed a part of it down to the present day when Telangana continues to be its major portion, in the main an Andhra State, and that apart even from past history, the ethnical and cultural affinities which have always subsisted between the Dominion and the Desa and which I am sure will endure for ages to come, justified my request for a specially benevolent attitude. Whatever the grounds, His Exalted Highness the Nizam, on the recommendation of my Right Hon'ble friend, Sir Akbar Hydari, and the members of the Council has been pleased to accord special recognition to us, for which the University and the Andhra Desa are devoutly

grateful. I hope that this noble act marks a new orientation in the mutual relationship of his Dominion and the Andhra Desa and will result in a close, organised cultural co-operation. I may add that in the magnificent and composite Dakkhani culture and civilisation, which mark the gracious individuality of Hyderabad, the Andhra element is the earliest and by no means the least important.

There is another donation, important and auspicious, which it is my good fortune to be able to announce to this audience. Unasked, unapproached, of their own spontaneous grace of soul and overflowing humanity, and in testimony of their innate sympathy with culture and higher education, moved by a deep impulse of love and perhaps that regard for the Telugu language which all lovers of music possess, Their Highnesses the Maharajah of Travancore and the Maharani Setu Parvati Bayi have authorised me to announce a donation of one lakh of rupees to the Andhra University. Let me say that this communication made just a while ago, came upon me as a complete surprise. At no time did I, directly or indirectly, broach this subject, nor would I think it becoming for this University or its Vice-Chancellor on an occasion like this to appeal for funds. More even than the money grant, their cordiality has moved us very deeply. I was deeply touched and the staff and the students and all were deeply moved when Their Highnesses, after arrival yesterday, though the item was not included in their programme and I had deliberately omitted it, readily agreed on my suggestion to visit the Campus and Colleges in the sultry afternoon, between 1-30 P. M. and 3 P. M., forgiving the liberty I took and unmindful of the inconvenient time. That act in itself is a sign of sympathy so profound, so touching, that I cannot find words in which to describe it adequately. And now they have authorised

me to make this announcement. Much as I value the gift, greatly as I prize it in our present impoverished condition, there is another thing greater than gold, to which I attach a still higher value. This donation enables me to enrol His Highness the Maharajah Saheb and Her Highness the Maharani Setu Parvati Bayi as Life Members of the Andhra University. They would be entitled to be present at the meetings of our Senate, and even vote at the next election of the Vice-Chancellor. I am profoundly thankful that their hearts have been moved and their hearts have melted, and I hope that this will have its lesson on my friend, Mr. Rajagopalachariar.

We hope that generous donors will be forthcoming to help the University to make good these vital and urgent needs and the Government will enable us by adequate grants of lands and funds, under such terms, if they are so disposed, as they may deem it necessary or desirable to impose, to complete the organisation by providing at least the rest of the essentials of a Teaching and Residential Unitary University—Unitary for all Honours and post-Graduate courses.

ORATION DELIVERED BY THE UNIVERSITY
ORATOR AT THE PRESENTATION OF
THE HONORARY D. LITT. DEGREE
TO HIS HIGHNESS THE MAHARAJAH OF
TRAVANCORE.

The accession of Sir Bala Rama Varma to the throne of Travancore marks the dawn of a new era which will expand into the steady splendour of a noon that will illumine not merely Travance but the whole of India with its life-developing light and grace. The great act of social liberation breathing courage, conviction and indomitable idealism, in grateful, admiring recognition of which the University and you, Mr. Chancellor, have resolved to bestow the Honorary D. Litt. Degree on him, is not a temporary or local reform of limited

range of perfunctory significance. By its effects, direct and indirect, this Proclamation deserves to rank amongst the great golden charters of human liberty. His inspiring words deserve to be quoted in full:

"Profoundly convinced of the truth and validity of our religion, believing that it is based on divine guidance and on all comprehending toleration, knowing that in its practice it has, throughout centuries, adapted itself to the needs of the changing times, solicitous that none of our Hindu subjects should, by reason of birth or caste or community, be denied the consolations and solace of the Hindu faith, we have decided, and hereby declare, ordain and command, that, subject to such rules and conditions as may be laid down and imposed for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindus by birth or religion on entering or worshipping at the temples controlled by us and our Government."

He is, as a king in a drama described himself, "the defender of his own faith and respector of everybody else's." Perhaps the "developer of his own faith" would be a truer description. Young in years, yet far reaching of vision, youthful in heart, yet sage of head—it is a rare combination of excellences that he embodies.

His liberalism is not confined to matters social but vivifies all aspects of life in Travancore. A year after he became Maharajah, he announced the establishment of a bicameral legislature on a broad franchise; and in his administration, rule of law and equality of opportunity are the two dominating principles. Old exclusions based on race and creed have been abolished. Art, Drama and Literature

have received patronage and organisation in abundant measure and are showing a remarkable and racy development under his auspices; and he is the founder of a University. Each birth-day of His Highness has become the occasion for a new reform and a fresh development, a mile-stone on the road of Travancore's swift progress. And this is a reason, in addition to the primary human attachment we bear him as our Prince Charming and Prince Bountiful, why, with all the power of emotion we are capable of, we wish him a long, long life and health and happiness. His deep reverence and devotion for his mother show him to be a typical Hindu, true to the best traditions and precepts of our race. Of very noble descent and not less noble in his character, Prince by status, yet delighting in a simple life and ever-thoughtful of the good of the State and never-self-indulgent—it is such a Ruler, His Highness Sir Bala Rama Varma of Travancore, one of the finest embodiments of India's highest hopes and aspirations, that I present to Your Excellency for receiving the Honorary D. Litt. Degree at your hands. May he be abundantly blessed and may the great things he has achieved so far be but an introduction to a great classic of progress and service which we pray and hope he will write with his life and conduct and achievements!

ORATION DELIVERED BY THE UNIVERSITY
ORATOR AT THE PRESENTATION OF
THE HONORARY D. LITT. DEGREE TO
HER HIGHNESS MAHARANI SETU PARVATI
BAYI OF TRAVANCORE

It is now my privilege to present to you Her Highness Maharani Setu Parvati Bayi, the mother of His Highness the Maharajah of Travancore, who among the great women of contemporary India, is acknowledged one

of the greatest and who as is well known plays no small part in the making of New Travancore to which I referred in my previous oration.

Widely travelled, deeply cultured, she combines judgment of present realities with a vision of the future, to the creation of which she herself is contributing so largely. In her own words—"the clouds are lifting and the dawn is breaking"—and she herself has been in no small measure responsible for that dawn which now illumines Travancore and spreads its beams all over the wide Indian sky. She and her son have translated the philosophy of oneness preached by Sankara into social enactment and institution, into that sublime act of equality by which the Harijans have become enabled to enter and worship as freely as the other Hindus in the temples of Travancore. She is the inspirer of her son's noble dreams and the sage counsellor of his great reforms. There is a sincere note of self-revelation in some of her pronouncements and I cannot do better than quote them: "Repose is decay, and the common and unlovely spell the death of culture." "One must seek new rhythms and graces and perfections in small things as well as in great." But perhaps the clarion call to Indian womanhood, and manhood too, in their wake, is the following passage taken from her reply to the address of the women of India:

"Custodians of the culture of our race and intent on conserving our ancient and undying ideals, we have yet to remember that the flame of progress depends for its sustenance

on the combustion of the dry wood which has lived its life. We have further to maintain that courage which our forefathers placed in the forefront of all the virtues that lead to fulfilment here and hereafter and to supply our quota of that leadership without which human existence is often purposeless. Let us not forget the words of the Vedic blessing that a woman should be the mother of Veeras, of men of courage and valour."

Her Highness Maharani Setu Parvati Bayi is appreciative of the true and good and ardent, as an artist for the beautiful. Her culture adorns the Royal House of Travancore; her restrained dignity of bearing, her innate modesty of behaviour, adorns the women of the land, her loftiness of vision is Travancore's fortune, and above all Her Highness is an apt illustration of the saying that "life has no greater ornament than cultured womanhood." Great in herself and not less great in her son, whom she inspires and encourages to noble acts of benevolence and progress—such is Her Highness the Maharani Setu Parvati Bayi of Travancore, on whom I request Your Excellency to confer our Honorary D. Litt. Degree as a token of the Andhra University's admiration and gratitude.

SPEECH OF THE MAHARAJAH OF JEYPORE,
THE PRO CHANCELLOR, WHEN UNVEILING
THE PORTRAIT OF Mr. K. NAGESWARA RAO
PANTULU.

It is my proud privilege to unveil before this distinguished audience the portrait presented by friends and admirers, of Mr. K.

Nageswara Rao Pantulu, one of the greatest Andhras of the present generation. To him the Andhra people are indebted in a unique degree for their general enlightenment and awakening into a sense of modern politics, national and international. Through his paper, the *Andhra Patrika*, which he has conducted for many years, though at a loss which would have daunted the heart of a millionaire, losing on it for the sake of the country much of what he gained by his industrial enterprises, he carried enlightenment into every nook and corner of the Telugu speaking world, including the Telugus overseas. It is hard to find a parallel for a philanthropy so sustained and at so much cost. He is a pioneer of the Andhra Renais-

sance and deserves to be remembered with eternal gratitude for making the Andhra race realise its oneness and individuality as well as its duty as a member of the Indian nation. When the Andhra Province becomes an accomplished fact, he will be remembered as one of its founders.

By his simple life, by his varied and widely distributed charities, by his patriotism, by his services to the Andhra movement in all its aspects, he has proved himself a worthy model on which younger generations should mould their lives; and it is therefore but fitting that his portrait should be in the Andhra University where youths receive the highest education so far organised in the Andhra Desa.

"THE SOUTH INDIAN TEACHER"

is

THE OFFICIAL JOURNAL OF THE
SOUTH INDIA TEACHERS' UNION.

It is therefore the Journal of the teacher
and no teacher should be without it.

Subscription is only Rs. 3 per annum.

Registered Office:—

41, Singarachari Street,

Triplicane, Madras.

SOUND EDUCATION AND WISE CO-ORDINATION.

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

Madras.

WISE co-ordination and concentration of the resources of the school, home, community, religion and the student are essential for *sound* education which is the foundation for peace and happiness of all. When the school has one set of ideals, the parents another, religion a third and the student finds himself struggling with a fourth set in his life outside, the confusion of ideals and standards bewilders him. He wavers from one ideal to another and his aspirations are never definite. Naturally we cannot expect whole-heartedness in his industry. Intelligence is intellect intensified by industry. The faculty of thinking will be stunned if we do not have wise, consistent and persistent industry. The most important factor in education is a close incessant study of the pupil by the educator. All the educational agencies have to remember that they have to do not with dead material like the artist or the sculptor, but with an infinitely subtle and sensitive organism, *viz.*, the mind of the student. Their business is to help and encourage the student to call forth the knowledge that is within his heart. His mind and conduct constituting his nature or *swabhava* is the reflecting medium through which his inner wisdom is reflected outside. Hence the extent of education will depend upon the purity of the student's nature or character brought about by proper training with the help of educational agencies. It will be clear from this that the importance of the co-ordination of the ideals and their gradations cannot be over-estimated. A well organised contribution of the school, parent, and

society is essential to uproot the defects of the present educational system.

I. CONTRIBUTION OF THE SCHOOL.

No doubt the school institution contributes much to train up children in the elements of all good knowledge. It is universal enough to receive and cherish in its parental bosom every child that comes into the world. It rouses self-expression and individuality. But the attempts to rectify the following defects pointed out in the Indian Reforms Report many years ago have not yet produced any substantial good results.

DEFECTS OF THE PRESENT EDUCATIONAL SYSTEM.

"(1) The failure of the Indian educational system to train character has often been criticized and with justice.

In our desire, while imparting actual instruction, not to force the mind of India into an alien mould or interfere with religious convictions, we have undoubtedly made education too purely a matter of the intellect, and, at any rate in the beginning, we failed to foresee how substantially the mental training that our schools and colleges afforded must come in time to modify the pupils' conceptions of life. Attempts towards direct moral training were always impeded by the desirability of avoiding the difficult and delicate domain of religious belief.

(2) The charge that Government has produced a large intelligentsia which cannot find employment has much substance in it.

(3) The Universities have suffered from having been allowed to drift into the position

of institutions that are expected not so much to educate in the true sense as to provide the student with the means of entering into an official or professional career."

In 1905, the people of Bengal memorialised the Viceroy on the subject of moral instruction in public schools and the reply received by the memorialists contained the following remarks which deserve consideration always.

"If the ethical standards of a people are to be raised, this end can only be attained by co-operation between the Government and outside forces which often enjoy opportunities of exercising influence which are beyond the reach of any official organization.

"Thus, in the present stage of Indian education, it seems to the Government of India that there are four principal agencies by whose active influence and aid morality can be best taught to the rising Indian generation.

"In the first and foremost place the Governor-General in Council would name the influence of *home life*—that is to say, the influence of the parents, relations and guardians. This indeed is the most direct and potent of all agencies for good. But it is an agency independent of Government; and the State can neither call it into existence nor direct its operation. It is for the natives of India themselves to look to it that a proper moral atmosphere prevails in the Indian home.

"Second in importance, in the opinion of the Government of India, is the influence of the teacher upon the pupil; and this depends in the main upon the character and capabilities of the teacher."

In this case the responsibility of the Government is direct and admitted.

"The third influence is that resulting from the nature of the teaching, which is dependent upon the selection of suitable text-books and the determination of appropriate subjects and courses of study. In this case, also, the Government possesses a positive responsibility.

"In the fourth place may be reckoned the removal of impediments to a healthy life and a high moral tone, which results from providing the boys with proper surroundings in the hours spent out of school....."

Of these four agencies home co-operation has been rightly pointed out as the most important.

II. HOME CONTRIBUTION.

There are tasks which none but parents can perform. The home and society are schools in their own way. So far as character education is concerned, the primary school is the home and the help from school and society is only supplementary. It is the *sacred* duty of the parents to guide their children in purifying and directing their individuality or *Aham* (अहम्). If the direction of individuality is mistaken, it becomes impertinence, obstinacy and rashness. If it is not purified it becomes selfish, narrow-minded, passionate, arrogant, proud, vain and conceited. Therefore Sureswaracharya says:

परिच्छिन्नमहम्भावं परित्यज्यानुपगमिकम् ।
पूर्णाहंभावलाभोऽस्य स्तोत्रस्य फलमुच्यते ॥

The object of this teaching is said to be the attainment of an altruistic life loving all, as one loves oneself, and uprooting of narrow-minded selfishness and its resultant vicious

habits. By "*this teaching*" he means the lessons of the Dakshinamurti Stotram which expounds the highest ideal of life as sound wisdom which is inseparable from perfect happiness. A veteran pious educationist says:—

"The spirit of independence created the contempt for authority, particularly civil and parental, and the loss of faith in the supernatural are only some of the evil fruits produced by the expulsion of God from our modern schools—which fruits in their own turn must needs be productive of results capable of shaking the very foundations of society, if a timely antidote against this evil be not forthcoming."

These evils must of necessity sap the very foundation upon which society stands, unless prompt remedy is applied. Parents complain of their children's conduct and their great want of reverence and obedience—but on whose heads is the greatest measure of blame to fall except on theirs? Parents ought to look upon school education as supplementary of *home* education because character education or the remoulding of the nature of the student into divine nature or *Ananta Kalyana Guna Swabhava* (अनन्तकल्याण गुणस्वभाव) of God is the ultimate aim of education and all other ideals are only stepping stones to the same. And home is the God-ordained institution for the said purpose. If parents themselves are not models of virtue—what else can they expect from their children? It is the sacred duty of parents not to abdicate in favour of the school the responsibilities cast on them by God to teach their children the art of living on a spiritual basis. The foundations for proper social life, peace and happiness are set in the homes of the people. They will remain unshaken only when the family life

of the nation is strong, simple and pure as the home is the chief school for all virtues. Every home is a natural training institute established by God to remould the *swabhava* or character of the members having His *Ananta Kalyana Guna Swabhava* as the ideal. The solution of world peace will depend upon the increase in the number of homes which discharge their duty as ordained by God, by training the members in self-discipline and habitual love of fellow-beings as they love themselves. There are many who believe that parents also require such training in many cases. Hence those who are really qualified must make their homes model, exemplary institutions for character education and thus contribute their best for diffusion of education on proper lines.

III. CONTRIBUTION OF SOCIETY.

Education by absorption from society is a powerful factor in moulding the life of the citizens. Hence a wide outlook and deep insight of education are essential on the part of the leaders; the strong meaning at the heart of things must be keenly felt and all notions of random and purposeless drifting strenuously discouraged. We have to remember that the only power to regulate and purify social views is *public opinion*. It is inseparable from public spirit, public life and public body just as individual opinion is inseparable from individual spirit, (or *Atma*), individual life and individual body. We cannot experience the existence of body, life, mind and spirit separately in the case of an individual person. This principle is the same with regard to public body and life also. Hence the manifestation of public life, public spirit and public opinion will improve in proportion to the betterment of the public organisation. The public opinion necessary for

the improvement of education can be generated and developed only by a well organised association of parents and teachers. One cannot expect any good work of art, if several painters attempted to paint on the same canvas without any understanding or agreement as to the character of the painting or the methods to be used without consultation and probably without seeing one another. The education for proper citizenship is a higher and more difficult art than painting a picture. Hence the necessity of parent-teacher organisations cannot be over-estimated. The welfare of society in all its aspects depends upon the good work turned out by such organisations. But all these agencies take note only of patent conditions or *Drishta* aspects. There are many latent elements *Adrishta* aspects in man of which a research should be made to supplement the efforts made by the school, home and society in improving educational methods. This help is rendered only by religion.

IV. CONTRIBUTION OF RELIGION.

Society has so changed with so many complications in the social order, that an appeal to return to the simple ways of our forefathers will not appeal to the modern generation. But it is still possible to bring into prominence the eternal truths of life as inculcated in our religion and to inspire the students with ideals without which none can fare well. We must remember that the most obscure creed embodies in its ritual, some longing human cry for that goodness, that virtue, that morality and that character which many, with thoughtless judgment, divorce from religion. Worship, beliefs and rituals are means to perfect morality, virtue and character which are essential for the realisa-

tion of the identity of our pure individuality with Divinity. The good elements of character-formation are beautifully summarised in slokas 13 to 19 of Chapter XII and slokas 1 to 4 of Chapter XVI of the *Bhagavad Gita*. A close study thereof will show that the ultimate aim of education is character-formation which is God-life.

A really educated man will be a thorough gentleman or (सन्त) *Santa*. He will not take offence whatever others may do and will not offend anybody. He will be always cheerful and altruistic in his life. He will have self-control and strong will-power coupled with an inflexible purpose. He will be friendly to all and never harm anybody. He will be kind and modest. He will never become dejected or dispirited in times of disappointment. He will regulate his life in harmony with his family, country and the world. He will be independent, pure, clever, impartial and absolutely free from pride, vanity and conceit. He will be a man of principles and be never shaken by praise or abuse. He will have moral courage, purity of heart and life, and a comprehensive view of life. He will be charitable and self-sacrificing. He will be industrious and persevering in furthering education. He will be upright, straightforward, candid, sincere, honest and thoroughly true in all his dealings and activities. He will repent for wrongs immediately. He will be patient and forgiving in his nature. He will be kind, sympathetic, and philanthropic. He will always depend upon his own merit-magnet for everything and never covet another's property. He will have self-reliance, self-culture, self-control, self respect self-purification, self-satisfaction, self-realisation and self-surrender to God. These qualities constitute the bulb through which the Divine

current in his heart will flow out for loving service to fellow-beings.

V. STUDENT'S CONTRIBUTION.

All the above agencies will produce the best results only if the student responds willingly to all the help he gets. If the ideals of education are wisely placed before the student, he will be glad to co-operate in bringing about the best results. Then he will concentrate his attention on his lessons with the greatest pleasure and master them in the shortest time, at the least expense of energy. The wished for co-ordination and concentration of the five resources mentioned above can be brought about if there is true leadership in the society which is described as follows :—

TRUE LEADERSHIP.

"To-day leadership cannot compel; it can only beckon. Leadership, like the whole of the society, becomes more and more democratic. A leader is an advance guard of a great human push, expressing it before it is wholly aware of itself and so influencing it toward such unfolding."

Sureswaracharya says :

सर्वोत्तमभावनावन्तं सेवन्ते सर्वसिद्धयः

All elements of success surrender themselves to the man who loves all fellow-beings as he loves himself. It is such men that ought to organise educational reform by the wise co-ordination and concentration of the resources of the school, home, community, religion and the student.

FOR THE BEST OF THE BEST READ

THE INDIAN READERS' DIGEST

Monthly Journal, Appreciated Highly by Leading Publicists, Educationists, Government Officials, etc., etc.

Recommended for Colleges and High Schools

SINGLE COPY AS. 8.

ANNUAL SUBSCRIPTION RS. 5.

Send 8 Annas Stamps for Specimen Copy

You Can't miss this Standard Publication

"INDIAN WHO'S WHO"

5,000 Biographies, Profusely illustrated, Over 1,400 pages
Valuable Information about every Indian State.

PRICE RS. 10.

(POSTAGE EXTRA, RS. 1.)

Available at all Leading Book Stalls throughout India

U.S.A. Representative :—
MESSRS. SOGANI & Co.,
230, Fifth Avenue,
New York, (U.S.A.)

Publishers.
YESHANAND & Co.,
20/22, Elphinstone Circle,
Fort, Bombay, 1.

London Representative :—
SUNDER P. KABADI, Esq.,
2, Willoughby Road,
Hampstead, London, N.W. 3.

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.

We regret very much to record the death of Sir J. C. Bose, the eminent Indian scientist, whose name is associated, with researches in Plant Response. For several decades, he adorned the Chair of Physics at the Presidency College, Calcutta, and continued his scientific work even in his retirement. It was mainly due to his princely generosity that we have the Bose Institute to-day in Calcutta and it is significant of his greatness that he should have left at the time of his death practically all his savings for charitable purposes. Endowments for the spread of literacy and for improving inter-provincial social relations, particularly between Bihar and Bengal, are among the noble objects for which he has left his fortune. He did not forget the Presidency College, Calcutta, where he worked for the best period of his life and the institution shares in his charities. At a time when Indians had not shown their capacity for

scientific investigation and were apt to be looked upon as good only in the theoretical realms of Philosophy, Sir J. C. Bose demonstrated the power of Indian genius in the world of matter and did much to raise the prestige of India abroad. We offer our sincere condolences to Lady Bose in her sad bereavement.

The forces of disorder have apparently been set loose among the students of India, at least in the North.

The epidemic of strikes continues and it has been for causes for which strikes are no justification at all, even if strikes by students can ever be justified. It is good to remember that students are not members of Trade Unions which consist of labourers fighting for the bare means of subsistence with their employers, but are young men supposed to be engaged in study preparing themselves for the hard realities of life. It is

The Student
World in India.

Dec. 1937.]

EDITORIALS.

893

enough to mention some of the reasons for these strikes to see how trivial and condemnable they are. The authorities of the Ewing Christian College, Allahabad, an old and well-established institution which has a lot of valuable work to its credit, yielded to the demands of the students that the national flag should be hoisted on the College, but objected to an outsider being invited to do it. The students went on strike and would not listen to the advice of even Pandit Jawaharlal who left a meeting with them in disgust. If we sow the wind, we cannot escape reaping the whirlwind, as the Bible reminds us and we are glad that politicians of the Congress school are now finding what it is to set up students to rebel against authority. Students of several other colleges in Allahabad went on strike in sympathy with the students of this institution and there has been no end of trouble. The Ayurvedic students of the Delhi Tibbi College went on strike for a prolonged period, because the management terminated the services of a member of the staff, after an enquiry, for neglect in performing an operation. The strike has only just ended, on the intervention of some public leaders in Delhi. But the students of the Lucknow University who have shown considerable restlessness in recent months have beaten all records by striking because the Vice-Chancellor rusticated two students for copying in the examination hall! Let heads of educational institutions beware—they must tolerate copying in the examination hall, otherwise, the students will threaten to strike! Another aspect of this spirit of disorder in the student-world expressed itself at the Aligarh Muslim University the other day, when a speaker of the Congress persuasion was assaulted by some of the members of the Union for speaking against the League. The only pleasant aspect of these happenings is that the Congress leaders themselves have awakened to the actual state of things and a serious note of caution and responsibility is being heard in their more recent addresses to students. The example of student political revolutionaries has been held up for admiration and one political leader actually wanted student organisations which would shake the nations of the world! Talking of young China which has often been mentioned for admiration, is it realised in this country, that it is their foolish impetuosity which is partly responsible for plunging China into the present war, with what fatal consequences, the world has already seen? Unless strong measures are taken to put down this state of indiscipline in the country there is not much chance of a bright future for this unfortunate land.

At a conference of teachers held recently in Venezuela, it was resolved to enunciate the following charter for children—this is of course on lines similar to educational charters enunciated already in the United States. It is desirable to give wide publicity in India to the ideas contained in the charter, as they are often not recognised:

Children's
Charter.

Every child is entitled to be born by healthy parents.

Every child is entitled to know its parents and to be fed, clothed and taken care of by them.

Every child which has lost its parents, or been abandoned by them, or is in a state of misery is entitled to be taken care of by the State.

Every child is entitled to a child's mode of life.

Every child is entitled to education by teachers possessing solid training—general and vocational—straight minded and kind hearted, who consider their occupation in the light of an elevated social function and not simply as a means of earning their livelihood.

Every child is entitled to the privilege of using comfortable and hygienic school buildings, recreation parks, playgrounds and of enjoying free theatrical performances of educational character.

The child is entitled to protection against all forms of exploitation. No Venezuelan child under fourteen should be allowed to work.

Every child is entitled to studies according to its aptitudes; consequently it is entitled to financial assistance from the State.

Every child is entitled to be judged by no other but special juvenile courts. No delinquent child may be prosecuted or imprisoned, but should be placed in an establishment for the re-education of junior delinquents; this establishment should also be as far as possible, a home.

Every child is entitled to respect for its spiritual, physical and moral personality.

All these claims are applicable to all children living on the territory of Venezuela, irrespective of religion, nationality or social class.

The unfortunate remarks of Lord Baden Powell regarding Scouting in India. Indian character which have rightly roused resentment in all

directions have been of some indirect benefit. India has awakened to the need of independence in matters of Scouting and has given unmistakable indication of its intentions. There was apparently no difficulty in agreeing to this wish at the recent Triennial Conference of the Baden Powell Scouts held at Delhi the other day under the auspices of the Viceroy and Governor-General of India. This was followed by a joint conference of the Seva Samiti and Baden Powell Scouts at which it was resolved to form a single organisation for the whole of India and various amendments have been suggested to the constitution which are expected to be agreeable to all parties concerned. A single national organisation of Scouts, consistent with the self-respect of the people and fostering the spirit of service and patriotism in the rising generation is what is wanted.

The danger of compulsory Hindi, with its imposition of an unnecessary burden on young children, has not yet blown over South India. For what we know, the Congress regime which is already showing some aspects of Fascist intolerance of opposition, will succeed in perpetrating the cruelty. But another piece of unwisdom has also been emanating in some quarters in the Madras Presidency and some enthusiasts have been asking for the compulsory imposition in addition of Sanskrit! Rabindranath Tagore has a poem somewhere in which satirising the present system of

Compulsory
Sanskrit!

education in India he speaks of the aggressive attention paid to a poor parrot by a number of scholars, till at last the unfortunate animal died! We are afraid that our young children are being subjected by these so-called friends and patriots to similar treatment. It is India's misfortune that she should have so many languages, but it is difficult to excuse this kind of self-inflicted tyranny. Bilingualism may be necessary in the present circumstances of the country, but compulsory trilingualism and quadrilingualism are tragic impositions on our silent innocents which must be prevented at all costs. If India is to take her place among the great nations of the world, her children must do something more than wrestle with a multiplicity of their languages through their student life.

The Government of Bombay have wisely resolved upon doing something practical in the direction of Vocational Education, without wasting their time over visionary schemes and raising a hornet's nest round their ears. It is proposed to start two Vocational Schools, one for Leather Work and the other for Tailoring. Each school will have two courses, one an Advanced Course and another a lower one to be called the Artisan Course. Only those who have read up to the seventh standard in an English school will be admitted into the former while the latter will be open to candidates who are literate and who have already acquired some knowledge of the craft. While the major portion of the time will be devoted to the theory and practice of the arts, provision has been made in the

XLIII—109

Advanced Course for devoting two hours a week to English and another two hours to arithmetic. In the case of the lower course the time spent on such extra instruction will be devoted to the teaching of vernacular and also to arithmetic. The idea is to enable students to write commercial letters in English or vernacular as the case may be and keep accounts in the small business they may be expected to start. We congratulate the Bombay Government on the excellent start they have made in the matter and we hope the scheme will be extended at no distant time to include a larger number of institutions of the same type.

We invite the attention of our readers to a new association formed recently in Delhi which has undoubtedly great possibilities before it—*The Indian Adult Education Society*. The aims of the new organisation are stated as follows:

1. To remove the stigma of illiteracy from India.
2. To enable the masses of the Indian people to become better citizens in every respect.
3. To promote in all possible ways the personal development of the men and women of India, so that they may attain the fulness of their bodily, mental, and spiritual stature, and more especially those who have not had the opportunities of education during their early life.

It is hardly necessary to point out that the inauguration of such an association should be welcomed by everybody, as the problem of the terrible illiteracy of India cannot be solved effectively for a long time to come, by merely tackling children of school-going age. Facilities

3/

must be provided for adults to acquire the rudiments of literacy and the Association will have done enough even it is able to rouse the country to an appreciation of the great need for adult education. It deserves to be expanded into an All-India institution, under more influential auspices, with vigorous branches all over the country.

By the time this number is in the hands of our readers, the All-India Educational Conference will be meeting in Calcutta.

We trust Madras will be well-represented at the session as special importance attaches to it because of the educational proposals adumbrated by Mahatma Gandhi which will come up in one form or other and the members of the New Education Fellowship will also be present at the Conference. Babu Shyama Prasad Mukherjee, the Vice-Chancellor of the University of Calcutta, will open the Conference and Mr. Sanat Kumar Roy Chaudhuri, the Mayor of Calcutta, will act as Chairman of the Reception Committee. As already announced, Dr. C. R. Reddi, Vice-Chancellor of the Andhra University, will preside over the Conference. There will also be an educational exhibition of considerable value which will be worth visiting.

We congratulate the authorities of the Andhra University on the signs of new life which the institution has been showing during recent months. It is time the University had the facilities necessary for starting work in right earnest and prove its proper place among

at least the Universities of India, if not of the world.

The last Convocation which was presided over by His Excellency the Governor was apparently a milestone in the history of its progress for various reasons. A donation of a lakh of rupees was announced on behalf of the Government of His Exalted Highness the Nizam of Hyderabad. This is a proper gesture as the Andhras constitute a large part of the Dominions. His Highness the Maharajah of Travancore, on whom and on whose mother, the University has conferred the degree of Doctor of Letters also announced a donation of a lakh of rupees to the University which is perhaps the first instance of a generous donation by the ruler of an Indian State to a University in South India. The Vice-Chancellor has already started a campaign for securing endowments for a number of studentships and the Raja of Challapalli has already placed a sum of eight thousand rupees for the purpose. The University has also passed several proposals for the reorganisation of the staff. We find there are proposals for modifying the regulations in several important ways, and there is also considerable opposition to some of them. We have no wish to enter into the details of the controversy, but only wish to say at this stage that the criterion for judging them is not whether any of the powers of the democratic bodies are being curtailed, but whether the interests of efficiency will be furthered by the proposed changes.

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

NEW ENGLISH GRAMMAR SERIES

BY

P. C. WREN, M.A., I.E.S.

1. THE SIMPLER PARTS OF SPEECH, with Exercises in Composition. Price, As. 8.
2. FIRST LESSONS IN ENGLISH GRAMMAR. Price, As. 6
3. THE BEGINNER'S ENGLISH GRAMMAR. Price, As. 8.
4. A SIMPLE ENGLISH GRAMMAR ON MODERN LINES, with 143 Exercises in Grammar and Composition. Price, As. 12.
5. ELEMENTARY GRAMMAR ON MODERN LINES. Price, Re. 1-2.
6. A SHORTER ENGLISH GRAMMAR. Price, Re. 1-8.
7. HIGH SCHOOL ENGLISH GRAMMAR. Price, Rs. 2.

COOPER, Publishers, BOMBAY, 6.

MADRAS UNIVERSITY.**Intermediate 1937.**

SHAKESPEARE: MERCHANT OF VENICE, with Introduction and Notes by J. H. Stone, M.A.	...	...	...	...	1	6
MILTON: L'ALLEGRO AND IL PENSEROSO, with Introduction and Notes by A. G. Grieve, B.A.	...	...	...	...	*0	10
WORDSWORTH: CHARACTER OF THE HAPPY WARRIOR AND OTHER POEMS with Introduction and Notes by E. H. Elliot, B.A.	...	...	...	...	*0	12
TENNYSON: ODE ON THE DEATH OF THE DUKE OF WELLINGTON, with Introduction and Notes by the same Editor	...	...	...	...	*0	4

* The three together at a time for Re. 1-4-0.

Intermediate 1938 & 1939.

SHAKESPEARE: MERCHANT OF VENICE, with Introduction and Notes by J. H. Stone, M.A.	...	...	...	...	1	6
SHAKESPEARE: MID SUMMER NIGHT'S DREAM, with Introduction and Notes by the Rev. R. Scott, M.A.	...	...	...	...	1	6
MATTHEW ARNOLD: SOHRAB AND RUSTUM, with Introduction and Notes by T. A. Hodges, B.A.	...	...	...	...	0	8

B. A. Degree 1937.

SHAKESPEARE: MACBETH, with Introduction and Notes by Rev J. Morrison, M.A.	1	6
MILTON: COMUS, with Introduction and Notes by Dr. S. Sathyanathan, M.A.	*0	12
GRAY: THE BARD AND OTHER POEMS, with Introduction and Notes by E. E. Kellett, M.A.	*0	8
WORDSWORTH: TINTERN ABBEY, AND OTHER POEMS, with Introduction and Notes by E. H. Elliot, B.A.	*0	12

* The three together at Re. 1-8-0.

B. A. Degree 1938 & 1939.

SHAKESPEARE: THE TEMPEST, with Introduction and Notes by E. E. Kellett, M.A.	1	4
MILTON: LYCIDAS, with Introduction and Notes by N. Vaidyanatha Aiyar, M.A.	0	9
MATTHEW ARNOLD: THYRSIS AND OTHER POEMS, with Introduction and Notes by E. H. Elliot, B.A.	0	12
BROWNING: CLEON AND OTHER POEMS, with Introduction and Notes by E. E. Kellett, M.A.	1	0

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.



For the New Syllabus

THE SOUTHERN CONTINENTS

AND

NORTH AMERICA

(FORM IV)

By E. D. BIRDSEYE, B. Sc. (London.)
Geog. Dip. (London)

Author of "WORLD STUDIES," "NORTH AMERICA EAST OF THE PRAIRIES," "INDIA IN THE WORLD," etc.

The popularity and extraordinary reception accorded to Miss Birdseye's text-books recently written for the Madras syllabuses have encouraged the publication of an entirely new series of Geographies for the 1937 S. S. L. C. Syllabus. Valuable experience of both teaching and writing for Indian students have been combined to advantage, and the publishers are confident that "The Southern Continents and North America," and the succeeding volumes which are in rapid preparation, will be widely used in High Schools.

Maps and illustrations have been freely used, and the book containing 192 pages of text, has been cheaply priced to place it within the reach of the poorest of students.

192 Pages—43 Specially Drawn Maps—28 pictures—Price As. 14.

MACMILLAN & CO., LTD.,

MADRAS—BOMBAY—CALCUTTA—LONDON.



For the New Syllabus

ELEMENTARY SCIENCE

BOOK I

By Prof. H. R. MILLS, M.A.,

Principal, Maharajah's College, Ernakulam

AND

E. RAMAN MENON, M.A.,

Asst. Prof. of Physics, Maharajah's College, Ernakulam.

Specially prepared and written by scientists of considerable experience in handling the Teaching of Science in Indian High Schools.

Book I covers the complete requirements of the new Fourth Form Syllabus. All experiments included are well within the scope of the average Indian High School, and diagrams and illustrations have been carefully selected or drawn with a view to their educative value.

The book consists of 158 pages, is strongly bound in board covers and priced at As. 14 offers exceptional value for a complete book covering the whole syllabus.

Book II for Forms V & VI is in preparation.

MACMILLAN & CO., LTD.,

MADRAS—BOMBAY—CALCUTTA—LONDON.



MACMILLAN'S NEW TAMIL READERS.

The publication of Modern Tamil Primers I & II and Reader VIII is now announced completing this series.

Modern Primers, First Part	...	...	...	Re. 0 2 6
" " Second "	...	...	...	" 0 2 6

By G. DAMODARA MUDALIAR, B.A., L.T.

AND

S. SATCHIDANANDAM PILLAI, B.A., L.T.

Profusely illustrated, with coloured frontispiece.

New Tamil Reader II for Class II	...	...	...	Re. 0 4 0
" " III " III	...	...	...	" 0 5 0
" " IV " IV	...	...	...	" 0 6 0
" " V " V	...	...	...	" 0 7 0
" " VI for Form I	...	...	...	" 0 8 0
" " VII " II	...	...	...	" 0 8 0
" " VIII " III	...	...	...	" 0 8 0

This series has been specially prepared to meet modern requirements and contains lessons on Civics, Health, Road Sense, Village Industries, Sanitation, etc.

MACMILLAN & CO., LTD.,

MADRAS—BOMBAY—CALCUTTA—LONDON.



[Dec. 1937.]

Vernacularisation of Studies in the High School.

HISTORY OF INDIA FOR THE FOURTH FORM IN TAMIL

Macmillan's History of India for Form IV, by T. G. Krishna Aiyar, B.A., L.T. _____ As. 8.

IN TELUGU

Macmillan's History of India for Form IV, Adapted by M. Venkatarangiah, M.A., Principal, V. R. College, Nellore.....As. 8.

MATHEMATICS

IN TAMIL

Elementary Mathematics for the Higher Forms, by V. Venkata-subbiah, B.A., L.T., translated by M. S. Sundareswaran, M.A., L.T., and S. Sundaresa Iyer, B.A. (Hons.), L. T.

Volume I for Form IV _____ Re. 1 8 0.

Volume II, Forms V & VI _____ Re. 1 8 0.

IN TELUGU

Elementary Mathematics for High Schools, by V. Venkata-subbayya, B.A., L.T. Translated by Bhamidipati Kameswara Rao, B.A., L.T.

Volume I for Form IV _____ Re. 1 8 0.

MACMILLAN & CO., LTD.,

(INCORPORATED IN ENGLAND)

MADRAS—BOMBAY—CALCUTTA—LONDON.

Dec 1937.]

ADVERTISEMENTS.

COMMERCIAL BOOKS

BY

T. V. SUBRAMANIA AIYAR,

Commercial Instructor, Govt. Muhammadan College, Madras.

COMMERCIAL CORRESPONDENCE

*Prepared in accordance with the Syllabus in the subject
for the Madras Secondary School-Leaving Certificate Examination
and*

the Madras Government Technical Examinations

D. Crown 16mo. 180 pages. Price Rs. 1-8-0.

Approved as a suitable Text-book for School use.

(Fort St. George Gazette, 24th July 1923, page 671).

GRADUATED EXERCISES IN TYPE-WRITING

Useful for both Touch and Sight Methods

Demy 8vo. 240 pages. PRICE Rs. 1-8-0.

BOOK-KEEPING FOR BEGINNERS.

Over 400 pages—bound in cloth. Price Rs. 2.

Approved as a Text-Book suitable for school use and Libraries.

vide Fort Saint George Gazette, Part I-B p. 511, dated 22-12-'25

COMMERCIAL ARITHMETIC

FOR SECONDARY AND COMMERCIAL SCHOOLS

Prepared in accordance with the S. S. L. C. Syllabus

D. Cr. about 200 pages. Price Rs. 1-4-0.

Approved as a Text-Book suitable for School use,

vide Fort St. George Gazette, Part I-B, p. 547, dated 1-11-1927

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

BOOKS

By **CORRIE FEARON** (*Nee GORDON*), Ed.B. (Edin.)
 Associate of the Froebel International Union, London; Specialist in Child Education
 President of the Association of Child Nature and Education of India; and
 Lecturer, Teachers' College, Saidapet.

CHILD NATURE AND EDUCATION

AN INTRODUCTION TO CHILD STUDY

Crown 8vo. 200 pp. **Price—Rs. 2.**

ESSAYS ON THE CHILD AND HIS EDUCATION

Crown 8vo. 120 pp. **Price Rs. 1-8.**

"FROM A KINDERGARTEN WINDOW"
ESSAYS ON EDUCATIONAL SUBJECTS

FOR

TEACHERS AND STUDENTS

Fcap. 8vo. 180 pages. **Price Rs. 1-8-0.**

SECRETS OF SUCCESSFUL TEACHING

AN INDISPENSABLE BOOK TO ALL TEACHERS, PUPIL-TEACHERS,
 TRAINING INSTITUTIONS AND SCHOOLS

Cr. 8vo. over 100 pages printed on superior glazed paper in bold types.

Re. 1-4-0.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS

IF YOU WANT TO BE IN TOUCH WITH THE MIND OF INDIA
 READ

THE CALCUTTA REVIEW

An Official Monthly Publication of Calcutta University.

YEARLY SUBSCRIPTION

Rs. 7-8-0 only

HALF-YEARLY SUBSCRIPTION

Rs. 4 only

The best minds of India contribute regularly to our pages on all subjects of general interest.

YEAR BEGINS FROM OCTOBER

Subscription may begin from any month

For free specimen copy write with one anna stamp to

THE MANAGER, THE "CALCUTTA REVIEW."

The wide circulation of the "Review" ensures a very wide

ADVERTISING

Area. Our roll of subscribers is fully representative and one can reach the Indian Intellectual Public of all ranks and classes by advertising their articles on these pages.

WHY MISS THIS OPPORTUNITY?

Write to

HOME TAGORE & CO.,

Sole Advertising Agents

THE "CALCUTTA REVIEW" OFFICE, SENATE HOUSE, CALCUTTA.

OUTLINES OF THE
GEOGRAPHY OF THE WORLD

Prepared in accordance with the Syllabus in the subject for the S. S. L. C.

G. SRINIVASA AIYAR, B.A., L.T.,

Headmaster, R. C. Town High School, Chidambaram

WITH A FOREWORD BY

W. TURNER, M.A.,

Principal, Nizam's College, Hyderabad

PART I. THE SOUTHERN CONTINENTS & NORTH AMERICA. As. 12.

PART II. EURASIA AND THE WORLD IN GENERAL. As. 12.

With numerous Maps and profusely illustrated.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

BOOKS

By Mr. P. LAKSHMI NARASU NAIDU, B.A.

Professor of Physical Science, Pachaiyappa's College, Madras.

- (1) **Intermediate Physics.** Prepared in accordance with the University Syllabus. Demy 8vo. 647 pp. with 840 diagrams and an Elaborate Index. Rs. 4.
- (2) **Intermediate Chemistry.** Prepared in accordance with the new Regulations of the Indian Universities. Demy 8vo. 550 pp. with 244 diagrams and an Elaborate Index. Rs. 3-8-0.
- (3) **Lessons in Elementary Physics.** Prepared in accordance with the Syllabuses of the Matriculation and the School Final Examinations. Second edition. Crown 8vo. 550 pp. with copious illustrations. Rs. 1-4-0.
- (4) **Lessons in Elementary Chemistry.** Prepared according to the Syllabuses of the Matriculation and the School I Examinations. Second edition. Crown 8vo. 329 pp. with copious illustrations. Rs. 12.

Essence of Buddhism

With 105 illustrations of Buddhist Art. Second edition. Revised and Enlarged.

Price—Paper cover Rs. 1-8-0. Cloth bound Rs. 2.

SOME OPINIONS ON THE SECOND EDITION.

The first edition was welcomed by competent critics in Asia, Europe and America as one of the most successful expositions of Sakyamuni's teachings and in its present form—practically so much rewritten and enlarged as to amount to a new book—it will long hold its own as one of the standard works on the subject. We can give it no higher praise than by saying that it is quite worthy to take rank with the books of scholars like Rhys Davids and Oldenberg.—*Hindustan Review*, May-June, 1912.

To those who wish to obtain a knowledge of the noble religion promulgated by Sakyamuni from the standpoint of the scientific scholar imbued with the spirit of modern research there is no work that we can recommend better than the *Essence of Buddhism*.....The compilation from Buddhist sources embodied in the *Essence of Buddhism* is splendid, and we sincerely trust that the book will have a very wide circulation in Buddhist and non-Buddhist countries where English is spoken. Buddhism is interred for the honest searcher of philosophic truth, and in these days of scientific scepticism when theological religion is losing its ground, a work like this is opportune. To those who wish to know the path leading enlightened peace we cordially recommend Mr. Narasu's *Essence of Buddhism*.—*The Mahabodhi and United Buddhist World*, July 1912.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

TAMIL NADU ARCHIVES LIBRARY: MENDING SLIP.

Author

Title *Educational Review, Dec. 1937*Edition *V. XLIII No. 12*

Preliminary pages... to 10... 10 = 5 Sheet

Main book 771..... to 838, 68 = 34

Supplementary " " to 18... 8 = 4

Total pages: 86 - 43

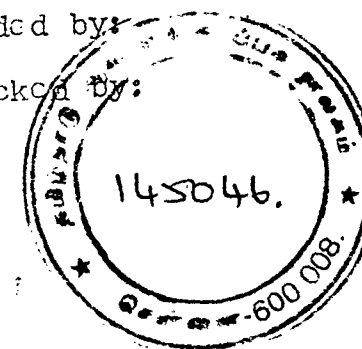
Missing pages = nil

Net No. of pages 86 = 43 Sheet

Date sent for mending 14-9-20

Mended by:

Checked by:



Mu
(Initials of the Library Assistant)

32

From 21, 1935 E

N37.43.12